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A NEW

HISTORY

OF

Eccleſiaſtical Writers:

Containing an ACCOUNT

Of the *Authors* of the ſeveral Books of the OLD and NEW TESTAMENT;

Of the *LIVES* and *WRITINGS* of the

PRIMITIVE FATHERS;

An Abridgment and Catalogue of their WORKS;

Their Various Editions, and Cenſures Determining the GENUINE and SPURIOUS.

Together with a

Judgment upon their *Stile* and *Doctrine.*

ALSO,

A Compendious Hiſtory of the COUNCILS;
With Chronological TABLES of the whole.

Written in *FRENCH.*

By *Lewis Ellies du PIN,* Doctor of the *SORBON,* and *Regius* Profeſſor of Divinity at *Paris.*

VOLUME the SECOND;

Containing the AUTHORS *that flouriſhed in the Seventh, Eighth, Ninth, Tenth, Eleventh, Twelfth, Thirteenth, and Fourteenth AGES of the CHURCH.*

THE THIRD EDITION, CORRECTED.

DUBLIN:

Printed by and for GEORGE GRIERSON, at the Two *Bibles* in *Eſſex-Street,* MDCCXXIV.

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ALSO,

Judgments upon such Saints and Doctors,

As have differed from the Church in Opinions.

Censures and Condemnations of such WORKS,

As have been Corrupted and Falsified.

BRITISH MUSEUM

THE OLD and NEW TESTAMENT,

Or the Canon of the Sacred BOOKS of

Considered as ACCOUNTS,

Exactly agreeing with

HISTORY.

THE PREFACE TO THE READER.

IT may not be improper to acquaint the Reader with a ſhort Character of the following Centuries, the Hiſtory of which the learned and judicious M. *Du Pin* hath handled with ſo much Juſtneſs and Impartiality, notwithſtanding the Diſcouragements he has met with from the Heads of his own Church, for his free and ingenuous Account of the preceding ones.

Altho' the Authors of the ſeventh and eighth Centuries are not to be compared with thoſe of the former, yet ſome flouriſhed in them that are not to be deſpiſed; 'tis true the greateſt part of them were only Compilers or Imitators: Yet we may ſtill find among them ſome Remains of Learning, Judgment, good Taſte, and even Eloquence. It was in this Age they began to reduce the Arts and Sciences to a Method, and to digeſt the Doctrines of Religion into Syſtems. It was then that the firſt Treatiſes on all the Points of Divinity appeared. The Diſcipline of the Church which was much relaxed by the Irregularities of the greater part of Chriſtians, and chiefly of the Eccleſiaſticks, was ſupported by ſeveral good Canons of the Councils. The Church of *Spain* made a great Number in the ſeventh Century, and that of *France* in the eighth; but the People payed ſo little regard to them, that they were obliged to uſe the Authority of the Princes Edicts to get them executed. The Church of *England* produced ſeveral great Men and good Laws: The *Grecian* Eloquence degenerated very much from its former Splendor; their Sermons were for the moſt part only Declamations, full of Fuſtian and Trifles; and their dogmatical Compoſitions were very dry and barren; the *Spiritual Meadow* ſhews how fond Men were at that time of Fables, and the *Acts* of the Council of *Nice*, how ignorant they were in Criticiſm. The *Penitentials*, which ſeem'd to be deſign'd for the Preſervation of the Diſcipline of *Penance*, corrupted its Purity, and deſtroy'd its ancient Severity; as likewiſe the caſuiſtical Books which ought to have ſecured Morality, became the Cauſes of its Corruption: Publick Penances grew very uncommon, and private ones more frequent: Auricular Confeſſions, of all ſorts of Sins, was then much in uſe. Prieſts ſaid Maſs every Day. The Communion was received in both Kinds, but the Bread they offer'd, was leſs than in former times. The Rites and Ceremonies of the *Roman* Church were introduced into moſt of the Weſtern Churches, but particularly thoſe of *France*. The Popes became very powerful in their temporal Sovereignty, by the Donations of *Pepin* and his Succeſſors. Great Ignorance and Licentiouſneſs reigned among the Biſhops and the reſt of the Clergy; and the Princes labour'd exceedingly to reform them. Some Biſhops willing to reform their inferior Clergy, were obliged to make them live in Cloyſters like the Monks; it is from this the Order of Canon Regulars took their Riſe, which *Chrodegand* Biſhop of *Mets* ſeems to have inſtituted. In ſhort, there was much Superſtition, and little ſolid Piety in this Age; as witneſs the Adoration of Images, which was now firſt broached: And here we cannot enough admire, with what Juſtneſs and Fidelity our excellent Author relates the Diſputes which were carried on in the ſecond Council of *Nice*, on that Subject. And this Piece of Hiſtory alone is ſufficient to let any rational Man ſee, how late that idolatrous Innovation was introduced into the Church, and how little the primitive Chriſtians even dreamt of it.

The Ninth Century.

The Ninth Century was perplexed with ſo many intricate *Controverſies* quite through it, that ſcarce any Perſon, but one of Mr. *du Pin*'s great Abilities, and firm Judgment, would have dared to meddle with it; yet he hath done it with that Clearneſs, Integrity, and Faithfulneſs, that it is render'd one of the moſt profitable Parts of *Church-Hiſtory*. Indeed, the Roughneſs of the Way hath forced him out of his former Method, and this Part of his Hiſtory appears in a different Dreſs from his former; yet the ſame Ingenuity, Learning, and Freedom, is ſo viſible throughout, that no Man that hath any thing of the *Critick*, can doubt it to be his; and, the different Method hath made the *Controverſies* of the *Age* ſo clear, that that *Hiſtory*, which in our *Annals* ſeems very confuſed, is, by his Way of Management, rendered not only clear and intelligible; but extreamly pleaſant and delightful, ſerving to give Light to ſome of the greateſt Conteſts, which have diſturbed the *Church* in theſe *Latter Ages*; particularly thoſe of *Predeſtination*, and *Grace*, *Chriſt's Real Preſence in the Sacrament*, &c. Some of the Controverſies being ſuch, as are at this Day hotly debated, between the Church of *Rome* and the *Proteſtants:* It may be juſtly ſuſpected, that our *Author* ſhould repreſent Things moſt fairly for the *Romiſh* Side, in which, by his Profeſſion, he is engaged, few being impartial in ſuch Caſes; but, to the juſt Commendation of Mr. *Du Pin*'s Integrity, it ought to be ſaid, that he hath even in thoſe Points, no farther inclined to his own Side, than the Zeal of the contending Parties hath juſtly obliged him, and the Words of the *Controvertiſts* will fairly bear, which is confeſs'd, are ſometimes through the Heat of Contention, and ἀμετριοφρονοῦντες, very extravagant; but that ought to be imputed to the *Author* he is ſpeaking of, not Mr, *du Pin:* So that conſidering the Temptation our *Author* had to be partial in the *Hiſtory* of this *Century*, more than in any of the former, he is more to be admired for his Impartiality and Integrity in this, than in the *Former Volumes*.

Tenth Century.

The greateſt Part of the Hiſtorians, who have delivered their Opinions concerning the Character of the Tenth Century, have repreſented it as an Age of Darkneſs, Ignorance and Obſcurity, accompanied with notorious Diſorders and Irregularities. The Author of a Treatiſe, call'd, *The Perpetuity of the Faith*, has undertaken to vindi-

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cate it from these Censures, and to make it appear on the contrary, *That it is one of the most happy Ages of the Church, and that its Disorders being only such as were common to the Preceding, it has some very remarkable Advantages*: But a third Writer, who would seem to keep the middle Way between both these Extremes, appears (in my Opinion) to have come nearer to the Mark. For if on the one Side, the Author of the *Perpetuity* has well observ'd, that there were Holy Men, and some clear-sighted Persons in that Century; it cannot be denyed on the other side, That Ignorance, Vices and Irregularities were generally very predominant. The inconsiderable Number of Authors, who wrote; the few Works they left; the Rudeness and Barbarism of their Stile; the Matters contained in their Dissertations; and the Complaints that even those Writers themselves make, of the Disorders which prevailed in their Time; are evident Proofs, That the Censures pass'd upon that Century, are not without sufficient Ground: And if a due Comparison be made, between the Writers, the Works, the Subjects treated of, the Constitutions of Councils, the Church-Discipline, and the Manners of the Christians of the same Age, with those of the preceding; it cannot but be readily acknowledg'd, that it is in many Respects inferior to them.

Lesser Perpet. Part III. p. 365.

'Tis true indeed, that there were Irregularities in all the Ages of the Church, but that they were Commensurate to those which were so common in the Tenth Century; or that they were spread abroad so far, or become so general, is an Assertion, which cannot be maintained with any Manner of Probability: For who can avouch with Assurance, That that Age had as great a share in Learning and Eloquence; was as fruitful in illustrious Personages and Ecclesiastical Writers; or was as productive of excellent Works and regular Constitutions as the preceding Centuries? Who would adventure to compare the Popes *John* IX, X, XII, and XIII. and the other Bishops of *Rome*, who lived in the Tenth Century, I will not say, to S. *Leo*, or S. *Gregory*, but even to those Popes, who were less eminent in former Times? Or who would attempt to set up *Ratherius*, *Atto*, *Flodoard*, *Luitprand*, *Metaphrastes*, and other Ecclesiastical Writers, whose Number is very small, not to say in Opposition to S. *Athanasius*, S. *Basil*, S. *Ambrose*, S. *Augustin*, *Eusebius*, and *Theodoret*; but even to the more common Authors of the preceding Ages? Upon the Whole, it ought to be certainly determin'd, That 'tis not without good Reason, that that Century, in Comparison of the foregoing, and even of those that follow it, has been generally stil'd, *The Age of Darkness*, *Ignorance*, and *Obscurity*. However it must be acknowledged, That 'twas not altogether dark, and that it brought forth some Lights, which penetrated the Darkness, and dispers'd Part of the Obscurity. The most ingenious M. *Du PIN* followed these Luminaries, and took them for his Guides, in writing the Ecclesiastical History of the Age in which they flourished, and in giving an impartial Account of the Matters treated of by them; which he has done with that Clearness, Generosity and Integrity, which is so inseparable from the Character of this great Man.

The Eleventh Century.

In the Eleventh Century, different Opinions arose concerning the holy Sacraments; the *Latin* and *Greek* Churches came to an open Rupture; the Popes took upon them to depose Emperors and Kings; and scholastick Divinity, the Source of an infinite Number of Questions, took then its first Rise. The Minds of Men being recovered, as it were, from that Lethargy, wherewith they were seiz'd in the preceding Age; they began to apply themselves to Study, in the beginning of this: Insomuch that in a short Space of Time, all *Europe* was fill'd with judicious and learned Personages, who communicated their Knowledge to others, either by Publick Lectures or Writings.

The Controversies, that afterwards arose, were likewise a powerful Motive to excite them to Study; and gave Occasion to those, who were endow'd with extraordinary Parts, to exercise their Pens, and to shew their Learning. Some were very successful in imitating the Ancients, both in their Style and Manner of Writing; but the greatest Part of them still retain'd somewhat of the Barbarism and Courseness of the former Age, and others fell into that uncouth and barren Method of handling Matters, which is more especially peculiar to Logicians. The most notorious Disorders were regulated; enormous Crimes were restrain'd; and the Bishops took a great deal of Pains in reforming Church-Discipline; which nevertheless, was not restor'd to its ancient Perfection. Thus much may serve to give a general Idea of the Eleventh Century, which the learned M. *DU PIN* (according to his usual Method) has improved to the best Advantage.

The Twelfth Century.

The Twelfth Century contains a greater Number of Authors than the Ages before it, some whereof may be compared to the greatest Lights of the Church. We here find the Empire and the Church at Difference; The Church of *Rome* disturb'd by obstinate Schisms; The Popes at War with the Emperors; The Kings and Bishops in Dispute about their Rights. The Dignity of the Sacraments, and the external Worship in Religion, as also its Principles are attack'd by monstrous and ridiculous Heresies. Scholastick Divinity becomes the common Study, and the Body of the Canon-Law, such as it is at present, was form'd and established in this Twelfth Century. The Church is stock'd with abundance of Monastick and Regular Orders. The Immunities and Exemptions of the Revenues of the Church and Ecclesiastical Persons are vigorously supported by the Bishops, and maintained by the Decrees of Councils. And finally, the Manners of Ecclesiasticks and the external Ceremonies of the Church are reformed in this Age by several very useful Regulations. This is what the Reader will find in the History and Extracts of the Authors and Councils of this Twelfth Century.

The Thirteenth Century.

The Thirteenth Century was covered with some Remains of that Ignorance and Barbarism, which reigned in the last preceding Ages: But this is so far from being any just Prejudice against this History, that it should rather invite the Ingenious Reader's Curiosity, when he considers, that the excellent Historian has enlightned these dark Ages, by giving a clearer Account of them than any one Writer before him; for he has brought to light some notable Pieces of History which seem'd to be buried in Oblivion, and collected together the several Fragments which were scatter'd in many Volumes, and plac'd them in such a clear light, that the Darkness of the Times serves to set off and commend the Judgment of the Historian. It is his peculiar Excellency, that he gives a just Idea of the most considerable Ecclesiastical Writers in all the Ages of the Church; not by general Characters, but by giving an account of the Matters handled in their Works, and taking judicious Extracts out of them; and particularly, he has added to the History of each Century such useful Observations, as give the Reader a general Idea of the great Transactions then on foot: So that nothing seems to be wanting to render the Translation of this Century compleat, but some Remarks which may be of use to the Protestant Reader, of which I shall therefore present him with a few, relating to the Controversies between the *Roman* Church and the Church of *England*.

It has been observed by Monsieur *Du Pin* and others, That School-Divinity was corrupted in the 13*th* Century, by introducing into it the Principles of *Aristotle*'s Philosophy, whereby all Matters of Doctrine were resolved into a great many curious and useless Questions, and decided by the Maxims of that Philosophy (which yet was learned not from the *Greek* Originals, but the corrupt Versions of the *Arabians*) as if they were of equal Authority with the Scriptures: And as this mixture corrupted the Simplicity of the ancient Christian Faith, so it was the cause of many Mischiefs, among which I reckon this to be none of the least, that it furnish'd Men with such Principles as were subservient to maintain the Popish Doctrine of Transubstantiation, which begun in this Century to be established. As for Instance, this Philosophy taught Men, that Quantity is an Accident distinct and separable from Body, from whence they inferr'd the Possibility of the Replication and Penetration of Bodies, and maintain'd, as the School-men do to this Day, that the same Body may be in a thousand distant Places at the same time; that the same

ſame Man may be alive at *London* and kill'd at *Rome*; that the whole Body of a luſty Man, with all its ſeveral Parts, may be crouded within the Compaſs of a Pins head, by which Doctrines they defended ſome of theſe Abſurdities, which are implied in Tranſubſtantiation, *viz.* That the Body of Chriſt is at the ſame time in Heaven and Earth, and in all the ſeveral Places where the Euchariſt is celebrated, that it is whole in the whole Loaf, and whole in every the leaſt part of it, and many other ſuch like Abſurdities, which are real Contradictions to the Nature of a Body, if Extenſion is eſſential to it, as it is held to be by the beſt Philoſophers both Ancient and Modern.

The firſt pretended General Council in which Tranſubſtantiation is ſaid to be eſtabliſhed, was the fourth *Lateran* Council under *Innocent* III. in the Year 1215. But *Du Pin* has plainly prov'd, that the Canons which go under the Name of this Council, were not made by the Council it ſelf, but only by Pope *Innocent* III. who read ſome of them in the Council, and after its Diſſolution added many more as he pleas'd, *Diſſert. 7. de Antiq. Eccl. Diſcipl. Ch.* 3. *Sect.* 4. which is a Trick that the Popes had commonly uſed in the 12*th* Century, who publiſh'd their own Conſtitutions as the Decrees of Councils, *Du Pin Hiſt. Eccl.* 12*th. Cent.* P. 217

I ſhall not pretend to give an Account what was the Doctrine of the firſt Eight Ages of the Church concerning the Euchariſt, which may be learned from Archbiſhop *Uſher*, Biſhop *Coſins*, and others. But to me it ſeems an Invincible Argument, that Tranſubſtantiation was not then believed, that the Jews and Heathens did not charge the Chriſtians with the Abſurdities and Contradictions, which are the obvious and natural Conſequences of that Doctrine.

As to the Term of Tranſubſtantiation, *Du Pin* ſays it was firſt uſed by *Celles* Biſhop of *Chartres*, and *Stephen* Biſhop of *Autun*, in the 12*th.* Century, *p.* 355. As to the Doctrine it ſelf, it appears to have been firſt publiſhed by *Paſchaſius* in his Treatiſe of the Body and Blood of our Saviour about the Year 832. wherein he aſſerts, That *after the Conſecration under the Figure of Bread and Wine there is nothing but the Body and Blood of Chriſt; and which is yet more wonderful*, he adds, *It is no other Fleſh than that which was born of* Mary, *ſuffered on the Croſs, and roſe again from the Grave.* He might very well call it *wonderful* Doctrine, not only for its apparent Abſurdity, but for its Novelty (ſince the like Expreſſions had never been uſed before) which is ingenuouſly confeſs'd by *Bellarm. de Scriptor. Eccl. ad annum* 850. and by *Sirmondus* in the Life of *Paſchaſius* prefixed to his Works, *Par.* 1618. and may be plainly proved from the Writings of the moſt learned Men in this Century. For, firſt, *Claudius* Biſhop of *Turin*, aſſerted the contrary Doctrine eighteen or nineteen Years before *Paſchaſius*'s Book upon this Subject was publiſhed (which Doctrine was never oppos'd by thoſe who cenſur'd ſome other Opinions of his) as Dr. *Allix* ſhows from a Manuſcript Commentary of this Author's upon St. *Matth. Remarks upon the Ancient Church of Piedmont, p* 62, *&c.* II. In the ſame Century, after this Doctrine was publiſhed, it met with great Oppoſition from many eminent Men, ſuch as *Ratramnus*, *Joannes Scotus*, *Amalarius*, *Florus*, *Druthmarus* and *Erigerus*, all which are owned by *Du Pin* to have oppos'd the Doctrine of *Paſchaſius*, *Cent. 9th. p.* 84. to whom may be added *Theodolphus* Biſhop of *Orleans*, *Walafridus Strabo* Abbot of *Richenou*, *Ahyto* Biſhop of *Baſil*, and *Rabanus Maurus* Archbiſhop of *Mayence*, who did alſo oppoſe the Doctrine of *Paſchaſius* in the ſame Century; and particularly *Rabanus* in his Penitential, which was written in the Life-time of *Paſchaſius*, cenſures his Doctrine about the Euchariſt as a Novel Error, as is prov'd in a Diſſertation about *Bertram*'s Book of the Body and Blood of Chriſt annexed to the Tranſlation of it, and printed at *London* in 1686.

I ſhall only add, that the Doctrine of *Bertram*'s Book againſt *Paſchaſius* about the Euchariſt appears plainly to have been generally received by the Church of *England* in the Tenth Century, from the Paſchal Homily which *Elfric* Archbiſhop of *Canterbury* tranſlated into the *Saxon* Tongue about the Year 970. which is publiſhed at *London* in 1566. and atteſted to be a true Copy by the Hands of fifteen Prelates and ſeveral Noblemen; for this Book was commanded by a Canon to be read publickly to the People, as is obſerved by Dr. *Cave Hiſt. Lit. p.* 589. and contains the ſame Arguments, and for the moſt part the ſame Expreſſions which were us'd by *Bertram* againſt Tranſubſtantiation, as is prov'd by Archbiſhop *Uſher* in his *Anſwer to the Jeſuites Challenge*, c. 3.

And that *Bertram*'s Book was directly levell'd againſt Tranſubſtantiation, as it is now defin'd by the Council of *Trent* will plainly appear, by citing a few Paſſages out of many that are in that little Book to this Purpoſe: For firſt he ſays expreſly, *that the Euchariſt is the Body of Chriſt, not corporally but ſpiritually*, and then he proves, *That what is orally receiv'd in the Sacrament, is not Chriſt's natural Body, becauſe it is incorruptible; whereas that which we receive in the Euchariſt, is corruptible and viſible:* And again, *Chriſt's natural Body had all the organical Parts of a humane Body, and was quickened with a humane Soul, whereas his Body in the Sacrament hath neither*; he proves that the Words of the Inſtitution are figurative, becauſe *the Symbols have the Name of the Thing ſignified by them.* 2. He ſays expreſly, That *as to the Subſtance of the Creatures, what they were before Conſecration, they remain after it. Bread and Wine they were before Conſecration, and after it we ſee they continue Beings of the ſame kind and nature:* He denies any *natural Change*, and affirms it to be only *ſpiritual and inviſible*, ſuch as was made of the *Manna and Water in the Wilderneſs, into the Body and Blood of Chriſt.*

Theſe Things are ſo plainly and frequently aſſerted in this Book, that I muſt tranſcribe the greateſt Part of it, if I would produce all the Paſſages which are to this Purpoſe; and therefore I cannot but wonder to find *Du Pin* ſo far miſtake the Queſtions which are handled by *Bertram*, as he does, in the *Hiſtory* of the Ninth Century, where he makes the Senſe of the firſt Queſtion to be this; *Whether the Body and Blood of Chriſt be in the Euchariſt without a Veil, ſo as to appear to our outward Eyes*; and the meaning of the Second to be no more than this, *Whether the Body of Chriſt be in the ſame manner in the Euchariſt, as it was* on Earth, *and is* in Heaven, *and whether it be there in as viſible and palpable a Manner?* for it cannot be ſuppos'd that ever any Man in his Wits ſhould maintain that the Body of Chriſt in the Euchariſt is viſible to our Eyes, with all its Lineaments and Diſtinction of Parts, and that the Fleſh and Bones there are palpable to our Hands; or that the Body of Chriſt in the Euchariſt is both earthly and corruptible as it was upon Earth, and ſpiritual and incorruptible as it is now in Heaven. Theſe are ſuch wild Imaginations as could never enter into the Mind of any Man of ſound Senſes; and therefore *Bertram* cannot be ſuppoſed ſuch a Fool, as to confute them ſeriouſly with many Arguments, and that in a Letter to the Emperor; which were no leſs Ridiculous, than if a Man ſhould write a Book on purpoſe to prove that a Man does not appear viſibly in the ſhape and figure of a Horſe, or a Mouſe like an Elephant. The main Queſtion of *Bertram*'s Book then is not, as *Du Pin* puts it, Whether the Body of Chriſt be in the Euchariſt in as viſible and palpable a Manner as when he lived upon Earth; which I believe was never affirmed by any, either in that Age or any other. But, *Whether in the Sacrament we receive the ſame Body of Chriſt which was born of the Virgin, crucified, and roſe again* (ſuppoſing what is agreed on all hands that it is not viſibly there) and this he flatly denies, and plainly diſproves, in direct Oppoſition to *Paſchaſius*, and the Doctrine of the preſent *Roman* Church. He ſays indeed, *the Elements are truly Chriſt's Body and Blood*; but then he explains himſelf, *they are not ſo as to their viſible Nature, but by the Power of the Divine Word*; and then he adds, *the viſible Creature feeds the Body, but the Virtue and Efficacy of the Divine Word feeds and ſanctifies the Souls of the Faithful.* From which, and many other ſuch like

like Expreſſions, it plainly appears that he did not believe the Sacrament to be a meer Sign and Figure of Chriſt's Body and Blood, but thought they were really preſent, not in a carnal but ſpiritual Senſe. 1. In regard of the ſpiritual Virtue and Efficacy of them, which by the Divine Bleſſing is communicated to the Faithful; in which ſenſe only they can be profitable to the Soul, for the Fleſh profits it nothing; and if *Du Pin* contends for the Real Preſence only in this Senſe, the Church of *England* will readily grant it; which has taught her Catechumens to ſay, *that the Body and Blood of Chriſt are verily and indeed taken and receiv'd by the Faithful in the Lord's Supper*. But if he contends for a corporal Preſence of Chriſt's natural Fleſh and Blood, the Doctrine of *Bertram* is no leſs expreſly againſt it, than that of the Church of *England*; and the latter may as eaſily be reconciled to Tranſubſtantiation, as the former.

And this I have the longer inſiſted upon, both becauſe moſt of the Writers of that Age, whom we have alledg'd againſt Tranſubſtantiation, follow the Principles, and make uſe of the Arguments and Expreſſions in *Bertram*'s Book, and chiefly becauſe this Book ſeems to have been the Model by which the firſt Reformers fram'd this Article of the Euchariſt; for ſo Biſhop *Ridley*, who had a great hand in compiling this Article, intimates; as we find in the Preface of a Book *De Cœna Domini*, Printed at *Geneva*, in 1556. where he ſays, *That it was this Book which firſt put him upon examining the old Opinion, about the Preſence of Chriſt's very Fleſh and Blood, by Scripture and Fathers, and converted him from the Errors of the Church of* Rome *in this Point*; which is alſo affirm'd by Dr. *Burnet*'s Hiſtory of the Reformation, *Part* II. *Book* I. *p.* 17. And this is what I thought fit to remark, for the Benefit of the *Engliſh* Reader, concerning the Doctrine of Tranſubſtantiation, which is ſaid to be eſtabliſhed in the Thirteenth Century, by *Innocent* III. concerning whom, I obſerve in the ſecond Place,

That this Pope was the firſt who publiſhed a Cruſade againſt the *Albigenſes*, which is a Way of enlightning Mens Underſtandings, by beating out their Brains, and converting them by the irreſiſtible Force of Sword and Gun; the ſame way which *Mahomet* us'd for propogating his Religion in the World, was followed by this Pope, whoſe cruel and barbarous Actions are no leſs agreeable to the Spirit of *Mahomet*, than they are contrary to that of Chriſt. The ſame Pope founded the Office of the Inquiſition, which at firſt did only draw up a Proceſs againſt Hereticks, and ſollicit the ordinary Judges to condemn them, but in a little time the Power of judging and condemning Hereſy was committed to them, and the Secular Judges did only execute their Sentence. And it is obſervable, that the Inquiſition was eſtabliſhed much about the ſame Time with Tranſubſtantiation; the Cruelty of the one being a fit Match for the Abſurdity of the other: And indeed this Holy Office was a neceſſary Engine to cram down the Throats of Mankind ſuch a choaking Morſel as Tranſubſtantiation.

M. *Du Pin* in this Hiſtory has given us ſome account of the barbarous Proceedings againſt the *Albigenſes* by the Croiſade and the Inquiſition, without paſſing any Cenſure upon theſe Actions; but leſt any ſhould ſuſpect by his Silence, that he approved them, I will now briefly ſhew you what Opinion he had of all corporal Puniſhments, when they are uſed by Eccleſiaſticks. And this will appear from his Book of Eccleſiaſtical Diſcipline, *Diſſert.* 7. where 1*ſt.* in the Preface he tells us, *That the Civil Power reſpects Mens Bodies, which may be forced to a Compliance, and therefore the Civil Magiſtrate may puniſh Men with corporal Puniſhment and Death; but the Eccleſiaſtical Power reſpects Mens Minds which cannot be forc'd; and therefore the Governors of this Society can only reclaim Men from their Vices by Exhortations and Commands, which if they do not obey, they can inflict no other Puniſhment but that of Excommunication.* And then 2*dly.* in *Ch.* 1. *Sect.* 5. of the ſame *Diſſertation*, he proves *that the Church has no Authority in Temporal Affairs, becauſe it cannot force Men by corporal Puniſhment, and Deprivation of their Goods: For*, ſays he, *'tis a thing unheard of among the Ancients, that the Church ſhould inflict any other Puniſhment than that of Excommunication, or Depoſition.* He owns, *that after the Emperors became Chriſtian, their Affection to the Chriſtian Religion, and Deſire to preſerve the Empire in Peace, mov'd them ſometimes to baniſh or fine thoſe who were Ringleaders of Hereſy; which was very often done of their own proper motion; and ſometimes, but ſeldom, at the deſire of the Fathers of the Church: But it was only in the latter Ages that the Church obtain'd of the Emperors a Power to inflict corporal Puniſhment.* For proof of this he ſhews, 1*ſt. That Chriſt gave to the Church no Power but what is ſpiritual, nor did order the Obſtinate and Diſobedient to be otherwiſe puniſh'd, than by excluding them from Communion.* But this is not all, for he ſhews in the 2*d.* place, (whatever Power Churchmen may have received from Magiſtrates over Mens Bodies) *That nothing is more contrary to the Deſign of the Goſpel than ſuch a Power as ſtrikes Terror into the Minds of Men*, which he proves *from the Words of our Saviour to the Apoſtles, when they would have call'd for Fire from Heaven upon the Samaritans, Luke* 9. 25. Ye know not what Spirit ye are of, for the Son of Man came not to deſtroy Mens Lives, but to ſave them. 3*dly.* He ſhews, *That Chriſt forbad his Apoſtles to uſe the temporal Sword in defence of Religion, from the Rebuke that he gave to St.* Peter *for drawing his Sword*; Put up thy Sword into the Sheath, for all they that take the Sword, ſhall periſh by the Sword, *Matth.* 26. And laſtly, he proves, *That Eccleſiaſticks cannot uſe the temporal Sword, or civil Power, to force and puniſh Men, from the unanimous Conſent of the Fathers, whom he there quotes.* And this may ſuffice to ſhew what Opinion *Du Pin* had of this Wolf of a Paſtor, *Innocent* III. and the ſanguinary Methods he us'd to extirpate Hereticks, by the Cruſade, and the Inquiſition; ſince he declares, not only that Churchmen have no ſuch Power from Chriſt, and that it was never practis'd in the firſt and beſt Ages of the Church, but alſo, that it is contrary to the Deſign of the Goſpel to uſe ſuch Cruelties; and to the Mind of Chriſt to defend, and much more to propagate Religion by ſuch violent and bloody Methods.

The fourteenth Century.

The *Fourteenth Century* furniſhes us with many Subjects very pleaſing; for it repreſents to us the Conteſts between the Regal Dignity and Prieſthood, or rather the Kings and Popes (for the Kingly Function and Prieſthood do always fully agree, although the Men who are raiſed to thoſe great Dignities, differ much about the Bounds of their Power) the Deſtruction of a famous and powerful Order, the Church of *Rome* divided by a Schiſm of forty Years Continuance, the Decay of the *Greek* Empire, endangering the Ruin of it, the *Greek* Church diſturbed with frivolous Queſtions, the Order of *Franciſcan* Monks torn in pieces by odd Opinions, and extravagant Practices; divers Errors taught by Divines, and condemned by the Biſhops, or Univerſities, and ſeveral Diſorders ſuppreſſed by the Conſtitutions of Councils, and Biſhops. The Divines which flouriſhed in this Age followed the Method of the Schools, as their Predeceſſors had done. The Commentators upon Holy Scripture, the Preachers, and Monks produced nothing great, nor excellent, and the Hiſtorians nothing exact, or perfect. But the Study of the Civil Law came to its Perfection almoſt, and Human Learning, which had been a long Time neglected, was much ſtudied and improved about the Middle of this Age, by a certain Number of ingenious Men, who, by imitating the Antients, were eminent for their Skill in Languages, Oratory, and Poetry, and brought again into the World a Deſire of Antiquity, and a Love of profitable and certain Sciences.

AN

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An Alphabetical Table of the Councils
A General Index of the Principal Matters contained in this Volume.

BIBLIOTHECA PATRUM:

OR, A NEW

HISTORY

OF

Ecclesiastical Writers:

VOL. II.

CONTAINING

An Account of the LIVES and WRITINGS of the *Primitive FATHERS*, that Flourished in the *Seventh*, *Eighth*, *Ninth*, *Tenth*, *Eleventh*, *Twelfth*, and *Thirteenth*, *Centuries* of *Christianity*, with *Censures* upon all their *BOOKS*, determining which are *Genuine*, and which *Spurious*.

St. ISIDORE *of* Sevil.

St. *Isidore.*

ST. *Isidore* the Son of *Severianus*, and Grand-Child of *Theodorick*, King of *Italy*, was born at *Sevil*. He succeeded his Brother St. *Leander*, in the Bishoprick of that City, about the Year 595. He held a Council in 623, and died in 636, having governed the Church of *Sevil* forty Years. This Bishop was a Man of great Reading and profound Learning, and has written upon divers Subjects. His Works may be divided into five Classes. The first comprehending those which concern Arts or Sciences. The second his Commentaries upon the Scripture. The third his dogmatical Tracts. The fourth his Treatises of of Church Discipline. And the last his Works of Morality or Piety.

The Book of Etymologies, or of Origins, is the largest of those of the First Class: He wrote it at the Request of *Braulio* Bishop of * *Saragosa* who divided it into twenty Books, and made up what *Isidore* had not finish'd. This Work is an Epitome of all Arts and Sciences; he explains the Terms, lays down the Principles, and shews what is most in use in each of them. What relates to Ecclesiastical Matters is as follows. In the Sixth Book he maketh a Catalogue of the Books of the Old and New Testament: In which he places, in the fourth Classis of the (a) Canonical Books the Primitive Church of Christ. St. *Cyprian*, (or rather *Rufinus*) in his Tract *De Expos. Symb.* having reckon'd up the Books in Order, which made up the Canon in his time, and omitting those which were accounted Apocryphal, says, *Hæc sunt*, &c. These are the Books which are received into the Canon by the Church; the other Books (meaning *Tobit*, &c.) are not Canonical. The same Catalogue of Canonical Writers do *Origen* in *Eusebius Hist. Eccles.* l. 6. c. 25, and the Council of *Laodicea*, c. 59. give us: So that there can be no doubt, but for the first four hundred Years, and more, the Canon was exactly the same that we now have. Indeed the Apocryphal Books were read in the Churches of the purer Ages to the Novices and Catechumens (as were also *Clemens* and *Ignatius*'s Epistles, and *Hermes*'s Book called *Pastor*, yea, and some of the later Fathers, as St. *Jerome*, *Austine*, and *Innocent*, give them very honourable Titles, calling them *Sacred*, *Divine*, *Canonical*; but then they mean not by Canonical as the Church of *Rome* doth, *Canones Fidei* a perfect rule both for Faith and Manners, but *Canones Morum & Historiæ*, profitable to instruction, and to inform Men in the History of the Jewish Church: And so far is this Doctrine of S. *Isidore* Orthodox in the Judgment of the Church of *England* our Mother. *Art.* 6.]

St. *Isidore.*

[(a) *Canonical Books*——Tobit, Ecclesiasticus.] As the Jews never acknowledged these Books to be Canonical, so neither did St. *Cyprian*, (or rather *Rufinus*) in his Tract *De Expos. Symb.* having reckon'd up the Books in Order, which made up the Canon in his time, and omitting those which were accounted Apocryphal, says, *Hæc sunt*, &c. These are the Books which are received into the Canon by the Church; the other Books (meaning *Tobit*, &c.) are not Canonical. The same Catalogue of Canonical Writers do *Origen* in *Eusebius Hist. Eccles.* l. 6. c. 25, and the Council of *Laodicea*, c. 59. give us: So that there can be no doubt, but for the first four hundred Years, and more, the Canon was exactly the same that we now have. Indeed the Apocryphal Books were read in the Churches of the purer Ages to the Novices and Catechumens (as were also *Clemens* and *Ignatius*'s Epistles, and *Hermes*'s Book called *Pastor*, yea, and some of the later Fathers, as St. *Jerome*, *Austine*, and *Innocent*, give them very honourable Titles, calling them *Sacred*, *Divine*, *Canonical*; but then they mean not by Canonical as the Church of *Rome* doth, *Canones Fidei* a perfect rule both for Faith and Manners, but *Canones Morum & Historiæ*, profitable to instruction, and to inform Men in the History of the Jewish Church: And so far is this Doctrine of S. *Isidore* Orthodox in the Judgment of the Church of *England* our Mother. *Art.* 6.]

Cypr. de exp. symb.

Con. Laod. anno 320. *Euseb. Hist. Eccl.* l. 3. c. 15, 16. *Aug. de civ. Dei*, l. 18. c. 36. *Hieron. præf. in Conc. Flor. & Trident.*

[* *Cæsar-Augusta.*]

of the Old Teſtament, *Eccleſiaſticus*, *the Book of Wiſdom*, *Judith*, *Tobit*, and the two Books of the *Maccabees*. He diſtinguiſheth three Senſes of the Scripture, the Hiſtorical, Moral and Allegorical. He ſpeaks of the Authors of the Canonical Books, and of thoſe that have compoſed Harmonies of the Goſpels. He reckons up but four General Councils. He makes a Paſchal Cycle. In fine he treats of the principal Feſtivals of the Jews and Chriſtians, and of the Adminiſtration of the Sacrament. He ſaith, it is called a Sacrifice, becauſe it is made ſacred by a myſtical Prayer, in remembrance of the Paſſion of our Lord. He defineth (*b*) a Sacrament, the Sign of an Holy Thing communicating Holineſs. He places in that rank Baptiſm, Chriſm, and the Euchariſt, which are, ſaith he, Sacraments, becauſe under the Veil of Corporeal Things, the divine Vertue does ſecretly operate Salvation. To the Unction he joyns the laying on of Hands, which brings down the Holy Ghoſt. He ſpeaks of Exorciſm. He makes the Apoſtles Authors of the Creed: which he thinks to have been called a Symbol, becauſe it is the Badge whereby Chriſtians know one another. He ſpeaks of Prayer, of Faſting, and of Penance, which, he ſays, is a voluntary Puniſhment for ones Sins. He defines *Satisfaction*, the Excluſion of the Cauſes and Occaſions of Sin, and the Ceſſation of Sinning. He calls Reconciliation the end of Penance. He diſtinguiſheth two ſorts of *Exomologeſis* or Confeſſion, the one of Praiſe, the other of Sins; and ſaith, both the one and the other are chiefly made to God. Laſtly, he makes mention of the Rogations or Litanies.

St. *Iſidore.*

[(*b*) *A Sacrament—communicating Holineſs.*] The Sacraments may in a pious and good Senſe be ſaid to communicate Sanctifying Grace and Holineſs, not *ex opere operato*, as the Church of *Rome* teacheth, but *ex opere operantis*, being moral Inſtruments of conferring and conveying the Grace of God to the Souls of all worthy Partakers of them, God being pleaſed by and with them, to work Spiritual Graces and Endowments in us: *Non propter virtutem Sacramentorum quæ ſumimus, ſed propter vim fidei in Chriſto, qua illis communicamus. Not through any vertue in the Sacraments which we receive; but through Faith in the Receiver.*]

Conc. Trid. ſeſſ. 7. *c.* 8.

In the ſeventh Book he treats of the Names and Attributes of God: Chap. 1. Of the Son of God, of his Qualities, of his metaphorical and natural Names. Chap. 2. Of the Holy Ghoſt. Chap. 3. of the Trinity, and of the appellative and relative Names of the Perſons. Chap. 4. Of Angels and their different Orders. Chap. 5. He explains alſo the Names of the Perſons mention'd in the Bible; he gives the definition of the Patriarchs, the Prophets, the Apoſtles, the Martyrs, the Clerks and Monks.

In the eighth Book he ſpeaks of the Church, of Hereſy, of the Number of the Sybils, &c.

The three Books of the differences of Names, or of the proper Signification of Words, written by the ſame Author, are a Grammatical Work; and the Book of the Nature of Things to [King] *Siſebut*, a Phyſical Treatiſe, of which we have nothing here to ſay.

To this Claſſis of St. *Iſidore*'s Works may be added his Hiſtorical Tracts; which are a Chronological Abridgment, from the beginning of the World down to * *Heraclius*'s Empire. An Hiſtory of the *Goths*, from the 176*th*. Year of Chriſt, to the Year 610. with an Epitome of the Hiſtory of the *Vandals* and *Sueves*. The Treatiſe of Eccleſiaſtical Writers, which we have defended in the Preface of the preceding Volume, and the Treatiſe of the Life and Death of certain Saints.

[*To the 17*th*. Year of the Empire of *Heraclius*, and to the Year 626.]

The Treatiſes that St. *Iſidore* writ upon the Bible, which may make up the Second Claſſis of his Works, are theſe: Some *Prolegomena*'s, wherein he treats of the Authors of the Books of the Old and New Teſtament, ſome Annotations upon the *Pentateuch*, upon *Joſhua*, upon the Books of *Kings*, and upon *Ezra*, wherein he maketh ſome Remarks Literal or Moral, which are often grounded upon Names, which he explains according to his Fancy, or upon Obſervations of little ſolidity; a Book of Allegories on the *Octateuch*, which is a compendious Collection of Allegorical Expoſitions made by the Fathers before him; and a Commentary upon the *Song of Solomon*, which he expounds of the Church and Jeſus Chriſt, with great perſpicuity and brevity.

Of the Dogmatical Tracts of St. *Iſidore*, we have none remaining but two Books againſt the Jews, written to his Siſter * *Florentina*; in which he hath gathered ſome Paſſages of the Holy Scripture to prove our Religion. The Firſt of theſe two Books is upon the Paſſion, the Reſurrection, the Reign of Chriſt, and upon the Judgment. The Second is upon the Calling of the Gentiles, and the Eſtabliſhing of the Church: The Proofs he brings are ſolid, and his Reflections judicious.

[* *Florentina*, Dr. *Cave*.]

Among his Books of Diſcipline, that of the [Eccleſiaſtical or Divine] Offices is the moſt conſiderable. It is divided into two Books: In the Firſt he treats of the Parts and Ceremonies of Divine Service; he confeſſes, in the Primitive Church, Prayers were read with a plain turn of the Voice more like pronouncing than ſinging: He diſtinguiſheth two ſorts of Hymns, thoſe of the Scripture, of which the Holy Ghoſt is the Author, and thoſe of Mens Compoſition. He ſaith, St. *Hilarius* was the firſt that made any of them, and that after him St. *Ambroſe* did alſo compoſe ſome which have been recited in the Church of *Milan*, and from thence paſſed down to the other *Weſtern* Churches. And further ſays, that St. *Ambroſe* firſt eſtabliſhed the Uſe of Anthems, and that Reſponſes were invented in *Italy*. He diſtinguiſhes Seven Parts in the (*c*) *Maſs*, or the Canon, which he believes was (*d*) eſtabliſh'd by St. *Peter*. 1. The Admonition to the People, to ſtir them up to pray. 2. The Prayer to God, that he would receive the Prayers and Oblations of his People. 3. A Prayer for the Living who offered the Sacrifice, and (*e*) for the Dead. 4. The Prayer for Peace. 5. The Prayers for ſanctifying of the Bread and Wine. 6. The Confirmation of the Sacrament. 7. The Lord's Prayer. The *Nicene* Creed was alſo recited, and at laſt they bleſſed the People. Then he obſerveth that the Communion muſt be taken Faſting, and that

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[(*c*) *Maſs or Canon.*] The Word *Miſſa* or *Maſs*, is an old *Latin* Word, and ſignifies generally the whole Service of the Church, but more eſpecially the Holy Sacrament of Chriſt's Body and Blood. It was called *Miſſa*, or *Demiſſio*, becauſe no Man was ſuffered to remain in the Church, that could not or would not receive the Sacrament; and therefore ſuch Perſons as had a mind to ſee and hear, but not receive, were all, without exception, diſmiſſed by the Deacon, after the Sermon was ended with theſe Words. *Ite, miſſa eſt*: *Go, ye are diſmiſs'd*. And if any delay'd they were urg'd to depart by the Deacons and Exorciſts, ſaying aloud, *ſi quis non communicet, det locum*; *Whoſoever will not receive let him go out*. The *Roman* Church puts a different Senſe upon this Word *Maſs*, underſtanding by it, that Solemn Service, wherein they do pretend to offer unto God the Body and Blood of his Son, as a propitiatory Sacrifice for the Sins of both the Quick and Dead. *Iſidore* takes it here in the firſt Senſe, calling it, *Ordo Precum*. i. e. *The Form of Prayers*: But M. *Du Pin*, by joyning it with the Word *Canon*, (a Word of much later uſe, and which ſignifies in the *Roman* Church, the Rule or Form of celebrating their Maſs) ſeems to bring it over to the latter, but againſt the Senſe of St. *Iſidore* of *Sevil*.]

Ambr. lib. 5. *Epiſt.* 33. *Hilar. in Pſal.* 65.

[(*d*) *Eſtabliſhed by St.* Peter.] But erroneouſly; for in the Apoſtle's time the Holy Sacrament was celebrated without any Ceremonies or Prayers, ſave that at the Conſecration of the Elements, the Prieſt repeated the Lord's Prayer over them. And this St. *Jerome* ſays was done by the Inſtitution of Chriſt himſelf. *Dominus docuit Apoſtolos ut Orationem Dominicam dicerent ſuper Sacrificio Corporis.* And *Innocent* III. himſelf tells us, that St. *Peter* celebrated the Sacrament at *Antioch*, with three Prayers only: *Primus B. Petrus Apoſtolus Miſſam Antiochiæ dicitur celebraſſe in qua tres tantum Orationes, in primordio naſcentis Eccleſiæ dicebantur.* So that it is abſurd to think St. *Peter* the Author of ſo long an Office.]

Hieron. cont. Pelag. l. 3.

[(*e*) *Prayers in the Sacrament—for the Dead.*] It is evident from ſome very Ancient Records of the Church, That it was a Cuſtom among the Chriſtians, *Ab Antiquo*, to pray for the Souls of the Faithful departed, in the dreadful Myſteries. Whether it were decreed by the Apoſtles themſelves, as St. *Chryſoſtome* plainly tells it was, in his Comment on the *Philippians*, may be a very great doubt; but it is certain it was in uſe about 200 years after Chriſt. This is proved from *Tertullian*, *De Monog.* c. 10. who thus ſpeaks, Let the faithful Widow pray for the Soul of her Husband, *&c.* And to the ſame effect in *Coron. Mil.* c. 3. So alſo St. *Cyprian*, Ep. 66. *Euſeb. de Vit a Conſtant.* l. 4. c. 7. and *Epiphanius Har.* 3. *&c.* And this we find practiſed by many of the moſt eminent Fathers of the Church. *Nazianzen* prayed for his Brother *Caſarius*, *Ambroſe* for the Emperors *Valentinian* and *Theodoſius*; and St. *Auſtine* for his Mother *Monica*. But all the Prayers made for the Dead, by the firſt Chriſtians, contained no other Petitions for them, than what are very Warrantable and Pious, and which our Liturgy ſeems, in a great Meaſure, to authorize, *viz.* That God would haſten his Kingdom, and ſpeedily give them a Conſummation of Bliſs not imputing to them their Sins in the day of Judgment; to which they joyned a thankful remembrance of their Virtues and Holy Examples, which they begged Grace to imitate. Theſe with the Alms to the Poor, which generally accompanied them, were the *Oblationes pro mortuis*, ſpoken of by the Fathers. The *Romiſh* Church hath abuſed this Cuſtom, by praying for Perſons who died in their Sins, whom they ſuppoſed to be detained in their feigned Purgatory; which is contrary to the Doctrine and Practice of the Primitive Church: for they acknowledged no ſuch places as Purgatory, nor Remiſſion of Sins after Death.]

Chryſ. Hom. 3. *in Epiſt. ad Philip. Nazianz. Orat.* 7. *in Caſ. Ambr. de ob. Val. & Theod. Aug. Confeſſ.* l. 9. c. 13. *Liturg. in Bur.* of the *Dead. St. Chryſ. Hom.* 32. *in Mat. Ephrem. lib. de pœn.* c. 2.

[*The Sacrament—a Sacrifice.*] The Sacrament was called a Sacrifice by the Primitive Fathers, not becauſe Chriſt is really ſacrificed for the Sins of the Quick and the Dead in thoſe Myſteries, as the *Romiſh* Church now uſeth the Word; but becauſe, 1. It is a commemoration of Chriſt's Spiritual Sacrifice. *Annunciantes mortem Filii Dei, celebramus*, ſaith St. *Chryſoſtome*, *incruentum Sacrificium*. 2. Becauſe in the Sacrament we offer the Spiritual Sacrifices of Prayers and Praiſes. 3. Becauſe the Faithful, at this Sacrament, offered their Souls and Bodies a living and acceptable Sacrifice to God. 4. Becauſe, at theſe Myſteries, the richer Chriſtians brought an Oblation of Bread and Wine, and other Gifts, which were partly ſpent in this Service, and partly diſtributed to the Poor for their Relief. Thus the Fathers uſed the Word Sacrifice figuratively, which now is underſtood properly, but contrary to this of *Iſidore*.]

St. *Chryſ. Hom.* 17. *in Epiſt. ad Hebr. Iren.* l. 4. c. 33. *Aug. de Civ. Dei*, l. 10. c. 20. *Cypr. Serm.* 1. *de Elem. Aug. Ep.* 122.

the

St. *Isidore.* the Sacrifice was offered for the Dead. He speaks of the Office of the third, the fifth, the ninth Hour; of *Vespers*, *Compline*, *Vigils*, *Matins*, of the principal Festivals of the year, of Lent-Fast, of the Fast on the 22*d.* of *September*, of the Fasts on *November* the 1*st.* and *January* the 1*st*, of the Fasts on *Fridays* and *Saturdays* in some Churches. He observes, that altho' the Custom of the Church was not to fast from *Easter* to *Whitsunday*, some Monks nevertheless did fast in that Interval out of Devotion. Lastly, he owns, that Churches have diffrent Uses and Practices in many things.

The 2*d.* Book of Offices is concerning Ecclesiastical Persons. He says, all that are ordained to serve the Church, are called * Clerks, becaufe St. *Matthias*, who was the first ordained by the Apostles, was chosen by Lot; or because all Clerks are also called by Lot to the Lord's Inheritance: Or else lastly, because the Lord is their Lot and Portion. He puts them in mind, that they ought to live retired from the World, to abstain from Worldly Pleasures, not to go to the Publick Shows, nor to Publick Feasts; to follow their Employment without engaging themselves in Secular Affairs; not to put Money to Usury; to take no Presents for performing the Functions of their Ministry; to be wise and modest in their Carriage, and reserved in their Talk; not to keep company with Women; to be Sober, Chaste and Constant in Prayer. He distinguisheth two sorts of Clerks; some living under the governance of their Bishops; and others, called * *Acephali*, which can neither pass for Laicks nor Ecclesiasticks. He taketh notice, that all Clerks had a (*e*) *Tonsure*, and that the Crown of their Head was all shaved, and had only a little Circle of Hair round about the Head, in form of a Crown. Having spoken of Clerks in general, he speaks of all the Orders in particular. As to to the Bishops which he calls *Sacerdotes*, he says, that they are ordained by the laying on of Hands; that a Man must be 32 years old to be a Bishop, and ought to have always lived single, or to have had but one Wife; that in their Ordination they give them a Staff and a Ring; that they ought to make choice of a Learned and Virtuous Man, and free from Crimes; that a Bishop ought to take care of the Poor, and use Hospitality towards Strangers. He does not forget the *Chorepiscopi*, whom he calls the Bishop's Deputies. He says they may ordain Readers, Exorcists and Subdeacons; but that they cannot ordain *Presbyters* nor Deacons. He extols the Dignity of *Presbyters*, by saying, they partake in the Dispensation of the Mysteries with the Bishops; that they preside over Churches as they do; that they consecrate the Body and Blood of Christ, and preach the Word of God, as they do; but that Ordination is reserved to the Bishops, to maintain the Authority and Splendor of the Priesthood, and to prevent Divisions. Deacons are the Dispensers of the Mysteries consecrated by the *Presbyters*; they give the Cup to the Laity, who may not take it from the Altar. Subdeacons do also handle the Sacred Vessels; also it was decreed, that they also should be bound to Continency. The other Persons of the Clergy are the Readers, the Singers, the Exorcists, the Doorkeepers. There are many kinds of Monks. The *Cenobites* are they that live in common; the *Hermites* they that withdraw into Deserts; the *Anchorites* they that shut up themselves in Cells; these are the several sorts of good Monks. St. *Isidore* describes and commends the Life of the *Cenobites*, then he speaks of Penitents; they cut their Hair, they wear Hair-cloth, they strew Ashes upon their Heads, to put them in mind that they are but Dust, and shall return to Dust. By Penance, Remission of Sins committed after Baptism, tho' never so great, is obtained. Clerks do it before God, others before the Bishop. True Penance consists in the Amendment of Life. Afterwards he commends Virgins, and gives them some wholsome Advices; as also Widows, and those that are married, and likewise Catechumens. He gives an account of the Exorcisms and the Salt [used in them.]

Then he passeth to other Points, and expounds the Creed, which he believes to have been composed by the Apostles in common before they dispersed themselves to preach the Gospel. He treats of Baptism, and distinguisheth it into three sorts; the Baptism of Water, the Baptism of Blood, and the Baptism of Tears. He observes, that the Sacrament of Baptism, that it may be valid, must be conferred in the Name, and by the Invocation of the three Persons of the Trinity: that it is God that baptizeth and not Man, and therefore that it matters not, whether it be conferred by an Heretick; that Original Sin in Infants is remitted in Baptism, so, that if they should die without it, they should be excluded from the Kingdom of Heaven; that Bishops and Presbyters are the Ministers of that Sacrament; that the Holy (*f*) *Chrism* is given after Baptism, to render the Persons baptized, the anointed of Jesus Christ; and lastly, that the Bishop lays his Hands upon them, that they may receive the Holy Ghost; that Men do not give it, but pray to God to give it; and that the Bishop only may administer that Sacrament.

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We have a few Letters of St. *Isidore*; the 1*st*, and 2*d.* contain nothing remarkable: The 3*d.* to *Helladius*, is concerning Discipline. There he shews, that a Presbyter fallen into the Sin of the Flesh is to be deposed and put to Penance, without any hope of being restored. He teaches the same Doctrine in his Book of Offices; which shews the Falsity of another Letter fathered upon him, directed to *Massanus*, the Author whereof goes about to expound the Canon of the Council of *Ancyra*, about the Deposition of Clerks fallen into the Sin of the Flesh, and to prove it should be understood of those only who do not do Penance, pretending that those that do it, ought to be restored; which Doctrine is so contrary to that of *Isidore*, that there is no doubt, but that Letter is the Fiction of some Impostor, and perhaps of the famous *Isidore Mercator*.

I pass the same Judgment on the 4*th.* Letter directed to *Claudius*, wherein the Question of the Procession of the Holy Ghost is handled against the *Greeks*; on the 5*th.* directed to *Redemptus*, in which the Question of unleavened and leavened Bread is debated against the same Persons; and on the last to *Eugenius* of *Toledo*, about the Authority of the Pope. It is visible, these Letters were written in the time of the Quarrel between the *Greeks* and *Latins*, which was not begun in the Life of *Isidore* of *Sevil.*

Lastly, we will join to the Works of Discipline, the Rule of the Monks, composed by St. *Isidore*, accommodated to the use of his Country, and proportion'd to the strength of the weaker sort.

St. *Isidore*'s Learning did not hinder him from being eminent in Works of Piety, of which he hath left us these, *viz.* Two Books of *Synonyma*'s or Soliloquies, and a Treatise of the Contempt of the World, which are Discourses supposed to be had in a Man, between his Soul and his Reason, and contain Advices, Instructions, Christian Meditations, Prayers and Sentences of Piety and Remorse. Some body hath made a Collection of some of these Sentences, and intituled it, *The Rule of good Living.* To which is added, a Piece, intituled, *The Lamentations of Repentance*, with a long and good Prayer about Amendment of Life, and another shorter against Temptations.

But the most considerable of the moral Works of St. *Isidore*, is his Collection of Sentences out of St. *Gregory*'s [Morals,] divided into three Books. The 1*st.* contains some Christian Considerations about the Doctrine of the Creed. The 2*d.* about Virtues. The 3*d.* about Temptations, and the Remedies whereby we may be healed and sanctified.

The Book of the Combat between Vices and Virtues, attributed to St. *Austine*, to St. *Leo*, to St. *Ambrose*, and at last to St. *Isidore*, is none of theirs, but belongs to *Ambrose Ausbert*, Abbot of St. *Vincent* of *Benevent*, as is observed in his Life, tho' *Sigibert* ascribeth to *Isidore* a Book bearing the same Title.

By what we have said of the Works of *Isidore*, it is plain enough, that this Bishop was well read, but he had not so much Fineness of Wit and Elevation of Mind; there is nothing commendable in his Style but the Clearness of it; he is neither eloquent nor polite; his own Opinions are often false, and he does not always make a good Choice when he borrows of others. He contents himself with a superficial Knowledge, and does not search the Bottom of Matters. His Remarks are but trivial, and often mistaken: Nevertheless he was much esteemed, in his Age, a Prodigy of

* Κληρικοι from Κληρος a Lot.]

[Without an Head or Governor.]

[(*e*) *Tonsure, and that the Crown of their Head was all Shaved.*] *Tonsure*, or cutting the Hair short was in he purest times of the Church imposed upon the Clergy, as being indecent for them to wear their Hair long, according to the Fashion of those times The 4*th.* Council of *Carthage*, which was held, *A. C.* 398. decreed, *Can.* 44. That no Clergyman should wear long Hair or a Beard. *Clericus, nec Comam nutriat, nec barbam*; but on the other side, Rasure, or making the Crown of the Head bald by Shaving, was accounted a detestable Ceremony, and much condemned by the Fathers, *Clemens Alex. Optatus Mel. Jerome, Epiphanius*, &c. in the *Donatists*, and other Hereticks, as being forbidden in the Law of God, *Ezek.* 44. 20. and an Heathenish Ceremony derived from the Priests of *Isis* and *Serapis*, *Jerome* in *Ezek.* 44. Wherefore it ought to be looked upon as a corrupt Ceremony, first received by Hereticks, but after got into the Church, among other profane Usages in this Superstitious Age.]

Clem. Al. Paed. l. 1. c. 11. *Optat. cont. Parm.* lib. 2. *Jerom. Com. in Ezek.* 44. And so *Conc. Tolet.*

[(*f*) *Chrism.*] Chrism or Unction, was an ancient Rite used in the *Jewish* Church to denote the conferring of Gifts and Graces on the Persons anointed, and thence derived to the Christian Church. Our Saviour and his Apostles used it in working their miraculous Cures of the Sick, *Jam.* 5. 14. *Mar.* 6. 14. And after Miracles ceased in the Church; it was continued in the Administration of Baptism, to signifie (say the Fathers) that the Persons baptized are cut off from the wild Olive, and ingrafted into Christ the true Olive-tree, and made Partakers of its Fruits and Benefits: Or to shew, that they were become Champions for Christ, and like the Heathen *Athletæ*, were anointed for their spiritual Warfare, or rather to denote their Admission to the great Privileges of Christianity, to be a chosen Generation, a royal Priesthood, an holy Nation (as the Apostle speaks 1 *Pet.* 2. 9.) to which all Persons were designed by *Chrism.* The same Ceremony was used by the Church in Confirmation, and to the Sick in the beginning of their Sickness, to strengthen and recover them, but not as it is in the Church of *Rome*, as a sacramental *Viaticum* for Persons dying.]

Ambr. de Sacr. l. 1. c. 2. *Dion. Areop. de Hier. Eccl.* c. 2.

Learning, and an Oracle. The Fathers of the 8*th*. Council of *Toledo*, give this illustrious Testimony of his Knowledge: 'The excellent Doctor of our Age, *Isidore*, the 'greatest Ornament of the Catholick Church, the last of 'the Fathers, with regard to the times, but such as may, 'for his Learning, be compared to the first, the most learned Man of past Ages.' Altho' this Commendation be hyperbolical, yet it must be confessed, *Isidore* was a Man of Desert, and that *Braulio* was in the right, in saying, God seemed to have given him to *Spain*, and raised him up in that time, to make the Monuments of the Ancients known, and to hinder Men from falling into extreme Barbarity and Rusticity. St. *Isidore.*

The Works of this Father have been printed at *Madrid*, in 1599. at *Paris*, by *Sonnius*, by the Care of *La Bigne*, in 1580. in 1601. by *Du Breuil* a *Benedictine* Monk of the Abby of St. *German*, who having revised them, made a larger Edition of them, printed by *Sonnius*. That Edition was reprinted at *Antwerp*, in 1617. [in Fol.] Besides that, there are many Tracts printed severally. The Origins have been printed at *Basil*, in 1577. [in Fol.] with some Annotations of *Vulcanius*, and in different Collections, [as at *Venice* in 1483. in Fol. and at *Paris*, in 1509.] his Offices were printed in the *Bibliotheca Patrum*, and in some Collections of Books of Ecclesiastical Rites, [at *Rome* in 1591. in Folio, and at *Paris* in 1610.] His Chronicle and Histories were printed at *Francfort*, in 1605. and 1606, at *Hamburg* in 1611, at *Amsterdam* in 1596. [in Octavo.] with *Vulcanius*'s Notes; his Allegories at * *Haguenau*, in 1529. [Quarto,] His Books against the *Jews* at *Venice*, in 1584. The three Books of Sentences, intituled, *De summo Bono*, *Of the sovereign Good* at *Paris* in 1538. [at *Turin* in 1593, Quarto, with *Loaysa*'s Notes.] Father *Labbé*, in his *Bibliotheca* of Manuscripts hath published a History of the *Goths* and *Vandals*, larger than that printed among the Works of *Isidore*. The Book of the Ecclesiastical Writers was printed in divers Collections of Authors, which have treated of those Matters [at *Antwerp* in 1639, Fol. at *Francfort* in 1603. and with Notes at *Cologne*, in 1580. Octavo.] St. *Isidore.* * *Hoge*oa.]

BRAULIO Bishop of Saragosa.

Braulio.

Braulio, Bishop of *Saragosa*, Friend to *Isidore* of *Sevil*, wrote two Letters to him, and made an Encomium upon that Father, containing the Catalogue of his Works, wherein he tells us, that he not only hath set in order, but finished his Treatise of Origins. He wrote also the Life of *Æmilianus* a *Spanish* Hermit, vulgarly called, St. *Milan*. Moreover the Life of St. *Leocadia* is attributed to him. He was present in the 4*th*. 5*th*. and 6*th*. Councils of *Toledo*, and died in 646. after he had been Bishop 20 Years. [His Epistles and Encomium are extant in St. *Isidore*'s Works, and his Life of *Æmilianus* in *Mabillon*'s Sæc. Ben. 1. pag. 205.] *Braulio.*

St. COLUMBANUS.

St. Columbanus.

St. *Columbanus*, a Monk of the Monastery of *Bencor* in *Ireland*, went into *France* towards the Year 590. with 12 Monks of his Monastery, and withdrew himself into the Solitude of *Vosge*, near *Besancon*, where he founded the Monasteries of *Luxeuil* and of *Fontaines*. After he had governed them 20 Years, he was banished by King *Theodorick*, upon the Motion of Queen *Brunehaut*. After which, he retired into *Switzerland*, then belonging to the Kingdom of *Theodebert*, where he preached the Gospel to some Pagans remaining in that Country: But *Theodebert* being overcome and taken Prisoner by *Theodorick*, *Columbanus* was forced to fly into *Italy* in the Year 613. where he founded the Monastery of *Bobio*, and died there in 615.

The Author of this Saint's Life, and *Sigebert* of *Gembloux*, say, he was a great Student and a witty Man; that in his Youth he composed a Commentary on the Book of *Psalms* which was elegantly written; and that he had published many other Works, useful for Prayers and Instruction. They say, the Title of the Commentary on the *Psalms* is found in an old Catalogue of the Library of St. *Gal*; but the Work it self is not there. In the Monastery of *Luxeuil* there is a Manuscript Commentary on the *Psalms*, the Author of which is not known. Some would have it pass for that of St. *Columbanus*, but it hath not yet been printed, and we know nothing of it, but from him who hath collected the Works of that Father.

There are yet extant some of the poetical Works of St. *Columbanus*, of which *Sigibert* maketh mention. The first of them is a Letter to *Hunaldus* upon the Shortness of Life, and the Vanity of worldly Goods. The Preface of which begins with the Letters of the Name of St. *Columbanus*, and of him he writes to; so that taking all the first Letters of each Verse, one finds *Columbanus Hunaldo*. The 2*d*. is a Letter in short Verses, written to *Sedulius*; in the end whereof he taketh notice, That he was come to the 18*th*. Olympiad, that is, that he was 72 Years old at least. The 3*d*. is an Epigram upon Women. The 4*th*. is a Poem in Hexameters, intituled, *Monasticon*, containing several Precepts of Morality. The last is in Prose upon the Vanity and Misery of this Life.

But these Works are not comparable to his Rule, which is found in the Collection of *Benedictus Anianus*. It is full of Wisdom and Instruction; for there he does not content himself to prescribe Rules only, but shews the Excellency and Usefulness of them, and grounds them upon Testimonies of Scripture, or upon some Principle of Morality. He lays down for the Foundation of his Rule, the Love of God and of our Neighbour as a general Precept, whereupon all the other are superstructed. Then he commends Obedience and Silence. He appoints, that Monks shall eat in the Evening, and shall feed on such plain Meat, as may sustain them without Hurt to their Health. He will have them to eat every day, that they may be able to pray and to read daily. He orders them to be content with things absolutely necessary, which are very few; to flee from Wealth and Vanity; to be chaste in their Thoughts as well as in their Actions. That which he appoints concerning the Office which was then called the *Course*, is somewhat obscure. Yet this he seems to prescribe: That they shall meet together three times in the Night, and three times in the day to pray; that in the Office of the day, at each hour they shall say three *Psalms* at each Office, and some other Prayers; that the Night Office is to be lengthened or shortened, according to the length or shortness of the Nights; that from *October* to *February*, they must say in the ordinary Office of the Night, 36 Psalms and 12 Anthems, at three several times, and in the rest of the year 24 Psalms only, with 8 Anthems; but for the *Saturday* and *Sunday* Night, the Office is made up of 75 Psalms and 25 Anthems in Winter; which number is to be augmented or lessened according as the Nights increase or decrease. He observes, some other Monks perform the Night-office at 4 times, and sing both in Winter and Summer, 12 Psalms in the usual Service, and 36 in the Service of the *Saturday* and *Sunday* Nights; but he does not approve of that Practice, as being too tiresome in Summer, when the Nights are short. Then he recommends to his Monks that Spirit of Discretion, that can discern betwixt Good and Evil; and that Mortification of Spirit consisting in doing nothing according to Self-will: These are all the Articles of that Rule which were found in the Collection of *Benedictus Anianus*. There is another added to it, of the Perfection of a Monk, from a Manuscript of the Monastery of *Bobio*; but it is evident, that is not the same Author's, but is a Note of some other Monk. Some have thought that we had but one part of St. *Columbanus*'s Rule, because that in the Harmony of the Rules there is one Article of it cited, which is said to be the 33*d*. of that Abbot's Rule; but this is an Error in the Quotation, and it must be taken out of some other Author. After this Rule follows his Penitential, containing a Decree of what Penance is to be imposed upon Monks taken in a Fault, how light soever it may be. It is there supposed, that they must confess it, and then are prescribed Penances for each of those Faults. Some very light ones are punished somewhat severely; one may judge of it by the following Instances: He that shall not say (*Amen*) at Table, shall have six Lashes; he that shall talk in the Refectory, as many; he that shall not forbear Coughing at the beginning of a Psalm, shall also be treated after the same manner; and he likewise that shall touch the Chalice with his Teeth, or shall smile in the time of Divine Service; they that have spoken roughly and frowardly, shall receive fifty Lashes, as well as they that have answered again to their Superior. There are other Penances enjoyned besides Whipping; as Fasting, Silence, Separation from the Table, Humiliatio. These Penances seem to be more rational, and fitter to correct Men than Whipping, and yet they are not the most common and usual. St. *Columbanus.*

There was found in the Manuscript of *Bobio* with St. *Columbanus*'s Rule and Penitential, some spiritual Instructions fathered upon this Saint, agreeable enough to the Style of his Rule. They contain some Exhortations to Piety, and a spiritual Life, fit for Monks, the Titles whereof are as follows. 1. *Of the Trinity.* 2. *Of the Mortification of Vices, and the Acquisition of Virtues.* 3. *Of the Contempt of the World, and the Love of heavenly things.* 4. *That we ought*

to

St. Columbanus.

to work and labour in this Life, to rest in the next. 5. *That this Life should not be called* Vita *but* Via. 6. *That this Life is like a Shadow.* 7. *Of the Blindness of those who serve the Flesh and neglect the Spirit.* 8. *That we ought to tend to our heavenly Country, the End of this present Life.* 9. *Of the last Judgment.* 10. *Of the means of fleeing from the dreadful Wrath of him who is to judge us.* 11. *Of the Love of God and of our Neighbour.* 12. *Of Remorse, and of the Vigilancy wherewith we ought to wait for the coming of the final Judgment.* 13. *That we must have Recourse to Christ, the Fountain of Life.* 14. *Several Advices for the Spiritual Life.* The 15*th.* which was not in the *Bobio* Manuscripts, is of *The Fervency wherewith we ought to serve God.* There is mention made there of Grace, according to St. *Austine*'s Principles, but it does not seem to be of the same Style with the rest. The 16*th.* was not in the said *Bobio* Manuscript neither, but it hath more of St. *Columbanus*'s Style. It is very short, and is intituled, *What is that which is and which shall be?* In it he compares this Life with that which is to come. The 17*th.* Instruction is *A Discourse of* Faustus *Bishop of* Ries, *to some Monks.*

After the 13*th.* Instruction, in the *Bobio* Manuscript, there is a small Tract of the eight principal Vices, which are, Gluttony, Fornication, Covetousness, Wrath, Sorrow, Idleness, Vain-glory and Pride, and sets down in a few Words, some Remedies against these Vices.

Some produce also some Letters of St. *Columbanus*, taken out of another Manuscript of *Bobio*, of the Truth of which Letters there can be no doubt. The 1*st.* is directed to *Boniface* Bishop of *Rome*, the third or fourth of that Name. St. *Columbanus* says, in that Letter, he had already written to the Pope St. *Gregory*, concerning the Difference between his own Church and that of *Rome*, about the Day on which *Easter* ought to be celebrated, and intreats *Boniface* to let him keep to the Custom he had, of celebrating that Festival, as the Ancients of his Country did, tho' he now lived in *France*. He propounds the Example of St. *Polycarp*, and of *Anicetus*, to shew that Men may differ in their Practice about the keeping of *Easter*, without any Breach of Unity and Peace, and annexes the Canon of the first Council of *Constantinople*; whereby it is ordered, that Christian People living among barbarous Nations, shall live after their Customs: Which is an Argument, that St. *Columbanus* was not unacquainted with Ecclesiastical History, and the Canons of the Church. The next Letter is to a Council of *French* Bishops, assembled upon his account. It is written with a great deal of Wisdom and Elegancy, is very witty, judicious and learned. He thanks them, at first, for having met together about his Concerns, and intimates to them, that he could wish they would meet oftner, and that, according to the Canons, they would hold Councils once or twice in the Year, to put a stop to the Divisions and Disorders of their time. He prays to God, that their Meeting may be for the Church's good; and that they would not only treat of the Celebration of *Easter*, but moreover make all necessary Provisions to restore the Discipline to its former State. He does earnestly press their own Duty upon them, and gives them Lessons of Humility and Charitableness, and then, coming to the matter in hand, he sets forth the Difference between the *French* and the *English* Bishops, about the time of the Celebration of *Easter*. He observes, that the Western Churches were not agreed upon the Day of that Festival; That many always kept it from the fourteenth Day of the Moon to the twentieth, so that when the fourteenth fell on a *Saturday*, they kept the Feast of the Resurrection on the very next Day, whereas the *French* and *Italian* Bishops put off the Celebration of it to the *Sunday* following. He says, that he hath justified the ancient Custom of the Western Churches, in the Writing he sends them, in three other Tracts, directed to Pope *Gregory*, and in a Book sent to *Arigius*, one of the Bishops of the Council. But without engaging in that Dispute, he only prays the Bishops to give him leave to observe a Custom, of which he is not the Author, which is practised in the Country from whence he comes, and intreats them that they would let him live in Peace and Silence in his Solitude, near the Bones of seventeen of his Brethren, as he hath lived these 12 years, that he may continue praying for them. He tells them, that it were better done of them to comfort poor old Men and Strangers, than to trouble and molest them. He adds, that he durst not go to the Council, for fear he should be forced to engage in the Dispute, but that he cannot forbear declaring sincerely to them, that he gives more Credit to the Tradition of his Country, to the ancient Cycle of fourscore and four years, to that of *Anatolius*, to *Eusebius* and St. *Hierom*, than to *Victorius*'s Testimony, a new Author, who hath written very obscurely: Nevertheless, he would not have them to think, that he says this out of a contentious Spirit, he desires only, that every one might keep his own Custom, and follow his own Tradition. Then he exhorts them to the Practice of Humility and Charity. He makes a Comparison of the Monks and Bishops, and says, St. *Hierom* advises these to imitate the Apostles, and those to follow the Holy Fathers, because Clerks and Monks have very different Practices and Obligations; that every one is to follow his Calling, and perform his Duty. He prays to God, that through his free Grace he would cause his Commandments to be kept by all. In the end, he does beseech them to pray to God for him and his Fellows, as they pray for them, and not to look upon them as Strangers, seeing all Christians are Members of one Body. St. *Columbanus.*

It is not known what this Council is, it must have been held towards the year 600. because it is 12 years after St. *Columbanus*'s Coming into *France*, a little before St. *Gregory*'s Death: Some believe it to be the Council held at *Challon*, upon the River *Soane*, in the year 603. in which *Arigius* Bishop of *Lyons* presided: But perhaps it might be some other Council: For this was assembled about the Business of *Desiderius* Bishop of *Vienna*. This Letter is written before the foregoing.

St. *Columbanus*'s Letter has lately been attributed to St. *Gregory*, who is mentioned in the two preceding Letters: There he does very confidently set down the Authorities he depends upon, to shew that *Easter* should always be celebrated by the twentieth of the Moon in *March*, before the Equinox, and treats the Cycle of *Victorius* with a great deal of Contempt: And does also refute Pope *Victor*'s Opinion, that *Easter* is not to be kept at the same time with the Jews. He exhorts the Pope to alter his Opinion and Practice about that; and then asks him, whether he should communicate with those who are ordained Bishops, contrary to the Constitutions and Canons, by Simony, or having committed some Crimes in the time they were Deacons? In fine, he consults him what is to be done with Monks, who depart from their Monasteries, without their Abbot's Leave, renouncing their Vows. He lets him know, he would gladly have come to *Rome* to see him. He commends his Pastoral, and prays him to send him some of his Works, and chiefly those upon *Ezekiel*. He acquaints him, that he hath perused the six Books of St. *Hierom* on that Prophet, but that that Father hath not explained half of it.

St. *Columbanus*'s fourth Letter is written to Pope *Boniface* IV. of that Name, upon the Motion of *Agilulphus* King of *Lombardy*: By this Letter it appears, that that Prince assisted the Defenders of the three Chapters, and that he had persuaded St. *Columbanus*, that there was some cause to suspect the Church of *Rome* of Error; that the Pope himself was consenting to it, or at least permitted it; that *Vigilius* dyed an Heretick; and that the fifth Council ought to be rejected. St. *Columbanus* entertaining these Opinions, writes a vehement Letter to *Boniface*; wherein he exhorts him to watch over his Flock, and condemns *Vigilius*'s want of Vigilancy. He saith, he died an Heretick, and wonders they should put his Name in the List of Catholick Bishops. He exhorts the Pope to clear both himself and his Church from the Suspicion of Heresie, by calling a Council, to make an exact Exposition of the Catholick Faith, and to condemn all those that swerved from it. He believes, that the Fifth Council approved *Eutyches*'s Error, and confounds the two Natures; and yet he says, at his coming into *Italy*, they wrote to him, that Communion with *Rome* ought to be shun'd, because they there held *Nestorius*'s Heresy: Which shews, he was not rightly informed of the Fact he wrote of. It had been better for him to have only exhorted the Pope, as he does, to endeavour to suppress the Schism and Division in *Italy*, about the Business of the three Chapters, by tolerating those that defended them.

'Tis said, that St. *Columbanus* had written some Letters to King *Theodorick*, but we have none of them. *Jonas* speaks also of a Letter directed to *Clotharius*; but it is lost, as well as his Book against the *Arians*, mentioned in the same Author, his great Treatise of *Easter*, two Letters to St. *Gregory*, and his Writing to *Arigius* upon the same Subject. They say, moreover, he had made a Commentary upon the Gospels, but it is not mentioned in ancient Authors. They ascribe yet to him a little Treatise of Penances for Monks, Clerks and Laicks; but it does not seem to me to be his. Father *Flemingus*, an *Irish Franciscan*, hath collected the Works of this Father, and printed them at *Louvain*, in the year 1667. since which they have been printed in the last Edition of the *Bibliotheca Patrum* at *Lyons*, with the Works of two other *Irish* Writers.

The first of which is a Tract of St. *Ælerau*, or *Ererau*, containing a mystical and moral Interpretation of the Names recited in the Genealogy of Christ, which are applyed to our Lord's Qualities or Precepts. This *Ælerau*, surnamed the *Wise*, was a Presbyter; it is said, he also wrote the Life of St. *Patrick*. There is another *Ererau*, an *Irish* Abbot, who wrote a Monastical Rule.

The second Tract added to St. *Columbanus*'s Works in this Edition, is a very large Penitential of one *Cumianus* or *Cuminus*, an Abbot, in which there are several remarkable Things, and amongst others, that there are 12 principal Means of obtaining Pardon of our Sins, grounded upon Testimonies of the Holy Scripture, *viz.* 1. Baptism, 2. Charity, 3. Almsgiving, 4. Tears, 5. Confession, 6. Mortification of the Flesh and Spirit, 7. Change of Manners, 8. Intercessions of the Just, 9. Faith, 10. Converting of others,

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forgiving of Enemies, and
1 Joh. 1. 9. Matt. 5. 23 Matt. 3. 6.
Cyprian, *Serm. de lapſ.* Tertull. *de pœnitentia.* Origen *in Pſal.* 37.
publick, to God, is abſolutely neceſſary to obtain Pardon of them, and where we have done any Wrongs or Injuries to Men, we muſt acknowledge them, and making Reſtitution, endeavour Reconciliation. And if ſtill there remain any Doubts and Scruples in our Conſciences, it is convenient to diſcover our Griefs, to the Miniſters of God's Word, that we may receive from them Ghoſtly Counſel and Advice. In theſe Caſes, no doubt, the Confeſſion of ſecret Sins, Thoughts and Deſires was ever in uſe in the Church: But as to that Auricular and Sacramental Confeſſion, which ſeems to be inſinuated in the Words of this Father; as it was not in uſe in the firſt Ages of the Church, ſo can it pretend to no other Ground for the uſe of it, than the *Lateran* Council under *Innocent* the third, *anno* 1215. or the Council of *Trent*, which is of much later date. Confeſſion of ſecret Sins was ever approved and uſed, never generally impoſed nor made neceſſary to Abſolution 'till Popery prevailed.]

[(*f*) *Cœlibacy of Clerks—commanded.*] Altho' the Holy Scriptures of the Old and New Teſtament do no where diſallow the *Marriage* of Prieſts, but give them an equal Liberty, in that kind, with the Laity, inſomuch, that all the Apoſtles (except St. *John*) were married Men, as alſo the greateſt part of the Clergy of the firſt Times: But yet ſome there were of the moſt eminent Biſhops and moſt zealous Chriſtians, who having imbibed the Philoſophers Opinions and Prejudices againſt Marriage, as an Eſtate in it ſelf unclean, and ſo troubleſome, that it was utterly inconſiſtent with an Holy and Speculative Life, did ever retain ſuch an Antipathy againſt it, eſpecially in the Clergy, that they were ever inveighing againſt them that were married, inſomuch that they brought it into a general Diſlike. At length a Decree was made againſt Prieſts Marriage, in the Council of *Eliberis*, *anno* 305. *Can.* 33. And the like was attempted in the firſt Council of *Nice*, but was ſuppreſſed by the Authority of *Paphnutius*: And not long after, the Canon made at *Eliberis* was as it were revers'd by the Council of *Ancyra*, *Can.* 9. Indeed Pope *Syricius*, *anno* 380. and *Innocent*, enforced the ſame Prohibition in the *Weſt*, and were ſeconded by the ſecond Council of *Carthage*, but were oppoſed by the Synods of *Agatha* and *Tyron*: So that tho' the Celibacy of the Clergy was commanded and practiſed in ſome Churches, eſpecially in the *Weſt*, (to which this Author refers himſelf) yet it was never univerſally impoſed nor received, eſpecially in the *Eaſt*, till *Gregory* VII's Time, *anno* 1074. and then was thought to be eſtabliſhed by no Law Eccleſiaſtical or Divine, and was oppoſed by the Clergy, unanimouſly, as a Doctrine of Devils, as St. *Paul*, 1. *Tim.* 3, 4. and all good Men eſteem it.]

St. Columbanus. Athan. *Ep. ad Dracon.* Socr. *Hiſt. Eccleſ.* l. 5. c. 38. Tertullian Jerome. Ambroſe. Conc. Elib. *Can.* 33. Socr. *Hiſt. Eccl.* l. 1. c. 8. Conc. Ancyr. *Can.* 9.

[(*e*) *Confeſſion of ſecret Sins and Thoughts*——*was in uſe.*] Confeſſion of Sins, private and

[* *Vide Note* (*e*). *p.* 2.]

(*e*) *Confeſſion* of ſecret Sins, and even of Thoughts and Deſires, was in uſe in that Time; that great Crimes were alſo ſubjected to long Penances, that leſſer Faults were puniſhed with many Days of Penance; that Eating of ſtrangled Beaſts and of Blood, was as yet forbidden; that the Faſt of *Lent* was commanded; that all kind of Pollutions were puniſhed with Penances; that the (*f*) *Cœlibacy* of ſuperior Clerks, and of profeſſed Monks, was commanded; that it was forbidden to marry on *Sunday*; that it was wiſhed, that married Perſons would abſtain from the Uſe of Marriage three Days before Receiving the Communion; that Men were put to Penance for Bigamy and Uſury alſo; yea, and even thoſe that did not uſe Hoſpitality, nor give Alms; that Clerks that did not give their Superfluities to the Poor were excommunicated; that whoſoever did communicate with an Heretick was excommunicated; that thoſe that had been ordained by Hereticks were re-ordain'd; that thoſe were rebaptiz'd that had been baptiz'd by ſuch Hereticks as had erroneous Opinions about the Trinity; that they put thoſe to Penance, that let the Sacramental Bread or the Cup fall to the Ground, or were guilty of any other Irreverence, at the receiving of the Sacrament, out of Negligence or by Accident; that among the *Greeks* they received the Communion every *Sunday*, and that thoſe who did not receive for three *Sundays* together were excommunicated; but that among the *Latins* every one had liberty to communicate or not to communicate; that the * Sacrifice of the Maſs was offered for the Dead, and that they did even faſt for them; that Women might receive the Sacrament with a black Veil on; that Biſhops were permitted to give Confirmation in a Campagne; that a Prieſt might in one Day ſay two Maſſes at the ſame Altar; that, in caſe of neceſſity, Confeſſion may be made to God; that the moſt uſual Penances were Faſting, Separation from the Church, and Entrance into Religious Orders.

CUMIANUS or CUMINUS.

Cuminus.

[**Epiſtolarum Hibernicarum Sylloge.*]

THere are many *Cuminus*'s in *Ireland*. This probably is he, of whom there is ſtill extant a Letter to *Segenius*, Abbot of *Hi*, publiſhed by Biſhop *Uſher*, in his * Collection of Letters of *Iriſh* Men, wherein he would perſuade the *Iriſh*, that they ought to leave their Cuſtom of keeping *Eaſter*, and conform to that of the *Roman* Church. The Author of the Penitential is of the ſame Opinion; and therefore may be believed to be the ſame Man, but it is not known who nor whence he was. Some believe 'tis *Cuminus*, Abbot of *Hi*; but it is not likely, ſeeing the Letter is written to *Segenius*, who was Abbot of *Hi*, many years before this *Cuminus* took Poſſeſſion of it. I ſhould rather think 'tis *Cuminus*, ſirnamed *Fada*, that is, *the long*, Son to King *Fiachna*, who alſo is ſuppoſed to be Author of an Hymn, which begins with theſe Words; *Celebra Juda feſta Chriſti gaudia.* He was born, if one may believe the Annals of that Country, in the year 592. and died 662. The Letter now mentioned was written about 634.

Cuminus.

HESYCHIUS.

Heſychius.

[* A City of *Dalmatia.*]

AUthors are much divided about this Author's Age and Profeſſion, whoſe chief Work is a Commentary upon *Leviticus*. Cardinal *Perron* aſcribed it to *Heſychius*, Biſhop of * *Salone*, who lived under the Empire of *Honorius*, in the Time of Pope *Zoſimus*, and of St. *Auſtine*, becauſe there is a Letter of that Pope directed to this *Heſychius* Biſhop of *Salone*, and a Letter of that Biſhop to St. *Auſtine*. *Trithemius* and *Sixtus Senenſis* did believe, that this we now ſpeak of, was a Diſciple of St. *Gregory Nazianzen*. *Bellarmine*, *Poſſevin* and *Miræus* aſcribe the Works, bearing *Heſychius*'s Name, to *Heſychius*, Patriarch of *Jeruſalem*, to whom the fourth Letter of the firſt Book of St. *Gregory*'s Letters is directed. The moſt common Opinion is, that this *Heſychius* was a Prieſt only, and of *Jeruſalem* (but ſome place him in the Fifth, others in the Seventh Century, which is plain) for 1. The Author diſcovers himſelf to be ſo, in the Preface and Book which he wrote at *Jeruſalem* (*a*). And 2. in an old Manuſcript of the King's Library, it is obſerved in the Title, that this *Heſychius* was of *Jeruſalem*; and the Title of the Letter, which is inſtead of a Preface, ſhews he was but a Prieſt. It is worded thus; *To the Deacon* Eutychianus, Iſychius, *a Sinner, Servant of Jeſus Chriſt and Presbyter*: Notwithſtanding which, he might poſſibly have been afterward raiſed to the Dignity of Patriarch of *Jeruſalem*; but there are no other Proofs of it, but the Authority of ſome Manuſcripts, and ſome new Authors, in the Title of which he is called by the Name of Biſhop; which is not very convincing: And *Photius*, who made ſome Extracts of this Author's Sermons, calls him no other than Presbyter. As for the time in which he lived, there's no queſtion but he is much later than the Biſhop of *Salone*, ſeeing he writes againſt the *Eutychians* and *Neſtorians*: Nay, he ſeems to have lived after St. *Gregory*, becauſe he maketh uſe of St. *Hierom*'s Tranſlation; but he was before the Ninth Century, becauſe his Commentary is quoted by *Amalarius*, l. 14. of Divine Offices, c. 36. and by *Rabanus*, in his Preface upon *Leuticus*, as well as by *Freculphus* and *Strabo*; yea, and before the Eighth, if he be the ſame which *Photius* quoteth, as very likely he is: Which makes me think, he lived in the End of the Sixth or in the Beginning of the Seventh Century: It is true, there was one *Heſychius*, Prieſt of *Jeruſalem*, in the Fifth Century, in the Time of St. *Cyril*, mentioned in *Euthemius*'s Life, and in *Theophanes*'s Chronicle; but this does not ſeem to be ſo ancient, for in St. *Cyril*'s Time St. *Hierom*'s Tranſlation was not uſed in the Church. I know, it may be anſwer'd, that that Quotation is none of that Author's, but the Tranſlator's, becauſe we have not the *Greek* Original of that Work: But I am perſuaded, it was written in *Latin* by its Author, who does carefully mark the Differences between the Vulgar Edition and that of the *Septuagint*, and likewiſe of the Tranſlations of *Aquila* and *Theodotion*, and ſometimes quotes the *Greek* Terms of thoſe Tranſlations, which he renders into *Latin*. This Commentary is clear and plain, he gives the literal Senſe, adding now and then to that Explication, ſome ſhort Allegorical or Moral Reflections. It

Heſychius.

(*a*) *Which he wrote at* Jeruſalem.] Theſe are his Words in the Preface: *Deprecare ut fiat oblatio verbi mei acceptabilis, non ſolum in* Jeruſalem, *ſed & in omni terra.* And in the ſixth Book, *Quod manifeſtat Templum, & civitas hæc* Jeruſalem. And in the ſeventh Book, *Cognoſcis autem ea quæ ipſis* Judæis *evenerunt, ex* Joſephi *hiſtoria, quorum plurima etiam nunc noſtris ad cernendum adjacens viſibus,*

is

Hesychius.

is divided into seven Books, it hath often been observ'd, that this Author speaks of a Practice of the Church of his Time: That they burnt the remainder of the Oblation after the Celebration of the Mysteries, and the Communion of the Faithful.

In the *Bibliotheca Patrum* there are Two Homilies in *Greek* and *Latin*, upon the Virgin, bearing the Name of *Hesychius*, Presbyter of *Jerusalem*.

Combefis attributes, moreover, to this Author, the second Sermon of St. *Gregory* of *Nyssa*, upon Christ's Resurrection; and he proves his Opinion. 1. By the Authority of a Manuscript of the King's Library, where this Sermon is found under *Hesychius*'s Name, Priest of *Jerusalem*. 2. Because it seems to be of a meaner, more close and dogmatical Style than that of St. *Gregory* of *Nyssa*. Lastly, because it sets down an Opinion directly opposite to that which is brought in the first Sermon on the same subject, bearing also the Name of St. *Gregory* of *Nyssa*; for the Author of this supposes, that Christ rose from the Dead on *Saturday* in the Evening, and gives that Sense to St. *Matthew*'s Words, *Vespere autem Sabbathi*: Whereas the Author of the second Sermon supposes, That he arose on *Sunday* Morning, and shews these Words (*Vespere autem Sabbathi*, or *Sabbathorum*) are to be understood thus, *When the Week was past*. But if this Homily be *Hesychius*'s, it is not his of whom we speak, but his who lived in the Beginning of the Fifth Century. To the End of that Homily *Combefis* hath added the Fragment of a Place of *Hesychius*'s Harmony of the Gospels, touching the Hour of Christ's Death. *Cotelerius* hath made an Abridgment of it in the beginning of his third Volume *Of the Monuments of the* Greek *Church*. This Work contains the solutions of several Difficulties about the seeming Contradictions of the Evangelists.

Hoeschelius hath published, with *Adrian*'s Introduction, the Titles of the Chapters of the twelve lesser Prophets, and of *Isaiah*, bearing the Name of *Hesychius* also. This Work might also be his, who lived in the fifth Century.

The Treatise of Temperance and Virtue, dedicated to *Theodulus*, which contains two hundred Maxims of the Spiritual Life, is the same *Hesychius*'s, for in the Thirty first Maxim of the first hundred, it is observed, that the Author dwelt in a Monastery, and lived under the Conduct of a Superior.

It is probable likewise that *Hesychius*'s Church-History, a Fragment whereof is quoted about *Theodorus Mopsuestenus*, in the fifth Council, Collection V. *p.* 470. and in *Justinian*'s Edict, belongs to the Monks of the fifth Century. *Hesychius.*

Lastly, we may attribute to this the two Sermons, of which *Photius* recites some Fragments in the 269*th*, and 275*th*. Volumes of his *Bibliotheca*: The one is taken out of a Sermon upon St. *Andrew*, and the other out of a Sermon upon St. *James*, the Lord's Brother: I say the first is taken out of a Sermon upon St. *Andrew*, tho' in *Photius*'s Title there is the Name of St. *Thomas*, because the Extract contains really a commendation of St. *Andrew*, and there is now extant a *Latin* Translation of that whole Discourse on St. *Andrew*, in which *Photius*'s Extracts are found. He says, in that Sermon, That St. *Andrew* is the first of the Apostles, the first Pillar of the Church, even before St. *Peter*, the Foundation of the Foundation it self. In the Sermon upon St. *James*, he says also almost the same things of that Apostle, calling him, the Prince of Bishops, the Head or Chief of the Apostles, the Top of the Heads themselves, the most shining Lamp, the brightest Star. Thus they always extol the Saint, of whom they speak, above the others. *Cotelerius* tells us, in his Notes, he had collected many other Manuscript Pieces of this *Hesychius*, which he would have publish'd, if he could have hoped for a Life long enough.

There was another *Hesychius*, Presbyter of *Constantinople*, mention'd also by *Photius* in the 51*st*. Volume of his *Bibliotheca*. 'I have read, says he, four Discourses of *Hesy-*
'*chius*'s, Presbyter of *Constantinople*, upon the Brazen Ser-
'pent: The Style of them is full of Ostentation, and cal-
'culated to stir up the Passions. He brings in the People
'of *Israel* speaking to *Moses*, and that Prophet making
'Speeches to the People. He relates also some Discourses
'of God to the People, and to *Moses*, and the Answers of
'*Moses* and the People, in the Form of Prayers or Excu-
'ses. These Speeches take up the greatest part of his Work,
'which maketh up a large Volume.' That Author was Catholick, as far as one can judge by his Work.

We have none of those Discourses now, nor any Tract of that Author, but the loss of these Declamations is not very considerable.

EUSEBIUS, *Bishop of* Thessalonica.

Eusebius.

THis Bishop having sent to St. *Gregory*, his Reader *Theodorus*, with some Writings, he gave them to a Monk, named *Andrew*, whom he had formerly been acquainted with, who was shut up in a Monastery of *Rome*. This Monk, who was of the [*] Sect of those who believed Christ's Flesh was always incorruptible, falsified them, so that it seemed as if this Bishop had advanced same heretical Propositions: But St. *Gregory* knowing the Genius of that Monk, because he had made some *Greek* Sermons under his Name, discovered that Fraud, and wrote about it to *Eusebius* of *Thessalonica*, as it appears by the 69*th*. Letter of the Ninth Book of that Pope's Letters. *Photius* tells us, that same Monk had written a Letter to *Eusebius*, and pray'd him for God's sake to read it; and that *Eusebius* having read it, wrote him an Answer, in which he shews him at first that he knew not how to write, and that he continually committed many Faults wherein he was so much the more to blame because he forsook his Profession, and disturbed the Privacy which he had embraced, to carry on a Business which he was not at all fit for: He then attacks his Error, and shews first, against him, that the Word *Corruption* is not only applyed to Sin, but the Holy Fathers used it to signify the Dissolution of Bodies. 2. He reproved him for having maintained, that Christ's Body became incorruptible at the Moment of its Union to the God-head, an Opinion which was indeed *Julian*'s (Bishop of *Halicarnassus*, turn'd out of his See by *Justinian*, for rejecting the Council of *Chalcedon*) tho' *Andrew* pretended to write in that Letter against the Errors of *Severus* and *Julian*. The 3*d*. Error he charged that Monk with, was of having said, that *Adam*'s Body, before his Fall, was not created mortal and corruptible, when as he should have said, That Man in his Nature was mortal and subject to Pain, but should by Grace have been preserved from Death and Sickness, had he not fallen. The 4*th*. Proposition he found fault with, in *Andrew*'s Letter, was, that he had written, That the World was incorruptible: He did also confute some more of *Andrew*'s Propositions in that Writing, and exhorted him to a Retractation. But this Monk, instead of following that Advice, made presently another Book, to defend his Errors, against which *Eusebius* wrote ten Books; wherein he shew'd, that *Andrew*, out of an intolerable Boldness, had gone about to make a new Exposition of Faith, whereas he should have kept to those made by the Councils; and that he had adulterated and misquoted many Passages of the Fathers. Then he confuted the four principal Errors, he had condemned in his first Writing. He shewed the different Senses the Word *Corruption* is capable of, and how many ways it hath been taken. He cited several Places of the Fathers, for the confuting of those Errors, and laid open the Falsifications of the Places quoted by *Andrew*. He shewed, that Christ was subject to natural, tho' not to vicious Passions, during his abode on the Earth, and that after his Resurrection he is become immortal and impassible. He did not matter the Name of *Phthartolatre*, that is, *Worshipper of Corruption*, which *Andrew* gave to the Catholicks, and omitted nothing that was necessary to maintain the Doctrine of the Church, and to render that of his Adversary ridiculous. His Style was plain and clear, pure enough, and did not want Judgment. There is nothing of him now extant. This is gathered out of the 162*d*. Volume of *Photius*'s *Bibliotheca*.

[*] Called *Aphthartodocetæ*.]

BONIFACE IV.

Boniface IV.

BOniface IV. held the *Roman* See from 607. to 614. *Bede* says, that in that Pope's Time, *Mellitus* Bishop of *London* came to *Rome*, in the eighth Year of the Emperor *Phocas*, and that he was present at a Council, which this Pope held at *Rome*, in the Year 610. in *February*; in which they made some Constitutions for the Church of *England*. *Holstenius* hath published a pretended Decree of this Council, wherein it declares, That Monks may be Bishops, and perform the Sacerdotal Functions; and a Letter of this Pope to [*] *Athelbert* a King of *England*, in which he declares all those excommunicated that shall hinder the Execution of the Decree now mentioned, even the King's, *Athelbert*'s Successors. These two Monuments seem very suspicious to me. The Style of them is altogether barbarous, and they are fill'd with impertinent and frivolous reasons. For instance he says, it is evident that the state and profession of Monks maketh them fit to be Ministers of the Word of God, seeing they are called *Angels*, and Angels are Ministers; which Reasoning is frivolous: but the reason he gives why they are called Angels, is yet more ridiculous. Monks, saith he, are cover'd, like Cherubims, with six Wings, the Cowle that covers their

[*] Or *Ethelbert*.]

Boniface IV.

Head, maketh two, the Tunick's Arms make other two, and we may confidently say, the two Extreams of the Habit, which covers the Body, are two Wings more. Thus you have the Cherubims six Wings: This is some Monk's Fancy, rather than the Work of a Council of Bishops, or of a Patriarch.

The Letter of Pope *Deusdedit*, *Boniface* the IV's Successor directed to *Gordian* Bishop of *Sevil*, is a Monument evidently false. *Isidore* was Bishop of *Sevil* from the Year 600. to the Year 636. and *Deusdedit* held the Holy See in that interval. Thus the very Title does evince the Falsity of that Letter, it being evident that under *Deusdedit*'s Pontificate, there was no *Gordian* Bishop of *Sevil*. The Author of that Letter declares that according to the Decrees of the Holy See, married Persons, which accidentally stood together Sureties for their Children at the Font, ought to be put asunder, and may be married again; which is a gross Error, authorized by no ancient Constitution. In fine, the Style of this Letter is the same with the Pope's other Letters, forg'd by *Isidore*.

Boniface IV.

JOHN PHILOPONUS.

John Philoponus.

John, sirnamed *Philoponus*, that is, Laborious, a Grammarian of *Alexandria*, of the Sect of the *Tritheites*, flourish'd in the beginning of the Seventh Century, and composed several Books.

The first is a Writing against *Jamblicus* the Philosopher's Treatise of Idols. That Philosopher had undertaken in that Treatise, to shew, that Idols had something Heavenly in them, and that the Deity dwelt there; which he prov'd both from the wonderful Fabrick of Images, and the Incredible things ascribed to them. *Philoponus* had refuted the two Parts of that Work with a great deal of Elegancy and Strength. *Photius* speaks of that Work in the 216*th*. Volume of his *Bibliotheca*.

He wrote moreover a Treatise of the six Days Work against *Theodorus Mopsuestenus*, dedicated to *Sergius* Patriarch of *Constantinople*; wherein he endeavours to demonstrate, That *Moses* hath related the History of the Creation of the World more plainly and conformably to the *Phænomena*'s of Nature than any thing *Plato* said of it. *Photius* mentions that Treatise in the 43*d*. Volume of his *Bibliotheca*, and there is an Extract of it found in the 240*th*. Volume. It is divided into four Books, publish'd by *Corderius*, and printed at *Vienna*, in the Year 1630. in *Quarto*, together with a Tract of the same Author about *Easter*, whereof there is no Mention made in *Photius*, who speaks of three Works more of the same Author. The first is a Treatise of the Resurrection, wherein he rejected the Resurrection of the Body. The second is a Writing against the * fourth Council, divided into four Parts; in which he maintains, that the Bishops of that Assembly approved *Nestorius*'s *Doctrine*. And another Treatise against the Catechetical Discourse of *Joannes Scholasticus*, Bishop of *Constantinople*, concerning the Holy and Consubstantial Trinity, preach'd under the Empire of *Justin junior*. He hath also written several other Philosophical Treatises ‡ upon *Aristotle*'s Books, printed in several Places, and a Treatise against *Proclus*'s Opinion of the Eternity of the World.

This Author was as pure pleasing and elegant in his Style, as impious in his Doctrine, and weak in his Reasonings. One may see by this Treatise of *Easter* that in his Time the *Greeks* used Leavened Bread in the Eucharist.

John Philoponus.

[* The Council of *Chalcedon*.]

[‡ His *Analytica*, *De generatione & corruptione*, *De anima*, *De generatione animalium*, *De meteoris*, *Physicorum Acroamatica*, Printed at *Venice* in *Gr.* in 1535, 1551.]

THEODOSIUS, CONON, EUGENIUS, THEMISTIUS *and* THEODORUS.

Theodosius, Conon, Eugenius, Themistius Theodorus.

Philoponus's Treatise of the Resurrection was confuted by *Theodosius* the Monk, by *Conon*, *Eugenius* and *Themistius*. These three last made a Book, intituled, *An Invective*, in which they treated him as a Man unworthy the Name of a Christian, tho' they agreed with him in not receiving the Council of *Chalcedon*. This *Themistius* seems to be that Heretick whose Fragments are found quoted in the sixth Council who was of the Sect of the *Agnoetæ*, and had written an Apology for St. *Theophobius*; against which another Monk, named *Theodorus*, of the Sect of * those who said the Deity had suffer'd, writ a Book; in which he did refute the four Arguments urg'd by *Themistius*, to prove that Christ was subject to Ignorance. *Themistius* wrote an Answer to that Work, to which *Theodorus* opposed three other Books. *Photius* saith, they did both of them write indifferent clear and strong. See the 23*d*. 24*th*, and 108*th*. Volumes of his *Bibliotheca*, for we have not now these Works.

Theodosius, Conon, Eugenius, Themistius Theodorus.

[* Theopaschita.]

NICIAS.

Nicias.

*Here is another Adversary of *Philoponus*; he was call'd *Nicias*, and was a Monk: He composed a Book against the seven Articles of *Philoponus*, mention'd in his Book, intituled, the *Arbiter*, or *the Judge*. His Style was plain and concise, his Answers satisfactory, and all to the purpose. He hath also made a Treatise against *Severus*, and two Books against the *Pagans*. See *Photius* in the 50*th*. Volume of his *Bibliotheca*.

Nicias.

ANTIOCHUS.

Antiochus.

Antiochus, a Monk of the Monastery of St. *Sabas* in *Palæstina* liv'd in the beginning of the seventh Century, when *Jerusalem* was taken by *Chosroes* King of *Persia*, and *Palæstina* pillaged by the *Saracens*. He hath made a Book, intituled, *A Pandect of the Holy Scripture*, because it is made up of 190 Moral Discourses; containing Precepts and Maxims upon the principal Duties of a Christian, grounded upon Places of the Holy Scripture. In the 130*th*, he maketh the Catalogue of Heresies related by St. *Epiphanius*, to which he adds the Names of the Authors of Heresies, who appeared since. In the End there is a long Prayer intituled, *Exomologesis*, to beg of God that he would turn away his wrath from his People. The Preface speaks of the Taking of *Jerusalem*, and with what cruelties the *Saracens* used the Monks of *Palæstina*. This Treatise is in *Greek* and *Latin*, in the first Addition to the *Bibliotheca Patrum*, and in *Latin* alone, in the last *Bibliotheca*, in which they have put the 81*st*. Discourse, under another Title.

Antiochus.

JOHN *Bishop of* Thessalonica.

John of Thessalonica.

THis Bishop, who is quoted in the 7*th*. Council, hath left us an Homily upon those Women that carried the Perfumes to imbalm Christ's Corpse. In that Homily he maketh divers Remarks, to set forth the Circumstances of our Lord's Resurrection: These are some of them. He saith those Women came the Night between the *Saturday* and *Sunday* to Christ's Tomb; That *Mary*, the Mother of *James*, was the Mother of Christ, so called, because she was Mother-in-Law to *James*, the Lord's Brother, that is, *Joseph*'s Son by a former Wife; That she that accompanied her, was *Mary Magdalen*; That they found Christ risen; That the Hour of his Resurrection is uncertain; That *Mary Magdalen* went a second time to Christ's Tomb, with other Women, very early; That she returned thither twice more; That the four Evangelists speak of four different Journies of the Women to the Tomb; That there are five or six *Maries*; *Mary Magdalen*, out of whom Christ had cast seven Devils; *Mary* the Mother of *James*, which is the Virgin-Mother of God, Mother-in-Law to *James* the Greater; *Mary*, the Mother of *James* the Lesser, and of *Joses*; *Mary*, the Wife of *Cleophas*, the Virgin's Sister; and *Mary*, *Martha*'s and *Lazarus*'s Sister. The distinction of these *Maries* may have some ground; but the four Journies to Christ's Tomb, are a conjecture without probability.

John of Thessalonica.

ty. This Homily hath already been publish'd in *Greek* by Sir *H. Sevil*, among the Suppositious Homilies of St. *Chrysostome*; and *Combefis* hath publish'd it with a Translation out of a Manuscript, in which it is attributed to *John*, Bishop of *Thessalonica*. He had found out one more, upon the Virgin's Assumption, little differing from the Writing attributed to *Melito*, but he did not judge it worth publishing. In the 7*th*. *Council*, *Act*. 4. are found some Fragments of *John* of *Thessalonica*'s Dialogues, the first whereof was between a *Gentile* and a *Catholick*, and the second between a *Jew* and a *Christian*. In the 1*st*. he proves against the *Gentile*, That Angels and Souls may be painted, as being corporeal; and in the 2*d*. he shews, that the (*h*) *Pictures* of Christ and of the Martyrs, which were in use among Christians, are not Idols.

John.

[(*h*) *Pictures of Christ and of the Martyrs, which were in use among Christians, are not Idols.*] The Charge of Idolatery, being so great a Crime, so stupid a Sin, and so strictly forbidden in Holy Scripture, hath always been denied by the rankest Image-worshippers among Christians, and that with much seeming detestation. The Fathers of the second Council of *Nice*, who were strenuous Patrons of Image-worship against the Iconoclasts of that time, did yet disclaim that Charge lately laid upon them by a Council of *Constantinople*, tho' the reasons brought to clear themselves of it are very weak and frivolous, as the most learned Bishop of *Worcester* hath sufficiently evinced. Not doth the Church of *Rome*, tho' as gross Idolaters as the Heathens themselves, seem to bear any Impeachment more grievous than of Idolatry. And then tis no wonder, that this Writer, who perhaps was guilty of the same Sin, should assert, that the Pictures, then in use among Christians, were no Idols. And indeed as they were used by the Church at first from the year 380. to St. *Gregory* the Great's time, *viz*. To represent the History of the Bible to the illiterate and ignorant Laity, or to adorn the Church withal, we do not account them Idols; tho' as the Christians for the first 300 years and more, would not endure any Pictures in their Churches, witness that zealous Fact of *Epiphanius* in the Church of *Anabathla*; so it may reasonably be thought, it was the Foundation of that Image-worship, which soon followed in the more superstitious Ages. And if the Christians, of whom this Bishop speaks, made no other use of them, we acknowledge, that they are not Idols. But if the Pictures of Christ and his Martyrs were worshipped by those Christians of whom he speaks, according to the custom of those times, it will be impossible to excuse them from Idolatry, notwithstanding the distinctions made by the Image-worshippers, between an Image and an Idol; for in Holy Scripture, every Image being bowed down to and worshipped, tho' but with a relative Worship, is thereby made an Idol.

John.

Still. Idol. c. 1. p. 68. Sect. 9. &c.

Aug. de cons. Evan. l. 1. c. 10.

Basil. Orat. in S. Barla.

Epiph. ad Joan. Hierosol. inter Op. Hieron.

Conc. Nic. 2. An. 788.

Conc. Const. sub Copron. An. 754.

Isa. 44. 9. 10, 13.

GREGORY *of* Antioch.

Gregory.

Gregory Bishop of *Antioch*, who sate in that See from the year 572 to the year 608. made a Discourse upon the same Subject; but it is less Dogmatical, and contains nothing but Prosopopœia's of *Joseph* to *Pilate*, and of *Pilate* to the *Jews*; some Reflections of Death speaking to her self, and Complaints of the Women upon Christ's death; some Discourses of the Angel with the *Jews* and Women, and of Jesus Christ with those Women.

Gregory.

JOHN, ARAUSIUS, HELLADIUS, JUSTUS, NONNITUS, *and* CONANTIUS, *Bishops of* Spain.

John, &c.

John, an Abbot and afterwards Bishop of *Saragosa*, *Braulio*'s Brother flourish'd towards the year 620. *Ildephonsus* assures us, that he was well read in the Holy Scripture, and that he laboured to instruct by his Discourses more than by his Writings; that nevertheless he had elegantly written some Prayers to be sung in Divine Service, and also a Table to find out *Easter*-day every Year. We have nothing now of this Author.

The same *Ildephonsus* ranks among Ecclesiastical Authors, *Arausius* Bishop of *Toledo*, and his Successor *Helladius*; but seeing he confesseth, they have writ nothing, it was needless to encrease the number of Authors with them. This last had for his Disciple and Successor, one named *Justus*, a witty and worthy Man, who had written a Letter to *Richilan*, Abbot of the Monastery of *Agali*, in which he shewed him, that he ought not to leave his Flock. These three Bishops govern'd the Church of *Toledo* from the Year 606, to to 634, or 635. This last signed the Council of *Toledo* held under *Sisenand*, in the year 633. and was but three years Bishop.

John, &c.

St. *Ildephonsus* puts also in the rank of Ecclesiastical Authors *Nonnitus*, Bishop of *Gironde*, who lived in the same time, but he speaks of none of his Works.

He speaks, lastly, of *Conantius*, Bishop of *Palenzo*, as of a Man as Prudent and Grave, as Eloquent and Learned; and he saith, he applied himself to regulate the Order of Divine Service; that he had made Hymns to new Tunes, and a Book of Prayers taken out of the *Psalms*. We have not now those Works.

BONIFACE V.

Bonif. V.

[* King of *Northumberland*.]

[† Wife of K. *Edwin*]

Bede mentions three Letters of this Pope about the Conversion of the *English*. The 1*st*. is directed to *Justus*, who from Bishop of *Rochester* became Archbishop of *Canterbury*, wherein he grants him the Pall, and congratulates him for King *Adelvad*'s Conversion. The 2*d*. is directed to * *Edwin* an *English* King, wherein he exhorts him to leave Idolatry, to worship the true God, and embrace Christ's Religion. The 3*d*. is to Queen † *Edelburg*, whom he congratulateth upon her Conversion, and exhorts her to endeavour that of the King her Husband.

Bonif. V.

MODESTUS, *Bishop of* Jerusalem.

Modestus.

We have no other Monument of this Author, who flourished towards the year 620. but an Extract of one of his Sermons mentioned by *Photius* in the 275*th*. Volume of his *Bibliotheca*. The first is taken out of a Sermon upon the Women of the Gospel which carried Balm to anoint Christ. He tells us there, that *Mary Magdalen*, out of whom Christ cast seven Devils, was a Virgin, and that she suffer'd Martyrdom at *Ephesus*, whither she went to St. *John* the Evangelist, after the Virgin's death. Which shews how far they were then from the Opinion which hath obtained since, that *Mary Magdalen* is the same with the Woman that was a Sinner, [*Luke* 7. 37.] The 2*d*. Sermon of *Modestus*, mentioned in *Photius*, was a Sermon upon the death of the Virgin, the Mother of God, which he calls, *A Dormitory Sermon after the manner of the Ancients*. *Photius* speaks of no Extract of it; he only taketh notice, 'tis a long Discourse, containing nothing necessary, and nothing like the former. The 3*d*. Sermon is upon the Festival of the Meeting [of Christ and *Simeon*] or the Presentation of Jesus Christ in the Temple. *Photius* sets down an Extract of it in which the Virtues of *Anna*, and the Virgin's Purification, are discoursed of Figuratively and Rhetorically.

Modestus.

GEORGE *of* Alexandria.

George.

It is thought, that *George*, the Author of St. *Chrysostome*'s Life, was the Bishop of *Alexandria*, who succeeded *John* the Alms-giver in the year 620, and held that See till 630. This Life is a great deal larger than that of *Palladius*, but less faithful, and full of many Untruths. His Style, in the judgment of the Learned *Photius*, is very plain, and somewhat flat. He offends against the Laws of Grammar, and is not exact in the construing of Words.

George.

George. It is needleſs to make the Extract of this Life, becauſe what it contains more than is in *Palladius*, and the other ancient Hiſtorians, is either falſe or doubtful. He hath often miſrepreſented the matters of Fact, which he relates upon truſt from other Authors. He alledges many of them contrary to the Teſtimonies of St. *Chryſoſtome*, and the Authors of his Time. He hath counterfeited many Letters, and falſly attributed them to the Emperors *Arcadius*, and *Honorius*, and Pope *Innocent*. He confidently aſſerts contrary to the Truth of Hiſtory, That this Pope excommunicated the Emperor *Honorius* and Empreſs *Eudoxia*. He hath reported an infinite number of things evidently falſe. *Photius*, who made a long Extract of this Life, confeſſes himſelf that he hath ſaid many things contrary to the Truth of Hiſtory; but he thinks, the Reader may pick out that which is true and uſeful, and paſs by the reſt. Methinks it were better and fitter to fetch things out of the Originals, than to miſpend ones time to read them in thoſe ill Copiers and Plagiaries. This Work was publiſhed in *Greek* by Sir *H. Savil*, in the laſt Volume of St. *Chryſoſtome*'s Works, printed at *Eaton*; together with the Life of the ſame Father by other later Authors, who copied out this Man's Fictions, and added others to them, after the manner of the modern *Greeks*. George.

HONORIUS.

Honorius. POpe *Honorius*, whoſe Name became ſo famous by reaſon of his Condemnation in the *6th*. Council, was raiſed to the Pontificate the *13th*. of *May*, 626. and died *October* 11*th*. 628. Beſides the two Letters he hath written to *Sergius* upon the Queſtion of the two Wills in Chriſt, which will be ſpoken of in the Acts of the *5th*. Council, where they are inſerted, we have ſome others upon particular Matters. The *1ſt*. is directed to the Exarch *Iſacius*, to whom he complains, that certain Biſhops adviſed a Lord to forſake *Adaluade*, the lawful King of the *Lombards*, to ſide with the Tyrant *Ariovalde*; and he deſires him, after having reſtor'd *Adaluade*, to ſend thoſe Biſhops to *Rome* to him, that he may puniſh them for their Diſloyalty. We learn of *Paul*, the Deacon, that *Adaluade* was turn'd out by the *Lombards*, becauſe he had loſt his Senſes, and that *Ariovalde* was put in his room.

The Second Letter of *Honorius* is directed to the Biſhops of the Provinces of *Venice* and *Iſtria*. He recommends to them *Primogenius* whom he had conſecrated to be Arch-Biſhop of *Grado*, and prays them, to admit him into the place of him who had been deprived of that Church.

The three next Letters are concerning the Queſtion of the two Wills in Chriſt.

The fifth and ſixth are taken out of *Beda*; therein he congratulates *Edwin* King of *Northumberland* for his Converſion; he exhorts him to Perſeverance in the Faith and Piety; he recommends St. *Gregory*'s Works to him for his reading, and tells him, he ſends two Palls to both the Metropolitans of his Kingdom.

The ſixth ought to be directed to thoſe two Metropolitans, named *Honorius* and *Paulinus*, the one Arch-Biſhop of *Canterbury*, the other of *York*. He exhorts them to diſcharge the Duties of their Miniſtry worthily, and grants to them, that when either of the Biſhops of thoſe two Sees ſhall happen to die, the Surviver may ordain another in his Room. Honorius.

Honorius's two laſt Letters are taken out of the Collection of Canons of Cardinal *Deuſdedit*. In the firſt directed to the Biſhops of *Epirus*, he tells them, that he ſends them the Pall for *Hypatius*, whom they had ordained Biſhop of *Nicopolis*; but becauſe he had been ſuſpected of having had a hand in his Predeceſſor *Sotericus*'s Death, his Will is, that when the time of Peace ſhall give him leave, he ſhould come to *Rome* to clear himſelf by (*i*) Oath before St. *Peter*'s Tomb, from having been any ways acceſſary to it; and he ſays, that *Sotericus* had thus cleared himſelf from ſome Suſpicions againſt him. The ſecond is directed to *Sergius* Subdeacon, about a buſineſs concerning the Biſhop of *Cagliari*. That Biſhop was at variance with certain of his Clerks; the Parties had been cited to *Rome*; the Biſhop had appeared there, and his Clerks being not come thither, the Pope had ſent an Advocate from *Rome* to bring them; but the Governor of *Sardinia* detained them in *Africa*, to keep them out of the Pope's Juriſdiction, which obliged him to intreat *Sergius* to ſue to the *Praefectus Praetorio* to do him Juſtice, by ordering that Governor to ſend thoſe Clerks to *Rome*. He tranſmitted to him at the ſame time a Copy of *Valentinian* and *Theodoſius*'s Law to ſupport his Pretenſion.

[(*i*) *Oath before St. Peter's Tomb.* This Action, tho' but a Ceremony in ſwearing, yet being intended as a piece of Divine Honour to St. *Peter*, was an idolatrous and ſinful Cuſtom which crept in with Saint-Worſhip.]

SOPHRONIUS.

Sophronius [* A Sect that held, that there was but one Will in Jeſus Chriſt after the Union of the two Natures.] SOphronius, of *Damaſcus*, elected Patriarch of *Jeruſalem* in the Year 629, was one of the great Oppoſers of the * *Monothelites*; when he was but a Monk he oppoſed that Error ſpringing up at *Alexandria*, and did his Endeavours to hinder *Cyrus* from entertaining it. He was the firſt Patriarch that condemned it, and before he died, he ſent a Biſhop to *Rome* to demand the ſolemn Condemnation of it. *Photius* in the 231*ſt*. Volume of his *Bibliotheca* ſays, he had peruſed a Synodal Letter of that Patriarch, directed to *Honorius* then governing the Church of *Rome*, in which he did exactly explain and defend the Doctrine of the Church; that he obſerved there, that *Magnus* had been excommunicated, together with *Apollinarius*, and that *Theodoret* had not been baniſhed out of the Church, tho' he did not agree with St. *Cyril*; that he diſtinguiſhed there two *Origen*'s, the one Elder, the other Sirnamed *Adamantius*, altho' they be really the ſame; that he mentioned one *James* of *Syria* Author of the Sect of the *Acephali*; that he prayed *Honorius*, that, in caſe he had forgotten in his Letter ſome thing which he ſhould have ſaid, he would ſupply it, and amend what he ſhould think amiſs in it; That he cited the Teſtimonies of ſeveral Fathers, whereof *Photius* maketh the Catalogue, to confute thoſe Mens Opinions, who pretended, there was but one Operation in Chriſt. This is the ſum of that Letter, as it is reported by *Photius*.

This Patriarch of *Jeruſalem* wrote alſo another Synodal Letter on the ſame Subject, directed to *Sergius* Patriarch of *Conſtantinople*, mentioned in the 11*th*. Act of the 6*th*. Council. It contains a long Profeſſion of Faith, in which, after a large Diſſertation upon the Myſtery of the Incarnation, and having encountered the Hereſies and Errors oppoſite to the Faith of the Church, he concludes, that the two Natures in Jeſus Chriſt have each their diſtinct Operations. He names and condemns an infinite number of Hereticks. He aſſerts, the Souls to be created when our Bodies are formed, and that we ſhall riſe with the very ſame Bodies we have. He attributes the contrary Opinion to *Origen*, againſt whom he proves the Eternity of Pains.

Beſides theſe Two Dogmatical Monuments, we have Four Sermons fathered upon *Sophronius*; the firſt is on our Saviour's Birth, wherein the Cruelties of the *Saracens*, who had invaded the Town of *Bethlehem*, are mentioned. The Second is a Panegyrick of the Angels, full of Praiſes and Prayers, as alſo the other two (*k*) Sermons of the Praiſes of the Croſs. *Photius* found out the true Style of that Author, when he obſerved that he uſed extraordinary Terms, and goes skipping along. By this Character it is plain enough, that it is another *Sophronius*, ſpoken of by the ſame *Photius* in the Sophronius

[(*k*) *Sermons of the Praiſes of the Croſs.*] The Croſs of Chriſt was at firſt a ſtumbling Block to the *Jews*, Fooliſhneſs to the *Gentiles* and a Reproach to the *Chriſtians* themſelves, who were in deriſion called the Diſciples of a crucified God. To ſhew therefore their Conſtancy, and love to their Profeſſion, they did frequently croſs themſelves on their Breaſts and Foreheads, to teſtifie their ſincere Belief, that Jeſus who was crucified was their Saviour, and that they were not aſhamed of his Croſs. Theſe were the only Croſſes, (or Croſſings rather) that were uſed by the Chriſtians for 300 Years and more after Chriſt, for *Arnobius* ſays, *Crucem nec habemus, nec optamus*: We neither have Croſſes nor deſire any. But after it pleaſed God to promiſe *Conſtantine* the *Great* Victory over his Competitors in the Empire, by making the Sign of the Croſs to appear to him in the Air, with this Inſcription, *In hoc ſigno vinces*, which he therefore put immediately into the Imperial Standard, to be adored by all the Soldiers according to the Cuſtom, and was always Victorious with it, it ever after came to be in very great Eſteem and Honour among the Chriſtians. Wooden Croſſes were made and placed in the Publick Markets, the Sign of the Croſs was uſed in Celebrating the Sacraments, Honourable Titles were given to it by the Fathers, who called it, *Signum Fidei*, *Trophaeum Dominicum*, *Signum Chriſti*, & *Dei*. At laſt, in this Superſtitious and Idolatrous Age it was admitted into the Church together with the Images of Chriſt, and his Saints, exceſſive Praiſes beſtowed upon it by this, and other Biſhops, in their Sermons, who were zealous for Image-Worſhip, and became an object of Adoration together with them.] 1. *Cor.* 1. 23. *Aug. Ser.* 8. *Euſeb. de vit. Conſt. lib.* 1. *Aug. in Jo. an. Tract.* 118. *Niceph. l.* 8. *c.* 32.

5*th*.

Sophronius

5*th.* Volume of his *Bibliotheca*, in these Words. 'I have 'read a Book of *Sophronius*'s for St. *Basil*, against *Eunomius*; 'he is more learned and short than *Theodorus*; he does not 'keep close to all that *Eunomius* hath said, but undertakes 'to oppose and confute the principal Points of *Eunomius*'s 'Heresie, his Character is to be peremptory and decisive, 'his Style is free and plain, yet not tedious, although he 'be full of Logical Arguments.

There is a bad Piece, intituled St. *Peter*'s and St. *Paul*'s Journeys, tho' St. *Peter*'s only be mentioned, attributed to *Sophronius* of *Jerusalem*, but 'tis a ridiculous Forgery, not worth mentioning.

We may more justly attribute to *Sophronius* of *Jerusalem*, St. *Mary* the *Ægyptian*'s Life, quoted in the 7*th.* Council, *Act.* 4. by St. *John Damascene*, in his (*l*) Book of Images, and by *Nicephorus Calist. l.* 7. *c.* 3. In the 7*th.* Council are cited two Fragments of a Discourse of *Sophronius*'s upon St. *Cyrus*, and St. *John*, for the Images of Saints. A Book likewise called the *Spiritual Meadow*, [*Limonarium*, or *Pratum Spirituale*,] is attributed to him. He died in 636. He is reckoned among the Fathers of the Church, and much quoted by *Romish* Authors in their Controversy with Protestants, was a credulous and superstitious Person, a great Patron of Images, and a zealous Defender of Image-Worship, and the other Errors which sprang up about his time. Insomuch, that it is no wonder that we meet with Books of such Titles as this under his Name, better becoming an Heathen than a Christian, for which Reason his Writings are of small Esteem with judicious and pious Men.]

Sophronius

Cas. adv. Bar. p. 83.

[(*l*) St. J. Damascene's *Book of Images.*]

JOANNES MOSCHUS.

J. Moschus

[*Surnamed *Eviratus.*]

THE Author of the *Spiritual Meadow*, is called *Joannes Moschus*. *, Presbyter and Monk, who having run through the Monasteries of the East, came to *Rome* with his Scholar *Sophronius*, believed to be him, we have now spoken of, tho' without any certain proof. He gathered into that Book what he had learned of the Life, Actions, Sentences, and Miracles of the Monks of divers Countries. There he relates many strange Stories and Miracles that deserve little Credit. We shall not stand to relate them, but shall only remark what may be useful to clear the Church-Discipline. He observes in the third Chapter, there was a Presbyter who did baptize, and anoint the Baptized with the Holy Chrism; but that he would have left that Function, because that when he baptized Women, he felt some Motions troublesome to him. In the 25*th.* he says, that a Friar having pronounced the Words of Consecration upon some Loaves he had brought to offer upon the Altar, when the Priest offered them, he did not see the Holy Ghost coming down, as it used to do, and that he was warned by an Angel, that those Loaves had been consecrated before, because that Friar had pronounced in the way the Words of Consecration, and that this Priest forbad them afterwards to suffer any other to learn them, but such as were to offer the Holy Sacrifice, and that no Body should pronounce them, but in the time of the Consecration. In the 26*th.* he reports, that a Monk, to prove there was no Salvation to be had out of the Church, had shewed to one of his Brethren engaged in *Nestorius*'s Error, Hereticks in a place full of Fire and Filth. In the 27*th.* he says, A Priest would not say Mass, unless he saw the Holy Ghost descending upon the Altar, tho' the Hour of the Celebration of it ought always to be the same. In the 29*th.* he relates, that a Stylite Monk of the Communion of the Catholicks, sent to another Stylite of the Sect of the *Severians*, for a share of his Communion Bread, and that having thrown it into boiling Water, it was presently dissolved, but that having afterwards thrown a Particle of the Eucharist of the Catholicks into it, the Water cooled, and the Eucharist remained intire, without moistening it. In the 30*th.* he relates another (*m*) Miracle of the Eucharist, that a *Severian* having forced his Wife, a Catholick, to throw the Communion-Bread away, he did see it shining in the Mire, and that two Days after he had seen an *Æthiopian*, saying to him, we are both condemned to the same Torment. In the 44*th.* he says, that a Friar who had been negligent during his Life, was after his Death seen by an Old Man in a great Fire up to the Neck, and telling the Old Man, he was beholden to his Prayers for the Favour he enjoyed, of not having his Head also in the Fire. In the 45*th.* he says, A Recluse promised the Devil, he would (*n*) adore the Virgin's Image no more, to be delivered from his Temptation, and that he was reproved by his Elder for doing so. In the 47*th.* he relates, that the Virgin having appeared twice to a Jester, uttering impious Speeches against her, and having warned him to do so no more, but to no purpose, she appeared to him the third time, and that having signed his Hands and Feet with the Sign of the Cross, he found himself, when he awoke without Hands and Feet. In the 79*th.* he observeth, it was the Custom in *Constantinople*, to keep the Eucharist they received on *Holy Thursday*, to the *Holy Thursday* of the next Year; and that a Catholick being Servant to a *Severian*, having left with his Master the Key of his Chest where he had laid up the Eucharist in a Linen-Cloth, the Master having designed to burn it, because his Servant did not come back, found that the Particles of the Eucharist had brought forth Ears of Corn. He relates in Chapter 176*th.* that a young *Jew* finding himself in great Extremity in a Desart without Water, and having called for Baptism on those that accompanied him, one of them baptized him, by throwing Sand on his Head three times, and saying the usual Words, *Such an one is baptized in the Name of the Father, of the Son, and of the Holy Ghost*, that presently after that *Jew* found himself better; that afterwards it was debated, whether that Baptism was good and valid, and that at last he was sent to *Jordan* to be baptized there, and he that baptized him was ordained Deacon. In the 190*th.* he relates, that some Children of the Province of *Apamea*, would needs represent the Celebration of the Holy Mysteries, and that having chosen one of themselves to perform the Office of a Priest, and two others of Deacons, they set some Bread upon a Stone, and that he that acted the Priest did pronounce the Words of Oblation, which he had gotten by-heart, because it was the Custom of his Church, that Children should receive the Communion next after the Clerks, and being for that reason pretty near the Altar, they overheard the Words of the Holy Sacrifice, which the Priests in some places used to utter aloud, that having thus performed all the Ceremonies before they brake the Bread to give the Communion, Fire came down from Heaven which consumed the Oblation, and the whole Stone whereon it was laid; that the Bishop of the place hearing of it, built a Monastery in that place, and made all those Children Monks. To this Example he adds that reported by *Rufinus*, of the Baptism administred by St. *Athanasius*, who was then but a Child, to some other Children, and says, that St. *Athanasius* believed, those that receive Baptism out of Fear, and without Faith, are nevertheless baptized, tho' Baptism does them no good. In the 207*th.* there is mention made of two Angels who stood Sureties for a Girl which had a mind to be baptized. In the 214*th.* it is observed, they baptized in the East on the Day of *Epiphany*, as well as on *Easter-day*, and *Whitsunday*.

J. Moschus

Preachers in their Sermons, and by Historians in their Legends. Many wholly feigned, others in part, or in shew only acted, till Superstition and Idolatry at last were fully established, and by these Delusions are still upheld in the Church of *Rome*. Indeed St. *Austine* says, that several Miracles were done in his time at the Martyrs Tombs, and by their Relicks, but as he something scrupled the Truth of them, so he was willing to let them pass as such, because the Faith was confirmed by them, and there appeared no other end of them but to advance the same Worship that the Church professed. Had they been made a Foundation of Saint-Worship, as afterward they were, he would certainly have rejected them as forged, or wrought for a false end and intention, as it is commanded.]

Aug. de Civ. Dei, l. 22. *c.* 10

Deut. 13. 1, 5.

[(*n*) *Adore the Virgin's Image.*] Among the Images of Saints which were admitted into the Church in this Age, and became Objects of Divine Worship, the Image of the Virgin *Mary*, the Mother of God had a chief place. And tho' this Story were true, that the Devil did tempt a Monk to abjure the Worship of the Virgin's Image, which is really a Doctrine of Devils, yet the Artifice of Satan in this Temptation could be no other than this, to establish that Doctrine as Divine, which he had secretly first brought into practice, by endeavouring openly to extort it from the more zealous Practisers of it. And so make his diabolical Delusions pass for Sacred and Divine Truths.]

Mede's *Apost. of later times, p.* 10. 24.

[(*m*) *Miracle of the Eucharist, &c.*] It is really very strange to meet with so many Miracles in this Age in the Writers of it, Whereas in the three precedent Centuries we find little or no mention of any. Yea, St. *Chrysostome* says, *Nos Miraculis nequaquam indigemus quæ nunc non habemus, &c.* As we have no Miracles, so we want none. The Faith having been sufficiently confirmed by Christ and his Apostles, Miracles afterwards became useless, and therefore ceased. But when the Church began to preach *Alterum Evangelium*, another Gospel, and such Doctrines were imposed and taught, as neither Christ nor his Apostles had ever wrought any one Miracle in Confirmation of, it was thought, the readiest way to gain Credit to the Imposture, either to feign, or outwardly do some Miracles, which might extort Belief from the Vulgar. To this end did not only Men but Devils conspire together in working lying Wonders to confirm the Adoration of Images, the Sacrament, Saints Relicks, and the like. Strange things were done thro' the Artifices of Satan by the Martyrs Bones, stranger related by the

Gal. 1. 8.

Canus in loc. Theol. l. 11. *c.* 6.

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ries, of Apparitions, Revelations, Viſions, and Miracles, wrought by thoſe Hermits, whether by foretelling things to come, by diſcovering Mens Thoughts, healing the Sick, commanding Lions and wild Beaſts, or working extraordinary Feats. Death it ſelf did not hinder them from working Miracles, from the Grave they did ſpeak to the Living, and wrought Miracles in their Behalf. Among thoſe wonderful Stories, of little Credit for the moſt part, there be found inimitable Examples of Virtue, extraordinary Auſterities, exceſſive Faſts, wonderful Poverty, and ſuch a Simplicity and Humility, as would ſometimes paſs for Sottiſhneſs; an immoderate Zeal againſt Hereticks, fierce Conflicts with Devils, and ſome witty and Holy Anſwers. The Style of that Work is low and courſe. It was tranſlated into *Latin* by *Ambroſius Camaldulenſis*, and printed in *Greek* in the *Bibliotheca Patrum* 1624. *Cotelerius* publiſhed at laſt the *Greek* of ſome Chapters, which were before wanting, in his ſecond Volume of *Eccleſiaſtical Monuments*.

J. Moſchus

GEORGIUS, Sirnamed PISIDES.

Georgius.

[* *Hexaemeron.*]

Georgius, Deacon and Library-Keeper of the Church of *Conſtantinople*, ſirnamed *Piſides*, wrote a Book in Iambick Verſe upon the Creation of the World, which the Ancients call * the Six Days Work. He wrote alſo the Life of the Emperor *Heraclius*, the *Perſian* War, a Panegyrick upon the Martyr *Anaſtaſius*, and another Work intituled *Abarica*, [or *Avarica*, being an Hiſtory of the *Avares*.]

We have the firſt Work of this Author, which is dedicated to *Sergius*, Patriarch of *Conſtantinople*, and another Poem of the Vanity of this Life, together with ſome Fragments taken out of *Suidas*. He is a better Poet than Divine.

This is probably the ſame *Georgius*, who made ſome Sermons in the praiſe of the Virgin, publiſhed by F. *Combefis*, whereof ſome are upon the Virgin's Conception, and his Mother's; others upon the Virgin's Birth, her Preſentation in the Temple, her aſſiſting at the Croſs, and at the Sepulchre; they are full of Fables, (taken out of the Apocryphal Book of the Virgin's Birth, falſly fathered upon St. *James*,) and of extraordinary Commendations of the Virgin, and her Parents. They are Declamations full of Deſcriptions, Exclamations, rhetorical Figures, and emphatical Terms, but void of Senſe and Reaſon, and fitter for Sport than Inſtruction. The laſt of theſe Sermons is upon St. *Coſmus* and St. *Damian*.

Georgius.

EUGENIUS Biſhop of Toledo.

Eugenius.

Eugenius having lived in Solitude, and in the Practice of the Monaſtical Life, near the City of *Saragoſa*, was forced to be Biſhop of *Toledo*, by order from the Prince. *Ildephonſus*, who ſucceeded him in that See, tells us, he wrote a Book of the Trinity, and two little Books, whereof the one was in Verſe of divers Meaſures, the other in Proſe; that he had alſo reviſed *Dracontius*'s Work on the Creation of the World, and had made it a great deal better than it was, and had added to it the Work of the ſeventh Day.

Sirmondus hath publiſhed *Eugenius*'s Poems, containing ſeveral Pieces on different Subjects. The Style of them is not very polite, but the Fancies are very exact and judicious, and he is full of very Chriſtian Sentiments. Cardinal *Aguirre*, in his *Notitia* of the Councils of *Spain*, promiſes a Letter of this *Eugenius* to *Protaſius*, and a new Book of Epigrams that has never been publiſhed.

Eugenius.

He had a Predeceſſor named *Eugenius*, whom *Ildephonſus* ranks alſo among the Eccleſiaſtical Writers; but he ſpeaks of none of his Works in particular; nay, he does not ſay he had written any: Wherefore we ſhall ſay nothing of his Life.

APOLLONIUS, *Presbyter of* Novara.

Apollonius

THis Presbyter hath compoſed a Poem of the Deſtruction and Ruin of *Jeruſalem* by *Veſpaſian*. His Expreſſions are noble, his Terms poetical, and his Verſes have a very ſweet Cadence. This Work is divided into four Books; he is one of the beſt Chriſtian Poets we have. He makes no difficulty of calling upon the Muſes, and to uſe the Names of Prophane Gods.

Apollonius

JOHN IV.

John IV.

THis Pope did not enjoy the *Roman* See long; for he was raiſed to it in 640, and died in 1641. *Anaſtaſius* hath preſerved in his Collections an Apology which he made for his Predeceſſor *Honorius*, in which he pretends, that that Pope was not in the Error of the *Monothelites*, who acknowledged but one Will in Jeſus Chriſt; and that when he ſaid, there were not two Wills in Chriſt, he underſtood it of two contrary Wills, or of the inferior and ſuperior Part, that is, of Concupiſcence which is contrary to the rational Will; but he never meant, that there was but one Will only in Chriſt, conſiſting of the Divine and the Humane Will united into one.

We have yet two Letters of this Pope; the firſt is written to the *Iriſh* Abbots in the Name of *Hilarius*, Arch-Prieſt of the Church of *Rome*, holding the See, during the Vacancy, in the Place of *John*, who was elected, but not conſecrated yet, and of two other Officers of the *Roman* Church, the one having the Title of Secretary of State, the other of Counſellor. They reprove them for not keeping *Eaſter* at the ſame time with other Churches, and for retaining ſome Relicks of *Pelagianiſm* among them.

John IV.

The ſecond Letter is to *Iſaac* of *Syracuſe*. He declares therein, that Monks ought to be permitted to chuſe, and put into the Churches given them, ſuch Prieſts as they will, yet with this *Proviſo*, that if they do any thing againſt the Biſhop they ſhall be puniſh'd by the Synod.

THEODORUS I.

Theodor. I.

AFter *John* IV's Death, *Theodorus* was choſen in his Room, in *November*, the Year 641. He wrote two Letters, and a Memoir, againſt *Pyrrhus*, Patriarch of *Conſtantinople*, who had been deprived, and *Paul* put in his room. 'Tis to this laſt, *Theodorus*'s firſt Letter is directed. He ſends him word, that *Pyrrhus* ought to be condemned and depoſed in a Synod, for commending *Heraclius*, and going about to make a new Profeſſion of Faith. He tells him, that in caſe he could not get him condemned in his Country, he muſt only pray the Emperor to cauſe him to be brought to *Rome*, and that he will get him judged in a Council. The ſecond Letter is directed to the Biſhops who had ordained *Paul*. He finds fault with them for ordaining him before they had depoſed *Pyrrhus*, and for giving him the Title of Moſt Holy. He takes notice of the Reaſons why he ſhould be condemned, 1. Becauſe he had commended *Heraclius*; and, 2. Becauſe he had made a new Profeſſion of Faith, contrary to the Apoſtolick Doctrine, againſt the Prohibition of the Councils of *Epheſus* and *Chalcedon*. In the Memoir he exhorts the *Eaſtern* Biſhops, to preſerve the ancient Faith of the Church, and to reject the Novelties brought in by *Pyrrhus*, and his Confeſſion of Faith.

Theodor. I.

MAR-

MARTIN I.

Martin I.

MArtin I. being ordained Bishop of *Rome*, in *July* 649. held in *October* following, a Council of 105. Bishops against the *Monothelites*; in which he condemned *Sergius* and *Pyrrhus*, who had been formerly Bishops of *Constantinople*, and *Paul*, then in possession of it. At that time the Emperor *Constans* sent the Exarch *Olympius* into *Italy*, with an order to force the Bishops of *Italy* to receive the * Type published by him. *Olympius* found the Pope, the Bishops and the Clergy of *Italy* in a very contrary Disposition, and was forced to enter into Agreement with *Martin*; but this Exarch being dead, a while after, in *Sicily*, where he had the Command of an Army against the *Saracens*, the Emperor sent *Theodorus*, surnamed *Calliopas*; who caused Pope *Martin* to be taken away by Force, in *July* 653. He remained a whole year in the Isle of *Naxos*, and came not to *Constantinople* 'till towards the end of 654. from whence he was banished into *Chersona*, where he died, in 656. in *June*.

[*An Edict put out by the Emperor *Constans*, at the Desire of *Paulus* Bishop of *Constantinople*, a *Monothelite*; whereby it was prohibited to dispute about the Operations and Wills of Christ.]

We have seventeen Letters of his.

The first is a circular Letter to all Bishops, to let them know, he had condemned the Error of the *Monothelites*.

The second is directed to *Amandus* Bishop of *Utrecht*, who had written to him, that he was so much grieved to see the Disorder of certain Clergymen, who committed the Sin of the Flesh after their Ordination, that he had a mind to leave his Bishoprick, to live in Peace and Quietness. He dissuades him from that Design, and advises him to deal with those Sinners with all the Severity that the Canons allow; declaring, that all those that are fallen, after their Ordination, shall remain suspended for ever, and be for ever disabled from performing any Sacerdotal Function: That they shall pass their whole Life in Penance, for the Expiation of their Fault: For, saith he, if we chuse Persons of an innocent Life, to be promoted to Orders, with how much greater Reason should we hinder those who are fallen after their Ordination, from medling with the Holy Mysteries with defiled Hands, and polluted with Crimes? Let them therefore be deposed for ever, according to the Decrees of the Councils; to the end that the Searcher of Hearts, who will not suffer any of his Sheep to perish, seeing the Sincerity of their Repentance, may forgive them at the Day of Judgment. Then he exhorts that Bishop to undergo any manner of Pains, Torments and Toil for the Salvation of his Sheep, and the Service of God. Lastly, he gives him notice, that he hath condemned the *Monothelites*, in a General Council of his Brethren, and sends him the Acts themselves, to the end he may publish them, and cause them to be received in his Country. He prays him to persuade King *Sigebert* to send some Bishops to the Holy See, that they may carry home the Acts of that Council, and joyn with him in the Defence of the Faith.

The third is directed to the Emperor *Constans*, in the Name of the whole Synod. He acquaints him, that he hath condemned the Error of the *Monothelites*, in a Synod, of which he sends him the Acts.

The fourth is to the Bishop of *Carthage*, and to all the Bishops of *Africa*. He approves the Confession of Faith they had sent him, and sends them the Acts of the Council.

In the fifth he makes *John* Bishop of *Philadelphia*, to whom he writes, his Vicar in all the *East*, giving him Power to make Bishops and Priests in the Churches of the Patriarchates of *Jerusalem* and *Antioch*, to receive those that will renounce their Error, and to confirm them in their Churches, provided there be no other canonical Impediment: For, saith he, we ought to be the Defenders, and not Betrayers of the Canons. Thus he will not have him to confirm them, who have chosen themselves, nor those whose Election was not canonical. He mentions particularly the Election of *Macedonius* Bishop of *Antioch*, who was made Bishop in a strange Country, without the Consent of the People, and without a Decree of Election, as well as that of *Peter* Bishop of *Alexandria*. He will have them that shall be admitted, not only to abjure the Error of the *Monothelites*, but moreover to condemn *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul*, and all of the same Opinion with them; to reject the Type, and to make a clear Profession, that they believe two Wills in Christ. He appoints two Bishops, named *Theodorus* and *Anthony*, with an Abbot, to help him in that Function; to whom he directs the three next Letters, to exhort them to joyn themselves with that Bishop, for the Defence of the Faith. In the last, he speaks of *Stephen*, an *Eastern* Bishop, whom he had also made his Vicar. He explains that matter in the next Letter, directed to *Pancaleo*, in which he complains, that they had accused that Bishop, and hindred him from receiving the Letter which he had sent him, to ordain Priests and Bishops. He repeats also here, that those Bishops ought not to be confirmed, who have been elected in another Town, than that whereof they are Priests or Bishops, and without the Consent of the Bishop or the Metropolitan; thus he declares void all the Ordinations made in *Sophronius*'s Patriarchate, which had not been done by his Authority.

In the tenth, he recommends his Vicar to a great Lord, named *Peter*.

Martin I.

In the eleventh, to the Church of *Jerusalem*, he acquaints them with the Condemnation of the Error of the *Monothelites*, and declares void the Ordinations of *Macedonius*, Patriarch of *Antioch*, and *Peter* Bishop of *Alexandria*.

In the twelfth, he declares to *Paul* of *Thessalonica*, that he hath excommunicated and deposed him for his Errors.

In the thirteenth, he acquaints the Church of *Thessalonica* with *Paul*'s Condemnation, and exhorts them to avoid his Heresy.

In the fourteenth, to *Theodorus*, he relates what passed, when he was violently taken away from *Rome*. He says, that he coming out of the *Constantinian* Church, encompassed with Guards, they said in the Presence of the Exarch, *Anathema* to him that believes that *Martin* did change or will change the least Word in the Faith: *Anathema* to them that shall not persevere in the orthodox Faith unto Death. That *Calliopas* hearing this, said, he had no other Faith; that he answered him, He would defend that Faith unto Death; and as for the other things charged on him, he was altogether innocent of them; that he had never written to the *Saracens*; that he sent them no Money neither, only that he had given some Alms to some Servants of God coming to *Rome*; that it was false that he had uttered any thing against the Respect due to the Virgin, and that he pronounced *Anathema* to whoever did not reverence and adore her. These are the Terms used by him, *non honorat atque adorat*; but the Term of *Adoring* is not to be taken strictly, for in the next Letter they make *Calliopas* say, he was come to adore the Pope, that is, to pay his Respects to him.

He relates yet the same Story more at large in the fifteenth Letter, directed to the same *Theodorus*, where he says, that foreseeing what was to come, he had withdrawn himself and all his Clergy into the *Constantinian* Church, thus named, because it was the first that *Constantine* had built, near the Bishop's Palace; that he was there the *Saturday*, 13*th*, of *June*, in the year 653. when *Calliopas* came to *Rome* with an Army; that he sent some of his Clergy to meet him; that *Calliopas* told them, that he was come to adore the Pope, that is, to pay him his Respects; that notwithstanding, the next Day being *Sunday*, he sent Word, that he was too much tired to come to him; that on *Monday* he sent Word to the Pope by his Secretary, he ought not to call Men together, nor prepare Arms and Stones to defend himself; that *Martin* shewed to them he had sent, that this was false; that he lay sick ever since *October*, and had set his Bed before the Altar; that about Noon a Multitude of armed Men entred into the Church with a great deal of Tumult, and that they broke at their entring, all the (*o*) Tapers in the Church. Then *Calliopas* shewed an Order from the Emperor, declaring, that *Martin* was to be turned out of the Holy See, and to be sent to *Constantinople*, and another Bishop be put in his room. Which, says he, was never done; for in the Bishop of *Rome*'s Absence, the Arch-deacon, the Arch-priest, and the principal Secretary do occupy his Place. *Martin*, unwilling that any body should be killed for him, yielded himself presently to them, and begged only some of his Clerks to accompany him. *Calliopas* finding no Resistance, bade *Martin* come along with them to his Palace, which he obey'd; all his Clergy came to him the next day, and many were ready to go along with him; but that same Night, he was violently carried away, without suffering any body to accompany him, but six Men-Servants and a Cook: From thence he was carried away to the Isle of *Naxos*, where he staid one year, at the end of which he was brought to *Constantinople*. This is the Abridgment of what is contained in that Letter.

[(*o*) *Tapers in the Church.*] As several other Heathen and Jewish Ceremonies were received by the Christians, in compliance with the Jews and Gentiles, that their conversion might be the more easy: So this of burning of Tapers in their religious Assemblies. At first, they were indeed lighted only at the Vigils, to which not Religion but Necessity obliged them; but afterward, in *Jerome*'s time, they were lighted up upon the Tombs of the Martyrs, in honour to them, and in the *Eastern* Church, were always lighted up at the Reading of the Gospel, and in some Places at the Interpreting of it, and that at Noon-day. At last it was imposed by *Gregory* the Great, and confirmed by *Sabinian*, *anno* 606. Many of the Fathers inveighed fiercely against this Custom, in the *Massalians* or *Euchita*, *Cur diem Lucernis infringimus*, says *Tertullian*, *Quis Lucernas vanas proferre compellit?* And so *Lactantius*, *Num mentis compos putandus est, qui datori luminis Candelarum lumen offert pro munere?* But Superstition prevailing in the Church, brought in this with other Ceremonies, which, if the most noxious, had been more tolerable.]

Hieron. ad Vigilant.

Balaus Cent. I. *Script. Brit.*

Tertul. in Apolog. *Lact. Instit. l.* 6. *c.* 2.

The Particulars of his Usage in *Constantinople* are related in a Letter or Memoir, written under the name of a good Christian to the Bishops of the West. He says, that *Martin*, being

Martin I.

being come up to that Haven, nigh the Church of St. *Euphemia*, the 17*th* of *December*, he was left all the Day long in the Ship; that towards the Evening they took him into a Boat, and carried him to the Priſon of the Court of Guard; wherein he was ſhut up fourſcore and thirteen Days, no body being ſuffered to ſpeak to him; that after that ſpace of time, he was brought into the Council-Chamber of the Emperor, where the Accuſers and Witneſſes, prepared againſt him, were ordered to appear; they were Soldiers or armed Men, who accuſed him of conſpiring with *Olympius*. *Martin* refuſed and excepted againſt the Witneſſes they brought againſt him, and maintained, he was more innocent by far than thoſe Witneſſes themſelves, and all the reſt that ſided with *Olympius*; that he came to *Rome* in quality of Exarch, that he had the Authority and Power in his Hands, and that they were forced to obey him. After this tumultuary Information, they carried him to a Terraſs, where they ſtripped him, and loaded him with Chains, dragged him thro' the Town, and put him in the Priſon of the *Prætorium*, loaden with the Burden of his Chains, and brought to the laſt Extremity. The next day, the Emperor coming to viſit *Paul* of *Conſtantinople*, who was ready to die, and acquainting him with what was done, that Biſhop touched with a Remorſe of Conſcience, fetched a deep Sigh and turning him aſide, ſaid, Alas! 'tis to add to the Account I am to give to God. The Emperor asking him, why he did ſo? Is it not great pity, anſwered he, Biſhops ſhould be thus abuſed? And he earneſtly beſought the Emperor to ſuffer it no longer. After *Paul*'s Death, *Pyrrhus* ſought to be reſtored; but many oppoſed it, becauſe of the Retractation he had made at *Rome*. They ſent to Pope *Martin*, to ask him about the Paſſages of that Affair; he anſwered, that *Pyrrhus* came voluntarily to *Rome*; that his Predeceſſor *Theodorus* made him welcome; that he was entertained at the Coſt of the *Roman* Church, the Cuſtom whereof was, to find with Victuals all the Strangers who fled thither. They would have forced him to ſay, that *Pyrrhus* had ſigned his Retractation by Force; but he declared, he would always ſpeak the Truth. After having ſtaid 85 days in that Priſon, they fetched him out of it, to baniſh him to *Cherſona*, where he died the 16*th*. of *September*, in the year 656, having ſuffered much. He wrote two Letters from that place of his Exile, which are the two laſt, in which he repreſents his Wants, and the Poverty he ſuffered in that Country. He prays his Friends to ſend him ſome Relief from *Rome*: For, ſaith he, if St. *Peter* feed ſo many Pilgrims at *Rome*, it is very meet he ſhould aſſiſt us, who are his Miniſters, and ſuffer ſo much for the Truth and Religion.

Martin I.

This Pope's Conſtancy and Firmneſs appears in his Letters. They are well written, with Strength and Wiſdom; the Style of them is great and noble, and worthy of the Majeſty of the Holy See. The third, and the ten next, are found in *Greek* and *Latin*; either he wrote them himſelf in thoſe two Languages, or they have been tranſlated by ſome Body of that time.

St. MAXIMUS.

St. Maximus.

Maximus, deſcended of a noble Family of *Conſtantinople*, having been a while chief Secretary of of State to the Emperor *Heraclius*, withdrew himſelf into the Monaſtery of *Chryſopolis*, of which he was Abbot. The Fear of the *Barbarians* Incurſions, and the Errors ſpreading at *Conſtantinople*, forced him to fly into *Africa*, after *Heraclius*'s Death, in the Year 641, of the Vulgar Æra. There he ſtoutly oppoſed the Error of the *Monothelites*, and prevail'd with the *Africans*, to joyn themſelves with *John* Biſhop of *Rome*, to condemn their Opinions. It fell out, that *Pyrrhus*, Patriarch of *Conſtantinople*, and Head of that Party, who was baniſhed out of *Conſtantinople*, becauſe he was accuſed of having poyſoned the Emperor *Conſtantine*, fled into *Africa*, where he met with *Maximus*, with whom he fell into Diſcourſe, and yielded or feigned to yield to his Reaſons; and hoping to be reſtored by the Pope's Help, he reſolved to go to *Rome* with *Maximus*. Being arrived there, he preſented an Orthodox Confeſſion of Faith to Pope *Theodorus*. But hearing afterwards from the Exarch of *Ravenna*, that the Court was of the Party of the *Monothelites*, and that he could not be reſtored, unleſs he altered his Mind, he retracted his Opinions, and embraced again his firſt Tenents; which forced Pope *Theodorus* to condemn him in a Council, in which his Condemnation was ſigned with Ink, mixed with ſome of our Lord's Blood.

Maximus was the Man that did thus ſtir up the *Romans* againſt the *Monothelites*, and there is no doubt but he had a good ſhare in the Council Pope *Martin* held at *Rome* againſt them; and therefore the Emperor *Conſtans*'s Anger did equally break out againſt him and Pope *Martin*. They were brought to *Conſtantinople*: *Maximus* appeared often before the Judges, and was condemned to Baniſhment in the year 655. He was ſent into a ſmall Town of *Thrace*, named *Byzias*, whither *Theodorus*, Biſhop of *Cæſarea*, went to ſee him, to oblige him to yield to their Opinion; but when he could not prevail with him, they brought him back to *Conſtantinople*; and by a ſtrange Cruelty, after he had ſuffered much, they cut off the Hand and Tongue of him, and his Diſciple *Anaſtaſius*; then he was ſent into Priſon in a Caſtle, called *Schemre*, where he died, *Aug.* 13. 662.

This Father wrote a great many Works. Some of them have been publiſhed in divers Collections; but *Combefis* hath publiſhed a good number of them in *Greek* and *Latin* in two Volumes, printed at *Paris*, 1675. At the beginning of theſe two Volumes is found St. *Maximus*'s Life, written by a *Greek*, younger than he, but pretty well acquainted with the Affairs of his time, and the authentick Acts of this holy Man's Perſecutions.

The firſt part of thoſe Acts contains the verbal Proceſs of what paſſed at *Conſtantinople* in the Emperor's Council, when *Maximus* was brought thither from *Italy*. In the firſt Interrogatory we find the Depoſitions of Witneſſes accuſing him of injurious Speeches to the Emperors. He defends himſelf againſt them, and maintains againſt the 4*th*. Witneſs, that he was in the right, when he ſaid, that the Emperors, tho' Chriſtians, were not Prelates. 'For, ſaith he, 'he who does not offer upon the Altars, does not baptize, 'does not give the Sacred Unction, does not lay on Hands, 'does not create Biſhops, Prieſts and Deacons, does not 'conſecrate Altars, does not wear the Sacerdotal Marks 'nor Habits, cannot be called a Prelate among Chriſtians; 'therefore,' in the Oblation at the Altar, the Emperor is 'named after the Biſhops, the Prieſts, the Deacons, and 'the Clerks, in the Rank of the Laity.' Then they brought in his Diſciple, who was accuſed of being an *Origeniſt*; but he purged himſelf from that Charge, by ſaying, *Anathema to Origen*. The ſame day, towards Evening, two of the Emperor's Officers, examined *Maximus* about the Conference he had with *Pyrrhus* in *Africa*. He related to them what was ſaid in that Conference, and declared to them, he would not communicate with the Church of *Conſtantinople*, nor receive the * *Ecthesis* nor the *Type*; and though they urged him to communicate with the Biſhop of *Conſtantinople*, he ſaid, he would not. He was brought again the *Saturday* following to the Palace of *Conſtantinople*, and declared anew, that he did anathematize the *Type*, and would not communicate with the Church of *Conſtantinople* that received it. He ſaid, in that Interrogatory, he was 75 years old, and his Diſciple 37. Next after theſe firſt Acts there be two Letters, the one *Greek* and *Latin*, written by *Maximus* to his Diſciple; the other *Latin*, which is *Anaſtaſius*'s to the Monks of *Cagliari*. St. *Maximus* relates, in the firſt, that they would have forced him to ſay, that there are two Operations in Chriſt, but that they make but one, becauſe of the Union, which he would not do. In the ſecond, *Anaſtaſius* does alſo reject that Opinion, and proteſts againſt the Violence uſed againſt them. The ſecond part of the Acts contains the Conference which *Theodoſius*, Biſhop of *Cæſarea*, had with *Maximus*, at *Byzias*, in the Preſence of the Emperor's Commiſſioners; in which *Maximus* declares to him that he could not communicate with the Church of *Conſtantinople*, in regard, ſhe received the Novelties of the *Monothelites*; *Theodoſius* promiſed him, that if he would communicate with the Biſhop of *Conſtantinople*, they would reject the Type. He maintained, that that was not enough, and that they ought firſt to receive the Condemnation made by the Synod of *Rome*, held under *Martin*. *Theodoſius* reply'd, that that Council was not valid, as having been aſſembled without the Emperors's Order. *Maximus* anſwered, there were many Synods aſſembled by the Emperor's Orders, which he did not receive; as thoſe held by *Conſtantius* againſt the Faith of the *Nicene* Council, and that they did receive that which had depoſed *Paulus Samoſatenus*, notwithſtanding it was held without the Emperor's Order; that it was ordered by the *Nicene* Council, that every year, two Councils ſhould be held in the Provinces, without ſpeaking of the Emperor's Orders; and laſtly, that which moved them to approve and receive Councils, was the Truth of the Doctrine they eſtabliſhed. This brought the Diſpute to the Doctrine of the one Operation only. *Theodoſius* undertook to prove it by ſuppoſitious Paſſages of Pope *Julius*, of St. *Athanaſius*, and of *Gregory Thaumaturgus*; but *Maximus* having anſwered him, they were *Apollinarius*'s; he produced two more, under St. *Chryſoſtome*'s Name, which *Maximus* maintained to be *Neſtorius*'s, and proved it immediately. Then he explained a Paſſage of St. *Cyril*, after which it came again to be diſputed whether they ſhould ſay, One or Two Operations; and at laſt *Theodoſius* ſaid, he was ready to ſign, that there were two Natures, two Wills, and two Operations in Chriſt. *Maximus* reply'd, it did not belong to him, who was but a Monk, to exact Profeſſions of Faith from Biſhops; but that if they were really of that Mind, they might write about it to the

St. Maximus.

[* A Confeſſion of Faith compoſed by *Sergius*, and put out by *Heraclius* as a compleat Rule of Faith, whereby the Doctrine of one Will in Chriſt was eſtabliſhed, and impoſed upon all.]

St. *Maximus.*

the Bishop of *Rome*; and that tho' they were agreed in the Doctrine, he could not communicate with them, 'till they had blotted out of * the Sacred Tables, which they recited at the Altar, the Names of those who had been anathematized in the Council of *Rome*; notwithstanding that he did advise them, that the Emperor should send an Address to the Bishop of *Rome*, and the Patriarch a Synodical Decree, agreeable to the Orthodox Doctrine. *Theodosius* promised him, that it should be done; yea, and engaged him, in case he were sent thither, to go along with him. Being agreed about that, they went to Prayers, and (*p*) kissed the holy Gospels, the Cross, and the Virgin's Image, and touched them, to confirm their mutual Promises. After that, having discoursed about some Points of Morality, *Theodosius* ask'd *Maximus*, whether they could not say, in a good Sense, that there was but one only Will in Christ, by reason of the Union of the two Wills? *Maximus* affirmed, that they could not. *Theodosius*, and they that were present, seemed to approve his Sentiment, and the Reasons he gave for it. Having parted good Friends in appearance, the Emperor *Constans* sent an Order to the Proconsul, *Paul*, to remove the Abbot *Maximus* from *Byzius*, and to bring him to the Monastery of St. *Theodorus*, near *Rhegium*. The next day *Theodosius* came to him, accompanied with two Noblemen, *Epiphanius* and *Troilus*. This last asked him, whether he would do what the Emperor should command him? He answered, he would obey his Orders, in all things concerning secular Affairs; but when they told him, it was the Emperor's Will, that he should approve the Type, and if he did do it, they would lead him to the great Church of *Constantinople*, and receive the Communion of the Body and Blood of Christ with him, and own him for their Father. He complained to *Theodosius*, that they did not make good what they had promised. *Theodosius* answering, that the Emperor was against it; *Maximus* declared, that the very invisible Powers could not force him to do what they required of him. This Answer provoked the Fury of the Company against him, so that they abused him. But at last, *Theodosius* having appeased the Tumult, *Epiphanius* asked *Maximus*, why he dealt with his Prince and Church as Hereticks, seeing, they owned two Wills, and two Operations in Christ? *Maximus* replyed, that, if it was so, they should not urge him to sign the Type. *Epiphanius* answered, that that was done by a kind of Condescension. *Maximus* maintained stoutly, that they ought to declare aloud and firmly, the Orthodox Faith. *Epiphanius* asked him, whether he had subscribed a Profession of Faith against them? He said, he had. Hereupon *Epiphanius* threatned him, which he did not seem to matter much. The next day, the Consul *Theodosius* delivered him into the Hands of the Soldiers, which brought him to *Salembria*, and then to *Perbera*, till at last he was condemned to have his Tongue cut out. *Combefis* hath added to these Acts, some Pieces collected by *Anastasius*, relating to the Life and Actions of St. *Maximus*, an Invective made by a certain Monk against the Cruelty used against him, and some Extracts of St. *Maximus*'s Offices, taken out of the Books of the *Greek* Church.

[* *Diptychs.*]

[(*p*) *Kissing the Gospels, Cross— to confirm their mutual Promises.*] These Ceremonies are also the product of the superstitious worship which was established in this Age. For the Christians in the purer Ages confirmed their Oaths and Promises, by kissing the Gospels, testifying not only their Belief of them, but their Fear of falsifying their Words, lest they offended the God therein revealed, and incurred the Punishments threatned to Falsehood and Perjury. But when the Christians did as it were deifie the Martyrs, Cross and Images, they used the same Ceremony toward the Cross, as having an equal Fear and Reverence for that as for God himself and his Holy Gospel.]

The first of St. *Maximus*'s Works is intituled, Questions upon the Holy Scripture, dedicated to *Thalassius* Presbyter and Abbot. He shews, in the Preface of his Work, that Evil is not an Entity, nor a real Quality, but a Defect of the Creature, whereby it swerveth from its ultimate end, that is, from God; from whence he concludes, that all Evil comes from the Want of the Knowledge and Love of God, because the only means of Salvation, is to know him, to love and serve him, renouncing the Love of the Creatures, the Passions, the Lusts, and the vain Pleasures of this World. This Work contains Answers to 65 Questions. The 1*st.* is about the Nature and Use of Passions; the rest about some places of the Scripture. We must not look there for literal Explications of the Difficulties that might occur about those places of the Scripture; they are allegorical Explications and mystical Observations upon places of the Scripture, or Questions of Divinity, which he takes an occasion to handle from those places. He made himself some *Scholia* or Glosses upon his own Work, where he explains some Terms used, and establisheth or cleareth some Rules and Principles propounded by himself.

Photius did rightly observe, that this Work is very obscure and tedious to read; that he does so often wander from the Letter and the History, that one cannot keep pace with him; and those only who love Allegories and mystical Speculations, do relish him, and take Pleasure in the reading of him.

The 79 Answers to some other Questions, are shorter, and less obscure than the former, but they are not less stuffed with Explications not at all pertinent to the Letter of the Scripture, and with mystical and moral Thoughts. St. *Maximus.*

He follows the same Method in the Exposition of the 59*th. Psalm*, as well as in that of the Lord's Prayer, where he loseth himself in his mystical Speculations.

The Ascetick Discourse is more plain, 'tis a Dialogue between a Monk and an Abbot, in which the Abbot does instruct the simple Monk in the principal Rules of a spiritual Life. He shews him, that the Love of God, and the Renouncing of the Creatures, are the Foundation of it; that the Love of our Neighbour is the Effect of the Love of God; that Jesus Christ gave us a perfect Example of that Love; that we ought continually to fight against the Temptations of the Flesh and the Devil, mortifie our Passions, resist the Motions of Lust, reject idle or impure Thoughts, be constant in Prayer, and have always the Fear of God before our Eyes. He complains, that the greatest part of Monks lived disorderly, and that their seeming Virtue was but Hypocrisie. He maketh an excellent Prayer to God for their Conversion. And adds, we ought to trust in his Goodness and Mercy, hoping for Salvation from him, which we cannot obtain by our selves. *Photius* speaking of this Work, says, it is useful for all Men, and chiefly for them that lead an Ascetick Life, because there he lays down the means how to become a Citizen of Heaven, by teaching Charitableness, and Works of Piety. It must also be confessed, that this Treatise is of the Ascetick Books the most useful, not only for Monks, but all Christians likewise, because it does very well explain the Principles and Fundamentals of the spiritual Life.

Maximus added to this Work 400 spiritual Maxims, which he intituled, *Of Charity*, because there are many of them about Charity towards God and our Neighbour, in which that Holy Man places the whole spiritual Life, as being persuaded, all other Virtues and Duties are but Branches and Parts of it. There be sundry of those Maxims containing Precepts and Rules touching the Actions of Life, and those are the most useful; but some of the other contain nothing but spiritual and mystical Thoughts. *Photius* takes notice, that the Style of these two Works is clearer and more elaborate than any of the rest, and that they cannot be found fault with, unless it be because he did not always make use of the purest Terms.

The two hundred Theological and Oeconomical Maxims, contain not only Principles of Divinity, but also Maxims of Morality, and they would deserve, says *Photius*, to be compared with the four hundred Maxims above mentioned, if the great number of Allegories that they are filled with, did not render them more like the Questions to *Thalassius*. To these Chapters is annexed a Writing to *Theopemptus*, upon three Texts of the Gospel, entirely agreeing with the Answers to *Thalassius*.

Lastly, that Volume ends with 243 Moral Maxims, taken out of a Manuscript of the *Vatican*, where they are found under *Maximus*'s Name. They are indeed like enough to the 400 Moral Maxims for Style and Matter.

The Fragment drawn out of a Book, intituled, *A Resolution of sixty three Doubts*, dedicated to the King of *Achrida*, now *L'Ochrida*, by St. *Maximus*, seems doubtful, because in *Maximus*'s time there was no King at *Achrida*, which maketh it credible, 'tis the Work of some later *Grecian*, who wrote that Work when there were Kings in *Bulgaria*.

The second Volume of St. *Maximus*'s Works comprehends his Theological and Polemical Tracts, with his Letters. The 25 first Tracts are divers Writings, or Answers, all tending to the same End, to shew that there be two perfect Natures, two Wills, and two Operations in Jesus Christ; in them he handles that Matter scholastically and acutely. Among those Tracts there is one, in which he defends that which he had said, that the Holy Ghost proceeds from the Son.

The Conference with *Pyrrhus* is clearer, less cumber'd with scholastical Terms and Reasonings. Therein he relates what was said between them on both Sides. The Issue was, that *Pyrrhus* perswaded by his Reasons, that we ought to acknowledge two Wills, and two Operations in Christ, went to *Rome* with him and retracted his Error.

The Treatise of the Soul is upon another Subject. Therein he treats of many Questions touching the Nature of the Soul; he asserts it to be a spiritual Substance, distinct from the Body, simple, immortal, and intelligent. These Points are handled there in a very dry manner, as a Logician rather than Divine.

Maximus's Letters are upon divers Subjects. The five first are upon moral Points. Therein he does chiefly recommend the Love of God, and of our Neighbour, the renouncing secular Desires, Alms-giving, Retiredness, and Repentance.

In the 6*th.* he shews the Soul to be spiritual; and in the 7*th*, that after Death it keeps its Intellectual and other Faculties.

St. Maximus.

The three next contain ſome Allegorical and Moral Obſervations.

In the 11*th*. He exhorts a Superior to deal Charitably with a Nun, which having left the Nunnery, had returned thither to do Penance.

The 12*th*. is a Writing againſt *Severus*, in which he eſtabliſheth the diſtinction of the Two Natures in Chriſt. He complains in the beginning, that the Empreſs had written ſome Letters into *Africa* favouring the *Severians*. He enquireth into the bottom of the Queſtion of the two Natures in this Writing. He explains a paſſage in St. *Cyril*, and refutes *Severus*'s Error, That the two Natures became one in Chriſt. The ſame Subject is alſo handled in the next Writing directed to a Lord, named *Peter*.

The 14*th*. Letter, which is the 41*ſt* piece of this Volume, is alſo on the Myſtery of the Incarnation; but in the end of it he ſpeaks of the Incurſions of the *Arabians*, which ſpoiled the Frontiers of the Empire.

The 15*th*. is a Scholaſtical Tract of the Union and Diſtinction of the two Natures in Chriſt, directed to *Conon*, a Deacon of *Alexandria*. To it is joined a Letter directed to the ſame Deacon, to exhort him to ſtand up in the defence of the Truth, without being diſmayed at the ſufferings attending the defence of it.

The 17*th*. is directed to *Julian*. It is alſo about the diſtinction of the two Natures.

The 18*th*. is written in the Name of *George*, a Noble-Man of *Africa*, to ſome Nuns of *Alexandria*, engaged in the Error of the *Monothelites*, to diſſuade them from it.

The 19*th*. is written to *Pyrrhus*, before he was Patriarch, and had declared himſelf openly againſt the Church. *Maximus* asks him, How this Saying is to be underſtood, that there was but one Vertue or Operation in Chriſt.

The following Letters, to divers private Perſons, are ſhorter than the former, and contain nothing but ſome Moral or Myſtical Diſcourſes.

The Five Dialogues upon the Trinity, which were publiſhed under *Athanaſius*'s Name, are here reſtored to St. *Maximus*, upon the Authority of the *Greek* Manuſcripts and Authors, which have quoted them under this Father's Name. We have ſhewed already, that *Combefis* was in the right, to put them under *Maximus*'s Name, and that they are none of *Theodoret*'s, as F. *Garner* pretended. After ſo many Writings of the Ancients upon the Trinity, there is no need to make an Extract of this, where that Myſtery is handled after *Maximus*'s Genius Scholaſtically, and in the form of a Conference.

Maximus's **Myſtagogy*, are Conſiderations of the Church-Ceremonies. He ſays there, that the Church is the Figure and Image of God, the World, Man, and the Soul. That the *Introitus* of the Maſs, is a repreſentation of Chriſt's entrance into our Souls. That the Leſſons ſignifie the Faith of Chriſtians. That the Songs are Signs of the Spiritual Joy. That the Goſpel figures the Conſummation of the World, and the Perfection of Chriſtians. That when the Biſhop deſcends from his Chair, he repreſents Chriſt deſcending from Heaven in the Day of Judgment. That the going out of *Catechumens* teaches us, that thoſe that have not Faith ſhall be rejected. That the Doors ſhut, the Kiſs of Peace, and the ſaying of the Creed, are the Figures of the perfect Union of Chriſtians. That the *Triſagion* and the *Sanctus* are Types of our future Glory, and preſent Adoption. This whole Book is full of ſuch Allegories.

St. Maximus.

Laſtly, The laſt of *Maximus*'s Works, is a Collection of ſundry paſſages of Eccleſiaſtical and Prophane Authors, ſet down under different Titles, concerning Virtues, Vices, Womens Duties, Moral Precepts, and Maxims.

We have moreover a Comment, or *Scholia* of *Maximus* upon the Books aſcribed to the *Areopagite*, which is printed with *Dionyſius*'s Works. He writ alſo ſome *Scholia* upon St. *Gregory Nazianzen*, which were printed at *Oxford* in 1681. *Petavius* hath publiſhed a Kalendar for *Eaſter*, ending in the Year 641, aſcribed to *Maximus*.

Photius ſaith, This Author hath extraordinary well turned Periods, but that he often uſeth Hyperboles and Tranſpoſitions, and is not careful at all to ſpeak properly, which renders his Writings obſcure and difficult; That he affects a kind of harſhneſs of ſwelling Style, which renders his Diſcourſe unpleaſing and ungrateful to the Ear; That in his Rhetorical Figures he does not make choice of that which is neat and handſome; that he tires out his Reader with his Allegorical and Myſtical Explications, ſo far diſtant from the Letter, and the truth of Hiſtory, that one cannot ſee any coherence between his Anſwer and the Queſtion; that yet he excels in the Allegorical and Myſtical way; and that they who take delight in it, can meet with nothing more accompliſhed. That his very Letters are not without obſcurity, which is the only Epiſtolar Character he hath kept to; that he is plainer and clearer in his Treatiſe of Charity, and in his Maxims meerly Moral; Laſtly, that the Conference with *Pyrrhus* is of a Style ſomewhat low, and that he hath not kept the Laws of Logick.

One may add to this Judgment of *Photius*, that *Maximus* handles matters after a meer Scholaſtical manner; that he ſpeaks and reaſons as a Logician; that he gives his Definitions, Terms, and Arguments in form; that he maketh uſe of great big Words, ſignifying no more than what might be expreſſed in other Terms; that he is acute and cloſe, ſtriketh his Adverſaries home, and ſtands firm to his own Principles; That he was very quick of Apprehenſion, of Reaſoning and Diſputing, very free of ſpeech, Stiff and Firm. He was of the Opinion of the *Latins* about the Proceſſion of the Holy Ghoſt, Original Sin, Chriſt's Grace, the Celibacy of Biſhops, and the Greatneſs and Power of the *Roman* Church. He had the Monaſtick Life in high eſteem, and was much given to Myſtical Thoughts. In a word, He was a Scholaſtical, Myſtical, and Speculative Man.

[* Or an Expoſition of the Publick Liturgy of the Church.]

ANASTASIUS, *Diſciple of* Maximus.

Anaſtaſius

ANaſtaſius, Diſciple of *Maximus*, who ſuffered ſo much with him for the ſame cauſe, wrote a Letter to the Monks of *Cagliari* againſt the *Monothelites*, wherein he refutes thoſe that ſaid, that in Chriſt there were one and two Wills, from whence he concluded that they admitted Three. It is in the Collections of *Anaſtaſius Bibliothecarius*, [Publiſhed by *Sirmondus* at *Paris* 1620,] and among *Maximus*'s Works. He died in Exile at *Lazica*.

Anaſtaſius

ANASTASIUS, *Apocriſiarius of* Rome.

Anaſtaſius

THis * *Apocriſiarius* of *Rome* ſuffered alſo the ſame Perſecutions for the ſame cauſe. He wrote a Letter to *Theodoſius*, Presbyter of *Gangra*, upon St. *Maximus*'s Death. There he quotes ſome Fragments of the Writings of *Hippolytus* Biſhop of *Porto*. It is in *Anaſtaſius*'s Collections, and among *Maximus*'s Works.

Anaſtaſius

[*A Commiſſary or Chancellor to a Biſhop.]

THEODOSIUS *and* THEODORUS.

Theodoſius and Theodorus.

THeſe two Brothers made an Hiſtorical Memorial of the Life and Conflicts of *Anaſtaſius*, and the other Champions of the Faith. This is alſo found among *Anaſtaſius*'s Collections.

Theodoſius and Theodorus.

THEODORUS.

Theodorus.

THeodorus, Presbyter and Abbot of *Raithu*, to whom *Maximus* directed his Treatiſe of the Eſſence, and Nature, wrote a Tract upon the Incarnation. There he ſets down at firſt the Errors of *Manes*, *Paulus Samoſatenus*, *Apollinarius*, *Theodorus* of *Mopſueſta*, *Neſtorius*, and *Eutyches*, about that Myſtery. Then he expounds the Faith of the Church, oppoſite to thoſe Errors. He, ſhews how they have been revived by *Julian* of *Halicarnaſſus* and *Severus*, to whom he oppoſed the Fathers Teſtimonies, but we have not now this laſt part. This Work was publiſh'd in *Greek* and *Latin* by *Beza*, and printed at *Geneva* in 1576 [*Quarto*.] Since that time it was inſerted with *Turrianus*'s Verſion in the First Volume of the *Auctuarium Biblioth. Patrum*. [Tom. 1. p. 319.]

Theodorus.

PETER

PETER *of* Laodicea.

Peter. WE know nothing in particular of this Author; of whom we have a ſhort and a bad Explication of the Lord's Prayer. It is believed he lived in the Seventh Century. Peter.

THALASSIUS, *a Monk.*

Thalaſſius. WE have 400. Moral Maxims or Truths, of this Author, famous only for his ſtrict Friendſhip and Concerns with *Maximus*, to whom he did alſo propound many Queſtions upon the Holy Scripture [Printed in *Bibliotheca Patrum*, Tom. 12.] Thalaſſius.

ISAIAH, Abbot.

Iſaiah. ABbot *Iſaiah*'s Precepts are much of the ſame kind; they are Advices, Conſiderations and Inſtructions uſeful for Monks. It is alſo thought he lived in this Century. Iſaiah.

THEOFRIDUS, *Abbot.*

Theofridus. TWO Homilies upon Relicks are attributed to this Abbot of whom we know nothing in particular. Theofridus.

DONATUS.

Donatus. *Donatus*, the Son of the *Valdelenus*, Duke of the Country between Mount St. *Claude* and the *Alpes*, was brought up in a Religious Life by *Columbanus*, and was afterwards made Biſhop of *Beſancon*, toward the Year 630. where he founded two Monaſteries, the one for Men, the other for Virgins. He made Rules for both.

That which he made for Monks is in the ſecond part of St. *Benedict* of *Aniana*'s Rules and is intituled, *Capitula*, to ſerve inſtead of Advertiſements to the Friars of St. *Paul* and St. *Stephen*; that is, to the Monks of the Monaſtery of St. *Paul* (for the Monaſtery founded by him, at *Beſancon*, was called ſo) and to the Canons Regular of the Cathedral Church, which had St. *Stephen* for its Patron. This Rule contains nothing in it but ſome particular Advices. Donatus.

The other Rules of *Donatus*, for the Monaſtery of Nuns founded by his Mother *Flavia*, is larger, well-penned, and contains very wiſe Conſtitutions, taken out of the Rules of St. *Cæſarius*, St. *Columbanus* and St. *Benedict*. It is found in the third Part of the Rules of *Benedict* of *Aniana*. That Biſhop was preſent at a Council of *Challon*, upon the River *Saone*, in the Year 650.

VITALIANUS.

Vitalianus. *Vitalianus* was choſen Biſhop of *Rome*, *Auguſt* 29*th*. 656. and governed that Church fourteen Years and ſix Months. He hath left us ſome Letters.

The 1*ſt*. is directed to the Archbiſhop of *Creet*, upon the Biſhop of *Lappa*'s Complaint againſt the Judgment which that Biſhop had given againſt him. *Vitalianus* ſaith, He hath examined that Matter in a Council, where the Acts of that Proceſs were exhibited, and that the Biſhops acknowledged the Cauſe had been illegally managed, and that the Biſhop of *Lappa* had been wrongfully condemned: That they were greatly troubled that he had put that Biſhop into Priſon, and hindred him from coming to *Rome*, to clear himſelf: Therefore he declareth null and void all the Proceedings of the Council of the Archbiſhop of *Creet*, againſt *John* Biſhop of *Lappa*: and at the ſame time pronounceth that Biſhop to be innocent, and, as ſuch, abſolveth him. In the 2*d*. he intreats *Vaanus*, the Emperor's Officer, to procure that Biſhop's Reſtoration. In the 3*d*. he orders *Paul*, Archbiſhop of *Creet*, to cauſe his Churches to be given him again. He complains, that a Deacon had married a Wife, ſince the time of his being in Orders; and that he did miniſter in two Churches: He prays him to put a ſtop to that Diſorder, and to follow no longer *Eulampius*'s Counſel, he being a wicked Man, ſowing Diviſions among them for his own Profit. In the 4*th*. Letter he deſires *George*, Biſhop of *Syracuſe*, to be favourable to *John* of *Lappa*, and to endeavour his re-eſtabliſhment. Vitalianus.

The 5*th*. Letter, alledged by *Bede*, is directed to the King of *Northumberland*, in *England*. He commends his Zeal, and anſwers him about the Time of keeping *Eaſter*. He promiſes him to ſend him a Biſhop, when he hath met with one fit for it, and willing to go over into *England*. He thanks him for his Prayers, and ſends him ſome Relicks.

The 6*th*. is directed to the *Benedictine* Monks of *Sicily*: He acquaints them how grievous it is to him, that their Monaſteries and Eſtates have been ſpoiled by the Incurſions of the *Barbarians*. He tells them, He ſends them ſome Monks of the Congregation of *Mount-caſſin*, and exhorts them to obey them, and to labour with them for the reſettling of their Monaſteries and Lands.

St. ELIGIUS.

St. Eligius. ST. *ELIGIUS*, born near the City *Limoges*, a Goldſmith, and a Friend of King *Dagobert*, was ordained Biſhop of * *Noyon* in 646. and died in 663. St. *Owen*, who wrote his Life, tells us, he made Exhortations to his People every Day, with unwearied Labour; that his Sermons were very ſhort, but they contained important Inſtructions and wholeſome Advices: That Author collected them into one Diſcourſe, containing the moſt uſual Inſtructions, which *Eligius* gave to his People: They are for the moſt part drawn out of St. *Cæſarius*'s Sermons, which Biſhops did then make uſe of to preach to their People. This Diſcourſe was printed among St. *Auſtine*'s Works, and now is in the end of the fifth Volume: 'Tis an Abridgment of the principal Duties of a Chriſtian. In the firſt place he ſhews the Obligation laid upon Paſtors, to inſtruct their People. He exhorts them to remember often their baptiſmal Vows, and to meditate on the Laſt Judgment. He ſhews them, that it is not enough to bear the Name of a Chriſtian, but that we ought to act and live ſuitable to it. He endeavours to create in them an Abhorrence of profane Superſtitions and the Relicks of Idolatry. Then he gives them ſundry wholſome St. Eligius.

[* *Noviodunum* or *Noviomum*.]

ſome Advices to honour God, to love Enemies, to give Alms, to frequent Divine Service, and *Sunday*-Sermons, to (q) *croſs* themſelves often with the Sign of the Croſs, to give to the Church the Tenths of their Gain or Poſſeſſions, to avoid (r) *Mortal Sins*, to watch over their Actions and Words, to deſpiſe the World, to repent continually, and never to deſpair of Salvation, &c. It is obſerved in this Treatiſe, that every Chriſtian hath a good Angel to aſſiſt him; and when he ſins drives away his good Angel to take a Devil.

St. *Eligius*.

[(q) *Croſs themſelves often with the Sign of the Croſs.*] After the Croſs was admitted into the Church, and became an Object of Worſhip, it was accounted of wonderful efficacy to ſanctify all things, to cleanſe and bleſs our Food, confer Grace, conſecrate Sacraments, procure Remiſſion of Sins, preſerve from the Malice of the Devil, and what not; So that *Eligius* thought no better Advice could be given to the Chriſtians, than to croſs themſelves with the Sign of the Croſs, that they might thereby be ſhielded and defended from all Evils, and ſanctified throughout, though the Effect proved it to be but an idle Conceit.]

[(r) *Mortal Sins.*] *i. e.* More heinous and notorious Guilts; for tho' no Sin be ſo venial and trivial, as the *Romaniſts* teach with one Conſent, as neither to offend God nor deſerve Damnation in its own Nature, and ſo only ſubject them to temporal Puniſhments; yet all Proteſtants diſallow a *Stoical* Parity, and equality of Sins, and hold that ſome are greater, others leſs; ſome unto, others not unto Death; And though every the leaſt Sin be offenſive to God, and deſerving Damnation in its own Nature, yet they ſay, ſome are Mortal, others Venial. 1. Comparatively, and by God's Favour, as the Sins of the Elect, being committed with Reluctancy, and, without conſent, are more pardonable than the Sins of wilful Offenders. 2. Becauſe ſome Sins exclude not Grace the Root of Remiſſion and Pardon out of the Soul, but others cannot ſtand with Grace, and ſo leave the Perſons in a ſtate of Wrath and Damnation who are guilty of them.]

Bellarm. de amiſſ. grat. & ſtatu. pec. l. 1. c. 4. Matt. 5. 22. 7. 5. 1 Jo. 5. 16. Gal. 3. 10. Rom. 8. 4. Eaſtly Ser. p. 632. Field of the Church. p. 148. 277.

There are Sixteen Homilies more, bearing *Eligius*'s Name; but it is doubted whether they be really his, becauſe they are made up of Paſſages and Quotations of the Fathers, as of St. *Auſtine*, St. *Leo*, St. *Ambroſe*, *Cæſarius* of *Arles*, and St. *Gregory*. Theſe Fathers are likewiſe cited there, under the Name of *Saints* and *Bleſſed*; St. *Benedict* is there called, *moſt Bleſſed* and *moſt Holy Father*: They ſay that theſe Citations are affected; they add, That there be even ſome Paſſages of Authors, who wrote ſince *Eligius*'s Time, as of St. *Iſidore* of *Sevil*, of *Alcuin*, of *Haymo* of *Halberſtat*: From whence they conclude, That theſe Sermons are the Work of an Author of the Ninth Century: Yet methinks he that compoſed them firſt was older than that Time, and many things may eaſily have been added to them ſince.

However there are yet found in them ſome remainders of the Ancient Diſcipline, not to be ſlighted. This is an Extract of them.

In the Firſt Sermon, for *Chriſtmas-day*, he ſhews the Happineſs of the Peace, which Chriſt brought to the Earth, and exhorts his Hearers in the end to Almſgiving. He relates the Story of a Gardner, who being uſed to beſtow what he earned upon the poor, was tempted to keep back part of it, in caſe he ſhould fall ſick; that having gathered many Crown-pieces, he got a running Sore in his Foot, which fell into a Gangreen, ſo that the Surgeon appointed a Day to cut off his Leg, ſeeing there was no other Remedy; but in the Night, the Gardner coming to himſelf, and having begged God's Forgiveneſs, for his not having continued in his Almſgiving, and promiſed to continue it hereafter, he was miraculouſly cured, and the Surgeon coming the next Day to cut off his Leg, found him gone abroad.

The Second Sermon is upon the *Purification*: After having uttered ſome Allegories upon that Ceremony of the Jews, he ſpeaks of the uſe of the Church, to have on that Feſtival (ſ) *Tapers* light during the Maſs; and ſays, that the Original of this Cuſtom came from the *Romans*, who having collected the Tribute every fifth Year, offered ſolemn Sacrifices in the end of *February*, and kindled Tapers and Torches in the Town; which Ceremony was called *Luſtrum*: That the Church hath changed that Superſtition into an Eccleſiaſtical Ceremony, ordering Tapers to be kindled yearly in the beginning of *February*, in the time when St. *Simeon* took our Lord in his Arms. One muſt needs be very credulous, to believe this Conjecture, which hath neither Truth nor Likelihood in it.

[(ſ) *Tapers light during Maſs, upon the Feaſt of the* Purification.] This Ceremony, tho' not taken from the Sacrifices called *Luſtrum*, as this Author imagines, being offered in the end of *February*, yet was certainly inſtituted in imitation of a Feſtival, celebrated at *Rome*, either in remembrance of *Ceres*'s ſearch after *Proſerpina*, or in honour of *Februa*, the Mother of *Mars*, which were both ſolemniz'd with Tapers burning in their Hands, by the *Romans*. Theſe Superſtitions the Biſhops of the Church very much abhorred, yet becauſe it conduced greatly to the Converſion of the Gentiles, to make as little Alterations in their Ceremonies as poſſible, therefore did the Heads of the Church inſtitute the ſame Ceremonies to be uſed by the Chriſtians on the Feaſt of the *Purification* as had been uſed upon the Calends of *February* at *Rome*: And this the learned and judicious *Rhenanus* on *Tertullian* confidently aſſerts. *Negari non poteſt Ardentium Cereorum, quos hodie Chriſtiani diè Purificatæ Mariæ ex more circumferunt a Februalibus Romanorum ſacris Originem ſumpſiſſe. Pertinaci paganiſmo mutatione ſubventum eſt, quem rei in totum ſublatio potius irritaſſet.*

St. *Eligius*.

Tertul. l. 5. cont. Mar.

The Third Sermon is upon the Faſt of *Lent*; therein he enlargeth upon the good Effects of Faſting.

The Fourth is on *Holy Thurſday*: He obſerveth, that on that Day was made the Reconciliation of Publick Penitents, guilty of Crimes, which deſerved that the Biſhop ſhould ſeparate them from the Altar, and then reconcile them: Then he addreſſeth his Speech to thoſe Penitents, and exhorts them to examine themſelves whether they be reconcil'd to God or not, becauſe it may happen, that although they be reconciled by the Miniſtry of the Biſhop, yet they be not not ſo with God, who alone grants the true Reconciliation: He ſhews them, that to be truly reconciled, they ought to be, according to the Apoſtle, *new Creatures*, purged from the Crimes of the *Old Man*; That they who continue in their ſinful Habits, ſhould not imagine that they can throughly be reconciled before they have made (t) *Satisfaction* proportionable to the greatneſs of their Sins. 'If ſaith 'he, ye repent after a godly ſort, and ye be ſtedfaſtly purpoſed and ſincerely deſirous to ſin no more, 'ye ſhall be truly reconciled by Jeſus Chriſt and by 'us, to whom he hath committed the Miniſtry of 'Reconciliation. But if you 'be not in that Diſpoſition, 'do not flatter your ſelves, 'don't deceive your ſelves, 'for ye cannot deceive God 'as ye deceive Men; and 'he who by offending him is 'become his Enemy, can no 'otherwiſe be Friends again 'with him than by making 'him Satisfaction. Do not 'look upon Biſhops as the 'Authors of your Reconciliation; but Miniſters of 'it; It is Jeſus Chriſt who 'does invitibly abſolve and 'reconcile Men: As for us, 'we diſcharge our Miniſtry 'when we do outwardly and 'viſibly perform the Ceremonies of Reconciliation: Nevertheleſs he does comfort 'thoſe who have not repented throughly, giving 'them Hope, that provided 'they forſake their Sins heartily, they may obtain Forgiveneſs, and be truly reconciled.' He adds, 'That 'there be ſeveral means of 'expiating our Sins, and 'obtaining the remiſſion of 'them.' And he inſtances in theſe, a charitable Diſpoſition, Almſ-giving, Sorrow, Confeſſion of Sins, Mortifying of the Fleſh and Spirit, Amendment of Life, the Interceſſion of Holy and Juſt Men, and the Forgiving of Enemies.

[(t) *Made Satisfaction proportionable to the greatneſs of their Sins.*] Tho' theſe Words ſeem to come up to the Doctrine of Satisfaction, held in the Church of *Rome*, yet it does not appear that the Fathers of this Age had any other Notion of Satisfaction, than that which was received in the Ages before, which is much different from, and much more Orthodox, than the Popiſh. We have a Definition of it, p. 21. given by *Iſidore* of *Sevil*, to this effect: 'Satisfaction is an 'Excluſion of the Cauſes and 'Occaſions of Sin, and a Ceſſation from Sinning;' which is almoſt the ſame with St. *Auſtine*'s *Satisfactio eſt peccatorum cauſas excindere, & eorum ſuggeſtionibus nullum aditum indulgere.* This is the Nature of true Repentance, which being proportion'd in ſome meaſure to the greatneſs of our Guilts, the more penſive and hearty, by how much our Sins are more heinous and aggravating, is all the Satisfaction that God expects of us, beſides a firm Faith and Dependance on the Merits of Jeſus Chriſt. The Popiſh Satisfaction is a clear different thing, as they define, it, thus: It is an equivalent Compenſation made to the offended Juſtice of God for the Injury done unto him by Sin, partly by our Actions, and partly by our Sufferings, whereby we deliver our ſelves from Divine Vengeance, and ſave our ſelves from Puniſhment. A Doctrine unknown to Antiquity! Of Tears I read, to make Satisfaction I read not, ſaith St. *Ambroſe*: Yea, *Aquinas* himſelf ſays, to pretend to make Satisfaction for Sin, is an Injury to Chriſt's Death: And that this Father was of the ſame Judgment with Antiquity, the following Words ſhew, if ye repent after a godly ſort, and be ſincerely deſirous to ſin no more, ye ſhall be reconciled by Jeſus Chriſt, and by us his Miniſters.]

Aug. de dog. Eccleſ. c. 54.

Greg. de Val. to. 4. d. 7. q. 14. So. Drids. Tapper, &c.

Ambr. in Luc. Ser. 46.

The Fifth Homily is upon the Sacrifice of *Iſaac*, it is very ſhort, and hath nothing remarkable in it.

The Sixth is alſo upon *Holy Thurſday*. Therein he exhorts all Chriſtians to Repentance, and to expiate their lighter Faults with Faſtings, Watchings, Almſ-giving, and other Works of Charity. He warns them not to put off their Repentance till the hour of Death, which often ſurprizes us, when we leaſt think of it, without giving us one moment to bethink our ſelves.

The

St. Eligius. The Seventh is a short Exhortation to the Penitents and Faithful, to give God Thanks for graciously granting them the favour of Reconciliation.

The Eighth is a long Discourse to the Clergy, the People, and the Publick Penitents. He exhorts Presbyters, who govern Parishes to be an Example to the People under their Charge. He recommends to all the Faithful the love of their Neighbour, and the forgiving of Enemies; and exhorts them to purifie themselves from light Sins, that they may escape not only the Fire that shall burn the Ungodly for ever; but (*u*) that Fire also, through which the Righteous who are not wholly purged from their Sins, shall pass in the day of Judgment. He exhorts also great Sinners to repent, covering themselves with Hair-cloth, and lifting up their Hands to Heaven, that they may be reconciled by the imposition of the Bishop's hands; and he warns them not to relapse into Sin after Reconciliation. Lastly, he treats of the Ceremonies used by the Church on *Holy Thursday*, which are, besides the Reconciliation of Penitents, (*v*) the Blessing of the Holy Oyl, the Consecrating of the Chrism, the Washing of Feet, of Altars, of Sacred Vessels, of the Floor and the Walls of Churches. He speaks clearly of the real Presence of Christ's Body and Blood in the Eucharist; and says, that, as Christ was really and substantially born of the Virgin; so likewise (*w*) Christians do truly receive under the Mysteries, the Lord's Body, and Blood, tho' the appearance of the Bread and Wine remain, because Men would

[(*u*) *That Fire, through which the Righteous, who are not wholly purged from their Sins shall pass in the day of Judgment.*] The Doctrine of Purgatory which M. *Du Pin* would seem to build upon this Expression, and another of like Importance, *p.* 59. taken out of the Works of *Julian* of *Toledo*, is not the same with that which is meant by their words, which is no other than what the Fathers before them had held, tho' perhaps not so firmly, as it was believed in these latter Ages. *Tertullian*, *Cyprian* and *Origen*, were of Opinion, that after the Resurrection, before the Saints entred into Glory, they should pass through a Purging Fire, to refine their Souls from their Dross, their Wood, Hay and Stubble before they can become Vessels of Honour fit to obtain a place in the Mansions of Bliss. This seems to be St. *Eligius's* Opinion here, because he says, that the Righteous shall pass through a Purging Fire in the day of Judgment. From these Elder Fathers, it passed to St. *Jerome* and St. *Austine*, who speak of it as a Conjecture not altogether improbable, but yet very uncertain. I think, says St. *Jerome*, that there is a moderate and gentle Sentence of the Judge concerning the Burning away the Sins of Christians. And St. *Austine*, If betwixt Death and Judgment the Souls of the Departed be laid to suffer a Fire of Transitory Tribulation burning up worldly smaller faults, I reprove it not, because *perhaps* 'tis true. So feeble was the Belief of a Purgatory among the Ancients for some hundred Years. And as it was only a probable Opinion at most, so it was never looked upon as a separate State, but only as it were a Purgation in their Passage to Glory; for it was a settled Doctrine in the Primitive Church, that there is no middle Place; That a Man cannot be any where, but either with the Devil or Christ, in Hell or in Heaven. There are but two Places after this Life, one for the Elect, another for the Reprobate. So that the Popish Purgatory, which is a place of Torment, wherein they that have not perfected their Obedience here, stay to make Satisfaction for their Sins, and then enter into Heaven, was altogether unknown to the Ancients. And indeed this *Pol. Virgil* and *Roffensis* acknowledge. *Nemo*, saith the latter, *nunc Orthodoxus dubitat an Purgatorium sit*, &c. No true Catholick now-a-days but believes a Purgatory, altho' there is little or no mention of it in Antiquity; and the *Greek* Church believes it not to this day. In reality, Purgatory is a Novel Invention as it is now taught, a perfect contrivance for the Church's advantage, never received for Doctrine till the Council of *Florence*, *Anno* 1448.

Origen Hom. 14. *in Luc. Tertul. de anima*, *c.* 55. 1. *Cor.* 3. 12.

Hieron. in Isa. l. 18. *c. ult. August. Enchirid. c.* 67, 68, 69. *Aug. de civ. Dei*, l. 2. *c.* 26. *Aug. de pec. mer. & rem. c.* 28. *Cypr. ad Dem. Tert. de Bapt. Roffen. assert. Luth. Confut. Artic.* 18. *p.* 86.

[(*v*) *Blessing the Holy Oyl, Consecrating the Chrism.*] It was a Custom among the Bishops, upon some great Festival, with solemn Prayers and Ceremonies, to consecrate that Oyl which the Presbyters used in the Baptism and Confirmation of Children and Others. In some Churches they did it at *Easter*, and in others particularly in the *French* Church, where *Eligius* was Bishop, upon *Holy Thursday*; and from the Bishops, the Priests fetched it themselves, or in case of necessity, sent for it for the Service of their Churches.]

[(*w*) *Christians do truly receive under the Mysteries, the Lords's Body and Blood*——De veritate Carnis & Sanguinis, *tho' the appearance of the Bread and Wine remain.*] This, and such like Expressions, which might be produced in great Numbers from the Books of the Ancients, who unanimously teach, that in the Sacrament is the Body and Blood of Christ. And tho' before the Consecration it is ἄρτος καὶ οἶνος, meer Bread and Wine, yet afterwards 'tis verily the Body of Christ. Truly his Flesh, truly his Blood, are really no more than the very words of Christ, *This is my Body*, *This is my Blood*, and are only true in a figurative Sense, *i. e.* by a Change of Condition, Sanctification and Usage. In which Sense, the Church of *England* thus delivers her self in the Catechize, *That the Body and Blood of Christ is verily and indeed taken, and received by the Faithful in the Lord's Supper.* For we are so certain, that to eat Christ's Body Spiritually, is to eat him Really, that there is no other way to eat him Really, but by Spiritual Manducation. Christ is as really present Spiritually as Corporeally, and we receive it as well by Faith as by Bodily Eating. There can, therefore, be no Grounds from the Words of this Father to infer a Transubstantiation the in Sacrament, since they may be better understood of the Spiritual Presence. Nay, these Expressions, The appearance of Bread and Wine remain under the Mysteries, plainly shew this to be the Sense. They are to the Senses, Bread and Wine; to the Soul, they are really the Body and Blood of Christ; on them we feed by Faith. And thus we must understand the Expression of the same Father, *p.* 37. *seq. ad. w*] St. Eligius.

abhor drinking Blood and eating Flesh; but there can be no doubt, but it is verily received. *De veritate Carnis & Sanguinis ejus nullus relictus est ambigendi locus.* He confesseth, the Apostles did not receive it Fasting; but he says, that for all that, they ought not to find Fault with the Custom of the Universal Church, which requires, that it be always received Fasting; because the Holy Spirit, whereby she is governed, in Honour of so great a Sacrament, would have Christ's Body to enter into the Christians Mouths, before any other Meat was received in; and it is upon that Account, that this Practice is observed every where. Lastly, he treats of the Question of frequent Communion, and enquires whether it be good to communicate every day. Thereupon he says, that there be some Persons, who wish, that they would make choice of those days, in which Men live more Soberly and Godly; but others think, that if they be not guilty of any Sin that deserveth being debarred from the Altar, put to Penance, and then reconciled by the Bishop's Authority, that they may come very often to the Sacrament. He leaves every one at his Liberty to do as he shall think best, according to his Godly Motion; and propounds, after St. *Austine*, the Examples of *Zacchæus* and the Centurion. He warns Christians, that if they exclude themselves from the Eucharist, they shall perish with Hunger; but yet, if they come to it unworthily, they shall eat and drink their own Damnation. Lastly, he does vehemently urge great Sinners to Repentance, and to procure their own Separation, from the Altar, by the Judgment of the Bishop; and prays them to consider, That that State of Separation is an Image of the final Judgment, when they see the Just coming to the Eucharist, whilst themselves are excluded from it. In the beginning of that Homily there are some Periods taken out of a Sermon of *Cæsarius* of *Arles*, but in that time they commonly used that Bishop's Sermons.

In the Ninth Homily, he exhorts Sinners to cure themselves of their Sins by Repentance.

In the Tenth, he speaks also of the Ceremonies of the *Thursday* before *Easter*, that on that day they set some Prisoners at Liberty.

The Eleventh Homily is also upon the *Thursday* before *Easter*; he speaks to the Faithful and the Penitents. To the first he recommends Faith and Charity towards God and their Neighbours; on which Virtue he bestows a large Encomium, and recommends the forgiving of Enemies. He speaks of the Practice of the Church, to say every day (*x*) *the Canonical Hours*. He stirs up all Christians to Prayer, Fasting and Repentance; he prescribes to Sinners the Confession of their Sins, in order to doing Penance for them; and at last directs his Speech to Penitents, after this manner. 'To those Persons, saith

[(*x*) *Canonical Hours.*] The Ancients had their several Hours for Prayer and Devotion both by Day and Night, in imitation of the Apostles. This must be acknowledged on all hands. *Tertullian* mentions them as of common use among the Christians in his time. *Quamvis semper & ubique & omni tempore orandum est, tamen tres horæ ut insigniores in rebus humanis, ita solenniores sunt in precibus Divinis, quod suadet Danielis argumentum ter die Orantis.* As *Daniel* prayed three times a day, so did the Christians in the first devout times. The same also doth St. *Jerome* deliver as an Apostolical Tradition. *Tria sunt tempora quibus Deo flectenda sunt Genua, Tertiam Horam, Sextam & Nonam Ecclesiastica Traditio intelligit; Denique Tertia hora descendit S. Spiritus super Apostolos, Sexta Petrus volens comedere ad Orationem ascendit in Cenaculum, nona Petrus & Joannes ascendebant in Templum.* Wherein St. *Jerome* tells us, That it was an Ecclesiastical Tradition to be observed by the Christians in imitation of the Apostles, to pray at the Third, Sixth and Ninth Hours. And so also the same Father prescribes Hours of Prayers in the Night, and particularly enjoyns Mid-night, so to be observed. But as their Hours for Prayer were but three by Day, and two or three by Night: so they were for private, not publick Devotion, freely and voluntarily performed, not imposed, and being thus used are highly to be approved. But as they have since degenerated into Ceremony and Superstition, and have not only received an Addition of four Hours more to make them up seven; but are imposed on the Priests only in the *Romish* Church, and by them are made a Burden or a Task, rather than a Duty; they have been justly abolished by our Reformers; not but that 'tis lawful and commendable, for any pious Persons to follow the old Apostolick Custom, if they see it helpful to Devotion.]

Dan. 6. 10. *Hieron. ad Eustoch. Act.* 2. 1. 15. 10. 9. 3. 1. *Hieron ad Eustoch. Athan. de Virgin. Basil. Quest.* 37. *Pol. Virg.* l. 6. *c.* 2.

St. Eligius.

'ſaith he, who ſtand here in a Penitential Habit, with a foul 'mournful Countenance, their Hair torn and flying abroad, 'teſtifying, as far as we can judge by their Actions, that they 'have lamented their Sins, and mortified in themſelves the 'Vices of the Fleſh. He lets them know, they are to under-'ſtand, that altho' they be deſirous to receive the Impoſition 'of Hands, nevertheleſs they ought to be perſuaded, they 'ſhall not receive the abſolution of their Crimes, if the 'Divine Goodneſs do not pardon them, giving them the 'Grace of Contrition; becauſe, as St. *Gregory* ſaith, the Bi-'ſhop's Abſolution is then only true, when it is agreeable 'with the Judgment of him, who judges the Secrets of the 'Hearts, which is figured by the Reſurrection of *Lazarus*, 'whom Chriſt raiſed to Life firſt, before he ordered his 'Diſciples to looſe him; and thus all Paſtors muſt have a 'care, to looſe and abſolve none, but ſuch whoſe Souls 'Chriſt hath quickened again by his Grace.' After theſe Words, he invites them to ſhew ſome Marks of their Converſion; which they having done, by lifting up their Hands to Heaven, he went on in his Diſcourſe, ſetting forth the Effects of true Repentance, which are, to ſatisfy God, to lament their Sins paſt, and to commit them no more.

The 12*th*. Homily is upon Charity on Holy *Thurſday*.

The 13*th*. for the ſame Day. He exhorts all Chriſtians to purge themſelves from their daily Sins by Prayer and Almſgiving; and he advertiſeth them in the end, That they ſhould not abhor publick Penitents, as being great Sinners, becauſe among thoſe that are not doing Penance, there may be ſome guilty of more grievous Sins. He deploreth the Miſery of thoſe, who do not confeſs them, nor do Penance for them.

In the 14*th*. he exhorts Chriſtians diligently to prepare themſelves for the worthy receiving of the Euchariſt at *Eaſter*.

In the 15*th*. he ſpeaks again very earneſtly of the real Preſence. 'Know ye, my dear Brethren, ſaith he, and firmly be-[* Vide Note (w)] 'lieve, that, as the * Fleſh which Jeſus Chriſt took in the 'Virgin's Womb, is his true Body, which was offered up 'for our Salvation; ſo likewiſe the Bread which he gave 'to his Diſciples, and which the Prieſts conſecrate daily in 'the Church, is the true Body of Chriſt. They are not two St. Eligius. 'Bodies, 'tis the ſame Body, which is broken and ſacrificed. 'This is Jeſus Chriſt which is broken and ſacrificed, tho' 'he remains ſound and whole.' Then he exhorts all Chriſtians, Clerks, Laicks and Religious, who perceive themſelves guilty of the Sins of Envy, Calumny, Hatred, Fornication and Perjury, to purifie themſelves on this Day, confeſſing their Iniquity to God. And as to thoſe that have committed greater Crimes, and are doing Penance publickly, he warns them to fall no more into thoſe Sins. He adds, that there be grievous Offenders, whoſe Crimes are ſo ſecret, that they cannot be admitted to do publick Penance. 'That 'thoſe Offenders are to be excluded from the Church for 'a while, becauſe that altho' they be not reconciled by the 'Impoſition of Hands, and receive not Abſolution, they 'ought to mortifie their Bodies by Works of Repentance, 'and heal their Souls by good Deeds.

This would make one think, that publick Offences only, were then liable to publick Penance, and as to them whoſe Crimes were altogether ſecret and hidden, they did only adviſe them to ſeparate themſelves from the Church Aſſemblies, and to do Penance ſecretly and privately.

This appears yet by the 16*th*. Homily; for having exhorted all Chriſtians generally to repent, and to abſtain from grievous Crimes for the future, he directs his Speech to two Perſons *whom a publick Offence had obliged to do publick Penance*. He exhorts them ſincerely to lament their Sins, and to commit them no more. In that Homily there is an unwarrantable Propoſition, related under the Name of the Wiſe Man; that it is as great a Crime for a Man to lie with his Wife, as to eat Fleſh in *Lent*. Beſides theſe Homilies, we have a Letter of St. *Eligius* among thoſe of *Deſiderius* Biſhop of † *Cahors*.

St. *Eligius* was an able and learned Man for his time; he had read St. *Cyprian*, St. *Auſtine*, St. *Gregory*, and ſome other *Latin* Fathers, and imitated them. He was a Lover of Eccleſiaſtical Diſcipline, and a Follower of the Tradition of thoſe Fathers, as near as the Age, he lived in, could permit. His Sermons are better than thoſe of ſeveral other *Latin* Preachers, both for Matter and Style. [† Of *Cadurcum*.]

AGATHO.

Agatho.

POpe *Agatho* may deſervedly be ranked among Eccleſiaſtical Authors, becauſe of the long Letter he writ to the Emperor *Conſtantine*, inſerted in the Acts of the 6*th*. Council; in which he does largely confute the Error of the *Monothelites*: But we ought not to value much another Letter, aſcribed to this Pope, directed to *Ethelred*, King of the *Mercians*, to *Theodorus* of *Canterbury*, and to the Abbot *Sexulphus*; which ſeems to be a ſuppoſititious Piece, made by ſome *Engliſh* Monk, and contains nothing remarkable. We ſhall ſpeak of this Pope's firſt Letter, when we come to treat of the Acts of the 6*th*. Council, and of another Letter written upon the ſame Subject and the ſame Occaſion, by *Datian*, Biſhop of *Pavia*, in the Name of *Manſuetus*, Biſhop of *Milan*, which is alſo among the Acts of this Council. This Pope died the 10*th*. of *January*, in 682. after he had governed the Church of *Rome* 3 Years, 6 Months, and 25 Days. *Agatho.*

LEO II.

Leo II.

AFter *Agatho*'s Death, *Leo* II, was choſen in his Room. *Conſtantine* the Emperor, hearing of his Election, did immediately write a Letter to him, ſet down in the end of the 6*th*. Council; but *Leo* was not ordained till *Auguſt*, in the Year 682. after the Return of *John*, Biſhop of *Porto*, one of the Legates, whom *Agatho* had ſent to the Council. And ſome believe, his Ordination was put off 'till *Auguſt*, in the Year following: But it is not likely; for in *May*, of this Year, he did examine and approve in a Synod, the Acts of the 6*th*. Council; and in the End of the ſame Year, ſent them into *Spain*. He died the Year after, *viz*. *June* 28. 684.

The Emperor's Letter directed to *Leo*, wherein he acquaints him, that the Council hath confirmed Pope *Agatho*'s Doctrine, and what was done in the 6*th*. Council, is in the Acts of that Council. *Baronius* pretends, that theſe two Letters are ſuppoſititious, but his Conjectures are grounded only upon falſe Dates (*a*), added by ſome *Latin* Author, and wanting in the *Greek* Original, or upon *Anaſtaſius*'s falſe Chronology.

Beſides theſe two Letters of *Leo* II. there are four more that were ſent into *Spain* about the Affair of the 6*th*. Council, the Definition whereof was ſent into that Kingdom by *Peter*, Notary of the Church of *Rome*. The firſt is directed to all the *Spaniſh* Biſhops. He acquaints them with what was defined in the General Council, and exhorts them to receive its Definitions. He recommends the ſame thing in particular, to a certain Biſhop called *Quiricus*, in the ſecond Letter. In the third, he exhorts an Earl, named *Simplicius*, to endeavour the maintaining of that Doctrine. And in the fourth, he relates to King *Ervigius*, how the Faith of the Church was confirmed and explained in the 6*th*. Council, and the Hereticks condemned; and exhorts him to cauſe all the Biſhops of his Kingdom, to receive and ſubſcribe the Definition of that Council. *Baronius* would bring theſe Letters alſo into doubt, becauſe *Honorius*'s Name is found therein among the Biſhops condemned; but theſe Conjectures are ſo weak (*b*), that it is not worth the while to anſwer them. *Leo* II.

(*a*) *Falſe Dates.*] In the Title of the firſt Letter it is ſaid, that it was ſent in *December*, Indict. X. *Agatho* was then living, but they muſt ſet down ſome other Month, for it was delivered in *June*, Indict. X. It is known, that theſe Titles, before the true Inſcriptions, are added. The ſecond Letter hath no Date in the *Greek*, and the Date in the *Latin* is viſibly falſe. In the Body, there is mention made of the X. Indict. of *June* before; which agreeth very well with our Hypotheſis. *Leo* was choſen in the Beginning of 682. Indict. X. In *June* he receiveth the Acts of the Council, and the Emperor's Letter; he was ordained in *Auguſt* following, and he writes an Anſwer in the Beginning of the next Year, Indict. XI. *Anaſtaſius* hath turned all topſy-turvy. He ſays, *Agatho* was yet living in *March* 683. that the Holy See was vacant one Year, ſeven Months. If that be true, *Leo* was not ordained Biſhop till *October* 683. which cannot be made out. *Baronius* endeavours moreover to bring into Suſpicion of Falſhood, *Conſtantine*'s Letter to *Leo*, becauſe he ſays, that he had written of that Matter to *Agatho*; which is not true, ſays *Baronius*, becauſe the Emperor's Letter was not directed to *Agatho* but to *Donus*. But it is very eaſy to anſwer, that this Letter was written to *Agatho*, becauſe it was he that received it, and anſwered it. That which troubles *Baronius* moſt of all, is, that *Honorius* is anathematized in *Leo*'s Letter; but there is no reaſon for it.

(*b*) *Conjectures are ſo weak.*] There is but one of any Difficulty, namely, that it is ſaid in theſe Letters, that the 6*th* Council was finiſhed in the IX. Indiction. But the Words of the Letter are not to be underſtood thus; it is merely ſaid there, that the Queſtion about the *Monothelites* was ended in a Council held at *Conſtantinople* in the IX. Indict.

BENE-

BENEDICT II.

Benedict II.

Benedict II. finished what his Predecessor had begun, by writing to the Notary *Peter*, who was sent into *Spain*, to cause the Definition of the *6th.* Council to be subscribed to, and sent him a Copy of the Letter written to King *Ervigius* by his Predecessor. *Leo*'s Letters and the Definition of the *6th.* Council came too late to be delivered to the *13th.* Council of *Toledo*; so that the Business was terminated but in the *14th.* Council, held in that City in 684. in *November*, where the Faith established by the *6th.* Council was confirmed. The authentick Acts of this Council, are an invincible Proof of the Truth of *Leo* II's and *Benedict*'s Letters against Cardinal *Baronius*'s frivolous Conjectures.

Benedict II.

DREPANIUS FLORUS.

Drep. Flor.

Drepanius, a *French* Poet, flourished towards the Middle of the *7th.* Century. We have some Poems of his; the *22d*, *26th*, and *27th. Psalms* put into Verse; the Song of *Ananias*, *Azarias* and *Misael* in the Furnace; an Hymn to St. *Michael*; an Hymn upon the Paschal Taper; a Letter to *Modoin*, Bishop of * *Autun*, upon the reading of the Holy Scripture; a Thanksgiving to one of his Friends, who stood up in his Defence; and a Letter to a Grammarian, to desire him to send him an Answer. His Style is pretty Poetical, he does not use many barbarous Terms, but he does not place them in an Order Poetical enough, and uses sometimes Words fit only for Prose.

[* *Augustodunum.*]

Drep. Flor.

ILDEPHONSUS *Bishop of* Toledo.

Ildephons. Bishop of Toledo.

Ildephonsus, a Monk, and afterwards Abbot of the Monastery of *Agali*, was elected Bishop of *Toledo* in 658. which was the *9th.* Year of the Reign of King * *Recessuinth*, and governed that Church nine Years, and two Months. He made a Book of the Ecclesiastical Writers, for a Continuation of *Isidorus*'s, to the End whereof *Julian*, his Successor, added the Catalogue of his Works, after he had made an Encomium upon him, and taken notice of the principal Circumstances of his Life. He hath composed, says he, several Books very well written, and much to be valued. He divided them himself thus: The first part comprehends the following Tracts, a Writing of his own Weakness, by way of a Prosopopœia; a Tract of the Virgin *Mary*'s perpetual Virginity against three Infidels; a small Tract upon the Proprieties of the three Divine Persons; another Tract containing Reflections upon his daily Actions; another of Reflections upon Sacred Things; a Book of the Knowledge of Baptism; a Treatise of the Advancement of the Spiritual Solitariness, which he joined to the first Part of his Works. The second comprehends several Letters written to several Persons, and sometimes under different Names, in which there be many large Answers. The third part was made up of Masses, Hymns and Sermons. The fourth contained many small Works in Prose and Verse; among which there be some Epitaphs and Epigrams. He had moreover begun several other Tracts, which he left imperfect.

[* *Recessuind.*]

Of all these Tracts, there is none left to us, but that of *Mary*'s perpetual Virginity, wherein he asserts, against *Jovinian*, that she kept her Virginity in her bringing forth; against *Elvidius*, that she remained a Virgin after she had brought forth Jesus Christ; and against the *Jews*, that she conceived without the Loss of her Virginity. He enlargeth upon the Mystery of the Incarnation, and the God-head of Christ. This Treatise is full of devout Considerations, with a Preface to it, containing many pious Thoughts. The Style is sententious and concise.

Some ascribe moreover to *Ildephonsus* of *Toledo*, another Treatise of *Mary*'s perpetual Virginity, and * twelve Sermons on the Purification, the Birth, and Assumption of the Virgin; but the Style of these Works, which are not mentioned by *Julian*, is so different from that of *Ildephonsus*, that we may be assured they belong to another Author. They are written in a more dogmatical Way, and are full of Citations from the Fathers, and of Reasonings. Nay, and there are found in them some Passages of Authors that lived after *Ildephonsus*, as of St. *Bernard*, of the Author of the *Commentary upon the seven Penitential Psalms*, which is under the Name of St. *Gregory* of *Ratram*, and *Paschasius*.

[* Dr. *Cave* VI.]

[(y) *The Virgin* Mary *was sanctified in her Mother's Womb, and was born without Original Sin.*] It is very probable that this Work, which is falsly attributed to *Ildephonsus* in Mr. *Du Pin*'s Judgment, was forged by an Author of a much later Date, since it was the constant Opinion of the Church for above eleven hundred years after Christ, that the Virgin *Mary* was not only born in Original Sin, as all other Women are, but was also guilty of many Actual Sins. *Austine* imputes to her Original Sin, *Virginis caro, etiamsi de peccati propagine venit, non tamen de peccati propagine concepit*, altho' she was born in Sin, yet she did not conceive in Sin. And to the same purpose do *Ambrose*, *Chrysostome*, and others, speak of her. And in like manner of Actual Sin many of the Fathers in their Comments upon *John* 2. 3. think her guilty, for it is certain, that our Saviour did reprove some Fault or Error in her. This *Maldonate* on *John* H. part 11. acknowledges, tho' not of their Mind. And indeed the Holy Spirit by her own Mouth gives us an invincible Proof of her Sinfulness, inspiring her to rejoyce in God her Saviour, as standing in need of him to save her from her Sins, as well as other Women. But in these last Ages of the Church, the immoderate Veneration given to the Virgin *Mary* hath produced an Opinion, that *Mary* was by a singular and extraordinary Privilege preserved from Original Sin. *Scotus* was the first School-man that held it, and maintained it in his Disputes, but met with great Opposition in this Point, both in the Schools, and Church, and tho' it got ground a little by time, yet it was a Subject of Contest among the Learned till it was fully determined in the Council of *Basil*, *Anno* 1439, in which it was decreed thus, Hitherto a difficult Question hath been made touching the Conception of the glorious Virgin; We having seen, and diligently examined the Reasons, do define and declare, that the Doctrine which teaches her never to have been Actually subject to Original Sin, but always free from it, and from all Actual Sin, is to be received and approved, as the most Catholick Doctrine, and it shall not be lawful for any to teach the contrary. This Decree hath been confirmed by Pope *Sixtus* the IV, and since by the Council of *Trent*, so that it is now become an Article of Faith in the *Roman* Church, unless it be with the *Dominicans*, who are Heretick in this Point. And from the *Roman* Forge it may be reasonably supposed, that this Book came, and perhaps from the *Franciscans*, who are the most zealous Patrons of her immaculate Conception.]

Ildephons. Bishop of Toledo.

Aug. de Gen ad lit. l. 10. c. 18. Amb. cont. 6. in Psal. 118. Chrysost. Hom. 45. in Matt. Chrysost. Hom. 20. in Joan. Luc. 1. 47. Scot. in 3 dist. 4. q. 1.

Conc. Basil. Sessio. 36.

The Works, bearing *Ildephonsus*'s Name, have been published by *Feuardentius*, [at *Paris* in 1576,] and are extant in the *Bibliotheca Patrum*, [Tom. 12.] except the Treatise *Of illustrious Men*, which was printed together with those of St. *Jerome*, *Gennadius*, and *Isidore*, [at *Antwerp* in 1639.]

Dacherius hath published, in the first Volume of his *Spicilegium*, some Letters of *Ildephonsus* of *Toledo*, of *Quiricus*, and *Idatius*, Bishops of *Barcelona*.

TAIO, or TAGIO.

Taio.

TAio, Bishop of *Saragosa*, flourished about the Middle of the 7th. Century. He reduced into five Books, under certain Titles, all that he found in St. *Gregory*'s Works about Divinity, without mixing with it any Arguments, or Testimonies of the other Fathers, save only of St. *Augustine*. The first Book of that Collection, treats of God and his Attributes. The second, of the Incarnation, and the Preaching of the Gospel, of Pastors and their Flocks. The third, of the divers Orders of the Church, of Virtues and Vices. The fourth, of the Judgments of God, of Temptations, and of Sins. And the fifth, of Reprobates, of the final Judgment, and the Resurrection. This Collection is not * printed, and it does not seem very necessary to publish it. *Mabillon*, from whom we have learned what we have now said of it, hath published this Author's Letter to *Quiricus*. The Cardinal of *Aguirre* promised another Letter of *Taio* to *Eugenius* of *Toledo*.

Taio.

[*But is among *Thuanus*'s MSS.]

LEONTIUS Bishop in *Cyprus*.

Leontius.

LEontius, Bishop of a Town formerly called *Naples*, now *Lemonee*, in the Isle of *Cyprus*, is honourably quoted in the 7th. Council, *Act.* 4. They produce a long Fragment, which it's said is taken out of the fifth Book of his Apology for the *Christians* against the *Jews*. He maintains there, that neither Crosses nor Images are worshipped, but only have outward Respects paid them, terminating in God and Jesus Christ. It is observed in the same place, that he is the Author of the Life of St. *John* the Alms-giver, of St. *Simeon* the simple, and of some other Works, and that he lived under *Maurice* the Emperor. *Combefis* hath * published two Homilies of that Author, the one upon the Blessed *Simeon*, when he received Christ into his Arms, and the other upon the Feast-day kept between *Easter* and *Whitsunday*, on the *Wednesday* of the fourth Week after *Easter*.

Leontius.

[* In his *Auctuario* p. 681. 702.]

MARCULPHUS.

Marculphus.

[* *Formularum Ecclesiasticarum.*]

THis Author's Preface, to his two Books of * Forms, shews, that he was a *French* Monk, and that he made that Work after he was 70 Years old, and dedicated it to a Bishop named *Landericus*, but seeing he does not say, of what Place he was Bishop, some have thought it was *Landericus* of *Paris* (*a*), who was famous in the Reign of *Clovis* the Son of *Dagobert*, towards the Year 660. Others pretend that it is a Bishop of *Meaux*, who lived in the time of *Pepin* and *Charles* the Great, towards the Year 780.

However, these Forms are of the time of the second Race of our Kings, for *Marculphus* having written them about the 70th. Year of his Age, and having gathered the Forms in use in the time of his Ancestors, and those but in small number, there can be no doubt, but the most part of them are very ancient.

We shall speak here but of those concerning Ecclesiastical Matters.

The first is the Form of a Privilege granted by a Bishop to a Monastery. It is directed to the Abbot, and the whole Society of the Monastery. Therein he says, that being willing to provide for their Quiet, and conform himself to the Custom, according to which the Monasteries of *Lerins*, *Agaune*, *Luxeuil*, and a great number more, enjoy the Privilege of Liberty, he made the following Constitutions, to be observed by the Monks, and the Bishops his Successors; that the Monks shall receive Orders from the Bishop; that he shall bless the Altars in their Church *gratis*; that he shall every Year give them the Holy Chrism, if they demand it of him; that he shall make him their Abbot that shall be chosen out of themselves, by the unanimous Consent of the Society; that he shall in no wise meddle with the Affairs, Persons, or the Revenues, present or to come, belonging to the Monastery; that he shall take nothing of what shall be bestowed upon them, nor of their Offerings made upon their Altars; that he shall not come into their Monastery unless he be called into it; and when he shall be desired to go thither, after the Celebration of the Mysteries, he shall withdraw, to leave them in Peace; that the Abbot shall correct his Monks, and that the Bishop shall not suffer them to be in the City.

In the second Form, the King confirms the Exemption granted by the Bishop, particularly as to what concerns the Revenues, and extends the Prohibition of invading them to all sorts of Persons.

The third is a Form, whereby the King exempts the Bishops Lands from the secular Jurisdiction.

Marculphus.

The 4th. is the Confirmation of an Exemption already granted.

The 5th. is a Form directed by the Prince to the Bishops, whereby he enjoyns them to ordain such a Person, chosen by him, with the Bishops and Lords of his Realm, to be Bishop in the room of a Bishop deceased.

The 6th. is an Order of the Prince to a Bishop to ordain him whom he hath chosen.

The 7th. is a Request of the Inhabitants of a Town to the King, to beseech him to elect such an one Bishop of their Town: At the Foot whereof is the Prince's Order. These Forms do shew, that from that time the Kings of *France* enjoyed the Nomination to Bishopricks, and that Bishops were ordained by the Metropolitans, without any need to go to *Rome*.

The 14th, 15th, and 16th, are Forms of Donations made to some Churches by their Princes.

The 19th. is a Permission of the Prince to make a Man Clerk for the Service of a Church, or a Monastery, and to cut off his Hair.

The 26th. is an Order of the Prince to the Bishop, to give again to a private Man a Farm belonging to him, if not, to send one in his Name into his Court, to give an Account of that Business.

The 27th. is an Order to the Bishop to reprove an Abbot, or another Clerk, guilty of some Injustice.

The 35th. is a Confirmation of the Privileges of a Monastery.

The six first Forms of the Second Book, are Forms of a Donation, or abandoning of Goods to an Hospital, Monastery, or Church.

The 30th. is the Form of a private Separation between the Husband and the Wife.

The 39th. is a Form whereby two Persons give to a Church the Propriety of two Inheritances, belonging to each of them, upon condition, that they shall have the Use of them during their Life, and that the Survivor shall enjoy them both.

The 40th. is the Bishop's consenting to that Deed of Use.

The 42d. is a Form of a Letter of one Bishop to another, when he sends him * the *Eulogies* at *Easter*.

[* Some Portions or small Pieces of the consecrated Bread, in token of Communion.]

The 43d. is the Bishop's Answer upon the receiving of them.

The 44th. and 45th. are Forms of Letters of a Bishop to the King, or Queen, or to another Bishop, about *Christmas-Day*.

The 46th, 47th, 48th, and 49th. are Forms of Commendatory Letters. The first to recommend one to a Bishop, known. The second to recommend him to an Abbot.

(*a*) *Some have thought it was* Landericus *of* Paris.] M. *Bignon* is of that Mind, but M. *Launoy* believes, it is the Bishop of *Meaux*, and he proves it, 1. Because *Marculphus* says in his Forms, that in his time there was an infinite number of Monasteries in *France*; which he pretends cannot agree with *Clovis* and *Dagobert*'s time, and proves it by *Eligius*'s Life written by St. *Owen*, *l.* 1. *c.* 21. where it is observed there was not then such a great number of Monasteries in *France*, and that those that were there, were not very regular. 2. Because in *Marculphus* there be several Manners of Speech, which he pretends were not in use but since *Clovis* and *Dagobert*'s time. F. *Labbe* is of M. *Bignon*'s Mind, and pretends even to shew who that *Marculphus* is, because in the Life of St. *Austrogesilus*, Archbishop of *Bourges*, there is mention made of one *Marculphus* by Name, who was a Reader during the Life of St. *Austrogesilus*, and was afterwards Abbot of that Saint's Monastery, in the Suburbs of *Bourges*. What is said of *Marculphus* in that Place, happened in the time of *Etherius* of *Lyons*, who was dead in 601. *Marculphus* might then be fifteen, or twenty Years old, he wrote his Forms being above seventy Years of Age, which come up to 560.

The

Marcul-phus.

[(z) *To go in Pilgrimage to the Tombs of St. Peter and St. Paul the Apostles.*] Soon after that Peace was settled in the Church by *Constantine*, the first Christian Emperor, and sacred Learning and Knowledge began to flourish, several inquisitive Persons, that they might gain a more lively and thorough Knowledge of the historical Parts of the Old and New Testament, travelled into the Holy Land, to see the Places so frequently spoken of in the Holy Scriptures, where most of the Matters were transacted. Upon which account it is that St. *Jerome*, who travelled thither for the same Reason, saith, that it is a Confirmation of our Faith to see the Ground on which Christ's Feet did tread. In Imitation of these Mens Practices did others travel to *Jerusalem* out of Devotion soon after, placing much Religion in visiting and worshipping the Places of Christ's bodily Presence. But the Fathers of these Ages sharply reproved this growing Superstition. Heaven (saith St. *Jerome*) is as near thee at home as in *Jerusalem*, and why wilt thou travel thither, as if Christ were only to be found there. Some make it a part of Religion (saith St. *Cyril*) to have been at *Jerusalem*, but Christ never commanded it, and what can justifie us to make that a Part of Religion which Christ doth not? All this did not yet so repress it, but after that Image and Saint-worship was brought into the Church, Pilgrimages to the Tombs of Saints and Martyrs became more frequent, and at length were imposed, and

[πυκνὴ ἡ ἱστορία ἐστιν.] *Hieron. Ep.* 154.

Hieron. Ep. 13.

The third to recommend to an Abbot a Person desirous to enter into a Monastery. The last to recommend one willing to go in (z) *Pilgrimages* to the Tombs of St. *Peter* and St. *Paul* the *Apostles*.

encouraged as meritorious, and procuring Pardon of Sins. *Innocent* III. granted Pardon of all Sins, to all that went in Pilgrimage to the Holy Land; and *Boniface* VIII. to all that went to *Rome* to visit St. *Peter* and St. *Paul*'s Tomb. *Clement* VI. granted these Pilgrims to *Rome* a Power to free the Souls of four of their Relations or Friends out of Purgatory, and gave Commandment to all the Angels in Heaven, to carry the Souls of such as dyed in Pilgrimage, to Heaven immediately. Thus Pilgrimages became a necessary Part of Religion; and because very gainful to the Popes and their Metropolis, were much encouraged and practised, till the Truth recovered strength again by the Reformation, and by enlightning Mens Minds, put out the superstitious Conceits of the Flames of Purgatory.]

Marcul-phus.

'Among the other ancient Forms of *France*, which Mr. *Bignon* hath published *, together with those of *Marculphus*, [* At *Paris* there are some more found concerning the Church, as the in 1613. 11*th*. which is a Cession made to a Church; the 12*th*. which Octavo, is a Form of a commendatory Letter given to Clerks; the and 1666. 26*th*, 27*th*, and 28*th*. which are Donations to Churches; Quarto. the 44*th*. which is a Form of Exemption given by the King to a Monastery of Virgins; the 45*th*. is a Confirmation of that Privilege.

Among those which are according to the *Roman* Law, there are Forms of Donation to a Church, N. 1, 34, 35, 36, 37, and 38. And lastly, in the last Forms, published by M. *Bignon* there are also found Forms of Donations to Churches, and commendatory Letters of Clerks.

COSMA of Jerusalem.

Cosma.

Vidas says, that in St. *John Damascene*'s Time flourished *Cosma* of *Jerusalem*, a witty, ingenious Man, very skilful in making Hymns and spiritual Songs, elegantly and learnedly; and that they surpassed all that ever was done or shall be done in that Kind. We have yet thirteen of those Hymns upon the principal Festivals of the Year, which are so much the better, because the Sense of them is taken out of the Holy Scripture, and is nobly expressed. In Imitation of him one *Mark* made one upon *Holy Saturday*, and *Theophanes* another on the *Annunciation of the Virgin*.

Cosma.

PANTALEON.

Pantaleon.

THE Name of *Pantaleon*, a Deacon, and afterwards Presbyter of the Church of *Constantinople*, is found at the Head of four Sermons. The first of the *Epiphany*. The second of the (*aa*) *Exaltation* of the Cross, and the other two upon the Transfiguration.

[(*aa*) *A Sermon upon the Exaltation of the Cross.*] Altho' it be very uncertain whether this Sermon do belong to *Pantaleon*, tho' it bears his Name; yet it is probable that the Feast of the Exaltation of the Cross had been instituted some time before, by the Emperor *Heraclius* I. *anno* 630. and so 'tis likely enough such a Sermon might be made upon this Feast, by this or some other Father of this Age and Time, as well as others, which were the common Subject of these Centuries.]

Pantaleon.

The first is in the *Bibliotheca Patrum*, printed at *Cologn*. The second was publish'd by *Gretser*, and the other two by *Combefis*, who durst not affirm them to be the same Author's. There is nothing remarkable in those Monuments. *Possevin* says, there were at *Constantinople* some Sermons of this Author for the whole Year.

St. JULIAN of Toledo.

Julian of Toledo.

ST. *JULIAN*, Disciple of *Eugenius*, chosen Archbishop of *Toledo* in the Year 680. was President in several Councils held in that City, and died in 690. His Successor *Felix*, having praised his Virtues, sets down the Catalogue of his Books. 'He wrote, saith he, 'a Book of the Prognosticks of another Life, directed to 'the Bishop *Idatius*; in the beginning of which there is a 'Letter to that Bishop, and a Prayer. This Work is di-'vided into three Books, the first is of the Original of Man's 'Death. The second of the State of the Souls of the Dead 'until the Resurrection. The third is of the last Resurrec-'tion. He made moreover a Book of Answers, dedica-'ted to the same Person; in which he maintains the Ca-'nons and Laws, whereby Christian Slaves are forbidden 'to serve Infidels. We have also an *Apology* for the Faith, 'dedicated to Pope *Benedict*, and another Apology for three 'Articles, about which the Bishop of *Rome* seemed to have 'had some Doubts; a little Tract of the Remedies against 'Blasphemies, with a Letter to *Adrian* the Abbot; a Trea-'tise of the Proof of the sixth Age, [or of the coming of 'Christ] at the beginning thereof there is a Letter to King '*Ervigius*, with a Prayer. This Work is divided into three 'Books; the first contains the Texts of the Old Testa-'ment, shewing, without any need of supputation of Years, 'that the *Messias* is come: The second Book shews, by the 'Apostle's Doctrine, that Christ came in the fulness of 'Time; The third proves, that the sixth Age, in which the '*Messias* was to come, is come; There he distinguisheth 'the five Ages which went before, not by the Years but 'by the Generations. We have moreover a Collection of 'his Poetry containing Hymns, Epitaphs and Epigrams in 'great number; a Book of Letters; a Collection of Ser-'mons, among which is found a little Writing of the Protecti-'on of the House of God, and of those that retire into it; a 'Book intituled, Of the Contrarieties of the Scripture, divi-'ded into two Parts. The first whereof comprehends what 'relates to the Old Testament, and the second to the New; 'a Book of History of what happen'd in *France* in the 'Time of King *Wamba*; a Collection of Sentences, taken 'out of St. *Austine*, upon the *Psalms*; some Extracts of 'the same Father's Books against *Julian*; a Treatise of 'Divine Judgments, taken out of the Scripture, with a Let-'ter to King *Ervigius*; a Treatise against the Persecutors 'of those who fly into Churches; a Book of the Masses 'for the whole Year, divided into four Parts, in which he 'corrected some which were either corrupted or imperfect, 'and made new ones; a Book of Prayers for the Festivals 'of the Church of *Toledo*, either reformed or newly 'made.

Julian of Toledo.

Of all those Works these only remain:

The Treatise of the Prognosticks, directed to *Idatius* Bishop of *Barcelona*, with the Letter and the Prayer: The three Books, to shew the sixth Age against the Jews: And the History of the Acts of *Wamba* in *France*.

In the first Book of the Treatise of Prognosticks, he treats of Mens Death; he shews it is Sin that subjected them to Death, and affirms it is called *Mors a Morsu*, because the first Man became Mortal, by eating of the forbidden Fruit. He believes, that, altho' Death be not good, yet it is useful to the Just, and that a sharp Death remits Sins. He examines why Baptism remitting Original Sin, does not free Men from the Law of Death; and he gives two Reasons for it, taken out of St. *Austine*, and of *Julian Pomerius*. He believes Angels assist the Just at their Death, and that Devils do then lie in wait for them. He commends the Piety of the Faithful, who take care to do the last Office to

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their Parents; hereupon he produces some Passages out of St. *Austine*, about the Sacrifices offered for the Dead, and the Suffrages of Martyrs.

In the Second, which is of the State of Souls after Death, he says, those of perfect Christians are immediately carried into a Paradise, where they remain, joyfully waiting for the Resurrection of their Bodies: And that they enjoy in that Place the Happiness and the Knowledge of God. He believes those of them who have some Sins to blot out, are detain'd for a while; but neither the one nor the other do enjoy as perfect a Vision of the Divine Substance, as they shall do after the Resurrection, tho' they do already see God, and reign with Christ: That the Wicked, immediately after Death, are precipitated into Hell, where they undergo endless Torments. He establisheth * *Purgatory*, which he believes to be a real Fire, wherewith Sins remaining at ones Death are expiated in the other World; and that the Time of the Souls abiding there is proportion'd to the number or the grievousness of Sins committed by them. He affirms, that the Souls of the Dead may know one another. He says, the Dead pray for the Living, but not for the Damned; that they know what is done here below; that they pity those they have been acquainted with; that they are earnestly desirous of Mens Salvation; that sometimes they appear to the Living; that the Damned see only some of the Blessed. &c.

[*Vid. Note.(x).*]

The third Book is of the Judgment and Resurrection: These are his Opinions. Neither the Time nor the Place of the Final Judgment can be known, nor how long it will last. Jesus Christ shall appear descending from Heaven with Angels, carrying his Cross: At the Sight of him the very Elect shall tremble for fear, and that Fear shall purify them from their Sins; but the ungodly shall be in a strange Confusion. All the Saints shall judge the World, together with Christ. All Men shall rise in a Moment, and shall put on again a true Body and Flesh, but incorruptible, without Defect, Imperfection or Mutilation, in a perfect Age and perfect Beauty. The difference of Sexes shall remain, but without Lust, without any need of Food or Raiment. All Children, who had any Life in their Mothers Womb, shall rise again. Angels shall separate the Good from the Bad; the Consciences of both shall be laid open, the ungodly shall be cast down head-long into real Fires, in which their Bodies shall burn without being consumed; there shall be different Torments, according to the Difference of Crimes; and the Children guilty of Original Sin only, shall suffer the easiest Pain of all; It is needless to ask where that Fire shall be; after the Condemnation the Recompence of the Just shall follow, and then the Heaven and the Earth shall be set on Fire; there will be a New Heaven and a New Earth, where the Saints may dwell, tho' they may also ascend up into the Heavens; they shall then see God as the Angels do see him now; they shall enjoy a Liberty so much the more perfect, as they shall no more be obnoxious to Sin; they shall all be happy tho' in different Degrees of Happiness; they shall be wholly employ'd in praising God; they shall place all their Felicity in the perpetual Contemplation and Love of him. These are the Points of Doctrine which *Julian* gathereth from the Fathers of the Church, for properly this Work is nothing else but a Collection of Passages of the Fathers, chiefly of St. *Augustine*, St. *Gregory* and *Julian Pomerius*.

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The Treatise against the Jews is more of *Julian*'s Composition. He proves in the first Book, That the signs of the *Messias*'s coming, pointed at in the Old Testament, are come to pass; That the Time set down by *Daniel* agrees with the coming of Christ; and that after *Jerusalem*'s Destruction the Jews can expect no other *Messias*. In the second he shews, by the History of the New Testament, that Jesus Christ is the *Messias*, and that the Apostles did convince the Jews of it. In the last he distinguisheth the Ages of the World by the Generations, and shews we are in the sixth Age: The first is from *Adam* to the Flood; the second from the Flood to *Abraham*; the third from *Abraham* to *David*; the fourth from *David* until the carrying away into *Babylon*; the fifth from the carrying away into *Babylon* to Jesus Christ. He compares the Account of the Years of the *Hebrew* Text, and of the Septuagint, and prefers the latter, because it was more suitable to his Design, finding by this means 5000 Years run out from the Beginning of the World to Christ's Birth. He extols the Authority of the Version of the Septuagint, and affirms that the Jews have corrupted the *Hebrew* Text. He adds, That altho' it were not so, yet the distinction of the Generations shews the fifth Age of the World was run out when Christ came into the World.

The History of the Acts of *Wamba* in *Gallia*, being no Ecclesiastical Work, we will make no Extract of it here, contenting our selves in observing, that it is found in the first Volume of the Historiographers of *France*, put out by *Du Chesne*.

In the *Bibliotheca Patrum* of *Cologn* [in 1618.] they have attributed to *Julian* of *Toledo*, a Book of *Antilogies* * or seeming Contrarieties of the Scripture, which had been already printed without the Author's Name; but it was found to be *Bertborius*'s, Abbot of Mount *Cassin*.

[* at *Basil* in 1530. at *Cologne* in 1533. octavo.]

There was also part of a Commentary upon the Prophet *Nahum* published under *Julian*'s Name: But besides that, there is nothing said of it in *Felix*'s Catalogue, the Style and the manner of the Writing of it, shew plainly enough it belongs to another Author, tho' bearing *Julian*'s Name in the Manuscript upon which *Canisius* publish'd it.

THEODORUS *of* Canterbury.

Theodorus of Canterbury.

THeodorus, bred a Monk of *Tarsus*, was ordained Bishop by Pope *Vitalian*, and sent in 668 into *England*, to govern the Church of *Canterbury*. He arrived there Two Years after his departure [staying long in *France* as he went] and was well entertained by King *Egbert*, who had sent to *Rome* to desire a Bishop to be sent to him. He laboured much in the establishing of the Faith and the Church-discipline in *England*. He held several Councils, made Bishops, founded Monasteries, made Peace between Princes, kept the People in their Duty; and having thus performed all the parts of a good Pastor, during the space of 20 years, he died in 690. being 88 years old.

He is the First that composed a Penitential among the *Latins*, made up of Canons, taken out of the Councils of the *Greek* and *Latin* Church. This Book was soon spread all over the West, and many undertook to make such like Works, which in process of time became very common and very bad, because every one making Collections of Canons, according to his Fancy; nay, and some inventing them, this kind of Works soon grew full of Absurdities, Contradictions and Errors, favouring Mens Lusts, and authorizing Looseness and Remissness in Discipline. We have not now *Theodorus*'s Penitential whole and in its Purity. M. *Dacherius* published some Fragments of it; and since that Mr. *Petit* published part of it [at *Paris* in 1677.] under the name of *Theodorus*'s Penitential; but he confesses in his Preface, 'tis not the whole Penitential of this Author; and it is credible, that this very part of it was altered, and mingled with several other Canons; for it is not without Errors; *Theodorus* is cited there as a Third Person, and things are met with there contrary to *Theodorus* himself (*a*).

Theodorus of Canterbury.

However, these are the Contents of the first Part, under Fourteen Titles or Chapters.

The First is of the Church. There it is forbidden to celebrate the Sacrifice in a place, where Infidels have been buried. It is declared, There ought to be no Steps to the Altars, where there be Relicks of Saints; that there ought to be a Lamp burning before them every Night, unless the Church be poor; That (*bb*) *Frankincense* is to be offered on the Festivals of Saints; that it is not lawful for the Laity to recite the Lessons in the Church, nor to say *Alleluiah*; but only to sing the *Psalms* and *Responses*, without *Alleluiah*.

[(*bb*) *Frankincense.*] This Custom of burning Candles, and offering Incense to the Saints Images, was derived from the Heathen-*Romans*, who as *Polyd. Virgil* tells us, *Solebant ad Statuas, thus, & cereos accendere*, as *Cicero* speaks of the Images set up in Honour of *Caius Marius*. This Ceremony did Pope *Leo* III. about the year 794. bring into the Church; and commanded, That the Priests should burn Incense at the Altars of the Saints. So great Promoters of Superstition were the Bishops of *Rome* in those Ages, and so careful Nurses of it have they been ever since, that the same Custom is retained to this day in their Image-worship.]

Pol. Virg. l. 2. c. 23. *Cicer. Offic.* l. 3. *Lib. Pontif. Bal. in vit. Leonis.*

The Second is of the Church's Rights: It shews, that the Bishop may confirm in the Fields; That the Presbyter may consecrate there; That the Bishop cannot force an

(*a*) To Theodorus *himself.*] 'Tis not so much a Penitential as a Ritual, composed of several Canons. In the 11*th*. Chap. it is said, *Ergo unam licentiam dedit Theodorus*; which shews it is a Compiler that speaks; and having set down a Canon of *Theodorus*'s, draws a Conclusion from it. It cannot be said, 'tis *Theodorus* himself. He might well say, the Ancients prescribed such a time of Penance; but *Theodorus* did much retrench it. But after having made a Constitution, he would not say; *Ergo Theodorus*, &c. There are Errors in this Chapter contrary to the Constitutions he made in the Council of *Hereford*, which a recertainly his. What is said in the end, That there is no Reconciliation in his Country, because there is no publick Penance, does not agree to the Age *Theodorus* lived in, nor to the practice of his Church, and several Canons of his Penitential prove the contrary.

Abbot

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Abbot to come to the Synod, without a rational Cauſe; That the Biſhop may judge poor Mens Cauſes, not exceeding fifty Pence; but if the Sum exceed that, the cognizance of it belongs to the King; That the Biſhop may diſpenſe with a Vow, if he judges it fit; That Presbyters only can ſay Maſs, bleſs the People, and conſecrate Croſſes; That Presbyters are not bound to pay Tenths; That they ought not to diſcover their Biſhop's Faults; That Men ought not to take the Sacrament from the hand of a Prieſt, that is not able to read the Leſſons and to perform the Ceremonies; That the Presbyters, ſinging at the Maſs, ought not to put off their † *Chaſuble*; That Perſons Baptized by a Presbyter that is a Fornicator, ought to be re-baptized; That a Presbyter who had been ordained without being baptized, is to be baptized and re-ordained; and thoſe are to be re-baptized that have been baptized by him (which is a very extraordinary Practice, and contrary to the uſe of the *Latin* Church of that time;) That Deacons are not to break the Bread of the Oblation, nor to ſay the Collect, nor the *Dominus Vobiſcum*, nor the laſt Prayer; That they cannot impoſe Penance on a Layman, but they may baptize, bleſs Meat and Drink; That Monks alſo, and other Clerks, may bleſs Meat.

[†A Cope uſed by the Prieſts and Deacons, at Celebrating Maſs.]

The Third Title is of Ordinations. It ſhews, That in a Biſhop's Ordination Maſs is to be ſung by the Biſhop who performs the Ordination; and ſo likewiſe in the Ordination of Presbyters and Deacons; but for the Benediction of Monks, it is enough, That the Abbot ſay Maſs; That the Monk is from that time to keep his Head covered with his Cowle during the ſpace of ſeven days; That in the eighth, the Abbot ſhall take it away, as the Presbyter takes away the Veil of Perſons newly baptized; That a Presbyter may conſecrate an Abbeſs; but an Abbot ought to be conſecrated by a Biſhop; That the *Greeks* do bleſs the Virgins and Widows after the ſame manner, but the *Latins* do not give the Veil to Widows; That among the *Greeks*, a Presbyter may conſecrate a Virgin, reconcile Penitents, conſecrate the Oyl for Exorciſms, and the Chriſm for the Sick, if need be; but at *Rome*, the Biſhop only may do it.

The Fourth Title is of Baptiſm. It imports, that Baptiſm remits Sins; but according to Pope *Innocent*, it does not waſh away the Stain of *Bigamy*, [or ſecond Marriages]; That beſides Baptiſm, Confirmation is neceſſary to Perfection; That he does not deny, but that Confirmation belongs to the Biſhop; but yet that the Chriſm was eſtabliſhed in the *Nicene* Council (which is a falſe Suppoſition.) That the ſame Linen Clothes in which the Baptized are anointed, may be uſed many times; That the ſame Perſon who was Godfather at Baptiſm, may be Godfather at the Confirmation, but that it is not the Cuſtom; That a Man un-baptized cannot be a Godfather; That a Man may ſtand Surety for a Girl, and a Woman for a Boy; That the Baptized may not eat with the *Catechumens*, much leſs with the *Gentiles*.

The fifth is of the Maſs for the Dead. It imports, that among the *Latins*, the Monks uſe to carry the Corpſe to Church, to anoint their Breaſt with the holy Chriſm, to ſay Maſs upon them, and then carry them out to the Grave, and to ſay a Prayer over them after they are interr'd, to ſay Maſſes for them the *1ſt.* the *3d.* and the *30th.* day, and at the year's end, if they will; That for the Laity, they ſay Maſſes the *3d.* the *9th.* and the *30th.* day; That they ought to faſt 7 days for them; That Maſſes are not to be ſaid for Children, unleſs they be 7 years old; That tho' St. *Denys* ſays, 'Tis a Blaſphemy to pray for a wicked Man, yet St. *Auſtine* ſays, The Sacrifice is to be offered for all thoſe that are dead in the Communion of the Church; That Presbyters and Deacons that will not, or ought not to communicate, are not to celebrate.

The Sixth Chapter is of Abbots, Monks and Monaſteries. It is to this effect: The Abbot may withdraw himſelf with the Biſhop's leave; the Abbot's Election belongs to the Monks; the Abbot cannot change his place, without the Biſhop's conſent, and without leaving a Prieſt in the Church, where he was, for the Eccleſiaſtical Miniſtry. Monks ought to have no Women with them, and Nuns to have no Men among them. A Monk cannot make a Vow without his Abbot's conſent; if he make any, it is null. A Monk, choſen by his Society to be a Presbyter, ought not to leave his Rule; if he grows Proud, he ſhall be depoſed, and become the laſt. It is at the liberty of Monaſteries to receive infirm and weak Perſons. It is alſo free for Monks to waſh Laymens Feet, unleſs it be on *Holy Thurſday*. It does not belong to Monks, to impoſe Penances on the Laity.

The ſeventh Chapter is of Womens Functions in the Church or Monaſtery. They are forbidden covering the Altar with the Corporal, laying the Oblations or the Chalice upon the Altar, ſtanding among the Clerks in the Church, ſitting at Meat with Presbyters, impoſing Penance: But they are permitted to receive the Euchariſt upon a black Veil, according to the uſe of the *Greeks*; they may make the Oblations (that is, the Loaves offered upon the Altar) but not according to the practice of the *Romans*.

The Eighth Chapter is of the Cuſtoms of the *Greeks* and *Latins*. Theſe are obſerved there: On *Sunday* the *Greeks* and the *Romans* do not ride on Horſe-back nor in a Coach, unleſs it be to go to Church; they bake no Bread, and do not go to the Bath; the *Greeks* write no publick Acts; they both ſet their Slaves to work on *Sunday*. The *Greek* Monks have Servants waiting on them; the *Latin* have none. The *Latins* eat on *Chriſtmas*-Eve, after having ſaid Maſs at the *9th.* Hour. The *Greeks* do all ſup the Evening after the Maſs. Both the *Greeks* and the *Latins* ſay, they ought to aſſiſt the Sick of the Plague. The *Greeks* do not give to Swine the Meat of ſtrangled Beaſts; the Skin, the Wool and the Horns of them may be taken. One may waſh his Head and Feet on *Sunday*; but the *Romans* do not follow that Practice.

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The Ninth Chapter is of the *Iriſh* and *Britains*, who differ from the Church about the keeping of *Eaſter* and their *Tonſure*. It is ſaid there, that their Biſhops ſhall be confirmed by the laying on of the hands of a Catholick Biſhop; that the Chriſm or the Euchariſt cannot be given them, except they make Profeſſion to re-unite themſelves to the Church; and that thoſe are to be baptized who doubt of their Baptiſm.

The Tenth is of thoſe who are poſſeſſed with the Devil, or kill themſelves. If they were godly Men, before they came to be poſſeſſed, they may be pray'd for; but if this Poſſeſſion happened to them, after a Deſpair or ſome other Paſſion, they are not to be prayed for; Maſſes cannot be ſaid for Self-murderers, but they may pray and give Alms for them: Nevertheleſs ſome ſay Maſs for them that kill'd themſelves, being out of their Wits, and having no uſe of their Reaſon.

The Eleventh contains many Queſtions about married Perſons. It is ſaid there, they ought to abſtain from the uſe of Matrimony 3 days before the Communion, 40 days before *Eaſter*, 40 days before and after Child-bearing; That a Man may leave his Wife guilty of Adultery, and marry another; and that ſhe may marry again after two Years Penance: But the Wife cannot leave her Husband, tho' an Adulteter; That a lawful (*) *Marriage cannot be diſſolved, but with the conſent of both Parties*; but either of them may give his conſent, that the other withdraw into a Monaſtery, and then the other may marry again, if he had not been married again before. If a Husband is made a Slave, the Wife may marry at the year's end; That a Deacon's Wife, forſaken by him, is not permitted to marry; That a Man may marry within one Month after his Wife's death, and a Woman within one year after her Husband's Deceaſe; that a Woman, that hath vowed Widowhood, cannot marry again; notwithſtanding if ſhe ſhould marry again, it ſhall be free for the Husband to let her fulfil her Vow or not; That the Biſhop may diſpenſe with Vows; That it is free for one baptized to keep or put away his Wife, being a *Pagan*. If a Woman forſake her Husband, within five years after he may take another Wife. If ſhe be carried away Captive, he may marry another, one year after; but if ſhe cometh again, he ſhall leave this laſt; That it is lawful among the *Greeks* to marry in the Third Degree, and among the *Romans* in the Fifth only; but Marriages contracted by Perſons within the Third or the Fourth degree of Conſanguinity, are not diſannulled. Parents are bound to beſtow their Daughter on him, to whom they have betrthed her, except ſhe be unwilling. Children are in the Power of their Father, till they be 16 years old; but that time being paſt, they may enter into a Religious Order, and the Father cannot marry them againſt their Will. I leave out ſome other Conſtitutions leſs important; as alſo the *12th.* Chapter of Slaves, as being now out of date.

[(*) *Marriage diſſolved by the conſent of both Parties, or of one to withdraw into a Monaſtery.*] The great Veneration and Honour which the Fathers of theſe Ages had for a ſingle and a Monaſtick Life, made them not only to have a mean Opinion of that ſacred Inſtitution of God, Marriage, but alſo approve of very ſlight Reaſons of diſſolving it. So apt are Men to make void the Law of God to maintain their own Traditions, whereas neither Celebacy it ſelf is abſolutely neceſſary for a Monaſtick Life, many of the Monks in the more pure Ages being married; nor, if it were, could the conſent of one or both Parties diſſolve the Bonds of it upon that account, *For what God hath ſo joined together, no Man can put aſunder*, unleſs it be for the only Cauſe allowed by God for Divorce, Adultery.]

Mat.15.6.

Athan.Ep. ad Drat.

Mat.19.6.

The *13th.* Chapter is upon different Cuſtoms. It is obſerved therein, that there are Three Solemn Faſts in the Year, that is, beſides the ordinary *Lent*, Forty Days before *Chriſtmas*, and Forty Days after *Whitſunday*. It is ſaid there, that the Laity are bound to perform their Vows; That Friars may not bear Arms; That one Child may be given in exchange for another to a Monaſtery; That the Church ought to pay Tribute, if it be the cuſtom; That Tythes are to be given only to the Poor, and Strangers; That he that faſts for the Dead, does good to himſelf; but that God alone knows, how it goes with the Dead; That infirm Folks may eat and drink at any Hour.

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The 14th. Chapter is about the Reconciliation of Penitents. It imports, that the *Romans* do reconcile them, *intra abſidem*, (that is to ſay, near the Altar, in the Place which is rail'd in,) but that the *Greeks* do not do ſo; that the Biſhop only maketh the Reconciliation on *Holy-Thurſday*; but if the Biſhop cannot well do it, he may empower a Presbyter to do it. He adds, that in his Province there is no Reconciliation, becauſe there is no publick Penance.

M. *Petit* hath joined to this Work ſome other Collections of Canons, bearing *Theodorus*'s Name. The firſt might be intituled a Penitential, rather than that before mentioned. It is diſcourſed there firſt of all, what they ought to do who are enjoyn'd a Penance of one, two, or three Years Faſting. 2. What they may do to redeem thoſe Penances, whether by reciting Pſalms, or giving Money to the Poor; what Number of Pſalms they ought to ſay, or what Sums they ought to beſtow. 3. After what manner Penitents are to come before the Biſhop to receive Penance. 4. Of the different Penances to be impoſed for different Crimes. There one may ſee ſome Remainders of the ancient Penance. Penitents did come in the Beginning of *Lent* to the Door of the Metropolitan Church bare-footed, covered with Sackcloth, and did caſt themſelves on the Ground. The Arch-Prieſts, or the Miniſters of Pariſhes, did receive them there, and enjoyned them Penances; then they brought them into the Church, they ſung the ſeven *Pſalms*, the Biſhop laid Hands on them, threw Aſhes and (*cc*) Holy Water on them, covered them with Hair-Cloth, and turned them out of the Church. On *Holy Thurſday* they came again, and having confeſſed their Sins again, the Biſhop pray'd to God to forgive them their Sins, and ſaid ſome Prayers over them. It was not lawful to receive a Penitent of another Dioceſs, or Pariſh, without the Leave of the Biſhop, or the Miniſters. Men were yet put to Penance for eating things ſtrangled, or Blood of Beaſts. Penances were ſhorter than in former times, but then they were enjoyned for very light Faults. All others, but Biſhops, and Presbyters, were forbidden hearing Confeſſions, or impoſing Penances. The Author of this Collection is different from the former, the Conſtitutions themſelves are different from thoſe in the former Collection. There be ſome of them which ſeem to be made ſince *Theodorus*'s time.

[(*cc*) *Holy Water.*] This Heathen Rite of ſprinkling conſecrated Water for the purging and purifying of Men, which may ſeem to have had its Original from the *Jewiſh* Law, which preſcribes a Water made with the Aſhes of an Heifer to purifie the Unclean, by ſprinkling them therewith, was ſo far from being uſed or approved by the Chriſtians for many Ages, that they abhorred the Uſe of it as a diabolical Superſtition. *Theodoret* commends a Fact of *Valentinian*, then Tribune, after Emperor, as moſt ſuitable to the Chriſtian Practice; that going before the Emperor *Julian* the Apoſtate into the Temple of Fortune, the Prieſts ſprinkled him as the reſt of the Company with Holy Water, which when he eſpyed upon his Garment, he immediately not only cut off that part where it was, but alſo ſmote the Prieſt with his Fiſt in Anger, ſaying, He was a Chriſtian, and therefore was defiled, not cleanſed by their Holy Water, which ſhews, that it was not then uſed among the Chriſtians; but in this ſuperſtitious Age it crept into the Church among other Ceremonies, and is ſtill in Uſe in the *Roman* Church, as a Purgative from Sin.]

The ten Capitules propoſed to the Council of *Hereford* by *Theodorus*, related by *Beda*, do certainly belong to this Archbiſhop of *Canterbury*, tho' they be not taken out of his Penitential, but out of a Collection of Canons. It is decreed in the firſt, that *Eaſter* ſhall be kept the *Sunday* after the 14th. Moon in *March*. In the 2d. Biſhops are forbidden to encroach upon the Biſhopricks of their Brethren. In the 3d. They are forbidden to moleſt Monaſteries, or to take their Goods from them. The 4th. is againſt thoſe Friars who go from one Monaſtery to another, without their Abbot's Leave. The 5th. againſt the Clerks, who leave their Biſhop. Other Biſhops are forbidden to entertain them. The 6th. imports, that foreign Biſhops and Clerks ſhall content themſelves with the Hoſpitality uſed towards them, and ſhall not perform any Function of their Miniſtry, without Permiſſion from the Biſhop of the Place. The 7th. appoints Councils to be kept twice a Year. The 8th. forbids Biſhops to prefer themſelves before others out of Ambition, and enjoins them to follow the Time and Order of their Ordination. The 9th. declares, that it is fit to encreaſe the Number of Biſhops, according as Believers encreaſe in Number. The laſt prohibits unlawful Marriages. It forbids Husbands leaving their Wives, except for the Cauſe of Adultery; and orders thoſe that ſhall leave them to remain unmarried. By this Deciſion it appears, that the former Collection is not wholly *Theodorus*'s, becauſe the 10th. Chapter contains Deciſions contrary to this.

Theodorus of Canterbury.

The Capitules publiſhed by M. *Dacherius*, in the 9th. Vol. of his *Spicilegium*, are the greateſt part of them in M. *Petit*'s firſt Collection: But this Collection is more faithful and genuine; for tho' ſome places thereof may be corrected by the Manuſcripts of the firſt Collection, it muſt be confeſſed, that in this *Theodorus*'s Canons are ſet down in the Order obſerved by *Theodorus*, and that they are not mixed with ſo many ſtrange Canons. Theſe are the moſt remarkable things contained in them. In the 12th. it is ſaid, that among the *Greeks*, the Clergy and the Laity communicate every *Sunday*: But that among the *Latins*, it is left to Mens Liberty, to communicate or not; and that thoſe that do not communicate, are not excommunicated for that. The 35th. is that famous Article of the Confeſſion. It imports, *That it is lawful, in caſe of neceſſity, to confeſs to God alone. Gratian*, *Burchard*, and *Ivo Carnutenſis*, do quote this Paſſage otherwiſe. *Theodorus* ſays in his Penitential, *That ſome ſay, with the* Greeks, *Men ought to confeſs their Sins to God alone: Others believe, they ought to confeſs them to the Prieſts; and almoſt the whole Church is of that Mind: That Confeſſion which is made to God blots out Sins, and that which is made to Men teaches us, how they are blotted out. God oftentimes does inviſibly heal our Evils, and ſometimes he uſes the help of Phyſicians.* This differs much from the very Words of *Theodorus*'s Penitential, if they be faithfully related in F. *Dacherius*'s Collection.

M. *Petit* hath alſo carefully gathered the Canons cited under *Theodorus*'s Name, in a Collection of the Councils of *Spain*, in the Penitentials of *Egbert* of *York*, and of *Beda* in the *Roman* Penitential, and in that of *Rabanus*, by *Regino*, *Burchard*, *Ivo Carnutenſis*, *Gratian*, and ſeveral other Collectors of Canons: But all thoſe Authors have many falſe Quotations, and ſo their Authority is not much to be relied upon.

All this ſhews, that we have not the true Penitential of *Theodorus* in its Integrity and Purity; that what Mr. *Petit* publiſhed under the Title of a Penitential, is nothing leſs than that; that the Capitules, which he publiſhed alſo from a Manuſcript, which M. *Faber* communicated to him, are not *Theodorus*'s neither; and all the reſt of his Collections are taken out of ſuſpicious Monuments. Nevertheleſs, he is to be commended for his Diligence and Labour, and we are beholden to him, for having gathered together all that bore *Theodorus*'s Name. *Spelman* found in *Cambridge* Library a great Penitential aſcribed to *Theodorus*, of which he gives us the Titles. It is to be wiſhed it were publiſhed, that we might ſee whether it be *Theodorus*'s own Original, or another Collection of Canons.

M. *Petit* joined to *Theodorus*'s Penitential, an old Compilement of Canons, a Collection of divers Monuments about Church Rites, and chiefly about Penance, taken out of ſeveral Manuſcripts, and a Collection of ſeveral Papers, Conſtitutions, Bulls, Edicts, Declarations, Privileges, Letters, Confeſſions, and other Pieces, which he hath publiſhed. Theſe Monuments are accompanied with two Diſſertations, the one upon *Theodorus*'s Paſtoral Vigilancy, to ſhew, that all Biſhops are bound not only to take care of their own Church, but moreover to watch over all the other, to help them in their Need; the other upon Penance in which he pretends to defend *Theodorus*'s Opinion, and to prove againſt F. *Morinus*, that in the ancient Church, there was no Penance for ſecret Sins, tho' never ſo grievous. Yea, and he brings in Proofs, tending to ſhew, that there lay no Obligation to confeſs them to Men, nor to ſubmit them to the Miniſtry of the Church Keys, and that inward Repentance was ſufficient to obtain the Remiſſion of them. Laſtly, he adds ſome Notes upon his pretended Penitential, wherein he ſhews a great deal of Learning and Reading. Theſe are the Contents of the two Volumes in *Quarto* printed at *Paris* by *Dezallier* 1679, under the Title of *Theodori Pœnitentiale.*

FRUCTUOSUS.

Fructuoſus

Fructuoſus, the Founder of ſeveral Monaſteries in *Spain*, tranſlated from the Biſhoprick of *Dumes* to the Arch-Biſhoprick of *Toledo*, by the Decree of the 10th. Council of that City, compoſed two Rules, the one for the Monaſtery of *Complutum*, and the other common for all Monaſteries, which is as a Supplement to the former, they are both found one after another in the ſecond Part of the Rules of *Benedictus Anianus*, [Printed by *Holſtenius* at *Paris*, 1663.]

Fructuoſus

CEOL-

CEOLFRIDE.

Ceolfride.

CEolfride, Abbot of *Jarrow* in *England*, *Beda*'s Tutor, wrote a Letter upon *Easter* to *Naito* King of the *Picts*, which his Disciple preserved us. He flourished toward the End of the *7th.* Century, and died in 720. In that Letter he treats of the several Sorts of the Clerks Tonsure, and of the Celebration of *Easter*, and confesseth those Differences are of small Consequence, and that they should not trouble the Peace.

Ceolfride.

[* Then *Girvium.*]

ADELMUS.

Adelmus.

ADelmus, Abbot of *Malmesbury* in *England*, wrote also a Book concerning *Easter*, against the Custom of the *Britains*, and a Book of Virginity in Prose and Verse. We have yet this last Work. That in Prose was printed by *Sonnius* in 1576, and inserted in the *Bibl. Patrum*, that in Verse was published by *Canisius* in 1608. In this Tract he gives an Encomium of many Holy Persons, whose Life he describeth.

This Saint is believed to be he, who was Bishop of *Sherborn*, who had made a Book of Problems in Verse, in Imitation of *Symposius*, of about a thousand Verses. But *Sigebert*, who speaks of these two Authors, in two different Chapters, seems to distinguish them. One must not look for Politeness in the Works of this *English* Man.

Adelmus.

ADAMAN.

Adaman.

ADaman Abbot of *Huy*, wrote a Treatise of the Places in the Holy Land, taken * out of the Memoirs of *Arculphus*, a *French* Bishop who had travelled into *Palestine*. He wrote also the Life of St. *Columbus* his Predecessor. F. *Mabillon* hath published those two Tracts more entire and correct, [in *Sæc. Benedict.* III. *p.* 2.]

Adaman.

[* From the Mouth of *Arculphus*, as Dr. *Cave.*]

APONIUS.

Aponius.

ALtho' it be not precisely known in what time this Author lived, it is probable, he lived about the end of this *7th.* Century. He made a Commentary upon the Song of Songs, in which what is said of the Bride and Bridegroom, he applied to Christ and his Church. We have six Books of that Work in the *Biblioth. Patr.* It is pretty well written, full of Wit and Learning, and one of the best that was made upon that Subject. We have an Abridgment of the rest of that Commentary, made by a *Benedictine* Abbot: And *Angelomus*, who lived above 700 Years ago, copied out several Places of it in his Commentary upon the Song of Songs, [printed by it self at *Fribourg*, 1538.]

Aponius.

CRESCONIUS.

Cresconius.

CResconius, an *African* Bishop, flourished towards the end of the *7th.* Century. He made a Collection of Canons in two Parts. The first intituled, *An Abridgment of the Canon-Law*, contains the Titles pointing to the Matters, together with the Citation of the Canons where they are found. The second contains the Canons themselves, set down in their full Length, in the same Order that they are cited in the Abridgment. This is intituled, *An Harmony of the Canons*, or, *A Book of Canons.* The Abridgment was published [at *Paris*] in 1588, by M. *Pithœus*, from a Manuscript of the Church of *Troyes*, and since that by M. *Altaserranus* [at *Poicton*] in 1630, and by F. *Chifflet* in 1649. M. *Justel* and *Voellus* inserted it also with the whole Harmony, in their *Bibliotheca Juris Canonici*, [or, *A compleat Body of the Canon-Law.*]

Cresconius.

JOANNES MONACHUS.

J. Monach.

NO Authors did ever carry the Virgin *Mary*'s Praises farther, than the *Greeks* of these latter Ages. We have already spoken of eight Sermons of *George Pisidas* upon that Subject. Here is a Monk, who is probably of the same time, not at all inferior to him in the Declamation, which he made upon the Birth of the Mother of God. He mingles with the Virgin's Commendations some Speeches, which he applies sometimes to St. *Anne*, sometimes to the Virgin. He brings in the Patriarchs, the Prophets, and the Righteous. Yea, and *Adam* himself acts his Part there. If any Body liketh these kind of Discourses, he may consult the Originals; for we are not willing to make Extracts of them. *Allatius* thinks, this *John* was Archbishop of *Bulgaria*. It is not known when he lived.

J. Monach.

DEMETRIUS CYZICENUS.

Demetrius Cyzicenus.

WE have, under this Bishop's Name, a little Writing of the Original and Errors of the *Jacobites*, in which he says, that the Author of that Sect was a Monk of *Syria*, named *James*, surnamed *Tzantzale*, who had embraced *Eutyches*'s Error, and *Dioscorus*'s Party; that since the Council of *Chalcedon*, those among the *Syrians*, who sided with the Emperor, had been called *Melchites*, that is to say, Royalists, because * *Melchi* in *Syriack* signifieth a King; and those who followed *Eutyches*'s Opinions, took the Name of *Jacobites*. That these acknowledge, there were two Natures in Christ before the Union, but they hold there is but one after the Union; and so they suppose either the Confusion, or the Mixture of the two Natures, and are condemned as *Theopaschitæ*, because they believe the Godhead did suffer; that they own the 3 first Synods only; that when they cross their Foreheads, they do it with one Finger only, to signifie the Unity of Nature; that because of that they do not cross themselves from the right Hand to the left, as others do, but from the left to the right; that they mingle the Oblation with Oyl, and matter not much Communicating; that they put no Water into the Cup; that they care very little, whether they do worship Images, or not, and look upon that as an indifferent thing; that they eat Flesh in *Lent*; that they have their peculiar Offices, and have added these Words to the *Trisagion*, *Thou that art crucified for us.* There be some among them, who call themselves *Chatzizarys.* They worship Crosses, and put Nails into them, to signifie that the Godhead suffered: But they differ from the true *Jacobites*, in that they own two Natures in Christ, and seem to fall into *Nestorius*'s Error, by saying, that during the Passion there were two Persons in Christ, the one suffering, and the other beholding the Sufferings. They fast some Days before the time that they leave Eating Flesh. In *Lent* they eat Eggs, Milk, and Butter; they offered unleavened Bread; they put no Water into the Cup; they baptized their Crosses. I have made an exact Extract or Abridgment of that small Writing, because it contains some Particulars pretty remarkable.

Demetrius Cyzicenus.

[* מלכא *Syr.* Rex.]

Demetrius Cyzicenus. It is not known when the Author of it lived. Yet in all Probability he is of the *7th.* or *8th.* Century.

Upon what he ſays, that the *Jacobites* had their peculiar Offices, it may be obſerved, that in the *Biblioth. Patrum* there is an Order of the Prayers and Ceremonies of the Baptiſm, and Maſs, with ſome other Prayers for the Uſe of the *Syrian Jacobites*, which are ſaid to have been preſcribed by *Severus* the Patriarch; that Work is probably of the ſame time. *Demetrius Cyzicenus.*

Memoirs of the Schiſm of the Armenians.

Memoirs. THE Author of theſe Memoirs relates the Origin of the Schiſm of the *Armenians*, how they embraced the Error of the *Eutychians*, the different Parties that roſe up among them, the Councils held among them, the Catholick and Heretick Biſhops they had, and ſeveral other Particulars relating to them. The Author of theſe Memoirs belongs to the *8th.* Century. *Memoirs.*

JOHANNES NICÆNUS's *Memoirs upon Chriſt's Birth, directed to* Zachary, *a Chriſtian of* Armenia.

J. Nicænus. THIS Author handles this Queſtion; Why the Feſtival of Chriſt's Birth is kept on the *25th.* Day of *December*; tho' the Conſtitutions of St. *James* and the Apoſtles, appointed that Feaſt-day on *January* the *6th.* upon which Day Chriſt's Baptiſm is celebrated. He pretends, that the Cuſtom of keeping that Feſtival on the *6th.* of *January*, came from this, that *John* Baptiſt's Diſciples, ſeeing Chriſt baptized on that Day, and having heard, he was then 30 Years old, they imagined it was alſo his Birth-day; that St. *Cyril*, Biſhop of *Jeruſalem*, did write of it to Pope *Julius*, who grounded it upon ſome of *Joſeph*'s Memoirs, in which it was obſerved, that in the ſeventh Month of the *Jews*, in the Feaſt of Tabernacles, the Angel had appeared to the High-prieſt, and ſtricken him dumb, until that *Elizabeth* had brought forth a Son; having caſt up the Days and Months, he found that Chriſt's Birth-day fell on the *25th.* of *December*, and eſtabliſhed that Cuſtom in *Rome*; that St. *Baſil* was of the ſame Mind, and wrote to St. *Gregory Nazianzen*, to procure the Approbation of that Practice in the Council of *Conſtantinople*, but that many would not receive it; that *Honorius* the Emperor perſuaded his Brother to follow the Uſe of *Rome* in that; that St. *Chryſoſtome* had approved it, and with St. *Epiphanius* had appointed *Chriſtmas* to be kept on the *25th.* of *December*; that afterwards, this was confirmed in a Synod held in *Conſtantinople*, which writ of it to all the Patriarchs, who did all embrace this Practice. Much might be ſaid againſt this Hiſtorian's Obſervations, which are almoſt all falſe. But we muſt not ſeek for Exactneſs nor Truth in the Memoirs of theſe modern *Greeks*. *J. Nicænus.*

St. OWEN.

St. Owen. [* *Noviodunum.*] *Audoenus* or *Dado*, vulgarly called St. *Owen*, who governed the Church of *Rouen* from the Year 646, until the Year 689. wrote the Life of St. *Eligius*, Biſhop of * *Noyon*, directed to *Robert*, Biſhop of *Paris*. He relates his Miracles and Life in the two firſt Books, and in the laſt, he reproves his Actions rhetorically. *St. Owen.*

BEDE.

Bede. * *Others* 673. BEDE, Sirnamed the *Venerable* (*a*) was born in *England* in the Year * 672 [in the County Palatine of *Durham*, within the Precincts of the Monaſtery of *Girwy*] not far from [the place where now ſtands a little Village called] *Jarrow*, [which lies near the Mouth of the River *Tine*.] At ſeven Years of Age his Relations preſented him to St. *Benedict* of *Biſcop*, then Abbot of the Monaſtery [of St. *Peter*] at *Weremouth*, and Founder [of that of St. *Paul*'s] at *Jarrow*, [to be Educated and Inſtructed.] In theſe Monaſteries, which were not above five Miles diſtant from each other, did he ſpend his whole Life under the Government [of St. *Benedict*, and after] of *Ceolfride*, who was the firſt Abbot of this latter. Being nineteen Years of Age he was ordain'd Deacon, and Eleven Years after Prieſt, by *John* [of *Beverly*] Biſhop of † *Hagueſtade*. He applyed himſelf cloſely to the ſtudy of Eccleſiaſtical and Profane Learning, and [by means of his exact skill in both the Greek and Latin Tongues] having read much, and made very large Collections (*b*) he compoſed a Great Number of Books upon all manner of Subjects, [which filled the World with ſo much wonder, that * *William* of *Malmesbury* ſays of him, 'That it was impoſſible for any Man to write ſo many, 'and ſo large Volumes in the narrow compaſs of Humane 'Life, had not God afforded him an extraordinary portion 'of his Divine Spirit and Wiſdom.'] He was the moſt Eminent Perſon of his time [Celebrated ſo highly by all the Eminent Men of that Age for his Univerſal Knowledge and Learning, that many ſaid of him, *Hominem in extremo Orbis angulo Natum Univerſum Orbem ſuo ingenio perſtrinxiſſe*, That he was born in the furtheſt part of the World, but comprehended the whole World in his Underſtanding.] He had many Scholars, and [by his Example and Inſtruction] made all ſort of Sciences to flouriſh in *England*. He died of an Inflammation of the Lungs, [on the 26th. of *May*] in the year 735, [which was his Climacterick, and was buried in the Monaſtery of *Girwy*. His Death is remarked by the Author of the Annals, *Ultonienſes*, with this Encomium; † *Beda Sapiens Saxonum quievit: This Year died* Bede *the Wiſe* Saxon. From hence his Bones were removed to *Durham*, and put in the ſame Cheſt or Coffin with St. *Cuthbert*'s.] Some affirm, that he made a Voyage to *Rome*; [And indeed it cannot be denied, but that *Sergius*, who was then Pope, having ſome weighty Affairs of the Church then before him, did by his Letter ſent to his Abbot *Ceolfride*, ſo earneſtly requeſt him to come to *Rome*, to determine ſome difficult Controverſies and Queſtions then under debate, which he thought could not be determined without him, as if at this time *Bede*, not the Pope himſelf, had been the only Infallible Oracle upon Earth.] Yet it is certain, that he never went out of *England*, [or left his Monaſtery;] and it evidently appears by his Writings, that he was never at *Rome* (*c*). *Bede*'s Works have been collected, and divided into eight Tomes, which were Printed at *Baſil* by *Hervagius* in 1563, and at *Cologne* in 1612. [They had been Printed in three Tomes at *Paris*, in 1545, but not ſo Correct.] The two firſt Tomes contain ſuch Works only, as concern Humane Arts and Sciences, *viz.* of Grammar, Arithmetick, Aſtronomy, Phyſick, Chronology, and Morality. Thoſe which have neareſt Relation to Eccleſiaſtical Matters are two Treatiſes about the Tropes and Figures of Holy Scripture, his Writings about the Lunar Cycles to find *Eaſter-day* every Year, and a Treatiſe of Times, in which he defends the Computation of the Years of the World according to the Hebrew Text againſt the Calculation of the Se- *Bede.* † *Annal. Ulton.* *Gul. Malm. de Geſt. Angl. l. 3.*

† *Or* Hextold, *by the Romans called* Axelodunum, *by the Normans* Kexham, *a famous City among the Northum.*

* *De Geſt. Angl. l. 3. c. 3. fol.* 10.

(*a*) *Sirnamed the Venerable.*] Upon what account he had this Name given him, is not known. Several Reaſons are alledged, but the moſt probable is this, That thoſe that read his Books while he was alive not daring to give him the Title of *Saint*, contented themſelves to call him *Venerable*; Nevertheleſs we do not find, that he was called ſo by any Cotemporary with him. He is alſo called *Saint*, *Bleſſed*, *Engliſh Doctor*, *the Moſt Illuſtrious Maſter and Reader by way of Excellence.*

(*b*) *Having Read and Collected much.*] As long as he lived he never gave over Reading, Writing, and Teaching.

(*c*) *It appears by his Writings, that he never was at* Rome.] He never ſpeaks of this pretended Voyage to *Italy*, but when he mentions the Pope's Letters, which he hath inſerted in his Hiſtory. He ſays, he had them from *Nothelmus* a *London* Miniſter, who brought him them from *London*. In his Letter to *Egbert*, ſpeaking of the Cuſtoms uſed at *Rome*, he doth not alledge his own practice for Confirmation of them, but refers us to the teſtimony of *Egbert*. He tells us, that he underſtood by ſome Monks that had been at *Rome*, that they put the date of the Year from the Paſſion of Jeſus Chriſt upon their *Chriſtmas* Tapers.

venty,

Bede. venty and divides the duration of the World into Six Ages, of which he gives us the History and Chronology in a small Treatise by it self, [which hath also been Printed alone at *Paris* in 1507, 4*to.* and with the Scholiast of *J. Bronchorstius* at *Cologne* in 1537.]

The third Tome contains his Historical Books. The first, and most considerable is his *Ecclesiastical History of England*, divided into five Books. The first contains the most remarkable things that happened in *Great Britain*, from *Cæsar* to the Death of St. *Gregory*, [*Anno* 604.] The other four relate at large what passed in the Church of *England* from that time [to the the Year 731.] At the end he hath annexed an Abridgment of this History in the form of a Chronicle, to which are joyned the Lives of St. *Cuthbert*, Arch-Bishop of *York*; St. *Felix*, Bishop of *Nola*; the Bishop of *Arras*, St. *Columbanus*; the Abbot St. *Vedastus*; St. *Aztalas*, the Abbot; St. *Patrick*, the Apostle of *Great Britain*; St. *Eustatius*, Scholar of St. *Columbanus*; St. *Bertolfus*, Abbot of *Bobio*; St. *Arnolphus*, Bishop of *Metz*; and St. *Burgundofora*, an Abbess; with a Relation of the Travels and Martyrdom of St. *Justin* a Youth, in Verse, who was beheaded at the *Louvre* in the time of *Diocletian*'s Persecution.

The Life of St. *Patrick* is not *Bede*'s, but *Probus*'s, of St. *Columbanus*, *Jonas*'s, and of St. *Arnoldus*, *Paul* the Deacon's

The Martyrology of *Bede*, as we now have it, is not in the same Purity, in which he composed it, but several things have been added since, as is usual in Works of that Nature. *Bollandus* and his Followers do likewise assert, That it is not of *Bede*'s Writing, but *Florus*'s a Deacon of *Lyons*, under whose Name 'tis found in several Manuscripts.

The Treatise of Holy Places is made up of several large Relations, and particularly from those of *Arculphus*, a Bishop of *France*, written in three Books by *Adamanus*.

To this small Tract is annexed a large Collection of Hebrew Names both Proper, and Apellative, and others, put in an Alphabetical Order, and explained.

This Tome ends with a Book, intituled, *Collections taken out of the Fathers, containing Sentences, Questions, and Parables.* This Treatise is a Miscellaneous Rhapsody, without either Order or Method, and unworthy of the Name of *Bede*.

The fourth Tome of *Bede*'s Works, contains his Commentaries upon some part of the Books of the Old Testament, of which the Catalogue followeth.

An Explication of the three first Chapters of *Genesis*, taken out of St. *Basil*, St. *Ambrose*, and St. *Austine*.

A Literal and Allegorical Commentary upon all the *Pentateuch*.

Four Books containing an Allegorical Explication of the Books of *Samuel*, *i. e.* of the First and Second Books of the *Kings*.

Thirty Questions upon the Books of *Kings*.

Three Books of Allegorical Explications of the two Books of *Esdras*.

A short Allegorical Exposition of the History of *Tobit*.

An Allegorical Exposition of the Book of *Job*, divided into three Books. This Work is not *Bede*'s, but some other Author's; and he himself cites it in his Book of * Ounces under the Name of *Philip* of *Syda*.

[* *De ratione Unciarum.*]

A Commentary upon the Proverbs of *Solomon*, in three Books.

Seven Books upon the *Canticles*. The first contains an Extract of St. *Austine*'s Books against *Julian*, a Summary of all the Chapters applying them to the Church, and the Text of the *Canticles*. The five following Books contain a Commentary upon the Text taken out of the Ancient Commentaries. The last is made up of Collections of passages out of St. *Gregory* upon the *Canticles*.

This Tome concludes with three Books, wherein he explains Allegorically the Relation, which *Moses* gives in *Exodus* of the Building of the Ark, the Tabernacle, and Priests Garments. *Trithemius* makes mention of a Commentary of *Bede* upon the *Proverbs*, and he himself speaks of another upon *Ecclesiastes*; but these Works are not published, no more than his Explication of all the Prophets.

The fifth Tome contains his Commentaries upon the New Testament, *viz.*

Four Books upon the Gospel of St. *Matthew*.

Four Books upon St. *Mark*.

Six Books upon St. *Luke*.

A long Comment upon the *Acts of the Apostles*, at the end of which is a small Treatise of the Names, Places, and Cities, spoken of in that History.

A Commentary upon the Catholick Epistles. [*Bede* made a Preface to this Commentary, giving an Account of the Order and Inscription of those Epistles; but it never was Printed with his other Works; but being lately found in a MS. belonging to *Caius* College in *Cambridge*, it hath been printed in Dr. *Cave*'s *Historia Literaria* among *Bede*'s Works.] Bede.

A Commentary upon the Revelation.

The Commentaries upon all Saint *Paul*'s Epistles, which are taken out of Saint *Austine*'s Works, are reserved for the Sixth Tome. There are several Opinions about the Author of this Commentary. Some attribute it to *Peter*, an Abbot of the Province of *Tripolis*, others to *Florus*, a Deacon of *Lyons*, and others continue it to *Bede*. It is certain, that all these three did make Comments upon these Epistles, taken out of St. *Austine*. *Cassiodorus* assures us of the first, *Wandelbert* of the second, and *Bede* says it of himself in the Catalogue of his Works at the end of his Church-History of *England*; and after him *Hincmarus*, and *Lupus Ferrariensis* testifie the same to us. But to which of these they ought to be attributed, it would be hard to know, unless it were discovered by the Ancient MSS. (*a*), in which this Commentary, printed under the name of *Bede* is attributed to *Florus*; and where we find the true Commentary of *Bede*, bearing his own Name, as F. *Mabillon* hath observed in the first Tome of his *Analecta*.

This Tome contains also some Retractations and Additions, to some places of his Commentary upon the *Acts*; Six new Questions, and the Translation of St. *Chrysostome*'s Sermons in praise of St. *Paul*, made by *Anianus*.

The Seventh Tome contains 33 Homilies fitted for the Summer. 32 for the Summer-Festivals of the Saints. 15 for the Winter. 22 for *Lent*. 16 for the Winter-Festivals of the Saints, and several Sermons attributed to *Bede*.

Common places upon several Moral Points taken out of the Holy Scripture and Fathers.

An Allegorical Treatise of the Valiant Woman, by which he understands the Church.

A small Tract of the Offices of the Church, and some Fragments of an Allegorical Exposition upon the *Proverbs*.

The Eighth Tome contains divers Treatises omitted in the former Tomes.

An Allegorical Explication of the Temple of *Solomon*, with reference to the Church, of which it was a Figure.

Another Exposition upon the three first Chapters of *Genesis*.

Several Questions upon *Genesis* with Answers to them, taken out of St. *Ambrose*, St. *Austine*, St. *Isidore*, but more especially out of St. *Jerome*.

The same sort of Questions upon *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, the Books of *Joshua*, *Judges*, and *Kings*.

Divers Questions upon the Scripture.

A Commentary upon all the Psalms.

A small Treatise upon these words of Psalm the 52. *The Lord looked down from Heaven to see, if there were any upon Earth that would understand, and seek after God.*

Some Notes upon *Boethius*'s Treatise about the Trinity.

Meditations [upon the Passion of Christ] for the seven hours of the day.

Bede's Penitential, intituled, *Remedies against Sin*.

Dacherius hath printed in the Tenth Tome of his *Spicilegium*, a Martyrology, which sets down in Heroick Verses the chief Festivals of the Saints through the Year. It bears *Bede*'s Name, and the Author was certainly an *Englishman*, a Monk of the Monastery of *Jarrow*, and Cotemporary with *Bede*, and indeed is much like the Style and Genius of this Author.

There were also published in *England* in the year 1664, some Letters of *Bede*; Together with the Lives of the Abbots of *Weremouth* and *Jarrow*: F. *Mabillon* in his first Tome of his *Analecta* hath published a short Letter of *Bede* to *Albinus*, but it contains nothing remarkable in it.

Besides the Works afore-mentioned, there hath been lately published out of the Ancient MSS. by the Reverend and Learned Mr. *Henry Wharton*, Arch-Deacon of *Canterbury*, a Commentary of *Bede* upon the first One and Twenty Chapters of *Genesis*; His Exposition of the Song of the Prophet *Habakkuk*; as also two Epistles, the one containing an Apology for himself against such as accused him of some Erroneous Opinions, the other to *Egbert*, Arch-Bishop of *York*, together with a more correct Edition of his History of the Lives of the Abbots of *Weremouth* and *Girwy*. Printed at *London*, in 1693.

Bede's Style is clear and easie, but is neither Pure, Elegant, Lofty, nor Polite. He wrote with wonderful readiness, but without Art or Consideration. He had much Reading and Learning, but wanted Judgment and Critical Exactness.

(*a*) *By the Ancient MSS.*] F. *Mabillon* quotes two MSS. of 800 years old, wherein he finds under the Name of *Bede* a clear different Commentary from that which is printed under his Name. This bears the Name of *Florus* in the Ancient MS. of *Corbey*. It carries the same name in the MS. used by *Trithemius*, and in another quoted by F. *Mabillon*. In an Ancient MS. Collection of Canons this Collection is cited also under the name of *Florus*. In some MSS. it carries the name of *Bede* and *Florus*. Lastly, *Florus* made another Commentary upon St. *Paul* taken out of the Works of 12 other Fathers, without any mention of St. *Austine*, which proves that he had already collected the Testimonies of this Father in another Work.

Bede.

Exactness. He collected indifferently all he found, without Picking and Chooting. His Commentaries upon Holy Scripture, as we have observed, are nothing but Extracts of the Commentaries of the Fathers, collected and put together by him. He had set down the Authors out of which he took every passage, by putting into the Margin the first Letter of their Names; but by the Negligence of such as copied them, they are lost. His History is exact enough as to the things that passed in his time, or a little time before him, but as to the other parts of it we cannot safely credit it, because he often made use of false Memoirs. His Compositures upon the Prophane Sciences, are neither very deep, nor exact, but they are well enough done for his Age.

Bede.

JOHN, *Patriarch of* Constantinople; *and* AGATHO, *Deacon of the same Church.*

John and Agatho.

AFTER the Death of the Emperor *Constantine* [commonly called *Pogonatus*] his Son *Justinian* [the Second of that Name] a Cruel Man obtained the Empire in 685, and was deprived of it in the tenth year of his Reign by *Leontius Patricius*, who cut off his Nose, and banished him; but he was soon after deposed by *Apsimarus Tiberius*: And at length *Justinian* was again restored in 705, but was at last slain in *Bithynia*, *Anno* 712. by the Command of *Bardanes*, Sirnamed *Philippicus*, who invaded the Empire. This Man who had been the Scholar of the Abbot *Stephen*, the Scholar of *Macarius*, caused the Picture of the Sixth Council to be pulled down, the Names of *Sergius*, and *Honorius* to be put in the Dyptichs, and the Acts of the Council, which were in his Palace to be burnt. He persecuted the Orthodox Bishops, banished *Cyrus* Patriarch of *Constantinople*, put *John* in his place, and endeavoured to reverse the Definitions of the Sixth Council, and revive the Doctrine of the *Monothelites*. But he did not live long enough to perfect his design, for he was taken, and had his Eyes put out by certain Persons that conspired against him in 713, on the *Saturday* before *Whitsuntide*, and the next Day *Fl. Anthemius* was declared Emperor, Sirnamed *Anastasius*, and crowned by *John*. He published the Sixth Council anew, put up the Picture of it, and caused the Acts to be written out again by the Deacon *Agatho*, who relates this whole matter in a Memoir, which he hath put at the end of the Acts of the Council.

John and Agatho.

John, Patriarch of *Constantinople*, declared that he was of the same Opinion, and to reconcile himself to the Western Church, he wrote a Letter to Pope *Constantine*, in which he excuses himself for not sending a Synodical Letter of Communion, because he was hindred by the violence of *Philippicus*. He then gives him an Account how he was raised to the Patriarchate; He says, that *Philippicus* had a design to put into it a Person, who was not of the Clergy, and who was of his own Sentiments, but he was forced by the earnest Petitions of the Clergy of *Constantinople* to choose him; That he never had declared himself to be of the Erroneous Opinions of the Emperor, nor did write to the Pope in defence of them; but he owns, That he was forced to dissemble the Truth by using ambiguous terms; He endeavours to excuse his behaviour, plainly acknowledges two Natural Wills in Jesus Christ, and approves of the Council held under *Martin* I. and the Sixth Council. Lastly, He earnestly desired the Pope to receive him into his Communion, and to write his Synodical Letters to him, without regard to what had passed. Nevertheless *Constantine* gave him no Answer, and he was likewise deposed a little after, and *Germanus* put in his place.

GERMANUS, *Patriarch of* Constantinople.

Germanus, &c.

Germanus Bishop of *Cyzicum* was translated to the Patriarchal See of *Constantinople*, *Anno*. 713. and enjoyed it till 730, when he was deposed by the Emperor *Leo Isaurus*, and sent into Banishment in which he died. We have three of his Letters in the Acts of the Seventh Council. Some attribute also to him a Mystical Work about the Ceremonies of the Liturgy, intituled *Theoria*, printed in the *Bibliotheca Patrum*, which contains also an Explication upon the Lord's Prayer, which is printed by it self. Four Sermons upon the Virgin printed by *F. Combefis* in Greek and Latin in his Addition to the *Biblioth. Patrum*. The first is upon her Presentation in the Temple. The second, which is upon her Annunciation, is a Dialogue between the Angel, *Mary*, and *Joseph*; and the two last are upon the Death of the Virgin, in one of which he insinuates, that she was taken up into Heaven in her Body. *Schottus* hath published another Sermon upon the Nativity of the Virgin, under the Name of *Germanus*; but *F. Combefis* hath restored it to *Andreas Cretensis*. Some also believe, and not without Reason, that the Book, intituled *Theoria*, and his Homilies, of which we have spoken already, belong to another *Germanus* Patriarch of *Constantinople*, who lived in the twelfth Age under *Alexius Comnenus*, and in the time of Pope *Gregory* the IX, to whom he wrote a Letter. *Gretzer* hath also published two Sermons upon the Cross, which are this latter's rather than the former's; as also the Sermon upon the Virgin's Girdle put out by *Surius*. Lastly, *F. Combefis* hath published in Greek and Latin, a long Discourse about the Burial of Our Lord, which *Gretzer* attributes to the Author of the two Homilies upon the Cross; but it seems to be better written, and to belong to a more ancient Author. We find also a Fragment taken out of a Treatise of Synods, and Heresies, directed to *Antimus* the Deacon, which seems also to be a good Piece. But the Work that doth most certainly belong to the elder *German* Patriarch of *Constantinople*, is that which *Photius* gives us some Extracts of, [in his *Biblioth. cod.* 233.] intituled, * *Of a lawful Retaliation*, in which he defends St. *Gregory Nyssen* from the Errors of *Origen*, which some imputed to him. He shews, that they, who were of *Origen*'s Opinion concerning the ending of Hell-Torments, have imputed this Error to St. *Gregory Nyssen* by altering some of his Expressions, putting an ill Construction upon others, and not rightly understanding his other Writings. *Photius* observes, that his Style in this Work is clear, and easie; that he makes a fit use of Figures; that his Phrases are elegant, and polite; that he is not flat, and troublesome; that he keeps close to his Subject, and doth not fly from it by impertinent Expressions, forgetting nothing necessary for his Subject, and solidly proves the Propositions asserted; that he chiefly confutes the Error of those who imagine, That the Devils and Damned Souls shall one day be estated among the Blessed, having constantly suffered [for their Sins.] He confutes, I say, this Opinion by the Authority of Jesus Christ, his Apostles, the Prophets, and Testimonies of the Fathers, particularly by some Passages taken out of the Works of St. *Gregory Nyssen*. He answers to the Testimonies of this Father, which the *Origenists* alledged, and shews their Cheats, discovers the Places that they have added, and vindicates him against all the Accusations of his Enemies.

Germanus, &c.

* Ἀντιῤῥητικὸς ἢ Ἀπολυτικός.

BONIFACE *of* Mentz.

Boniface of Mentz.

Boniface was an *English* man by Nation, and was called properly *Winfrid*, or *Winfred*; he professed a Religious Life in *England*, and at the same time applied himself close to his Study, that he might make himself serviceable to the Church. With this intention he went out of *England* in the year 715, to preach the Gospel in *Friseland*, but the War forced him to return into *England*. Not long after he went to *Rome*, from whence he was sent by *Gregory* the Second to preach the Gospel in *Germany*, *Anno* 719. He preached first in *Turingia*, and then in *Hassia*, *East-Friseland*, and *Saxony*. Having planted the Faith of Jesus Christ in those Provinces, and converted several thousand Souls, he made a second Journey to *Rome*, and was there consecrated Bishop in 723 by *Gregory* the Second, who sent him back again with Instructions, and Letters of Recommendation. Being returned, he continued to preach the Gospel in *Turingia*, *Hassia*, and *Bavaria*. He received the Pall from *Gregory* the Third, with an allowance to constitute Bishopricks in the Countries newly converted. The Respect which he had for the Holy See, made him undertake a third Voyage to *Rome*, but he stayed not long, but returned soon into *Germany*. It was then his main business to establish a firm Custom in the Churches which he had planted, to reform Discipline and Manners, to abolish Superstitions, to erect Episcopal Sees where it was necessary, and to hold Councils, of which he summoned several in *Germany* and *France*. Hitherto *Boniface* had only the Quality and Dignity of a Bishop and Vicar of the Holy See, without

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out any particular Title. Wherefore *Pepin*, and the great Lords of *France*, thought it convenient to give him one, designing to make him Bishop of *Cologne*; but the See of *Mentz* becoming vacant by the Deposition of *Gervoldus*, *Boniface* was put into his Place, and that Church made a Metropolis, which was confirmed by Pope *Zachary*, who made five Bishops Sees subject to it, *viz. Tongres*, *Cologne*, *Wormes*, *Spire*, and *Utrecht*; and the Bishopricks newly erected, or those that depended upon *Worms*, viz. *Strasburg*, *Ausburg*, *Wirtemberg*, *Buraburg*, *Erford*, *Eichstat*, *Constance*, and *Coira*. But he soon after laid down that Dignity upon the account of *Lullus* his Scholar, whom he put in his Place with the Consent of *Pepin*, the Bishops, Clergy, and Lords of the Province, having first obtained Leave of the Pope to do it. He went to *Utrecht* to preach the Gospel in *Frisland*, where he was barbarously murder'd by the Heathens, *June* 5. *An.* 754. in the Place, whither he was come to confirm a great multitude of Persons newly baptized, and was buried in the Abby of *Fulda*. *Serarius* hath published a Collection of *Boniface*'s Letters, together with *Lullus*'s, *Adulmus*'s, and several other of his Scholars, Friends, Princes, and Popes, that wrote to him. [At *Mentz* in 1605, Reprinted 1629.]

The first is to one of his Friends, called *Nithardus*; in it he takes the Name of *Winfrid*, which shews, that it was written when he was young. He exhorts this Friend to contemn Temporal Things, and apply himself to the Study of Holy Scripture, that he may acquire (saith he) that Divine Wisdom, which is more glittering than Gold, finer than Silver, more sparkling than Diamonds, more rare than Precious Stones; and he adds, That there is nothing that he can search after in his Youth with greater Honour, or possess with greater Comfort and Pleasure in his Age, than the Knowledge of Holy Scripture.

The second is directed to an Abbess, to comfort her in her Afflictions.

The third is superscribed to the Bishop *Daniel*. In it he complains of the Behaviour of certain Clergymen, who taught Errors, and permitted Persons guilty of Murder and Adultery to be admitted into the Priesthood. And that which troubled him most, was this; That he could not wholly separate from them, because they were in great Reputation in *Pepin*'s Court, of whom he stood in need: But he says, That he did avoid all Communion with them in the Holy Mysteries. He observes, That the Opposition which he met with from Heathens and Infidels was the more tolerable, because it was without; but when a Priest, Deacon, or Clergy-man, departs from the Faith, this causes a Disorder in the inward parts of the Church. He asks Advice of this Bishop, how he should carry himself; he says, that on the one hand he is obliged to hold a fair Correspondence with the *French* King's Court, because he cannot, without his Authority and Command, defend the *German* Churches, and subdue the Idolatry of those Provinces. That going to desire Orders for that end, he cannot but communicate with those disorderly Clergy-men; ye he is afraid that he offends God by it, having promised by an Oath to Pope *Gregory* to avoid those Persons; but on the other side, he is afraid of bringing a greater Damage upon the Church, if he should forbear going to the *French* King's Court. He adds, that he seems to satisfie his Oath by separating from those irregular Clergymen in their Ministry, and not agreeing with them in their Errors, or sinful Conversation. We have *Daniel*'s Answer to this Letter, wherein he approves of *Boniface*'s Carriage.

The fourth Letter was written by St. *Boniface* when he was but a Deacon. It was to desire *Adelmus*'s Books of *Alumns*.

The fifth is a Letter written by two of St. *Boniface*'s Scholars to an Abbess.

The sixth is a Circular Letter of St. *Boniface* to all Christians, in which he exhorts them to pray to God for a Blessing upon his Travels for the Conversion of the Gentiles.

In the seventh, he desires an Abbess to help him by her Prayers.

In the eighth, he gives *Egbert* Bishop of *York* notice, that he hath sent a Writing to *Ethelwald* King of the *Mercians* against some Errors, and exhorts him to oppose them. He tells him, that he had sent him some of St. *Gregory*'s Letters, which he hath taken out of the Library of the Church of *Rome*, and which he thought not common in *England*. He desires of him some of *Bede*'s Works.

He requests the same thing in the following Letter to the Abbot *Huetbert*, and recommends himself to his Prayers.

In the 10*th*. he exhorts in his own Name, and in the Name of the eight Bishops that were with him, the Priest *Herefrede* to shew the Memoir which they sent him to the King of the *Mercians*, and exhorts him to follow their Advice. 'Twas to hinder the Debaucheries and Disorders of his Kingdom.

In the 11*th*. Letter, he consults the Bishop *Pethelmus* about the Customs of *France* and *Italy*, by which it was forbidden to marry her to whose Child he had been Godfather: Whereupon he says, that till then he thought there was no harm in it, having never found, that it was forbidden by the Canons or Decrees of the Holy Bishops. He desires him to let him know, whether he hath met with any thing about it in any Ecclesiastical Writings. Boniface of Mentz.

The 12*th*. to King *Ethelbald* contains nothing remarkable.

The 13*th*, 14*th*. and 16*th*. are directed to the Abbess *Eatburg*; in them he recommends himself to her Prayers.

In the 15*th*. to *Nothelmus* Bishop of *Canterbury*, he prays him to hold the same Friendship and Correspondence with him, which he had with his Predecessor *Berthwald*. He earnestly requests him to send him a Copy of St. *Austine*'s Questions to St. *Gregory*, and this Pope's Answers, in which he allows Kindred in the third Degree to marry. He desires him to examine carefully, whether these Answers be St. *Gregory*'s, because they are not in the Library of the *Roman* Church. He asks his Opinion about a Person who had married a Widow, to whose Daughter he had been Godfather, and prays him to tell him, if he had met with any Decree about it in the Canons, or Holy Fathers. Lastly, he desires him to tell him, in what Year of Jesus Christ the Persons, whom St. *Gregory* sent to preach the Gospel in *England*, arrived there.

The 17*th*. is sent to certain Monks, who had lost their Abbot. In it he names another to them, and gives them several Directions about a Monastick Life. He also nominates a Priest, and a Deacon, who should have the Care of Divine Service, and preach the Word of God to the Brotherhood.

The 18*th*. contains some special Tokens of Christian Friendship and Love to the Archdeacon, to whom it is written.

The 19*th*. is a Letter sent in the Name of *Boniface*, and five other Bishops, to *Ethelbald*, or *Ethelwald*, King of the *Mercians*. Having commended this Prince for his Virtues, particularly for his Liberality to the Poor, and his Justice; they tell him with a great deal of Freedom, that they have heard, that he lives in Incontinence, and shew him the enormous Nature of that Crime. They reprove him also for depriving certain Monasteries of their Privileges and Revenues, and account it worthy of the Name of the great Sin of Sacrilege. They complain also, that his Magistrates and Justices imposed Taxes upon the Monks and Clergy; they say, that the Churches of *England* had enjoyed their Privileges from the Coming of *Austine*, to the Reign of *Ethelred* King of the *Mercians*, and *Osred* King of * the *Bernicians*; that these two Kings had committed very great Sins in abusing and wronging the Monks, and destroying their Monasteries, but had been punished for their Impiety, and died most miserably. They exhort him not to follow their Example, and in the Conclusion, lay before his Eyes the Shortness of this Life, and the Torments which attend Sinners in another.

[* *Of* Northumberland *rather, for* Bernicia *and* Deira, *which had been two Kingdoms, were united by* Oswy, *and so made the Kingdom of* Northumberland *a little before* Osred *reigned.*]

The 20*th*. Letter is to an Abbess, who had laid down the Government of her Nunnery, that she might live a more peaceable and quiet Life. She had desired his Advice, whether she should undertake a Journey to *Rome*. He doth not dissuade her from it, but advises her to stay, till the Disturbances in *Italy* were over.

In the 21*st*. he writes to the Abbess *Eatburg* the Visions which a certain Person had seen, who thought, that his Soul was separated from his Body for a time. He imagined himself to be taken up into Heaven, and from thence to behold evidently all that passed in this World, and in the other; to hear the Angels and Devils disputing about the State of the Souls, which were come out of the World; that the Sins which they had committed, stood up to accuse them, but the few Virtues, which they had practised, appeared in their Defence; that he had seen Pits of Fire, in the Bottom of which were the Souls condemned to eternal Flames, and at the Mouths were those, who should one Day be delivered from their Punishments; that he had seen Paradise, and the way that the Souls of just Men go thither, when they depart out of the World; that some fall into a River of Fire, as they pass, which throughly purges them, who have smaller Sins to expiate: Lastly, that he saw the Storms which the Devils raised upon Earth, and the Sins into which they plunged Men.

The following Letters of *Boniface* are Letters of Compliment, Thanks, or private Matters.

The 32*d*. is a Letter of Recommendation written by *Charles Martel*, [Comptroller of the Houshold to *Chilperick* King of *France*, and Father of *Pepin* the next King.] in Favour of *Boniface*.

The next are several Letters written to *Boniface*, or *Adelm*.

The 44*th*. is a Letter of *Adelm* to * King *Geruntius*, against some particular Customs in *Ireland*, concerning the Shaving of Clergymen, and the Celebration of *Easter*.

[* *Britannorum Corpubiensium* Rex, *Uff.*]

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After this come several Letters written by *Lullus*, the Scholar of St. *Boniface*, who succeeded him, and by other *Englishmen*.

In the 62*d*. *Lullus* ordains a Week of Abstinence, and two Days of Fasting, to obtain fair Weather.

The 70*th*. is a Letter of *Cuthbert* Archbishop of *Canterbury*, and his Synod, written to *Lullus*, and to the Christians of *Germany*, after the Death of *Boniface*. In it he shews the respect they had for the Memory of *Boniface*, and assures him, that they determine to celebrate his Festival, and take him for their Patron with St. *Gregory* and St. *Austine*, the Apostle of *England*. They exhort the Bishops of *Germany* to discharge their Ministry with Vigilance and Sanctity, and pray them to offer the Holy Sacrifice of the Mass for them, promising to do the same on their part.

In the 87*th*. *Megingod* Bishop of *Wirtemberg*, consults *Lullus* about the inseparable Conjunction made by Marriage, and observes the different Opinions of the Fathers about it.

The 91*st*. is *Boniface*'s, and is directed to Pope *Stephen*. He desires him to continue the same Friendship and Protection to him, which his Predecessors had granted him; he promises for his part to continue his Labours, and always bear the same respect for the Holy See. He submits to his Judgment and Correction all that he hath said or done; he excuses himself, that he had not written to him so long, because he had been busie in repairing the Churches, which the barbarous People had pillaged and burnt.

The 92*d*. is also *Boniface*'s, it is directed to *Fulredus* a Priest, to be presented to King *Pepin*, as a Petition from *Boniface*, that after his Death he would yield his Protection to his Scholars, and the Churches erected by him, and settle *Lullus* in his place to preach the Gospel to the Infidels, and govern the Churches.

The three next are but short Notes written to *Lullus*.

The 96*th*. is King *Pepin*'s Letter to him, wherein he tells him, that every Bishop should often and devoutly repeat the Litanies without Fasting, to give God Thanks for the Plenty he hath given them.

The 97*th*. is a Letter written by *Boniface* to Pope *Stephen*, in which he consults him about the Contest between the Bishop of *Utrecht* and the Bishop of *Cologne*. St. * *Wilbrod* was ordained Bishop by Pope *Sergius*, and appointed to preach the Gospel in *Frisia*, where having converted many, he erected his See at *Utrecht* by the Order of *Carloman*; but the Bishop of *Cologne* contended, that that City belonged to his Bishoprick, because from the time of *Dagobert*, that Castle had been annexed to the Bishoprick of *Cologne*, upon the account of preaching the Gospel to the *Frisians*. He adds, that this Bishop having not performed the Condition, he had forfeited his Right, and that this City ought to be a Bishop's Seat dependant upon the Holy See. He prays him to tell him what he ought to do, and send him a Copy of *Sergius*'s Letter, that he might convince the Bishop of *Cologne*.

[* Or *Wilbrord*.]

The 100*th*. Letter is *Lullus*'s, who wrote to the Pope against the Priest *Euredus*, who would not be subject to his Jurisdiction.

The 105*th*. is *Boniface*'s, wherein he imparts to *Cuthbert* Archbishop of *Canterbury* the Canons made in his Synod. He tells him, that they made a Confession of the Faith of the Church, owned an Union, and Subjection to the *Roman* Church, would yield Obedience to St. *Peter* and his Vicar, and that they have ordained, that Synods should be called every Year; that they should require the Palls for Metropolitans of the Holy See; that they would follow the Commands of St. *Peter*; that Metropolitans, who have received the Pall, should observe the Behaviour of the Bishops; that Bishops should neither keep hunting-Dogs, nor Hawks; that the Priests should visit all their Charge in *Lent*, and give the Bishop an Account of their Conversation; that Bishops should visit their Dioces every Year; that Clergymen should not wear Laymens Habit, nor bear Arms; that Metropolitans should judge their Suffragan Bishops in their Synod; and the Bishops shall bring to this Synod all Persons, which they cannot reform, who shall be subject to their Metropolitans, and they to the Bishop of *Rome*. The remaining part of it is an Exhortation to Metropolitans to discharge the Functions of their Ministry with Vigilance, and die rather than do any thing contrary to the sacred Laws of the Church. About the End, he tells *Cuthbert*, that it were convenient to restrain the Women, and Virgins of *England* from going in such Numbers to *Rome*, because the greatest part of them were debauched, and caused great Scandal in the whole Church; for there is scarce a City, saith he, in *Lombardy* or *France*, where there are not some *English* Women of a wicked Life.

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The 108*th*. Letter is a Copy of those Letters, which a Bishop used to send to the Religious Persons of his Dioces to recommend the Dead to their Prayers.

The 107*th*, 115*th*, and 117*th*. Letters are Petitions to the Emperors to oppose Swearing, and to desire some Favour.

The last is in the Name of the Church of *Mentz*, which desired her Bishop.

The following Letters are no part of this Collection, being Letters of the Popes to *Boniface*, and the Acts of the Council of *Rome* against *Adelbert*, held under Pope *Zachary*, of which we shall speak in another Place.

The Style of *Boniface*'s Letters is harsh, and barbarous, but they are good Sense. He was very well acquainted with the Rules of Church-Discipline, he was wholly devoted to the Holy See, he had much Sincerity, and an ardent Zeal for the Reformation of Manners, especially of the Clergy, and for the Conversion of Infidels. Some attribute to him the Life of St. *Livinus*, which F. *Mabillon* thinks to belong to a more ancient Author. His Treatise of the Unity of of the Faith is not come to us. F. *Dacherius* hath published in the 10*th* Volume of his *Spicilegium*, a Piece, intituled, *The Statutes of* Boniface *of* Mentz, which contains several Rules for managing the Functions and Life of Priests, with a Catalogue of the Festivals; but this Book cannot be the Treatise of the Unity of Faith, as some have affirmed: And there is some Ground to doubt whether it really belongs to *Boniface* of *Mentz*; and so much the more, because he there addresseth himself to the Emperor, whereas in *Boniface*'s time there was no Emperor in *Germany*.

GREGORY II.

Gregory II.

[* 28 Of *April*, in 715. Dr. *Cave*.]

Gregory the second of that Name was raised to the See of *Rome* * the 24*th*. Day of *May*, in the Year 714. and governed that Church 16 Years, eight Months, and some Days. We have several of this Pope's Letters.

The 1*st*. dated in 718, is directed to *Boniface* the Priest, to whom he gave permission to preach the Faith among the Infidels of *Germany*. To this is annexed the Form of the Oath, which *Boniface* swore to the Pope at his Ordination in the Year 722. or 723.

The 2*d*. Letter is addressed to *Charles Martel*, Comptroller of the King's Houshould, to recommend *Boniface* to him. Upon which this Prince granted him Letters of Protection, which are among *Gregory*'s.

The 3*d*. is also a Letter of Recommendation for *Boniface*, directed to all Bishops, Priests, Deacons, Lords, Earls, and in general to all Christians.

The 4*th*. is to the People, over whom he was constituted Bishop. 'Tis in the ordinary Form which is in the *Diurnus*.

The 5*th*. is directed to the great Lords of that Country.

The 6*th*. is to all People.

The 7*th*. is to the whole Nation of the *East-Saxons* inhabiting *Germany*.

The 8*th*. which bears Date 725. is directed to *Boniface*, to congratulate the Progress he had made in converting the Infidels.

The 9*th*, 11*th*, and 12*th*. respect the Controversie about Images, and are set down in the Acts of the 7*th*. Council, where we shall have a fit Opportunity to speak of them.

The 10*th*. is addressed to *Ursus* Duke of *Venice*, whom he exhorts to joyn himself with the Exarch in recovering the City of *Ravenna* from the *Lombards*, and putting it under the Government of the Emperors *Leo* and *Constantine* again.

Gregory II.

The 13*th*. is a Decretal Epistle, in which he answers several Questions put to him by *Boniface*.

In the 1*st*. Article about the Degrees of Consanguinity, within which it is forbidden to marry, he says, that it were to be hoped that no Persons nearly related would contract Marriage, but to yield a little to the Barbarity of that Nation, they must content themselves to prohibit Marriages between Persons related in the fourth Degree.

In the 2*d*. he permits an Husband, whose Wife is unable to perform conjugal Duties, to marry another.

In the 3*d*. he orders, that a Priest accused of any great Crime, shall clear himself by Oath, if there be no Witnesses for him.

In the 4*th*. he forbids, that Confirmation performed by a Bishop shall be repeated.

The 5*th*. commands, that there shall be only one Chalice set upon the Altar at the Celebration of Mass.

In the 6*th*. he uses St. *Paul*'s Words to resolve the Question, *Whether it be lawful to eat Meats offered unto Idols*?

In the 7*th*. he declares, that it is not lawful for Children, whose Kindred have put them into the Monasteries before the Age of 14 Years, to go out of them to lead a secular Life.

In the 8*th*. he forbids to re-baptize those, who have been once baptized in the Name of the Trinity, altho' it were by wicked Priests.

In the 9*th*. he will have those Children baptized, of whom there is no clear Proof, that they have ever been so already.

In the 10*th*. he orders, that Lepers shall not be deprived of Communion.

In

Gregory II.

In the 11*th.* he forbids flying, when the Plague, or any other contagious Diſeaſe is in a Monaſtery, or in the Church.

In the laſt, he commands *Boniface* to reprove diſorderly Prieſts and Biſhops, but would not have him to refuſe to talk, or eat with them.

This Letter is quoted by *Gratian* under the Name of *Gregory*, but it is *Gregory* II, and 'twas dated the 10*th.* Year of the Emperor *Leo*, the 10*th.* Indiction, which is *Anno* 726 of the Vulgar Æra, or common Account.

The 14*th.* Letter of this Pope is directed to *Serenus* Biſhop of *Aquileia*, and in it he exhorts him not to invade the Rights of the Patriarch of *Grado*.

In the laſt to this Patriarch he tells him, what a ſtrict Prohibition he had laid upon the Biſhop of *Aquileia*.

Beſides theſe Letters we have a Memoir, which this Pope gave to the Biſhop *Martinian*, the Prieſt *George*, and the Sub-Deacon *Dorotheus*, whom he ſent into *Bavaria*, in which he gives them Inſtructions, what they ſhould do in that Country for the Eſtabliſhment of the Churches, for the Ordinations of Biſhops, and Regulation of Diſcipline. He adviſes them to allow of thoſe Biſhops who hold the Faith of the Church, and have been canonically ordained; to permit them to celebrate Divine Service according to the *Roman* Way; but to put out thoſe, whoſe Faith is ſuſpected, or Ordination faulty; to model the Divine Service according to the Uſage of the Church of *Rome*; to conſtitute in the Provinces a ſufficient Number of Biſhops, with an Archbiſhop; to ſet Bounds to Provinces and Dioceſes; to enjoyn the Biſhops not to ordain ſuch as have been twice married, nor ignorant, nor lame Men, nor ſuch as have done publick Penance, nor Slaves, nor Servants, nor *Africans*; to have a ſpecial Care of the Church's Revenues, and divide them into four Parts, one for himſelf, another for the Clergy, a third for the Poor and Strangers, and a fourth for the Building; to ordain only in the Ember-weeks; to adminiſter Baptiſm at *Eaſter* and *Whitſuntide* only, unleſs in caſe of Neceſſity; to obſerve the Conſtitutions of the Church of *Rome*; not to ſuffer any Man to have more Wives than one, nor to marry his Niece; to eſteem Virginity more highly than Marriage; to account no Meats unclean, but ſuch as are offered to Idols; to avoid all ſorts of Superſtition; to teach, that it is not lawful to faſt upon *Sunday*, nor upon *Chriſtmas*, *Epiphany*, nor *Aſcenſion*-Days; not to receive the Offerings of ſuch as are at Enmity, till they are reconciled; to do Penance for daily Faults; to inſtruct the People concerning a Reſurrection and a Judgment. This Memoir is dated *Anno* 715. [This Pope's Epiſtles are extant in the Councils, *Tom.* 6. P. 1437.]

Gregory II.

GREGORY III.

Gregory III.

Gregory the third of that Name, was choſen in the Year 731. and ſate 10 Years and ſome Months in the See of *Rome*. His firſt Letter is directed to *Boniface*, who was ordained Biſhop of the *Germans* by his Predeceſſor. He granted him the Right of bearing the Pall, promiſes him to erect new Biſhopricks in *Germany*, according as the Number of Chriſtians ſhall multiply. He aſſures him, that he had not abſolved a certain Prieſt who bragged, that he had received Abſolution from him; and anſwers ſome Queſtions, which *Boniface* had propounded to him.

In the 1*ſt.* Article he orders, that they ſhall be baptized again in the Name of the Trinity, who have been baptized by the Heathens.

In the 2*d.* he forbids to eat the Fleſh of a wild Horſe.

In the 3*d.* he commands to offer the Sacrifice for all that died in the Orthodox Faith.

The 4*th.* ordains, that thoſe who have been baptized by a Prieſt that hath ſacrificed to *Jupiter*, or eaten Meats offered to Idols, ſhall be re-baptized.

The 5*th.* forbids Marriage to the ſeventh Generation.

The 6*th.* bids him to hinder a Widower to marry above twice.

The 7*th.* impoſeth Penance for their whole Life upon ſuch as murder their Father, their Mother, their Brother, or their Siſter, and preſcribes them for Penance to abſtain from Wine, and Fleſh-meats, and to faſt three Days in the Week.

The 8*th.* forbids to ſell Slaves to the Heathens.

The 9*th.* enjoyns him, when he ordains a Biſhop to ſummon two or three Biſhops to be preſent at the Ordination.

The 2*d.* is a Letter of Recommendation directed to all Biſhops, Prieſts and Abbots, given to *Boniface* when he returned into *Germany*.

Gregory III.

The 3*d.* is a Letter compoſed on purpoſe for the ſame Perſon, directed to the *Germans*, whom he commands to obey *Boniface*, and leave their heatheniſh Ceremonies.

The 4*th.* is directed to the Biſhops of *Bavaria* and *Germany*, whom he enjoyns to come to thoſe Councils, which *Boniface* ſhall call.

The 5*th.* is directed to *Charles Martel*, of whom he deſires Aſſiſtance againſt the *Lombards*. 'Tis very urgent, and yet withal very ſubmiſſive.

The 6*th.* is to the ſame Perſon about the ſame Buſineſs.

The 7*th.* is to *Boniface*, he approves of the Diviſion which he had made of *Bavaria* into four Biſhopricks. He tells him that he ought to ordain thoſe Prieſts, who have exerciſed their Miniſtry in that Country, Biſhops, altho' he can't find out by whom they were ordained, if they be orthodox, and of good Converſation. He will not have ſuch Perſons to be re-baptized, who have been baptized already in the Name of the Trinity, altho' thro' Error the Words were not well pronounced, but orders them to be contented to confirm them by Impoſition of Hands, and by anointing with the Chriſm. He allows him to reprove and correct *Wilo*, if he act contrary to the Diſcipline of the Church. He orders him to call a Council, and not to continue long in one Place, but to travel for the Converſion of all the Country. This Letter is dated *Octob.* 27. Indiction 8. which is the year 739 of the Vulgar Æra.

To theſe Letters is joyned a Collection of Canons, taken out of the *Penitentials*, which ſeems to be a later Compoſure, than of *Gregory* III. and which I do not believe to be the Works of this Pope; [yet both are printed together under his Name in the Councils, *Tom.* 6. *Pag.* 1468.]

ZACHARY *Biſhop of* Rome.

Zachary.

POpe *Zachary* was raiſed to the Holy See in the Year 741. He was a *Greek*, if we may believe the Authors of the Popes Lives, and had the Reputation of being moſt mild and courteous, and yet at the ſame time very valiant and courageous. At the beginning of his Popedom, *Italy* was in great Troubles, *Luitprandus*, King of the *Lombards*, being at War with *Thraſimond* Duke of *Spoletum*, and the *Romans*, who aſſiſted the latter. *Zachary* made Peace between the *Romans*, and the King of the *Lombards*, upon condition that he ſhould reſtore four Cities, which he had taken from them; and ſo poor *Thraſimond* being forſaken, was forced to give over his Oppoſition. But the *Lombard* having obtained his Deſign, was not careful to perform his Promiſe, but *Zachary* went to him, obliged him to reſtore the Cities to the *Romans*, and make a Peace with him. This very Pope being conſulted by the *French*, whether they ſhould acknowledge *Pepin* for their King, who had all the Authority already, and was enſtated in the Government of the Realm, or *Chilperic*, who indeed had the Name of King, but was not capable of a Buſineſs of that Weight; anſwered in favour of *Pepin*, of whoſe Protection the *Romans* and Popes had then great need, having ſo potent an Enemy near at hand, as the King of the *Lombards* was.

Altho' theſe Matters were of very great Conſequence, yet thoſe, which are ſpoken of moſt in *Zachary*'s Letters, concern the Churches newly founded in *Germany* by *Boniface*, who conſulted him with much Reſpect.

Zachary.

The firſt is an Anſwer to this Biſhop's Queſtions, contained in the foregoing Letter. They both begin with Compliments. *Boniface* tells the Pope, how great Veneration he had for the Holy See; and the Pope aſſures him, that he was extremely glad at the Receipt of his Letters, by which he was informed, that the Church of Jeſus Chriſt was every day increaſed by his Preaching. *Boniface* tells him, that he had ordained three Biſhops in *Germany*, and divided the Province into three Dioceſes; that he had placed one Biſhop in the Caſtle of *Wirtemberg*, another in the City of *Buraburg*, and the third at *Erford*. He prays him to confirm what he had done, and to make theſe three Places into Biſhops Sees.

Zachary returns an Anſwer to this Article, that he approved what *Boniface* had done, and did accordingly make thoſe three Places Biſhopricks. Nevertheleſs he deſires him to ſee, whether theſe Places are conſiderable enough to place Biſhops in, becauſe the Canons forbid to place them in Villages or ſmall Towns, leſt the Dignity of Biſhops be thereby rendred vile and contemptible.

Boniface, in the ſecond Article of his Letter, informs *Zachary*, that *Carloman*, a *French* Duke, had deſired him to hold a Council in his Kingdom, to reſtore the Diſcipline, which was almoſt loſt becauſe there had not been a Synod held in *France* for above fourſcore years; and the Biſhopricks and Archbiſhopricks by that means were fallen into the hands of Laymen, whoſe Lives were very ſcandalous, and diſorderly. He deſires leave of *Zachary* to hold a Council, and this Pope grants him his Requeſt in his Anſwer.

Zachary. In the third Article he deſires to know what he ſhould do with thoſe Biſhops, Prieſts, and Deacons, who lived in many Diſorders and Debaucheries. *Zachary* anſwers him, that he ought not to ſuffer them to perform the Functions and Offices that belong to their Orders and Degrees.

In the *4th.* Article, *Boniface* deſires the Pope to appoint him a Succeſſor, or give him leave to chuſe one. The Pope denieth him this Requeſt, it being contrary to the Canons to appoint a Succeſſor to a Biſhop while he is alive: Yet he grants him power to nominate one at the point of Death.

In the *5th.* he enquireth, whether it be true, that one of his Country had obtained a Diſpenſation from [*Gregory* III.] *Zachary*'s Predeceſſor, to marry his Uncle's Widow, which had been his Cozen-German's Wife, and had received the Veil. The Pope anſwers him, that his Predeceſſor did not grant ſuch a Licence, becauſe the Holy See allows nothing contrary to the Conſtitutions of the Councils, and the Holy Fathers.

In the *6th.* he asks him, whether it be true, That on *New-Years Day* Heatheniſh Dances and Ceremonies are practiſed in *Rome*. The Pope anſwers, That there is no more any ſuch practice there, and that that deteſtable cuſtom was aboliſhed by St. *Gregory*.

In the *7th.* he ſays, that ſome *French* Biſhops, who had been Adulterers or Fornicators, after they had made a Journey to *Rome*, pretended, that the Pope had given them Power to perform their Offices; but he maintained the contrary, becauſe the Holy See would do nothing againſt the Canons. The Pope confirms him in this Opinion, and commands him not to believe them, but to puniſh them according to the Severity of the Canons. He adds, that he hath ſent three Letters of Confirmation to the three Biſhops conſtituted by *Boniface*; and alſo that he hath written to *Carloman*, to exhort him to a ſpeedy Execution of his deſign. This Letter is dated on the *11th.* Indiction, that is, in the Year 742.

The ſecond Letter of *Zachary* is a Copy of the Letter written to the three Biſhops inſtituted by *Boniface*. By the Authority of the Holy See he confirms the Inſtitution of their Sees. He declares, that no body but the Apoſtolick Vicar, ſhall ordain Biſhops for thoſe Sees; and prohibits encroaching upon their Juriſdiction or Territory.

The third Letter of *Zachary* is that which he ſent to the *French* Biſhops, to congratulate them for endeavouring the re-eſtabliſhment of Church-Diſcipline, and the Reformation of the Manners of the Clergy and to exhort them to do it effectually, and as becomes Holy Biſhops.

By the *4th.* Letter directed to *Boniface*, *Zachary* gives the *Pall* to the three Metropolitans inſtituted by *Boniface*; Then he approves the Sentence which *Boniface* had paſſed againſt two *French* Men who had lived a Profane and Diſorderly Life. This Letter is dated in *June*, in the *12th.* Indiction, that is, in the Year 743.

In the next Letter, directed to the ſame Perſon, he wonders, that *Boniface* having at firſt deſired of him the *Pall* for the three Metropolitans, he begg'd it then but for one. He complains, that he ſuſpected him guilty of Simony. He commends him for giving no credit to a Biſhop of *Bavaria*, who did falſly affirm himſelf to have been ordained by the Pope. He exhorts him to hinder all them that do not live according to the Canons, from performing the Prieſtly Functions. He confirms him in the Right, granted him by his Predeceſſor, to preach in *Bavaria*. This Letter is dated in the year 745.

In the *6th.* Letter, directed alſo to *Boniface*, *Zachary* anſwers a Queſtion propounded to him by * two Perſons of Piety of *Bavaria*, about the Validity of Baptiſm, Adminiſtred by a Prieſt, who not underſtanding Latin, inſtead of ſaying, *In Nomine Patris, Filii, & Spiritus Sancti*, had ſaid, *In Nomina Patria, & Filia, & Spiritu Sancta*. *Zachary* anſwers, that if that Prieſt did not deſign to introduce an Error or Hereſie, but committed this fault meerly out of Ignorance of the Latin Tongue, they ought not re-baptize thoſe whom he hath baptized, but only conſecrate them by the Impoſition of Hands.

[**Virgilius & Sidonius. ut Uſſ. in Ep. Hib. Syll.*]

The *7th.* Letter to *Pepin* Conſtable of *France*, and to the *French* Biſhops or Lords, is only a Collection of ſeveral Ancient Canons, touching divers Articles of Diſcipline, about which he had been conſulted by *Ardobanius* a Presbyter ſent from *Pepin*.

In the *8th.* Letter he acquaints *Boniface*, that he hath ſent thoſe Canons, and enjoyns him to examine anew the Matter of the three *French* Biſhops, and to ſend them to *Rome*, in caſe they maintain their own Innocency. This is dated in *January* in the Year 747.

The *9th.* Letter, according to the date, was ſent the Year before. *Zachary* commends *Boniface*'s Zeal, exhorts him to continue in it, comforts him concerning the Irruption of the Barbarians into the Countries converted by him. He approves what he had done in the Synod held in *France*, and was mightily pleaſed that they had pitched upon a City to be made a *Metropolis*, that *Boniface* might be ſettled there. He blames them that oppoſed this deſign, and commends the *French* Princes for having countenanced it. He confirms his Sentence againſt diſorderly Biſhops. He aſſures him, that he ought not to believe thoſe that boaſt of being eſtabliſhed by the Holy See. He acquaints him, that the Condemnation of *Adalbert* and *Clement* was approved in a Synod held at *Rome*. He ſaith, he will deal with another Seducer, named *Geolebius* who was in his Journey to *Rome*, as he deſerves. He will have him to hold yearly a Council in *France*. He confirms him in the Right of a Metropolitan, which he annexeth to the City of *Cologne*.

Zachary.

The *10th.* Letter is directed to *Boniface*. He ſays that they ought to re-baptize thoſe who have not been baptized in the Name of the three Perſons of the Trinity; That Sacrilegious, Impure, or Heretical Prieſts or Deacons are to be baniſhed into Monaſteries, and put to Penance. He rejects the Error of one * *Sampſon* a Presbyter of *Scotland*; affirming, that a Man might be made a Chriſtian, without being baptized in the Name of the Trinity, only by the Biſhops Impoſition of Hands. He approves a Writing of *Boniface*, about the Unity of the Faith, and the Apoſtolick Doctrine, directed to all Biſhops, Prieſts, and Deacons; He refuſes to ſend another Perſon to hold Councils in *France*; He approves alſo the Profeſſion of Faith, ſent to him by the *French* Biſhops. He writes againſt *Virgilius*, who moleſted *Boniface*, aſſuring him, That he will write to the Duke of *Bavaria*, to ſend him to him, that he may judge him. Laſtly, He anſwers *Boniface*'s laſt Letter, that ſeeing the *French* did not keep their Promiſe, to make *Cologne* a *Metropolis* in reſpect to him, he may dwell at *Mentz*, and gives him leave to chuſe a fit Perſon to ſucceed him. This Letter is dated *May*, 748.

[**So much of this Letter as concerns* Sampſon *and* Virgilius *is printed in Uſſ. Ep. Syll. p.* 34.]

The *11th.* Letter of *Zachary* is directed to ſome *French* and *German* Biſhops; He congratulates their Union among themſelves and with the Holy See, and exhorts them to continue their labour for the Church, joyning with *Boniface*, Vicar of the Holy See.

The *12th* Letter is to *Boniface*. He commends his Zeal and Piety. He likes well his Separation from the Erring and Diſorderly Biſhops. He ſays, that if the *French* Biſhops will receive the *Pall*, and perform their Promiſes, they will deſerve Praiſe; That what he received freely, he gives freely. He grants a Privilege to the Monaſtery of the *Benedictines* founded by *Boniface* in a Solitude of *Germany*. Then he anſwers ſeveral Queſtions propoſed to him in a *Memoir*, which *Lullus*, ſent by *Boniface*, preſented to him. This is the Sum of theſe Anſwers. 1. That it is Unlawful to eat Wild Beaſts, yea *Hares*. 2. That on the *Thurſday* before *Eaſter*, when the Holy Chriſm is conſecrated, they ought to kindle three great Lamps full of Oyl, which may laſt till *Holy Saturday*, and to kindle at thoſe Lamps the Paſchal Tapers, uſed at the Baptiſmal Fonts. 3. That thoſe that have the Falling-Sickneſs, if they have it from their Birth, or from their Parents, ſhould be baniſhed from the Towns; but if it happens to them accidentally, they ought to endeavour to cure them; That in the mean while they are not to communicate, but after all the reſt of the Congregation. 4. He approves the uſage of Waſhing one anothers Feet on *Holy Thurſday* before *Eaſter*. 5. He reproves ſome certain Forms of Bleſſings uſed among the *French*. 6. He ſays, it were to be wiſhed, that Presbyters were 30 Years old [before their Ordination,] yet, if need be, they may be ordained at 25. 7. He informs him, that *Milo*, who had been put in *Rigobert*'s place at *Rheims*, ſhould do well to quit that Biſhoprick. 8. He ſays, That he hath found no Decree about the time in which they ought to eat Beacon; yet he does not think, that they ought to eat it before it be dryed in the Smoke, or dreſſed at the Fire, and if they will eat of it without Dreſſing, they muſt ſtay ſtill after *Eaſter*. 9. He approves the Condemnation of a Biſhop who bore Arms, and committed Fornications. 10. He ſays, That Ordinations ought to be celebrated at lawful times: Yet he excuſes *Boniface* for performing them at other times out of Zeal. 11. He informs him, That he ought not to make any Scruple of taking a Penny a Houſe for the Church Revenues. 12. He enjoyns him to put to Penance, and to depoſe thoſe Presbyters, who have been ordained, being only Laicks, and involved in Criminal Matters, if their Crime comes afterward to be diſcovered. 13. He thinks one may fly to avoid Perſecution, when it is fierce. 14. He forbids Communicating with an Excommunicated Perſon who deſires not Abſolution. 15. He thinks that a Tribute may be taken of the *Sclavonians* who come to live in Chriſtian Countries. 16. Laſtly, He tells him, that he hath marked in *Isidor*'s Volume, in what places they are to make the ſign of the Croſs in the Canon of the Maſs. This Letter is dated *November* 751.

In the *13th* Letter, written a few days after, he praiſeth the unwearied labour of *Boniface*, who had for 25 years together, preached the Goſpel in *Germany*, and holden Councils in *France*. He ſays, it is juſt he ſhould have a Cathedral Church, and for that purpoſe, he confirms the Right of Metropolitan to him and his Succeſſors in the Church of *Mentz*, and gives him for Suffragans the Biſhops of *Tongres, Cologne, Worms, Spire, Utrecht*, and all the Countries of *Germany*.

The

Zachary.

The 14*th*. Letter of *Zachary* is the Privilege granted * to the Monaſtery of *Fulda*, founded by *Boniface*, which imports, that this Monaſtery ſhall be ſubject to the Holy See only; and that no Perſon ſhall ſay Maſs, or exerciſe any Juriſdiction there, unleſs invited by the Abbot.

[* The Name was, *The Monaſtery of Our Saviour*; but hath been in after Ages called, *The Monaſtery of Fulda*, becauſe it was built in the City and near the River of the ſame Name, *Anno*. 742. by the care of *Boniface*, but charge of *Charles* the Great and *Pepin*, Kings of *France*.]

There is alſo a Letter of *Boniface* to *Griphon*, *Pepin*'s Brother, wherein he recommends to him ſome Monks of *Turingia*, to protect them againſt the *Pagans*.

The 15*th*. Letter of *Zachary* is directed to the Biſhops of *France*. He ſent it by ſome Monks, or Clerks, who were ſent by *Optatus* Abbot of *Mount Caſſin*, and from *Carloman*, to procure Peace between *Griphon* and *Pepin*, and to demand a ſecond time St. *Benedict*'s Body, which they pretended had been ſtolen away from *Mount Caſſin*. He exhorts the *French* Biſhops to maintain the Juſtice of their Demand.

Zachary.

In the 16*th*. he exhorts the *French* to ſuffer no Eccleſiaſtical Perſon guilty of Murder or Fornication; and adviſes them to aſſemble Councils every Year, to reſtore the Diſcipline.

The 17*th*. Letter is ſuppoſititious, at leaſt the Title and Date of it are falſe; for it is directed to *Auſtrebert* Biſhop of *Vienna*, and there was no Archbiſhop of that Name in that Church under *Zachary*'s Pontificate; and it is dated the 7*th*. of *March*, of the firſt Year of *Conſtantine*, which is the Year 741, of the Vulgar *Æra*; at which time *Zachary* was not Pope.

The 18*th*. is not more certain: 'Tis a Prohibition ſomewhat ill written, that a certain Perſon ſhould not marry his Father's God-Daughter, becauſe of the Spiritual Conſanguinity.

[Theſe *Epiſtles* are all of them extant in *Tom*. 8. of the Councils, *p*. 1498.]

ANDREAS CRETENSIS.

Andreas Cretenſis.

ANDREW, born at *Damaſcus* having finiſhed his firſt Courſe of Studies in his own Country, came to * *Jeruſalem* towards the year 730, where he embraced a Monaſtick Life, and was at the 6*th*. Council in his Patriarch *Theodorus*'s ſtead, and there encountred the *Monothelites*. He was detained at *Conſtantinople*, and put among the Clergy of that Church; he was ordained Deacon, and had the care of the Education of Orphans committed to him. A little after, he was ordained Archbiſhop of *Creet*; he governed this Church many years, and died at *Mitilene*, in the beginning of the eighth Century of the Church.

[* *In this Story of* Andreas Cretenſis, *there is certainly a great Miſtake; for how could he come to* Jeruſalem *in* 730, *and become a Monk, and in that Quality repreſent his Patriarch* Theodorus *at the ſixth General Council, which was* 50 *Years before*, viz. *in* 680. *His coming to* Jeruſalem *ought to be placed doubtleſs towards the year* 630, *and then his Death will fall towards the beginning of the* 7*th*. *Century, according to the Calculation of Dr.* Cave, Caſ. Oudin, *and the beſt Chronologers.*]

He compoſed a great number of Sermons, and particularly Panegyricks. Father *Combefis* collected all that he could meet with in the Libraries, and printed them in *Greek* and *Latin* [at *Paris*] in 1644. [With Notes, and an Index to explain the Words.] This Collection contains 17 of them.

The firſt is upon the Virgin's Nativity: He extols this Feſtival, which he looks upon as the Original and Principal of all the Feaſts of the New-Law. He there ſpeaks of *Joachim* and *Anne*, of the Preſentation of the Virgin in the Temple.

The 2*d*. is upon the Annunciation. In it he maketh ſeveral Divine Reflections upon the Angel's words.

The 3*d*. is on the Circumciſion, and upon St. *Baſil*. He follows *Africanus*'s Opinion about *Joſeph*'s Anceſtors; and ſays, he was *Jacob*'s Natural Son, and *Heli*'s according to the Law. He ſpeaks of the Names of *Immanuel* and *Jeſus*, and makes ſome Myſtical and Moral Obſervations upon the 8*th*. Day. Then he paſſes to the Praiſes of St. *Baſil*, in the end whereof, he maketh an excellent Prayer to him.

The 4*th*. is upon our Lord's Transfiguration. It contains ſeveral Allegorical Reflections upon the Circumſtances of this Miracle.

The 5*th*. is an Homily, in which he explains *Lazarus*'s Reſurrection. He there confounds *Mary*, *Lazarus*'s Siſter, with the Woman that was a Sinner.

The 6*th*. is upon *Palm-Sunday*.

The two next upon the Exaltation of the Croſs.

The three following are upon the Virgin's Death. In it he deſcribes ſeveral miraculous Circumſtances of her Death, and particularly her triumphant Aſcenſion into Heaven in Body and Soul.

Andreas Cretenſis.

The 12*th*. is a Panegyrick upon *Titus*, firſt Biſhop of *Crete*.

The 13*th*. is upon St. *George*, whoſe Martyrdom he relates.

The 14*th*. is a Panegyrick upon St. *Nicholas* Biſhop of *Myra*: He ſays nothing of his Life in particular, but only that he encountred the *Arians*; that he preſerved *Lycia* from Famine, and converted an Heretick Biſhop.

The 15*th*. contains the Praiſe, the Life and Miracles of a certain Monk, named *Patapius*.

The 16*th*. which is another Panegyrick upon *Patapius*, is not *Andrew*'s of *Crete*, but ſome of his Scholars; who relates, how that holy Hermit appeared to *Andrew* of *Crete*, and what he had told him of his Life.

The 17*th*. contains excellent Inſtructions about the Miſeries and uncertainty of human Life.

F. *Combefis*, in his Addition to the *Bibliotheca Patrum*, attributes alſo to *Andrew of Crete* two Homilies; the one upon the Virgin's Nativity, which had been publiſhed by *Schottus*, under the Name of *German* Biſhop of *Conſtantinople*. *Allatius* hath attributed it to *Gregory* Biſhop of *Nicomedia*; and it is found in ſome Manuſcripts under St. *John Damaſcene*'s Name. But F. *Combefis* having ſeen it in a Manuſcript, under *Andrew* of *Crete*'s Name, believes it rather to be his than the other's, becauſe of a great number of compound Words commonly uſed by *Andrew* of *Crete*. The ſecond is a Sermon upon the Beheading of St. *John Baptiſt*, already publiſhed by *Lipomannus*.

They attribute to this Archbiſhop *Andrew* a great number of Odes, Pieces in Proſe, upon the Feſtivals of the Year, which F. *Combefis* hath joyned to his Homilies. He does alſo aſcribe to him ſome *Iambick* Verſes, directed to *Agatho* the Deacon, which are at the end of the Letter of this latter, in the ſecond Volume of the Addition to the *Bibliotheca Patrum*. Some believe, that this Archbiſhop of *Creet* is alſo the Author of the Commentary on the *Revelation*, bearing the Name of *Andrew* of *Cæſarea*: Which maketh others think, that he was tranſlated from the Archbiſhoprick of *Crete*, to that of *Cæſarea* in *Cappadocia*. But there is no need to ſuppoſe this groundleſs Tranſlation: For, though we ſhould ſuppoſe this Work to be *Andrew*'s of *Crete*, which is uncertain, *Cæſarea* might perhaps have been put for *Crete*. This Author's Sermons are not ſo contemptible, as the moſt part of thoſe of the modern *Greeks*; they are full of Wit, Learning and Morality, and want not Eloquence nor Greatneſs: His Diſcourſe abounds with compound and hard Words; his Narrations are plain, his Reflections juſt, his Praiſes vehement, his Figures natural, and his Inſtructions ſolid.

ANASTASIUS.

Anaſtaſius

ANaſtaſius, Abbot of the Monaſtery of St. *Euthemius* in *Paleſtine*, flouriſhed about the year 740. St. *John Damaſcene* commends him in the beginning of his Treatiſe of the *Triſagion*, which he compoſed, to draw this Abbot out of the Error, which he thought him engaged in about this Point. They attribute to him a Treatiſe againſt the *Jews*, publiſhed in *Latin* in *Canſius*'s Antiquities, and in the *Bibliotheca Patrum*, [*Tom*. 13.] but it might be ſuppoſed to be made by a more modern Author; for the Author of it ſays, that 800 years ago Chriſt's Oracles were fulfilled, that the *Jews* were diſperſed, and *Jeruſalem* deſtroyed by *Veſpaſian*: Which makes me think, that he lived to the ninth Century. This Author does not only bring Proofs for the Chriſtian Religion, but he anſwers the Queſtions and Objections of the *Jews*. The Work is imperfect: It is found in *Greek* in the *Vatican* Library, and in the *Jeſuits* at *Rome*. It is written well, and the Reaſons he alledges are pretty ſolid. He obſerves, that when Chriſtians honour Images, they do not adore the Wood, but their Reſpect refers to Chriſt and his Saints; and that they are ſo far from adoring Images, that, when they are grown old and ſpoiled, they burn them to make new ones.

Anaſtaſius

EGBERT of York.

Egbert. [* Aliàs Eadbert.]

EGbert, an *Englishman*, Brother to * *Ethbert* King of *Northumberland*, was Archbishop of *York*, from 731, till about 767. The chief Work of *Egbert* was a *Penitential*, published in four Books, which are found in Manuscript in the Libraries of *England*. We have different Extracts of it: There is one, containing divers Canons concerning Clerks. Another composed of 35 Constitutions against divers Sins of Clerks, and other Christians. These Collections are ill contrived, and of little Authority.

There was printed in 1664 at *Dublin*, together with *Bonifface*'s Letters, a Treatise about the Life of Clergymen, bearing *Egbert*'s Name. It is made up of Questions and Answers; and the Questions are not directed to one Archbishop, but to many Bishops: 'Tis therefore a Consultation directed to a Council; but it seems to me to be much later than *Egbert*. The small Tract of the Remedies of Sins, ascribed to *Bede*, is one of the ancientest Extracts of *Egbert*'s *Penitential*: All those Pieces are of no great Use. They are found in the end of the fifth Volume of the Councils of F. *Labbe*'s Edition. Egbert.

St. JOHN DAMASCENE.

St. J. Damascene.

JOhn, firnamed *Mansur* [by the *Arabians*,] or *Chrysorrhoas* [from his Eloquence,] was born at *Damascus*, of rich and godly Parents. He was taught and brought up by *Cosmas*, a Monk of *Jerusalem*, who had been taken by the *Saracens*. After his Father's Decease, he succeeded him in the Place of Counsellor of State to the Prince of the *Saracens*. Being in that Office, he began to write in the Defence of Images; which did so highly provoke the Emperor *Leo*, firnamed Εἰσαυρικός, that he formed a design to destroy him by an unparallell'd piece of Treachery: He caused one to counterfeit the Hand of *John Damascene*, and to contrive a Letter in his Name, whereby he betrayed his Master, advising *Leo* to come speedily to *Damascus*, to take that City. This Letter he sent to the Prince of the *Saracens*, who, if we believe the Author of St. *John Damascene*'s Life, caused *John*'s Hand to be immediately cut off, and to be for many hours exposed to the sight of the People in the middle of the Town. In the evening *John* demanding it, joyned it to his mangled Arm; afterward having prayed to the Virgin, and thereupon going to sleep, it was found re-united to his Arm when he awoke out of his Sleep. This Miracle struck the Prince of the *Saracens* with Amazement, and forced him to acknowledge *John*'s Innocency; he prayed him to continue in his Court, but *John* chose rather to withdraw himself from the World, and therefore betook himself into St. *Sabas*'s Monastery at *Jerusalem*, where he was committed to the Care of a very severe old Monk, who imposed on him a perpetual Silence; for the breaking of which, he was turned out of his Cell by that old Man, who commanded him, for his Penance, to carry away the Filth of the Cells of the Monastery. When he had made himself ready to obey his Order, the good old man embraced him, and caused him to return. About the end of his Life, he was ordained Priest by the Patriarch of *Jerusalem*; but he returned immediately again into his Monastery, from whence he did valiantly oppose the Opinion of the *Iconoclasts*. He died towards the year 750. This Author wrote a great number of Works of all kinds: They may be divided into doctrinal, historical and moral, * heortastical, ecclesiastical and prophane. Among the doctrinal Works, we may place in the first Rank the four Books of the orthodox Faith, in which he hath comprehended the whole Substance of Divinity in a scholastical and methodical Manner.

[* *Such as treat of the Festivals of the Year.*]

The first Book is of the Nature, Existence, and Attributes of God, and of the three Persons of the Trinity. In all Points he agreeth with our Divines, except in the Article of the Procession of the Holy Ghost, which he believes to proceed from the Father only.

The second Book treats of the Creatures, the World, the Angels and Damons, of Heaven and Earth, and all things contained therein, of Paradise, and of Man. He teaches, that Man is composed of a Body and a Soul, that his Soul is spiritual and immortal; he distinguisheth the Faculties of it; he speaks of its Passions, Actions, Thoughts, Will, and Liberty, which he places in the Power of doing what we please. He treats also of Providence, Prescience, and Predestination, or Predetermination. He affirms, that this taketh no place in free Actions; that God permits them, but ordains them not. He concludes with Man's Fall, of which *Adam*'s Sin was the Cause.

This leads him to the Incarnation of the Son of God, which is the Subject of his third Book. He explains this Mystery with great Exactness; he establisheth the Distinction of the Existence of the two Natures; he speaks of their Proprieties, of the Wills of Christ, and of his Free-will, which he believes to be different from ours, in that the Determination of it is without any Doubt or Deliberation preceding. He enlargeth upon the two Wills of Christ; he explains in what Sense these Expressions are to be understood. There is in Christ an incarnate Nature, a *Theandrick* Will, and an human Nature deified. He shews, that Jesus Christ was subject neither to Ignorance, nor to Temptation; that the Quality of Slave does not belong to him; that he increased in Knowledge and Wisdom so far forth only, as it did more appear outwardly, according as he grew into years. He proves, the human Nature did really suffer, whilst the Divinity remained impassible. He maintains, that the Divinity never ceased to be united to Christ's Soul and Body, no, not in the time of his Death. St. J. Damascene.

In the 4*th*. having discoursed of Christ's Resurrection, and examined some Questions about the Incarnation, he treats of Baptism, of the Faith, the Cross, and the Worship due to it; of the Custom of praying towards the East; of the Holy Mysteries, in which we ought not to doubt, but Christ gives us his Body and Blood * to feed us, the Bread and Wine being † changed into Christ's Body and Blood, and being but one and the same thing. He tells us, with what Purity we ought to receive such a holy Sacrament. He establisheth *Mary*'s perpetual Virginity, both in and after the Birth, and reconciles the two Genealogies of Christ, after the same manner with *Africanus*. Then he proves, that Saints ought to be honoured, and their Relicks reverenced. He would also have the Images of Saints, and of Christ to be honoured, and believeth them to be very useful to remember us of them. He confesses, they do not worship the Matter whereof the Cross or the Images are made, but only that which is represented thereby. He says, that this Custom is established by an ancient Tradition, and thereupon he quotes the fabulous Story of the Image sent by Christ to King *Agbarus*. He takes notice, that no Image of God ought to be made. He maketh a Catalogue of the Sacred Books of the Old Testament, agreeable to the Canon of the *Hebrews*. To the Books of the New, he adds the Canons of the Apostles, which he thinks to have been collected by St. *Clemens*. Having treated of all these things, he comes again to some Questions he had forgotten. He explains, how many ways they speak of Christ. He proves, God is not the Author of Sins, and that there is but one Principle of all things. He renders a Reason, why God created some Men, who would sin, and not repent. He shews what's the Law of Sin, and the Law of Grace. He gives some Reasons of the Observation of the Sabbath, and Circumcision. He extols the State of Virginity. He concludes with some Reflections upon Antichrist, the Resurrection, and the last Judgment: Whereupon he says, 'That Hell Fire shall not be material as that 'among us, but such as God knows; *Non materiâ hujusce 'nostri constantem, sed qualem Deus novit*. This Work is in *Greek* and *Latin* in the *Basil* Edition, [in 1548, and 1575.] St. *John Damascene* wrote many Tracts more upon some particular Doctrines. St. J. Damascene.

[* *Spiritually.*] [† *In their Use, not Nature.*]

A Dialogue between a *Christian* and a *Saracen* about Religion.

Another Dialogue under the Name of an Orthodox *Christian* and a *Manichee*, in which he disputes against the Errors of those Hereticks.

A Treatise of the two Natures against the * *Monothelites*, who did admit but one Nature in Christ, made up of two.

A Treatise of the *Trisagion* against the Addition of *Peter* the Fuller, wherein he explains several Forms of Speech about the Trinity, and the Incarnation.

[* *The Acephali, or Monophysites, a Sort of Hereticks, Dr.* Cave.]

A Treatise of the two Wills in Christ against the *Monothelites*.

Another upon the Trinity, and the Incarnation.

To these Tracts may be added, the last Article of his Logick, wherein he explains what is the *Hypostatick Union*, and his Institutes, containing an Explication of the Terms used by him in speaking of the Mysteries, as *Essence*, *Substance*, *Person*, *Hypostasis*, &c.

The three Orations upon Images belong to the doctrinal Tracts. He distinguisheth two sorts of Worship and Adoration; the one supream, belonging to God only; the other a Worship of Honour and Respect only. He says, the Matter of Images is not worshipped, but what is represented by them; that they are instead of Books to the Ignorant,

St. J. Damascene.

rant, and, that in worshipping of them, they worship the Saints, of whom they are the Images. He cites St. *Basil* to authorize this Use of them. He objects to himself St. *Epiphanius*'s Letter, and answers, either that that Letter is suppositious, or that he caused the Picture he speaks of to be buried, only for some particular Reasons; like as St. *Athanasius* caused the Relicks of Saints to be buried, to condemn the prophane Practice of the *Egyptians*. He cites several Passages of the Fathers, to prove, that the Images of Saints are to be honoured; but there is hardly one Word proving directly what he maintains, tho' he relates a great many Passages in those three Orations. He owns, the Worship of Images cannot be established from Holy Scripture, and that it is authorized by the Tradition of the Church only. Lastly, he confesses, no Image ought to be made of the Trinity, nor of things purely spiritual.

The Prayer for the Dead is another Point, which is also not proved but by the Tradition of the Church. St. *John Damascene* defends it in an Oration made for that purpose. In it he affirms, that the Prayer for the Dead is from the Tradition of the Apostles. He adds, that the Church does nothing but what is useful and pleasing to God; from whence he concludes, that by those Prayers they obtain the Remission of those Sins which remain to be expiated by the Dead. He relates the Fable of *Trajan*'s Deliverance, and a Story that happened to St. *John* the Almsgiver.

We may moreover add to these Tracts, two very short Treatises; the one, in what consists the Image and Similitude of God, in which we were created; and the other, of the Last Judgment. Besides, we may add to these, two Letters about the Mass, and the Consecration; but I do not believe them to be St. *John Damascene*'s.

The historical Works of St. *John Damascene* are fewer in number.

We have a Treatise of Heresies, which bears his Name; but the twenty four first are nothing but the Abridgment of St. *Epiphanius*.

The rest, beginning at the *Nestorians*, were added by St. *John Damascene*. He joyns to the Hereticks already known, *viz.* the *Nestorians*, *Eutychians*, *Monophysites*, *Aphthartodocites*, *Theodosians*, *Jacobites*, *Agnoetes*, *Donatistes*, *Monothelites*, *Saracens* and *Iconoclasts*. He joyns, I say, to these, other unknown Sects of Persons that had extraordinary Opinions and Practices, namely, the *Semidalites*, who taste of the Paste brought to them by *Dioscorus*'s Scholars, and believe this is to them instead of Sacrifice; the *Orchistæ*, which are Monks dancing, when they sing God's Praises; the *Gnosimachi*, who will not have Men to write or study, a good Life being sufficient; the *Heliotropites*, who believe there is a certain Vertue in the Herb, called *Turnsol* or *Heliotrope*; the *Thnetopsychites*, who believe Mens Souls to be like to the Beasts, and that they die with them; the *Theocatochestes*, who find fault with some Expressions in the Scripture; the *Christolites*, who believe that Christ hath left his Soul and Body in Hell, and that the Godhead only ascended up to Heaven; the *Ethnophrones*, who retain some Pagan Superstitions; the *Ethiproscoptes*, who find fault with ancient Usages, and introduce new ones; the *Parermenentes*, who interpret several Places of the Old and New Testament according to their own Fancy; and the *Lampetians*, living after their own Fashion. It is plain, that St. *John Damascene* gave what Names he pleased to those he thought to be of these Opinions and Practices, tho' they made not a Body nor a Sect. Part of the *Greek* of this small Tract was published by *Billius*, at the End of his Edition [at *Paris* in 1619.] but M. *Cotelier* published it not long ago whole in his Monuments of the *Greek* Church, *Vol.* 1. *p.* 278.

The History of *Barlaam* contains a long Narrative of the Conversion of the Son of the King of the *Indies*, called *Josaphat* by the Monk *Barlaam*; 'tis more like a Romance than an History. Some think it is not St. *John Damascene*'s; nevertheless, it is like enough to his Style, and all of it is agreeable to his Doctrine, except in the Procession of the Holy Ghost from the Son, which may have been added by the Interpreter in the Translation, as also in the Original by some Transcriber.

We have but one of his moral Works; but it is as considerable in its kind, as the Book of the Orthodox Faith is: For St. *John Damascenus* hath comprehended in three Books, intituled *Parallels*, an infinite number of Precepts and Maxims of Morality, reduced to different Heads, under which he first citeth some Sentences of the Scripture, and then some Passages of several Fathers.

The heortastick Works of St. *John* are very numerous, but few of them are printed. These are printed.

A Sermon on Christ's Transfiguration, in *Greek* and *Latin*.

St. J. Damascene.

Three Discourses upon the Virgin's Nativity, also in *Greek* and *Latin*.

Two upon her Assumption, in *Latin* only.

A Sermon upon *Holy Saturday*, published in *Greek* and *Latin* by *Billius* [and in *Greek* and *Latin* by *Pantinus*, at *Antw.* in 1601.]

His ecclesiastical Works, or Books of the Divine Service, are,

Some Hymns on the great Festivals; Odes and Proses for the Service of the whole Year, distinguished into two Parts. They are not all St. *John Damascene*'s, but some are *Metrophanes*'s and other Authors.

Lastly, we have a Book of Logick and another of Physick, of St *John Damascene*.

These are the Works contained in the most perfect Editions of St. *John Damascene*. The first Editions contained but few Works.

His three Discourses of Image-worship were printed in *Greek* at *Rome*, in 1553. in *Latin* at *Paris*, in 1555. and at *Antw.* in 1556.

The History of *Barlaam* and *Josaphat*, at *Paris*, in 1568. at *Cologne* in 1593. at *Antw.* 1602.

His four Books of the Orthodox Faith were printed in *Latin* at *Paris*, in 1507. in *Greek* at *Verona*, in 1531.

The Dialogue against the *Manichæans*, at *Basil*, in 1578. [at *Passaw* in 1572. 8*vo.*]

The Hymns, at *Paris*, in 1575.

They printed in 1539. 1548. and 1575. at *Basil*, a Collection of the chief Works of this Father, wherein are found the Books of the Orthodox Faith in *Greek*. Since that, *Billius* made a much larger Collection of them, containing all the Works above-mentioned. It was printed at *Paris*, in 1577. 1603. and 1619. but it hath few Works in *Greek*.

M. *Aubert* having published St. *Cyril*, designed to undertake a new Edition of St. *John Damascene*'s Works, and having communicated his Design to the Learned, had collected several Pieces; among the rest, M. *Allatius* sent him a great number of his Works, never published before, which he had taken the Pains to get copied out from some MSS. and to translate them himself. M. *Aubert* dying before he could execute this Design, F. *Labbe* promised, in 1652. an Edition of St. *John Damascene*'s Works, and printed a Specimen of it, wherein he set down the Names of the Works which *Allatius* had communicated to M. *Aubert*, without mentioning what this learned Man had contributed to it; yea, and intimating, that he received no help by his MSS. *Allatius* having heard of it by F. *Goar*, complain'd, that F. *Labbe* would set himself forth by his Labours, without expressing the least Acknowledgment of them; and he published a Catalogue of the Manuscripts of St. *John Damascene*, which he had sent to M. *Aubert*, and of them he had by him yet, and which he had to send. These are mentioned there.

A Panegyrick of St. *John Chrysostome*, and the following Sermons, on the Virgin's Nativity; on Christ's Presentation in the Temple; on the Virgin's Death, and the Fig-tree dried up; a Confession of the Catholick Faith; a Treatise of Malice and Virtue; an historical Tract of Christ's Birth; the *Greek* Treatise of the Dialogue between a *Christian* and a *Saracen*; Definitions; other Definitions; a Treatise of the Divinity and the Incarnation of Christ; a Treatise of Christ's Body; another against the *Jacobites*; two Treatises against the *Nestorians*; a Writing containing the Passages of the Fathers, proving, that Christ is composed of two Natures, and that there be two Natures in him; a Treatise of the two Wills and the two Operations in Christ; a Writing upon *Easter*; a Prayer; a Sermon on the Annunciation of the Virgin; a Treatise to those that believe two Natures, two Wills and two Operations in Christ. Those are the Works of St. *John Damascene*, which *Allatius* had sent to M. *Aubert*, together with several other Pieces of the *Greeks* upon St. *John Damascene*'s Works, of the Life of this Saint, and a critical Censure upon his Works, made by *Allatius* himself. He was moreover to send him his Lexicon, which he says is a large Work, rare, and contains in it many things, with several other *Greek* Pieces, the Titles whereof may be seen in the Catalogue it self, in the End of the Collection of the *Greek* Works published by *Allatius*, and printed at *Antwerp* in 1653.

St. *John Damascene* writes clearly and methodically; he was a subtle Divine, an able Compiler, but a mean Preacher.

† *St.* CHRODEGAND *Bishop of* Metz.

[† Alias *Chrodedandus* or *Rodegangus.*]

St. Chrodegand.

CHrodegand Son of *Landrada*, having spent his Youth in the Court of *Charles Martel*, was advanced, under *Pepin*'s Reign, to the Bishoprick of *Metz*, and ordained by Pope *Stephen* (*An.* 743.) He was the Founder and Restorer of the common Life of Clerks; for, having taken Possession of his Bishoprick, he caused his Clergy to dwell in a Cloyster, gave them a Rule, and supplyed them with all the Necessaries of Life, that they might take no more Care for earthly things, but might apply themselves wholly to God's Service only.

St. Chrodegand.

St. Chrodegand.

This Rule of *Chrodegand* was publiſhed, in its native Purity, by F. *Labbe*, out of a Copy tranſcribed from an ancient Manuſcript of the *Vatican* Library. F. *Dacherius* had printed one under his Name in his *Spicilegium*; but this is a Rhapſody patched up out of the true Rule of *Chrodegand*, Decrees of the Council of *Aix-la-Chapelle* and ſome other Monaſtick Rules. The true one hath but 34 Articles, with a Preface to them, wherein *Chrodegand* tells his Clergy, that, if the Canons of the *Nicene* Councils were yet in force, and the Biſhop and his Clerks lived according to their Rules, there would be no need for him to make a new Rule; but having found the Clergy and the People of his Dioceſs remiſs and looſe, he thought himſelf obliged to preſcribe theſe Rules: That he enjoins all the People of his Dioceſs, to live in Unity and Love, to frequent the Divine Service conſtantly, to be obedient to their Biſhop, to avoid Lawſuits and Diviſions, to give no Offence; and the Paſtors to look to their Flocks, as knowing they muſt one day give an account of them to the Paſtor of Paſtors.

Then he preſcribes ſome particular Rules to his Clerks.

In the 1*ſt*. Article he recommends Humility to them.

In the 2*d*. he binds them, to take place of one another according to their Seniority in Orders. He will not have them to call themſelves by their proper Names, without adding the Name of their Dignity; that the younger Clerks, when they meet their Seniors, ſhall bow to them, and ask their Bleſſing; that being ſet down, they ſhall riſe up and give them their place. He enjoyns young Men to obſerve this Rule, and preſerve Modeſty in all things.

The 3*d*. Article imports, that they ſhall all lye in the ſame Cloyſter, in different Cells; that Women ſhall not come into the Cloyſter, no, nor any Layman, without an Order from the Biſhop, the Archdeacon or the Chancellor; that they ſhall eat all together in the ſame Hall; that no Laick ſhall be admitted into the Cloyſter.

The 4*th* Article imports, that all the Clerks ſhall repair to the Church of St. *Stephen* at *Compline*; after which laſt part of the Office they ſhall eat no more, and they ſhall keep Silence 'till the firſt Hour of Prayer; and if any Body did not return home at *Compline*, he is forbidden to knock at the Door, or to come into the Cloyſter before the Hour of the Nocturnal Office. Clerks are forbidden to ſtay in Town after the Hour of *Compline*, without coming to it.

The 5*th*, 6*th*, and 7*th*. Articles, order the time and manner of ſinging the Divine Service in the Day and Night time.

In the 8*th*. he orders them to come every Day into the Chapter-houſe after the Office of the firſt Hour, to read there ſome of the Inſtructions made by him, or of the Homilies on *Sundays*, *Wedneſdays* and *Fridays*, and there to receive Orders and Reproofs of the Biſhop or Archdeacon.

In the 9*th*. Article he enjoyns them to perform the bodily Labours, as well in common as in private.

In the 10*th*. he will have the Clerks, when they are upon a Journey, to keep their Rule whilſt they are travelling, and to recite their Office.

In the 11*th*. he charges them to be zealous.

In the 12*th*. he forbids private Perſons to ſtrike or to excommunicate their Brethren.

In the 13*th*. he forbids them to make Parties one againſt the other.

In the 14*th*. having repreſented the Uſefulneſs of Confeſſion, he chargeth the Clerks to confeſs their Sins twice every year to their Biſhop, or to the Presbyters appointed by the Biſhop, once in the beginning of *Lent*, and the other time between the 15*th*. of *Auguſt* and beginning of *November*. And all thoſe who are guilty of no Crime, to receive the Body and Blood of Chriſt every *Sunday*, and on the great Feſtivals. He declares, that, if any Body hath concealed his Sins from his Biſhop, and goes to confeſs to other Prieſts, fearing, leſt the Biſhop ſhould degrade him or hinder his Admiſſion, and if the Biſhop comes to know it, he that hath done ſo, ſhall be ſcourged ſeverely or be impriſoned. For he is a very wicked Man, ſaith he, who ſins before God, and will not confeſs his Sins to him, of whom he ought to receive Advice for the Recovery of his Health.

The 15*th*. ordains, that Clerks guilty of heinous Crimes, ſuch as Murthers, Fornication, Adultery, Robbery and ſuch like; ſhall be chaſtiſed on their Body, and then ſent into Exile or caſt into Priſon, where they ſhall ſtay as long as the Biſhop pleaſes; that when they come out, they ſhall moreover do publick Penance; that is, they ſhall ſtay at the Church-door proſtrate, whilſt others go in and come out, and they ſhall not enter in during the Service, but they ſhall ſay it ſtanding at the Door; that they ſhall uſe ſuch Abſtinence as the Biſhop ſhall impoſe upon them; and that they ſhall receive a Bleſſing from no Body, before they be reconciled; that they ſhall ſue for this Reconciliation publickly, being proſtrate on the Ground, and the Biſhop ſhall reconcile them according to the Order of the Canons. St. Chrodegand.

The 16*th*. excommunicates him who ſhall keep Company with an excommunicated Perſon.

The 17*th*. ordains, that for leſſer Faults, ſuch as Pride, Diſobedience, Arrogancy, Detraction and the Faults againſt the Rule, thoſe who are faulty ſhall firſt of all be admoniſhed before one or two Witneſſes; if they do not amend, they ſhall be reproved publickly; and if they perſiſt, they ſhall be excommunicated; and, laſtly, if they prove incorrigible, they ſhall have a corporal Puniſhment inflicted upon them.

The 18*th*. is concerning much lighter Faults, ſuch as coming late to Meat, he chargeth the Clerks to come preſently to diſcover them to the Biſhop, who ſhall impoſe a light Puniſhment upon them; but if they do not ſubmit to it, and their Fault come to be known, they ſhall be more ſeverely puniſhed.

The 19*th*. declares, that Penance to be impoſed, ought to bear proportion with the Faults.

In the 20*th*. he ordains, that Clerks ſhall not eat till after the *Veſpers*; That they ſhall abſtain from things preſcribed by the Biſhop; That they ſhall not eat out of the Monaſtery during this time, except in caſe of great neceſſity; That they ſhall not go out neither, without neceſſity; That they ſhall give themſelves to Reading; That from *Eaſter* to *Whitſuntide* they ſhall eat twice aday, and they ſhall eat Fleſh, except on *Fridays*; That from *Whitſunday* till St. *John*'s day, they ſhall eat twice alſo, but ſhall abſtain from Fleſh-meat at the firſt Meal; That from *Midſummer* to St. *Martin*'s day, they ſhall eat twice a Day, but ſhall eat no Fleſh on *Wedneſdays* and *Fridays*; That from St. *Martin*'s day 'till *Chriſtmas*, they ſhall not eat 'till after the 9*th*. Hour, and ſhall abſtain from Fleſh; That from *Chriſtmas* to *Lent*, they ſhall faſt 'till the ninth Hour, on *Mondays*, *Wedneſdays* and *Fridays*, and on the other Days they ſhall be be allowed two Meals; That they ſhall abſtain from Fleſh only on *Wedneſdays* and *Fridays*, unleſs they happen to be Holy-days, and the Superior permits them to eat of it; That the Biſhop may diſpenſe with the Infirm as to their Abſtinence; Laſtly, That his Clergy may eat Fleſh during the *Octave* of *Whitſunday*.

In the 21*ſt*. he preſcribes the order of the Tables in the Hall, and ordains that there ſhall be Reading when they are at Meat, and preſcribes ſome other Particulars about the order of the Hall.

In the 22*d*, and 23*d*. he comes to Particulars about the quality and quantity of the Meat and Drink.

The 24*th*. obliges all the Clerks to wait in the Kitchin, except the Archdeacon and the Chancellor.

The following Articles are concerning the Duties of Officers, of the Archdeacon, the Chancellor, the Butler, and the Porter.

The 28*th*. is concerning the care to be had of the Infirm and Sick.

In the 29*th*. he provides for the clothing and warming of them.

In the 30*th*. he ſets down the Feſtivals when the Biſhop is to feaſt them.

In the 31*ſt*. he enjoyns the Clerks of his Society to have a Propriety in nothing, and to give what they have to the Church of St. *Paul*: Yet he gives them leave to reſerve the uſe of it to themſelves for Almſgiving, and to diſpoſe of their Moveables, as they pleaſe, by their Wills.

The 32*d*. imports, That the Alms beſtowed upon private Perſons, as upon Prieſts for ſaying Maſs or hearing Confeſſions, or upon other Clerks for praying, ſhall be their own; but thoſe beſtowed upon the Community ſhall be common. He will not have Eccleſiaſtical Perſons to take a great quantity of Alms, for fear of over-burdening themſelves with the Sins of others.

The 33*d*. Article is concerning the time and manner in which thoſe Clerks ought to come to Maſs on Holy-days.

The laſt Canon reſpects Clerks inducted into other Churches; he charges them to come twice in a Month, once a fortnight to the Church of St. *Stephen*, to receive neceſſary Inſtructions and Advices from the Biſhop, or him who taketh care of that Church.

STEPHEN II.

Stephen II.

AFter *ZACHARY*'s deceaſe, the *Romans* elected a Presbyter, named, *Stephen*, in his room; but this dying 3 days after his Election, they preferred to the Pontificate, the 27*th*. of *March*, 752. Pope *Conſtantine*'s Son, named *Stephen* II. In the beginning of his Pontificate, he repaired and built Hoſpitals. *Aſtulphus*, who was then King of *Lombardy*, threatned the City of *Rome*. *Stephen*, to appeaſe his Fury, ſent Deputies with Preſents to him, and concluded a Peace with him for 40 Years; but *Aſtulphus*, intending to make himſelf Maſter of *Rome*, did ſoon break it. The Pope ſent ſome Religious Perſons to him to pacifie him; but he did not at all regard their Entreaties Stephen II.

Stephen II. treaties or Arguments. In this Conjuncture, *John*, the chief Silentiary of the Emperor of *Greece*, came to *Rome* with ſome Letters from the Emperor to the Pope, and to King *Aſtulphus*, whom he did exhort to reſtore the Places he had uſurped. He brought theſe Orders to *Aſtulphus*, who ſlighted them, and ſent him back again, without any favourable Anſwer. The Pope ſeeing the danger he was in, ſent ſome Deputies to the Emperor, to let him know, That it was high time for him to come with an Army to defend the Provinces he had yet in *Italy*, if he had a mind to preſerve them; and for his part, he imployed publick Prayers, to obtain from God the Peace of *Italy*, and endeavoured, with Entreaties, to ſtill the Anger of the King of *Lombardy*. But ſeeing, at laſt, there was no hope left of any aſſiſtance from the *Greek* Emperor, he applied himſelf to *Pepin* King of *France*, who did voluntarily offer himſelf to help the Pope and the *Romans*. He judged it fit to bring the Pope into *France*, where he received him favourably, and promiſed him, that he would force the *Lombard* to reſtore him the Exarchy of *Ravenna*, and all the Territories belonging to the *Romans*. *Aſtulphus*, to avert this Storm, ſent *Carloman*, *Pepin*'s Brother, who was a Monk in *Mount-Caſſin*, to oppoſe this deſign; but he could not diſſuade *Pepin* from his Enterprize, wherefore he retreated into a Monaſtery in *France*. *Pepin* did immediately ſend Ambaſſadors to the King of the *Lombards*, to oblige him to make Peace, and to reſtore to the *Romans* the Towns and Lands he had taken from them. The Pope likewiſe urged him by Letters, but all in vain; ſo *Pepin* came with an Army to attack him. The *Lombard*, having eſſay'd to force *Pepin*'s Troops which were in a Paſſage of the *Alpes*, was routed, put to flight, and forced to fly into *Pavia*, which was preſently beſieg'd by *Pepin*'s Army. *Aſtulphus* was forced to ſue for Peace, which was granted him, upon condition, he ſhould reſtore the Exarchy of *Ravenna*, and what he had taken. But inſtead of performing this Treaty, as ſoon as he was delivered, he marched towards *Rome*, with an intent to take it. *Pepin* having notice of it, returned again with his Army, beſieg'd *Aſtulphus*, and forced him to perform the Articles of the Treaty. The *Greek* Emperor's Envoy re-demanded the Exarchy of *Ravenna*; but *Pepin* looking upon that Country as an Eſtate which he had acquired by the right of Arms, gave it to the Church of *Rome*, and ſent *Fulradus*, Abbot of St. *Denys*, to receive the Towns of the *Pentapolis* and *Æmilia*, which the *Lombard* was bound to reſtore. After *Aſtulphus*'s death, *Deſiderius*, who had poſſeſſed himſelf of the Kingdom of the *Lombards*, confirmed this Treaty, and rendred to the Pope all the places agreed on. All this was done under *Stephen* II's Pontificate, which laſted 5 Years. He died *Apr.* 24. 757. *Stephen II.*

This Pope's Letters are concerning all thoſe Affairs. In the *1ſt.* he thanks *Pepin* for the aſſiſtance he had promiſed by *Chrodegand*. In the *2d.* he deſires the great *French* Lords to help forward his requeſt to their King. In the *3d.* directed to King *Pepin*, whom he calls his Godfather, and to his Sons *Charles* and *Carloman*, whom he ſtiles Kings and Nobles of *Rome*, he entreats them to cauſe *Aſtulphus* to perform the Treaty he had made. In the *4th.* he begs *Pepin*'s help againſt *Aſtulphus*, who was come to beſiege the City of *Rome*. The *5th.* is a Letter in St. *Peter* and *Stephen*'s Name, to implore Aid againſt the *Lombards*. It ſeems to be Suppoſititious, and of a quite different Style from the reſt. The *6th.* is a Letter of Thanks to *Pepin*, for ſetting at liberty the City and Church of *Rome*. He informs him, withal, of the death of *Aſtulphus*, and that *Deſiderius* ſucceeded him, and entreats him to cauſe him to reſtore the reſt of the Towns of the Exarchate and the *Pentapolis*, which were to be reſtored to him by the agreement. There is a *7th.* Letter, wherein he requeſts *Pepin* and his Sons to force *Aſtulphus*, to reſtore him the Towns and Lands which they had beſtowed upon the Holy See.

To theſe Letters are joined 4 Privileges granted by *Stephen* to *Fulradus*, Abbot of St. *Denys*, and a Relation of a Revelation which they pretend this Pope had, being extreme ſick in the Abby of St. *Denys*; but theſe laſt Monuments are of ſmall Authority and good for little. This Pope's Letters are eloquent and powerful: We have moreover, under his Name, a Collection of ſome Canonical Conſtitutions which he made at *Creſſy*, to anſwer the Queſtions propounded to him by the Monks of the Monaſtery of *Bretigny*. It contains 19 Conſtitutions, for the moſt part, drawn out of Popes Decrees, and the preceding Councils; but there be ſome upon Baptiſm ſomewhat ſingular: For in the *11th.* he excuſes a Prieſt, who in caſe of neceſſity had baptized with Wine for want of Water, and he intimates that Baptiſm, to be valid, in theſe words: *Infantes ſic permaneant in ipſo Baptiſmo.* I know very well that ſome have believed, that this *Parentheſis* is a Gloſs impertinently crept into the Text, and that ſome others have pretended, that of theſe 19 Articles 10 are Suppoſititious, whereof this one; but all this is ſaid without any Ground againſt the Faith of the ancient Manuſcript, from which they were taken. *Walafrid* reports, that this Pope brought the *Roman* way of ſinging in to *France*, which appears plainly by *Charlemagne*'s Capitularies. *Stephen II.*

WILLIBALD.

Willibald. WILLIBALD, Born of an * illuſtrious Family, [in *Devonſhire*] in *England*, [Scholar and Nephew to St. *Boniface*, was by his Parents put into the Abby of *Waldheim* to be inſtructed by the Abbot *Egwinald*, when he he was but five Years old,] being grown up he travelled to *Rome*, and *Jeruſalem*, and at length retreated about the Year 728 into the Monaſtery of Mount *Caſſin*. In the Year 739 [going to *Rome* again] he was ſent into *Germany* by St. *Gregory* III, [to aſſiſt *Boniface* in the Converſion of that Nation,] and [by him] in the Year 741, was ordained Biſhop of *Eiſtad*, and was preſent at a Synod held in *Germany* in 742, he * died about the Year 786. He left us the Life of St. *Boniface*, Archbiſhop of *Mentz*, written at the requeſt of *Lullus* his Succeſſor, which is extant in *Canifius*'s Antiquities, and in the Third Century of the Saints of the *Benedictine* Order, ſet forth by F. *Mabillon*. *Willibald.*

[*Some will have him to be of the Royal Family.]

[* *Bale* fixes his Death in 781, in the 77 Year of his Age.]

JOHN, *Patriarch of* Jeruſalem.

John &c. THIS Patriarch, who ſat in the See of *Jeruſalem* (* *Anno* 759,) is thought to be the Author of St. *John Damaſcene*'s Life, which we have in *Latin* only, at the beginning of that Father's Works. It is written in the form of a Panegyrick. *John &c.*

[*Dr. *Cave* placeshim in 842.]

GODESCHALCUS.

Godeſchalcus. GODESCHALCUS, a Deacon and Canon of *Liege*, wrote about the Year 770, at the requeſt of his Biſhop *Agilfridus*, the Life of St. *Lambert*, Biſhop of *Liege*, and Martyr. It hath been printed in the Collection of the Memoirs of *Liege*, by *Joan. Chapeavillus*, [Tom. I. at *Liege* in 1612, *Quarto*,] and in the Third Century of the Saints of the *Benedictine* Order. *Godeſchalcus.*

AMBROSIUS AUTPERTUS.

Ambroſius Autpertus. AMBROSIUS AUTPERTUS, a *French Benedictine* Monk, and Abbot of St. *Vincent*, [a Monaſtery ſituate near the head of the River *Volternus*,] died about the Year 778. His Writings are honourably cited by *Paulus Diaconus*, in his Hiſtory of the *Lombards*, and the Author of the Chronology of this Abby wrote his Life, and made a Catalogue of his Writings. We have a great Commentary of his upon the *Revelation*, in which he puts a Moral Senſe upon all that is ſaid in that Book. F. *Labbe* ſays, That there are alſo ſome Commentaries of *Ambroſe* on the *Pſalms* and the Song of Songs, printed, at *Cologne* in 1536. But F. *Oudin*, who did both ſeek himſelf, and got others carefully to ſeek for thoſe Works, declareth, he could not find them. The Book of the Conflict of Virtues and Vices, which was among St. *Auſtine*'s Works, and which bears *Ambroſe*'s Name in ſome Manuſcripts, is this Author's; he wrote a Tract of Concupiſcence, which is found in Manuſcript, in *Bennet*'s College Library of *Cambridge*. *Ambroſius Autpertus.*

Ambroſius Autpertus.

bridge. He made the Lives of the Saints *Paldon*, *Tuton*, and *Vaſon*, the firſt Abbots of St. *Benedict* of *Volternus* which are ſo much the better, becauſe he hath only repreſented their Virtues, without relating any Miracles. He hath compoſed ſeveral Works, and ſome are found in Manuſcripts under his Name, and others are printed under other Authors Names. There is one upon our Saviour's Transfiguration, which is at the end of his Commentary upon the *Revelation*, in a Manuſcript of the Abby of St. *German-des-Prez*. He hath made one on the Virgin's Aſſumption, which was the 18*th*. among St. *Auſtine*'s Sermons upon the Saints. There is one upon the Purification, printed among the Sermons, attributed to St. *Ambroſe*, which is found inſerted in an Homily upon the ſame Feſtival, made by *Alcuin*.

Ambroſius Autpertus.

PAUL I.

Paul. I.

STEPHEN the ſecond being near Death, one Party of the People appointed his Brother *Paul* to be his Succeſſor. Another Party was for *Theophylactus* the Archdeacon; but after *Stephen*'s Death, *Paul*'s Party being the ſtronger, he was preferr'd to the Holy See. He was pious and charitable to the Poor, repaired ſeveral Churches, and built Monaſteries. He wrote to the Emperors *Conſtantine* and *Leo* for Image-Worſhip, and to *Pepin*, to implore his Aid againſt the *Lombards*, and the *Greeks*. He died in *June* 767.

This is the Catalogue and the Abridgment of this Pope's Letters, written to *Pepin*, as they are found in a Manuſcript of the *Vatican*, and as they have been ſet out by *Gretſer*. The *Roman* Figures mark the order of the *Vatican* Manuſcript, and the *Arabick* that of *Gretſer*'s Collection. Neither of them are exact.

I. 13. He acquaints King *Pepin* with his Brother *Stephen*'s Death, and his own Ordination. He prays him to continue his protection and friendſhip to him, aſſuring him of his Fidelity. It was ſent by *Simon*, *Pepin*'s Ambaſſador.

II. 12. He gives to *Pepin* the Monaſtery of St. *Sylveſter*, built on the top of Mount *Soracte*, together with three circumjacent Monaſteries, which *Carloman* had given to *Zachary*.

III. 43. He thanks *Pepin* for defending of him againſt his Enemies, he promiſes him, he will take care to teach his Brother's Pſalmody to the Monks he had ſent him.

IV. 39. He prays him to cauſe *Marinus* the Presbyter to be ordained Biſhop in *France*, and diſſuades him from deſigns contrary to the Holy See.

V. 38. He congratulates *Pepin*'s Proſperity, and happy Journey, and tells him, that his Legates are not yet come back from *Conſtantinople*.

VI. 37. He returns him thanks, for protecting the Church of *Rome*; he tells him, that next after God he puts his confidence in *Pepin*'s aſſiſtance; he deſires him to ſend him an Ambaſſador, by whoſe means he may diſcover to him the deſigns and ſnares of the *Greeks*.

VII. 35. He ſends him a Copy of the Letters wrote to a Monk by *Coſmus* Patriarch of *Alexandria*.

VIII. 33. He ſends him word that the *Greek* Emperor is in Arms to aſſault *Ravenna*, and begs his help againſt the *Greeks*.

IX. 30. He ſays, that he ſhall ſpeak with *Deſiderius* King of *Lombardy* at *Ravenna*, and would cauſe him to make preparations to defend him againſt the *Greeks*.

X. 30. He clears himſelf from the Accuſation brought againſt him, of ſaying, that *Pepin* would not help the *Romans*; he tells him, that they heard nothing of thoſe who had been ſent over to *Conſtantinople* from him and *Pepin*. He leaves it to his choice to deal with *Marinus*, as he ſhall think fit; he ſends him ſome Letters that he had received from *Ravenna*.

XI. 31. He enquires of *Pepin*'s Health, and the Succeſs of his Journey; becauſe his Enemies ſpread a report, that it was not proſperous.

XII. He complains of the Injury done him by the People of *Beneventum*; he deſires *Pepin* to write ſharply to them, and in caſe they did not obey, to conſent that they may be dealt with as they had deſigned.

XIII. 29. He lets him know, that he hath made peace with *Deſiderius*. He deſires him to give him his Hoſtages back again, that he may receive the Town of *Imola*.

XIV. 28. He ſends a Copy of the Letters he had received from *Sergius* Archbiſhop of *Ravenna*; he deſires him to write to *Deſiderius* to help him to defend *Ravenna*, and the *Pentapolis*.

XV. 27. He tells him that the *Lombards* will reſtore nothing which they had taken, and that he endeavours the Reſtoration of *Sergius* in the Archbiſhopriek of *Ravenna*. He recommends Biſhop *Vulchorius* to *Pepin*.

XVI. 26. He commends *Pepin* for his conſtant protection of the Church of *Rome*, of which the Letters brought by *Wilfridus* were a freſh Teſtimony. He approves of his detaining the Legates, return'd from *Conſtantinople*, till the Synod. He leaves it to him to order things as he ſhall think beſt, about the matter of Biſhop *George*, and *Peter* the Presbyter. He tells him, that *Deſiderius* came to *Rome* the laſt Autumn, and that they had agreed, that he ſhould deliver what belong'd to the Church into the hands of *Pepin*'s Ambaſſadors. He returns him thanks for writing to *Deſiderius*, to warn him to oblige the *Neapolitans*, and thoſe of *Cajeta*, to reſtore the Church Patrimony to the Church, and to let their Biſhops be conſecrated by the Holy See.

Paul. I.

XVII. 24, He lets him know that Six Noblemen will come from *Conſtantinople* to *Rome*, and that they will go into *France* to ſee him. He complains, that *Deſiderius* hath not kept his Promiſe which he made before *Pepin*'s Envoys. He deſires him to ſend Three Ambaſſadors, one to *Deſiderius* at *Pavia*, and the other two to *Rome* to help him.

XVIII. 25. He ſends to *Pepin* the Reſcript which he demanded, to grant the title of St. *Chryſogonus* to *Marinus* the Presbyter. He ſends ſome Books to *Pepin*, and among the reſt St. *Denys* the *Areopagite*'s Books, written in *Greek*.

XIX. 23. He thanks him for protecting the Church.

XX. 21. He writes to him about the Treaty made by *Remedius* a Biſhop, and *Autcarius*, *Pepin*'s Envoys with *Deſiderius*, and gives him notice, that they are agreed to reſtore the Church to all her Rights before *April*; that he had received part of them already, and that he gave him aſſurance of the reſt.

XXI. 19. He gives him notice, that the Ambaſſadors he had ſent have diſcovered the Fraud of the *Lombards* about the Reſtitution promiſed.

XXII. 20. He thanks him for imparting to him, what had paſſed between him and the Ambaſſadors of the Emperor of *Conſtantinople*, and the Anſwers he gave them, with the Letters he had written to that Prince. He intercedes with him for *Taſſilon*, Duke of *Bavaria*. He tells him, the *Greek* Emperor is vexed at him upon the account of Image-Worſhip.

XXIII. 18. He thanks him for his conſtant affection to the Holy See, comparing him to *David*.

XXIV. 17. He anſwers two Letters of *Pepin*. He tells him, they have agreed that his Envoys, together with the Deputies of the Cities, ſhould go to *Deſiderius*, becauſe he had not only not reſtored all that he had taken, but went about to take again what he had reſtored.

XXV. 16. He commends *Pepin* for his protecting the Church, comparing him to *Moſes*; he thanks him for the Monaſtery he had given him upon Mount *Soracte*.

XXVI. 15. He complains of the Cruelty and Malice of the *Lombards*. He ſays, that he hath given ſome other Letters to his Legates, whereby he required *Deſiderius*'s Hoſtages to be ſent back again. He tells him the reaſon that forced him to write thus to him, and deſires him to do nothing till *Deſiderius* had reſtored the Church's Patrimony.

XXVII. 14. He complains of the *Lombard*'s Invaſions, tho' *Deſiderius* had falſly affirmed the contrary. He thanks him for the Table he had offered to St. *Peter*'s Tomb. He leaves it to him, to detain two Biſhops, if he thinks fit.

XXVIII, XXIX, XXX. 42, 41, 40. Theſe three Letters are directed to *Charles* and *Carloman*, *Pepin*'s Sons, whom he exhorts to protect and defend the Church of *Rome*, following their Father's ſteps.

The XXXI. 22. is to all the *French* Army, which he thanks for their Service to the Church of *Rome*. There are ten of his Letters whole in the *6th*. Vol. of the Councils, with a Privilege granted to *Paul*, for the Monaſtery of St. *Hilary*, in the Dioceſs of *Ravenna*, and the Foundation of the Monaſtery of St. *Stephen*, and St. *Sylveſter*, erected by this Pope.

STEPHEN III.

Stephen III.

PAul I. being at the point to die, *Toton*, Duke of *Nepi*, who dwelt at *Rome*, brought many armed Men thither, who took *Conſtantine*, his Brother, who was but a Layman as yet, put him in poſſeſſion of the Pope's Palace, the next Day cauſed him to be ordain'd Subdeacon and Deacon, and the *Sunday* after to be conſecrated Biſhop of *Rome* by three Biſhops. Two of the chief Officers of the *Roman* Church, *viz*. *Chriſtopher*, Secretary, and *Sergius*,

Stephen III.

Stephen III.

Sergius, Chaplain, being not able to bear with this Violence, fled to the King of the *Lombards*, and having received his Orders, returned to *Rome* with a Band of armed Men. Being got into the Town, they were set on by *Toton* and his Creatures; but *Toton* being slain in the Conflict, *Constantine* was turned out, and one named *Philip*, a Priest and Monk, was chosen to sit in the Holy See. But *Christopher* the Secretary, who had been Head of this Enterprize, forced him to withdraw into his Monastery, and in *August* in the Year 768, procured the unanimous Election of *Stephen*, who came from *Sicily* to *Rome*, under the Pontificate of *Gregory* the third, and from that time had been much esteemed in the Church of *Rome*. After his Election, *Constantine* was shamefully deposed, those of his Party were very cruelly used; they carried their Fury so far, as to go and fetch him out of the Monastery, where he was shut up, to pull out his Eyes. After these Cruelties *Waldipert*, a Presbyter, who had brought the *Lombards* to *Rome* to expel *Constantine*, would also have apprehended *Christopher* the Secretary, and the chief Citizens of *Rome*, to deliver them up to the *Lombards*; but they sent a Viscount against him, who heading the People, took him Prisoner, and put out his Eyes. During all those Troubles, *Stephen* sent into *France* to request the King to send some Bishops to *Rome*, there to set things in order in a Council. *Sergius*, sent by the Pope, found *Pepin* dead, and delivered the Letter to his Sons *Charles* and *Carloman*, who sent twelve *French* Bishops to *Rome*, who held a Council there, with the Bishops of *Italy*, to which they brought *Constantine* blind, as he was. The first Day he beg'd the Council's Forgiveness, and to excuse himself, told them, that the People had forced him; but the next Day he vindicated himself, affirming, that it was no new thing, for Laicks to be raised to the Episcopal Dignity, that *Sergius* was made Bishop of *Ravenna*, from a Layman, and *Stephen* Bishop of *Naples*. The Bishops, being provoked by this Defence, caused him to be beaten, and turned out of the Church. Afterward the whole Matter was examined, and the Acts of the Council, that had confirmed *Constantine*, were burnt. After this, Pope *Stephen* fell down prostrate, with the Bishops, and those of the People, who had communicated with *Constantine*, and having confessed their Fault, and ask'd Forgiveness with Tears, they imposed a Penance on them. The Council caused the Canons, forbidding to elect Laymen, to be read, and made several Constitutions. Concerning the Bishops, Priests, and Deacons ordained by *Constantine*, it was declared, that their Ordination was null, and that they should remain in the same Degree of the Clergy in which they were before, unless they should afterwards think it fit to ordain them anew; and, as to the Laymen which had been ordained Deacons and Priests by *Constantine*, that they should wear the Religious Habit during the rest of their Life. Lastly, all that *Constantine* had done was declared null, except Baptism and Confirmation. Consequent to this Decree, the Bishops ordained by *Constantine*, having got themselves to be chosen by the Clergy, and the People, were re-ordained by *Stephen*. The Council treated also of Images, and maintain'd the Worshipping of them against the Council holden in *Greece*. Things being thus ordered, *Stephen* remained in the quiet Possession of the Holy See. But he had some Difference with the King of the *Lombards*, about the Archbishoprick of *Ravenna*, which became vacant by the Death of *Sergius*. The King of the *Lombards* had put one named *Michael* in his room. *Stephen* would have deprived him as an Intruder, and he was at last deposed and sent to *Rome* by the Order of *Charles* King of *France*. But *Desiderius* caused *Christopher* and *Sergius* to have their Eyes put out, for summoning of him in the Pope's Name, to restore to the Church what belong'd to her, yea, and put *Christopher* to Death.

Stephen III.

This Pope wrote three Letters. The *1st.* is directed to the Queen, or to King *Charles*; he thanks the King there for the good Turns *Itherius*, his Envoy, had done him, and desires him to give him a Reward.

The *2d.* is to *Charles* and *Carloman*; he congratulates their Reconciliation, and desires them to force the *Lombards* to restore what they had taken from the Church's Patrimony.

The *3d.* directed to the same, is to dissuade them from marrying *Desiderius*'s Daughter, or from bestowing their Sister upon his Son. This Letter is very earnest and vehement. There be two Letters more of this Pope in the *Caroline Code*; the *1st.* which is the *46th.* of this Collection, is directed to *Bertrade*, and is written against *Sergius*, *Christopher*, and those others, who would have assassinated *Stephen*. The other is a Letter of Thanks to *Carloman*.

There are also found there two Letters of *Constantine*, directed to *Pepin*: In the *1st.* of which he acquaints him with *Paul*'s Death, and promises to be obedient to him. In the *2d.* he assures him, he was chosen against his Will; and tells him, that he hath received a Letter from the *East* about Images, of which he sends him a Copy. *Stephen* died the last Day of *January*. 772.

ADRIAN I.

Adrian I.

Adrian was elected and consecrated Bishop of *Rome* by the unanimous Consent of the whole Clergy and People of *Rome* (*An.* 772. *Feb.* 9.) In the beginning of his Pontificate *Desiderius* King of the *Lombards* sought his Friendship: But seeing that King had been perjur'd all-a-long, he would not at first give Ear to his Ambassadors; yet he was prevail'd with at last by their Oaths, and sent Deputies to him; but they were hardly got out of *Rome*, when News was brought that *Desiderius* had invaded the Dukedom of *Ferraria*, and the Exarchate of *Ravenna*, and that he was ready to besiege that City. The Pope having sent to demand those Countries back again, he promised to restore them, if he would come to him: But *Adrian* would not put himself into his Hands, and therefore declared, that he would not go to him, before he had restored what he had taken from the Church. *Desiderius* seeing he could do nothing by Fraud and Cunning, attack'd him openly, and prepared himself to besiege the City of *Rome*. In this Extremity the Pope applied himself to *Charles* King of *France*, and sent to intreat him to help the *Romans*, after the Example of his Father *Pepin*. He would have done it immediately, had not *Desiderius* born him in hand by his Envoys, that he had restored all to the Church of *Rome*, at that very time when he was drawing near to *Rome*, to besiege it. *Charles* hearing of it, came into *Italy* with an Army, summon'd the King of *Lombardy* several times, to give the Church of *Rome* her Right. The King always denied it; but at last, his Men being taken with a panick Fear, he was forced to withdraw into *Pavia*, and his Son *Adalgisius* to *Verona*. During this time the Pope recovered the Dukedom of *Spoleto*, and great part of the Country which the *Lombards* had taken. On the other side, *Charles* besieged the Cities of *Verona* and *Pavia*; the first yielded presently, he left his Army before the other and went to *Rome*, where he was received by the Pope and the *Romans*, in a manner suitable to so signal a Service as that he did them. He confirmed the Donation his Father had made to the Holy See, of the Towns and Territories taken by Conquest from the *Lombards*, and promised to preserve them to it. From *Rome* he returned to the Siege of *Pavia*, which he took soon after: He took *Desiderius* Prisoner, and conquered the whole Kingdom of the *Lombards*. From this time *Adrian* continued in the peaceable possession of the *Roman* Church, and of the Countries the Kings of *France* had bestowed on him. He laid out his Wealth in building, adorning and beautifying the Churches of *Rome*. He was Pope 23 Years, 10 Months and a few Days. This is the Sum of this Pope's Letters to *Charles* the Great, which are found in a Manuscript of the *Vatican*, and have been put out by *Gretser*, but without observing any Order of the times. The first Numbers note the Order of the *Vatican* Manuscript, and the second the Number of the *Caroline* Book.

Adrian I.

I. 88. He congratulates *Charles*'s Conquest of *Bavaria*, and gives him notice, that *Arichisius*, Duke of *Beneventum*, hath sent to *Constantinople*, to demand Aid, with the Dukedom of *Naples* and the Patrician Dignity, upon Promise to obey the *Greek* Emperor, to be clad after the *Grecian* Way, and to follow their Usages. But the Ambassadors sent by the Emperor found *Arichisius* dead: But the People of *Beneventum* had promised the *Greeks* to perform these Conditions, since *Charles* has granted them *Grimoaldus* for their Duke, and they had led their Ambassadors to *Naples*. He desires *Charles* to take his Measures accordingly, and discovers to him the Snares laid by the *Neapolitans* and the People of *Benevent*, for those whom he had sent.

II. 87. He grants the Pall to *Ermembert*, Archbishop of *Bourges*, at *Charles*'s Request.

III. 86. He gives him notice of the Snares the *Greeks* had laid for him; he prays him to keep his Armies always in Readiness. He complains, that his Envoys have not fully executed his Orders concerning the Towns he was to deliver again to the *Roman* Church: He says, that *Grimoaldus* and the *Greeks* take from thence an Occasion of insulting over him.

IV. 85. He writes an Answer to *Charles*, about the Bishops of *Lombardy*, who did incroach upon the Dioceses of other Bishops; about *Ermanald*'s Daughter, which married after having taken the Religious Habit; and about Simony, very rife in *Italy* and *Tuscany*. He complains of the Disobedience of the People of *Ravenna* and the *Pentapolis*. He desires *Charles* not to countenance them, and not to receive those that are come to him without his Orders, as he receives none of the King's Subjects, that bring no Orders from their Master.

V. 84. He acquaints him, that according to his Orders, he commanded the *Venetian* Merchants to be banished out

of *Ravenna* and the *Pentapolis*. He desires him to apprehend *Adrian* I. the Duke of *Gareuns*, who had possessed himself of some Lands belonging to the Church of *Ravenna*.

VI. 83. He recommends the Duke *Paul*, who went to him, to clear himself from the Accusations charged upon him and the Duke *Constantine*.

VII. 82. He saith, he hath sent him St. *Gregory*'s Sacramentary.

VIII. 81. He tells him, he hath set up in the Church the Cross he sent him. He prays him to send Commissioners to restore some Towns of the Dukedom of *Beneventum* to him, with the Territories of *Popolo* and *Roselle*.

IX. 80. He speaks of the Penance to be imposed upon the *Saxons*, who being baptized, had lapsed again into Idolatry.

X. 79. He intercedes for the Abbot of St. *Vincent*, falsly accused to *Charles*.

XI. 78. He forbids Bishops and Presbyters to bear Arms, and gives him notice, that upon his Recommendation he hath set at Liberty *John* the Monk, accused of bearing false Witness.

XII. 77. He says, that *Charles*'s Envoy could not procure the entire Restitution of the Territory of *Sabina*.

XIII. 67. He speaks to him of the Presents he sent him.

XIV. 66. He prays him to send a new Commissioner, to cause the whole Territory of *Sabina* to be restored to him.

XV. 69. He requests him again to cause that whole Country to be restored to him.

XVI. 68. He begs of him some Beams and Pewter, and gives him notice of the War of *Arichisius* against the *Amalfitans*, and of the Defeat of his Troops by the *Neapolitans*.

XVII. 65. He assures him of the Continuation of their Prayers for him. He tells him, that the Slaves sold to the *Saracens* were sold by the *Lombards* and the *Greeks*. He says, the *Roman* Priests are not guilty of the Crimes they are charged with.

XVIII. 64. He says, that the *Neapolitans* and the *Greeks* had made themselves Masters of *Terracine*, by the Advice of Duke *Arichisius*. He desires *Charles* to send *Wolfini* to retake that Town, and the other Church Lands in the *Neapolitan* Territory.

XX. 62. He tells him, he prays to God Night and Day for him.

XXI. 61. He begs some Beams and Lead to repair the Church of St. *Peter*. He says, he durst not meddle with the Holy Corpse, which *Adon* had begged of him, and gives him a hint of one, which was at the Archbishop *Vulcharius*'s; *viz.* the Body of St. *Candidus* the Martyr.

XXII. 60. He gives him notice of the Emperor *Constantine*'s Death. He charges the Duke *Clusus* with seizing of Church Lands, and intreats *Charles* to remove him out of *Tuscany*.

XXIII. 59. He acquaints him with a Plot made to besiege the City of *Rome*.

XXIV. 92. He tells him, that his Envoys fared worse for not following his Advice; and that the *Greeks* were forming a Design to deprive *Charles* of his Dukedom of *Beneventum*.

XXV. 58. He complains that King *Charles*'s Commissioners had slighted him, and that instead of coming to *Rome*, they were gone to *Spoleto* and *Beneventum*. He desires *Charles* to put him in possession of the Dukedom of *Spoleto*, as he had promised him.

XXVI. He says, no body did question but that the whole Country of *Sabina* should belong to him.

XXVII. He congratulates the Victory he had lately obtained, and recommends an Abbot and two Bishops to him.

XXVIII. 54. He tells him, that in *Italy* and *Tuscany* there were some *Lombard* Bishops, who invaded the Dioceses of others; that there are some Monks, who laid aside their Habit, to lead a Secular Life and to marry. He speaks again of *Ermenald*'s Daughter, and desires *Charles* to stop these Disorders.

XXIX. He complains of the Bishop of *Ravenna*'s Impudence, who detained the Towns of *Æmilia* and the *Pentapolis*, after *Charles*'s Departure.

XXX. 51. He sends him a Letter of the Patriarch of *Grado*, and complains that the Bishop of *Ravenna* had opened it and read it.

XXXI. 51. He intreats *Charles* to remember his Promises to him, and demands all the Countries which the *Lombards* did once possess.

XXXII. 50. He complains, that he hath waited in vain for the Commissioners that were to come with *Andrew*. He complains, that *Leo* Bishop of *Ravenna* did boast of having obtain'd of him the Towns of the *Pentapolis* and *Æmilia*.

XXXIII. 93. He speaks of his Loyalty and Amity to him. He rejoyces because he wrote to him that he would come into *Italy*. He complains of his detaining his Legate *Anastasius* in *France*. He accuses two Persons about him of being his Enemies.

XXXIV. 49. He speaks of some Advantage gotten by the *Persians* upon the *Greeks*. *Adrian* I.

XXXV. 76. He prays him to cause all the Lands, which he pretends the *Lombards* had taken from the *Roman* Church, to be restored to him.

XXXVI. 77. He prays again, that the Territory of *Sabina* be wholly put into his Hands again. He rejects an Abridgment of the Council of *Chalcedon*, which was brought to him.

XXXVII. 75. He intreats him to continue his constant Affection to the *Roman* Church. He accuses two private Persons who had fled to *Charles*, and desires him to send them to him.

XXXVIII. 74. He recommends the Deputies of the Monastery of St. *Hilary* to him, and prays him not to suffer that the Hospitals built in the Road of the *Alpes* be seized to entertain Travellers.

XXXIX. 71. He answers him about the Elections of the Bishops of *Ravenna*, that they ought to be performed by the Clergy and the People of the Town, in the Presence of the Emperor's Commissioners, and with the Bishop of *Rome*'s Consent.

XL. 72. He acquaints him, how he hath composed the Differences of the Monks of St. *Vincent*; and how that the Abbot *Potho* was resolved to go to him with some Monks, to purge himself from the things laid to his Charge.

XLI. 71. He thanks *Charles* for all his Pains that he had been at to serve the Church of *Rome*.

XLII. 70. He gives him notice, that *Adalgisius*, *Desiderius*'s Son, was come to *Calabria*, and he desires *Charles* to make War on him, and to constrain those of the Country of *Benevent* to obey him. He cautions him not to make *Grimoald* Duke of *Beneventum*, and demands of him the Restitution of *Ravenna*, *Roselle* and *Popolo*.

XLIII. He tells him, that he hath received the Ambassadors of *Offa* *, the *English* King, together with *Charles*'s Commissioners; and he intimates to him, that he does not believe that *Offa* hath suggested any thing against *Charles*. [* *Offa* the King of the *Mercians*.]

XLIV. He appoints Litanies to be said for 3 Days together, in all the *West*, for the happy Conversion of the *Saxons*, wrought by *Charles*.

57. He tells him, that the *Greeks* have put out the Eyes of *Maurice*, Bishop of *Istria*, because of his Faithfulness to the Church of *Rome*. He prays *Charles* to order the Duke of *Aquileia* to get him restored.

75. He acquaints him, that he, with all his Clergy and Monks, prays to God to grant him the Victory against the *Agarenians*.

The 95*th*. is directed to *Egila*, who had been ordained Bishop, and sent into *Spain* by *Vulcharius*, for accepting a Mission without having any particular See: He commends his Zeal, and exhorts him to follow the Usage of the *Roman* Church in the *Saturday*-Fast.

In the 96*th*. directed to the same Bishop, and to *John* a Presbyter, he exhorts them to a Conformity to the Usages of the *Roman* Church. He confutes the Practice of the *Spanish* Churches, which put off *Easter* to the 8*th*. Day, when the 14*th*. Moon fell on *Saturday*. He reports a long Passage of St. *Fulgentius* about Predestination. He condemns some Errors about Free-will, and the Relicks of *Priscillianism*, and reproves some Abuses. Afterwards he was displeased with *Egila*, for teaching some Errors, and neglecting his Ministry.

The 77*th*. Letter is directed to all the Bishops of *Spain*: In it he treats of *Felix* and *Elipandus*'s Error. 2. Of the keeping of *Easter*. 3. Of Predestination. 4. Of the Obligation to abstain from Blood. 5. Of the Commerce and Marriage with *Pagans* and *Jews*, and of the Women that marry again during the Life of their first Husbands.

Flodoard mentions a Letter of this Pope to *Tilpin*, Archbishop of *Rheims*; in which having described the Disorders that had happened in that Church, he confirms to him the Right of Metropolitan or Primate, and grants him the Privilege of not being judged but by a Canonical Judgment, and by the Pope, if in the very Judgment he did appeal to the Holy See. This Letter seems doubtful to me.

Adrian gave to *Charlemagne* the *Code* of *Dionysius Exiguus*, of whose Canons there was a Summary made, bearing unjustly the Name of this Pope. Some attribute to him a Collection of 72 or 80 *Capitula's*, which they suppose him to have given to *Ingilram*, Bishop of *Metz*, or *Ingilram* to have presented them to him, for both these are found in the Manuscripts: It contains 72 or 80 Articles of Ecclesiastical Judgments, for the most part taken out of the ancient Canons, Popes Letters, and the *Theodosian Code*; but some Additions are made to them, favourable to the Pretensions of the Court of *Rome*. This Piece was forged when the false Decretals were made, and perhaps by the same Authors. They talk also of a Privilege granted by this Pope to the Monastery of St. *Denys*, wherein it is permitted them to have a Bishop; But this also is visibly suppositious.

PAUL *Deacon of* Aquileia.

Paul.

PAUL Deacon of *Aquileia*, called *Winfrid* after the Name of his Family, Son of *Warnifred* and *Theodolinda*, was Secretary to *Desiderius*, the last King of the *Lombards*. This Prince being taken (*Anno.* 774.) by *Charlemagne*, and his Kingdom utterly destroyed, *Paul* the Deacon fell into the Conqueror's Hands, who used him very civilly. But his Ties to his Prince having brought him into a Suspicion of some Conspiracy, he was banished into an Island of the *Adriatick* Sea, [called *Diomedea*] from whence he escaped to [*Anchis*] the Duke of *Beneventum*, *Desiderius*'s Son-in-Law, and a little after made himself a Monk in *Mount-Cassin*, where he died in the Beginning of the 9*th*. Century.

This Author wrote * the History of the *Lombards*, divided into 6 Books. They do moreover falsly attribute to him an Abridgment of the *Roman* History drawn out of several Authors: For, tho' he made an Addition to *Eutropius*'s Epitome, he is not the Author of that Collection, which is rather *Anastasius*'s the Library-keeper. He abridged the History of the first Bishops of *Metz*, which Abridgment is found among the Historiographers of *France*, and in the last Edition of the *Bibliotheca Patrum* [*Tom.* 13.] The first times of this History, which he brings up to the Apostles, are altogether fabulous. He made this Writing, as he tells us himself (*Ch.* 16 *B.* 6. *of his History of the* Lombards) at the Request of *Ingiram*, Bishop of *Metz*. He composed also, in particular, the Life of St. *Arnulphus*, Bishop of *Metz*, which is found among *Bede*'s Works. There is a Relation of St. *Cyprian*'s Martyrdom, under his Name, which is found at the Beginning of this Father's Works, of *Pamelius*'s Edition. They published, moreover, under his Name, the Lives of St. *Benedict*, St. *Maurus*, and St. *Scholastica*. *Sigebert* assures us, he wrote the Life of St. *Gregory* the Great, which was printed in the last Edition of that Saint's Works. Besides, they ascribe to him a Commentary upon St. *Benedict*'s Rule, which is not printed. There be some Hymns and Homilies, both manuscript and printed, bearing his Name. It is thought, that St. *John*'s Hymn, *Ut queant laxis*, &c. is his. Lastly, he composed, by *Charlemagne*'s Order, a Book of Homilies or Lessons, gathered out of the Holy Fathers for all the [Festival] Days of the Year. This Book was printed at *Spire*, [*An.* * 1472.] by *Peter Drach*, with a Letter of *Charlemagne*, at the Beginning of it, declaring that this Work was composed by *Paul* the Deacon, by his Order. F. *Mabillon* hath printed this Letter and some Extracts of the Commentaries of the first Homilies, because the Edition of *Spire* is grown very scarce.

Paul.

[* 1482. Dr. *Cave*.]

[* This History hath been printed by itself at *Augsparcy* 1515. at *Basil* 1532 at *Hamb.* 1611.]

CHARLEMAGNE.

Charlemagne.

THE Emperor *Charlemagne* may be rank'd among the *Latin* Ecclesiastical Authors, as well as *Constantine* among the *Greeks*: For he did not only labour in the re-establishing the Church Discipline, but moreover he made several Laws, wrote Letters, and caused some Treatises of Ecclesiastical Matters to be composed.

Charlemagne's Laws, about Ecclesiastical Matters, are called *Capitularia*, Capitularies. They contain'd some Constitutions made by Councils and confirmed by this Prince, or some Laws made by the sole Authority of this Prince.

The first Capitulary of *Charlemagne* is of the Year 769. it contains 18 Articles about the Manners of the Clergy. It forbids Ecclesiastical Persons bearing of Arms and hunting. It enjoyns Priests to be subject to their Bishops, to give them an Account of their Conduct every Year in *Lent*; to take no Church without the Consent of the Bishop upon whom it depends; to take care to administer the Sacraments to the Penitents and to the Sick, and let no body die without the Unction, Reconciliation and the Viaticum; not to say Mass but in Churches dedicated to our Lord, and upon Stone Altars consecrated by the Bishop. It charges Bishops to look carefully after their Dioceses, to obviate Superstitions, to visit every Year. It forbids Judges to punish or condemn the Clergy without the Bishop's Consent.

The 2*d*. Capitulary is dated in the Year 779. it was made in an Assembly of Bishops, Abbots and Lords. About Ecclesiastical Matters it ordains, that the Suffragan Bishops shall be subject to their Metropolitans; that Bishops shall be ordained in those Towns where there were none before; that in Monasteries the Rule shall be observed; that the Bishops shall have a full Power over the Presbyters and other Clerks; that they shall be impowered to punish incestuous Persons, and to order the Life of Widows; that they shall neither entertain nor ordain the Clerks of other Bishops; that every one shall pay Tythes, which shall be distributed by the Bishop's Order; that the Church shall not protect Murderers, tho' they have fled into Churches, and that they shall give them no Meat there.

They ordered also, in this Assembly, the manner of praying for the Prince, as follows: That every Bishop shall sing three Masses and three Psalters; the 1*st*. for the King, the 2*d*. for the Army, and the 3*d*. for the present Calamity: That Presbyters shall say three Masses, and the Monks, Nuns and Canons three Psalters. Besides, that the Bishops, the Abbots and Abbesses, that are rich, shall bestow upon the Poor one Pound of Silver, or the Worth of it; that those, who are not rich enough, shall feed some poor Folks; that the Earls shall also give a Pound of Silver, and the rest proportionably.

In the Capitulary of the Year 788. there is but one Article concerning Ecclesiastical Matters, whereby Bishops are forbidden entertaining the Clerks of another Bishop, without his Consent.

The 1*st*. Capitulary of *Aix-la-Chapelle* of the Year 789. is prefaced with a Letter directed to all Ecclesiastick and Secular Persons, exhorting them to watch over their Flocks, to instruct them in the Definitions of the Holy Councils; and declaring to them, that he sends them some Capitularies drawn out of the Canonical Constitutions. The 58 first Chapters are taken out of the ancient Councils and Decrees of Popes, and the 22 next, are new Constitutions, wherein he forbids Perjuries, Witchcrafts, Murders, false Witnesses; and recommends Peace, Patience, Submission to lawful Powers, Reverence in Churches, Order in the Divine Service, Rule in Monasteries, Vigilance and Learning in the Pastors, and particularly the use of the *Roman* way of Singing, which *Pepin* had with much ado brought into the Churches of *France*.

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The 2*d*. Capitulary is of the same Year, containing 16 Rules for Monks.

The 3*d*. comprehends some Rules of Policy, and, among the rest, that in the Administration of Baptism they all follow the *Roman* Usage; That Bells shall not be baptized; That Monks shall not meddle with Secular Affairs, *&c*.

There is a particular Capitulary for the *Saxon* Converts, containing 34 Chapters.

The 8*th*. condemns to death those *Saxons* that will not get themselves baptized. The 6*th*. and 7*th*. grant the Tythes of all to the Churches. The 18*th*. forbids keeping Courts on *Sundays* and Holy-days. The 19*th*. ordains, That Children shall be brought to Baptism within the Year. There are several against Superstitions, and some for Ecclesiastical and Civil Policy.

The Capitulary of the Year, 793. is for *Italy*, it contains 17 Chapters. The 1*st*. permits the Laity to govern the Hospitals founded by them; But it forbids them to govern the Churches, wherein Baptism is administred. The other Chapters concern Civil Matters.

The Capitulary of *Francfort* of the year 794. was drawn in the Synod; it contains 51 Chapters. By the 1*st*. *Charles* grants *Tassilon*, Duke of *Bavaria*, his Pardon. By the 4*th*. it is ordain'd, that the Bishops shall do Justice to the Clergy, and their Judgments shall be obey'd. By the 5*th*. it is ordain'd, That the Bishop shall not run from Town to Town; but shall settle in his own Church, and take care of it. By the 6*th*. they compose the Difference between the Bishops of *Vienna* and of *Arles*, according to the Pope's Letters; and they grant five Suffragan Sees to that of *Vienna* and nine to that of *Arles*. As for *Tarentaise*, *Ambrun* and *Aix*, they ordain, That they shall send to the Pope about them, and shall follow his Judgment thereupon. In the 7*th*. they ordain, That a Bishop, suspected of Infidelity, shall clear himself by taking God to witness of his Innocency. By the 8*th*. they depose *Gerbodius*, who called himself Bishop, without any Proofs or Witnesses of his Ordination, and had been ordained Deacon and Priest, contrary to the Canons. The eight following Canons are concerning Monks and Abbots. The 17*th*. forbids Clerks to go to a Tavern. The 18*th*. enjoins Bishops to know the Canons. The 19*th*. is for the observation of *Sunday*. The 20*th*. prohibits ordaining Bishops in Burroughs. The 21*st*. prohibits ordaining a Slave without his Master's consent. The 22*d*. enjoins Clerks and Monks to continue in their Profession. The 23*d*. renews the order for the paying of Tythes. The 24*th*. ordains, that Churches shall be repair'd by those that enjoy the Benefices. The 25*th*. That no strange Clerks shall be received without Letters from their Bishop. The 26*th*. That no Body shall be ordained without a Title to a Benefice. The 27*th*. That the Bishop shall instruct his People. The 28*th*. That he shall

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be Judge of the Differences between Clerks. The 29*th*. that there ſhall be no Cabals among them. The 30*th*. That Monaſteries ſhall be under Diſcipline. The 31*ſt*. That all the Faithful ſhall learn the Creed and the Faith of the Church. The 32*d*. That Avarice and Covetouſneſs ſhall be avoided. The 33*d*. That Hoſpitality ſhall be exerciſed. The 34*th*. That Infamous Perſons ſhall not be Accuſers. The 35*th*. That they ſhall reconcile in caſe of Neceſſity. The 36*th*. That the Clerks of the King's Chappel ſhall not communicate with thoſe Clergymen which are at odds with their Biſhops. The 37*th*. That the Biſhop ſhall judge the Presbyters found delinquent. The 38*th*. That he ſhall take care of Orphan Girls. The 39*th*. That he ſhall not ſtay above three Weeks out of his Dioceſs, and that the Church-lands of a Biſhop deceaſed, ſhall belong to his Succeſſor, as his Patrimonial-land to his Heirs. The 40*th*. That they ſhall worſhip no new Saints, nor build any Chappel in the High-ways to their Honour; but thoſe only ſhall be honoured, which have been choſen becauſe of their Martyrdom or the Merits of their good Life. The 41*ſt*. That the Trees and Groves, conſecrated to the Pagan Deities ſhall be cut down. The 42*d*. That they ſhall ſtand to the Sentence of Umpires choſen. The 43*d*. That Children ſhall not be brought to the Sacraments. The 44*th*. That they ſhall obſerve the Canons concerning the manner of veiling Virgins. The 45*th*. That thoſe Abbeſſes ſhall be depoſed, which live diſorderly. The 46*th*. That the Biſhop ſhall diſtribute the Oblations made in Churches. The 47*th*. That no Body ſhall be ordained Prieſt, before he be 30 years old. The 48*th*. That after Maſs, they ſhall give one another the kiſs of Peace mutually. The 49*th*. That the Names ſhall not be recited before the Oblation. The 50*th*. That we muſt not believe that Man cannot pray to God, but in 3 Languages only, becauſe God may be worſhipped in all ſorts of Languages, and he underſtands all our Petitions. The 51*ſt*. That the Biſhops and Presbyters ſhall not be ignorant of the Canons. The 52*d*. That Churches cannot be ſold to prophane uſes. In the 53*d*. The Synod aſſents, That the Emperor may keep the Biſhop *Hildebold* in his Court, as he did *Ingilram* already. In the 54*th*. he recommends *Alcuin* to the Prayers of the Synod, as a Man very well ſeen in Eccleſiaſtical Matters.

The Capitulary for the *Saxons* of the year 797 given in an Aſſembly of Biſhops and Lords, contains nothing but Articles meerly civil.

An. 799. *Charlemagne* ſent two Perſons to *Rome*, to Pope *Leo* III. to conſult him about the *Chorepiſcopi* and the Puniſhment of wicked Prieſts; he wrote to his Biſhops alſo about it; and we have a Fragment of that Letter with Chapters brought over from *Rome*, for the aboliſhing of the *Chorepiſcopi*.

An. 800. or thereabouts, he ſet out an Edict, wherein he charges the Counts and other Judges to afford the Biſhops their helping Hand for the Execution of the Conſtitutions made about Eccleſiaſtical Diſcipline.

Some time after he made a Capitulary to recommend the reverencing of the Holy Apoſtolick See in Honour of St. *Peter*'s Memory.

There is another Capitulary yet of the year 801. containing 22 Chapters drawn by the Biſhops, and confirmed by the King's Authority. The 1*ſt*. and the 2*d*. import, That the Prieſts ſhall pray for the Health and Proſperity of the King and the Royal Family, and for their Biſhop. The 3*d*. That they ſhall take care of the Church and the Relicks. The 4*th*. That they ſhall preach every *Sunday* and Holy-day. The 5*th*. That they ſhall learn the People the Creed and the Lord's Prayer. The 6*th*. and 7*th*. That Tythes ſhall be paid, and one part ſhall be beſtowed upon Church-ornaments, another upon the Poor, and the third upon Eccleſiaſticks. The 8*th*. That Divine Service ſhall be perform'd at convenient hours. The 9*th*. That they ſhall not celebrate Maſs but in conſecrated Churches. The 10*th*. and 11*th*. That Baptiſm ſhall not be adminiſtred but at the appointed times, excepting Children, which may be baptized at any time. The 12*th*. That they ſhall exact nothing for the adminiſtration of Sacraments. The 13*th*. That Presbyters dwell in the Church where they were ordained. The 14*th*, and 15*th*. That Clerks ſhall be free. The 16*th*. That they ſhall have no ſtrange Woman in the Houſe with them. The 17*th*. That he that had the poſſeſſion of a Church during the ſpace of 30 years, ſhall continue in the peaceable poſſeſſion of it. The 18*th*. and the next, That Clerks ſhall carry no Weapons with them, that they ſhall not meddle with Law-ſuits; that they ſhall not go to the Tavern, that they ſhall forbear Swearing. The 21*ſt*. That they ſhall impoſe Penance upon thoſe that ſhall confeſs to them, and ſhall grant the *Viaticum* and the Communion to the Sick. The 22*d*. That they ſhall give the Unction to the Sick.

The 1*ſt*. Capitulary of the Year 802. given by the King to his Commiſſaries, contains ſome Articles of the Life and Manners of the Clergy, of Abbots and Religious Perſons.

The other Chapters, and the 2*d*. Capitulary of the ſame year, are upon civil Matters.

The Capitulary of the Year 803. was made in the Synod held by *Paul* of *Aquileia* at *Aix-la-Chapelle*; it contains 7 Articles. The 1*ſt*. provides for the preſervation of Church-lands. The 2*d*. is for the reſtoring the Election of Biſhops by the People and Clergy. The 3*d*. prohibits incroaching upon Churches Lands and Privileges. The 4*th*, 5*th*, and 6*th*. declare the Ordinations, Impoſition of Hands and Conſecrations made by the *Chorepiſcopi*, to be void. The laſt is concerning the Judgments of Presbyters. There be alſo two Capitularies more made a little after upon this Article.

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The 3*d*. Capitulary of the ſame year, contains only two Articles upon Eccleſiaſtical Matters. The 1. imports, that Churches ſhall be repaired, and that in thoſe places which have more Churches than needs, ſome of them ſhall be pulled down to build up others, where they ſhall be needful. The 2*d*. That none ſhall be ordained Prieſt before he be examined, and no Excommunication ſhall be pronounced without cauſe.

The 5*th*. of the ſame year contains one whereby it is forbidden to give or take any thing for the Holy Chriſm.

The 8*th*. given at *Worms* in the ſame year, is an Edict for the exemption of Biſhops and Prieſts.

An. 804. He made at *Salz* eight Articles for the Biſhops. By the 1*ſt*. they are charged to take care of the Churches of their Dioceſs. By the 2*d*. and 3*d*. he preſerves the Tythes to the Parochial Churches. The 4*th*. imports, that the Biſhops ſhall take care to ordain Prieſts. The 5*th*. forbids ſecular Perſons to go into Nunneries, and Clerks alſo, except in caſe of neceſſity, and by the Biſhops order. The 6*th*. forbids Nuns to have, in their Monaſteries, any other Girls but ſuch as deſign to ſtay there. The 7*th*. and 8*th*. forbid admitting Male-children thereinto, or carrying Arms thither. Theſe Articles are back'd with the following Advertiſements to Presbyters, to preach and teach the Scripture and the Creed; to be able to ſay the Pſalter without Book, as alſo the words for adminiſtring Baptiſm; to be skilful in the Canons and the Penitential; and in Singing; not to dwell with Women, except their Mother, Siſter or Aunt; not to go to the Tavern; not to be Covetous, Drunkards or Idle; not to break the Faſt of Holy *Thurſday*; not to adminiſter the Holy Chriſm and to come to the Synod.

An. 805. He made a Capitulary of 16 Articles at *Thionville*, containing ſeveral Rules of Eccleſiaſtical Policy: Some Articles of it are alſo found in the ſecond and third Capitularies.

In the Articles given the ſame year to *Jeſſe*, Biſhop of *Amiens*, the 2*d*. imports, that no Layman ſhall be Superior of Monks nor Archdeacon.

There's an Edict of the ſame year, and in the ſame place, about the Reverence due to Biſhops and Prieſts.

The 5*th*. Capitulary of the year 806. contains ſeveral Conſtitutions of Eccleſiaſtical Policy.

The 6*th*. renews ſome ancient Canons about Diſcipline.

The 2*d*. Article of the 1*ſt*. Capitulary of 809. diſcharges the Prieſt from adminiſtring the Holy Chriſm.

The 5*th*. of the 1*ſt*. Capitulary of 810. enjoins them to preach and inſtruct the People.

The 1*ſt*. and 2*d*. Capitularies of 811. contain excellent Inſtructions of the duty of Abbots, Monks, Clerks and Biſhops.

The Capitulary of 813. contains 28 Articles, made in the Councils of *Arles* and *Mentz*, and confirmed by the Authority of *Charlemagne*, about Church Diſcipline and the Manners of the Clergy.

Laſtly, beſides theſe Capitularies of *Charlemagne*, of which we know the time, there are alſo 5 Capitularies more, of which the Time is unknown; they contain ſeveral Conſtitutions, which are almoſt contain'd in the Capitularies above-mention'd.

Moſt of the Capitularies of *Charlemagne* concerning Eccleſiaſtical Matters, have been collected in the firſt of the four Books of Capitularies compoſed by *Anſegiſus*, (according to ſome Abbot of *Lobbes*, and according to M. *Baluzius*, Abbot of *Fontenelles*) whoſe Collection was approved by *Lewis* the Meek, and by *Charles* the Bald. This Abbot undertook to ſet in order, and to collect the Conſtitutions contain'd in the Capitularies of *Charlemagne*, and *Lewis* the Meek, made before 828. The firſt of the four Books of his Collection contains *Charlemagne*'s Eccleſiaſtical Conſtitutions; The 2*d*. the Civil Laws of the ſame Emperor; The 3*d*. the Eccleſiaſtical Conſtitutions of *Lewis* the Meek; and the laſt the Civil Laws of the ſame. After him, *Benedict*, Deacon of *Mentz*, gathered about the Year 845. ſome Capitularies of thoſe two Emperors, omitted by *Anſegiſus*, and added thereto the Capitularies of *Carloman* and *Pepin*; but his Collection publiſhed in three Books, is very much confuſed. Theſe two Collections are the ſeven Books of the Capitularies of our Kings. The ſix firſt Books were ſet out in 1548. by *Tilius*, Biſhop of *Meaux*; and the ſeven Books altogether have been publiſhed by M. *Pithœus*, in the end of the laſt Century, and in the beginning of this. Since 1545. they had printed in *Germany* ſome Capitularies, and in 1557. ſeveral had been printed at *Baſil*, but all thoſe Editions were imperfect and defective, and we are obliged to M. *Baluzius* for having procured us ſuch a fair Edition of the

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Capitularies, very large and full, and reviſed by ſeveral Manuſcripts, with all the Care and Application imaginable. It came forth in 1677. from *Muguet*'s Preſs, in two Volumes *Fol.* The firſt of which comprehends the Capitularies of the Kings *Childebert*, *Clotharius*, *Dagobert*, *Carloman*, *Pepin*, *Charlemagne*, of *Pepin* King of *Italy* and *Lewis* the Meek, together with the ſeven Books of Capitularies, collected by *Anſegiſus* and *Benedict*, four Additions to theſe Collections, the Canons of *Iſaac* Biſhop of *Langres*, taken out of the three laſt Books of Capitularies, and the Chapters of *Herard* Archbiſhop of *Tours*, taken alſo out of our King's Capitularies. The ſecond Volume contains the Capitularies of *Charles* the Bald, and the poſterior Emperors, with divers Forms.

Theſe Capitularies renew the ancient Church Diſcipline in many Points, and in the other eſtabliſh one ſuitable to the Neceſſity and the Manners of the Age, and againſt the moſt common Diſorders of the Time. They ſet up again the Biſhops Elections, and reſtored the Church to her former Poſſeſſions. They forbad the Laity to encroach upon them, and the Clergy to alienate them. They revived the ancient Laws concerning Eccleſiaſtical Judgments, the Authority of Metropolitans, and of Provincial Synods, and the Prohibitions of the Canons againſt encroaching upon other Biſhops Dioceſes, and receiving their Clerks or Perſons excommunicated by them. They did not forget the famous Prohibition ſo often repeated, for all ſorts of Perſons in Holy Orders to have no ſtrange Woman in the Houſe with them. They put in force again the Canon of the Council of *Chalcedon*, whereby it is forbidden to make Ordinations abſolute and without Title. They prohibited Tranſlations and Non-reſidence; the Perſeverance of Clerks and Monks was ordained. Clerks were commanded to be ſubject to their Biſhops by ſeveral Laws. They ordain'd, that he ſhould have the diſpoſing of all the Benefices in his Dioceſs, and that no Prieſt might be put in or out of any Pariſh or Chappel but by his Authority. They bind the Parſons to go or ſend to the Epiſcopal City for the Holy Oyl. The *Choriepiſcopi* were forbidden Epiſcopal Functions, and they endeavoured the total aboliſhing of them. They charged the Biſhops to examine the Doctrine and the Manners of Presbyters before they ordained them; to ordain no body Presbyter, unleſs he was 30 Years old; they enjoyn'd Presbyters and other Eccleſiaſtical Perſons, to live regularly, to addict themſelves to the Offices of their Miniſtry, and chiefly to Preaching. Prieſts are forbidden ſaying Maſs without communicating: They were enjoyned to have the Euchariſt always ready at hand, to be adminiſtred to the Sick, together with the Unction, which was common at this time. Clerks had no other Judges but the Biſhops, and they required a great number of credible Witneſſes to condemn them. They ſet up Schools in Biſhopricks and Abbies, to learn the Pſalms, Singing and Grammar. They endeavoured to deſtroy the Remains of Pagan Superſtitions. The Invocation of Saints (*bb*) was much uſed; Relicks and the Croſs were reverenced (*ii*): But in *France* no Veneration of Images was allowed. The Prohibition of contracting Marriages, was extended to the fourth Degree of Conſanguinity; ſpiritual Affinity (*kk*) began then to take place.

[(*bb*) *Invocation of Saints.*] In the Days of this Emperor, *Charles* the Great, who flouriſhed towards the latter end of this Century, idolatrous Superſtitions and Corruptions were arriv'd at their fullgrowth. Image-Worſhip was eſtabliſhed by Law in the Eaſtern and Weſtern Churches, and Saint-Worſhip as our Author ſays truly, much uſed: But from the Beginning it was not ſo. Neither the Scriptures of the Old and New Teſtament, nor yet the pureſt Antiquity do at all authorize this Practice. Among thoſe excellent Prayers which we meet with in Holy Scripture, compoſed by Men divinely inſpired, we cannot find one directed to any Saint or Angel, nor any other Being whatſoever, but the only living and true God; but we may read in ſeveral Places, that both the Angels, and Saints while they were alive, have diſclaimed all Worſhip, when tendered to them, as not due to them; and after their Death we are aſſured that they cannot hear us. Conſonant to theſe Truths did the Church of Chriſt for above 200 Years believe and act, and not only make no Prayers to any Angel or Saint, as *Irenæus* teſtifies, but ſhewed a great Abhorrence of all ſuch Hereticks, as uſed ſuch a ſort of Worſhip. The firſt ſtep towards it was made by *Origen*, who advanced this Doctrine in the Church, that the Saints departed out of this Life, do carry along with them a Remembrance of the State and Condition of their Brethren, and out of their Love to them do carefully recommend them to God and pray for them. From this Perſuaſion, (which many learned from him) did the Chriſtians take occaſion to intreat their living Friends, who were eminent for Piety, that if they died before them, and ſo came firſt into Chriſt's joyful and happy Preſence, they would not forget to recommend them to God, who were left behind in a ſinful World: But yet no Saint was invoked or prayed to after Death many Years after this; for St. *Jerome*, *Ambroſe*, and *Theodoret*, unanimouſly acknowledge, that God alone is to be worſhipped and prayed to; and St. *Auſtine* expreſly ſays, *Non ſit nobis Religio cultus hominum mortuorum*; *Let not the Worſhip of dead Men be any part of our Religion.* But altho' there was no Invocation of Saints, yet many Doctrines and Practices were allowed and believed, which laid the Foundation of Saint-Worſhip, which was introduced ſoon after: As 1. it was held, that the Souls of the Martyrs were every where preſent, but eſpecially at their Tombs, where ſeveral Miracles were wrought. 2. Many of the eminent Fathers both for Learning and Devotion, made rhetorical Panegyricks of the Chriſtians deceaſed, wherein by *Apoſtrophe's* and *Proſopopeia's* they ſeemed to invoke Souls departed. Thus St. *Jerome*, in his Epitaph of *Paula*, ſaith, *Farewel, O* Paula, *and by thy Prayers help the decrepit Age of him that honours thee.* And ſo *Nazianzen*, in his Invectives againſt *Julian*, ſaith, *Hear, O thou Soul of great* Conſtantine, *&c.* 3. The Chriſtians in their Prayers, at the Commemoration of the Memories of the Martyrs, not only uſed many unwary Expreſſions, implying a ſort of Invocation of them, but did formally pray to God to grant them ſuch Bleſſings as they ſtood in need of, thro' their Intereceſſion; for ſo St. *Auſtine* ſays, *We mention not them as though we prayed for them, but that they may pray for us.* Theſe Doctrines and Practices, ſo prepared Mens Minds for the Invocation of Saints, that about the Year 600. St. *Gregory* inſerted Petitions to them in the publick Litanies among the *Latins*, as *Petrus Gnapheus* had ſome time before among the *Greeks*, and it was quietly received and allowed, and ſo continued to the times of *Charles* the Great, and downward till the Reformation, without any conſiderable Oppoſition: So apt are Men to cheriſh Will-worſhip.]

Cont. Nic. 2. Act. 7.

Rev. 22.8. 9. Act. 10, 25, 26. Iſai. 63.16. 2 King. 22. 20. *Iren. adv. Hær. lib.* 1. *c.* 23. *Orig. hom.* 3. *in cant. In. c.* 13. *Joſhua in Epiſt. ad Rom. Cypr. ep.* 57. *Amb. de ob. Theod. Hieron. in Prov.* 2. *Theod. com. in Col. c.* 2. *Sulp. Sever.*

Charlemagne.

[(*ii*) *Relicks——reverenced.*] Although the Reverence of Bones and other Relicks of Saints ſeems as abſurd a Piece of Idolatrous Worſhip as the Heathens themſelves were guilty of, yet it was the firſt that crept into the Church through the Policy of Satan, which was effected by this Means: It pleaſed God, for the Teſtimony of his Doctrine and Truth, to work great Miracles by the dead Bodies of his Saints, in witneſs that they had been his Meſſengers, and Inſtruments of his Will: But that which was intended by God for the Good of Men and Converſion of Souls, became a Snare to lead them into Error; for their Admiration of the Vertue which God ſeemed to put into them, ſtirred them up not only to ſeek for them, and uſe them as Amulets and Remedies againſt all Evils and Diſtempers, but alſo made them give them a ſingular Reſpect and Veneration, as we may gather from St. *Auſtine*'s Words, *I know many that worſhip Graves, Images, &c.* Indeed there was a Reſpect always paid to the Martyrs deceaſed, by the Chriſtians, by celebrating their Memories at their Tombs, upon the Anniverſary of their Martyrdom, and by beſtowing a neat and convenient Burial upon them; but it was never allowed by the Orthodox Fathers to give them a Divine Honour: Yea, St. *Gregory* ſays, *That it is not lawful to bring the Bodies of the Saints into a publick View, or handle them with the Hands.* 'Twas Satan's Subtlety to inſinuate Idolatry by an intemperate Devotion.]

de S. Mart. ep. 2.

Aug. de Eccleſ. & Man. c. 34.

Greg. lib. 3. *ep.* 30.

[(*kk*) *Prohibition of Marriage——to the fourth Degree of Conſanguinity; ſpiritual Affinity.*] To avoid all inceſtuous Marriages, ſuch Canons as theſe, prohibiting Marriage within certain Degrees are very convenient to be impoſed, and ought to be obſerved: And tho' indeed this may ſeem too ſtrict, reſtraining ſuch Kindred from Marriage, as the Word of God it ſelf doth ſeem to permit, *Lev.* 18. being extended to the fourth Degree of Conſanguinity; yet 'tis better to prohibit ſomething in it ſelf lawful, where there is little or no Inconvenience conſequent upon it, than to permit a thing, which in Strictneſs, perhaps, is lawful, but is in appearance evil and ſcandalous, as a Marriage Conjunction of Perſons near a-kin, is commonly accounted. But as to ſpiritual Conſanguinity or Affinity, as it is no real Relation, ſo to hinder ſuch as are thus allied from Marriage is an Inſtance of Papal Tyranny and Uſurpation, no Perſons being really better qualified for Marriage together, than ſuch as are Brethren and Siſters in the Lord: So that though the Conſtitution for not marrying to the fourth Degree, is tolerable enough, yet the latter, ſince it may produce many Inconveniences among Men, deſerves no Regard nor Obſervation; and it is to be believed, that it had long ſince expired, had it not been much for the Advantage of the Papal Hierarchy, by creating an Abundance of Diſpenſations.]

The Celebration of *Sundays* was then very ſolemn. On this Day they did forbear all manner of ſervile Work, and Chriſtians were obliged to be preſent at Divine Service, which was ſolemnly perform'd: The keeping of publick Markets was prohibited on this Day. This is the Number of the Holy Days then kept, ſet down in the 158*th*. Chapter of the firſt Book of the Capitularies: The Feſtivals of *Chriſtmas*, St. *Stephen*, St. *John the Evangeliſt*, the *Innocents*, the *Octave of the Lord*, the *Epiphany*, the *Octave of the Epiphany*, the *Purification of the Bleſſed Virgin*, eight Days at *Eaſter*, the *great Litany*, the *Aſcenſion*, *Whitſunday*, St *John Baptiſt*, St. *Peter* and St. *Paul*, St. *Martin* and St. *Andrew*. As to the Virgin's Aſſumption, it is ſaid, *We leave it out to enquire into it.* Churches were built with as much Splendor and Magnificence as the Age would permit; they were deck'd and adorn'd, the Altars conſecrated and covered with Linen Cloath; the Service was performed with great Pomp. The *Roman* Way of ſinging was brought into the

Churches of *France*, but they kept ſtill their own peculiar Way of ſinging. They took great care of the Church-Books and ſinging. Women were forbidden to come near the Altars; and Abbeſſes to give the Bleſſing, to make the Sign of the Croſs upon Mens Heads, and to give the Veil with the ſacerdotal Benediction. Simony was ſeverely forbidden. They made Laws againſt Uſury then, not only in Eccleſiaſtical, but Laymen. There were many Hoſpitals for the Poor and Sick. The paying of Tythes was become obligatory, and all ſorts of Perſons were conſtrained to pay them to Church-men. They were forbidden exacting any thing for the Sacraments, or for Eccleſiaſtical Offices. Church-Revenues were divided into three Parts; one Part was for the repairing of Churches, the other for the Poor, and the laſt for Churchmen. They began to oblige the Clergy of Cathedrals to live together canonically. They made divers Conſtitutions to keep Monks in order. They forbad to receive Children without the Parent's Conſent, and to veil Virgins before 30 Years of Age, and Widow-Women before the 30*th.* Day after their Husband's Deceaſe. They prohibited a ſort of Clerks, which wore the Religious Habit, and would live neither as Monks nor Clergymen. The Rectors of Country Pariſhes came from time to time to give the Biſhop an Account of their Conduct; and the Biſhop did alſo viſit his Dioceſs. Publick Penance was in uſe yet, but not with the ſame Rigor as in the former Ages. They granted Abſolution ſeveral times. They never denyed the Communion to dying People. Secret Confeſſions were frequent. They recommended frequent Communion. They adminiſtred yet Baptiſm by Immerſion, and only at *Eaſter* and *Whitſuntide*, unleſs in caſe of Neceſſity. Prayer for the Dead was very much practiſed. This is part of the Diſcipline contained in *Charlemagne*'s Capitularies.

Charlemagne.

This is the Catalogue of this Emperor's Letters. A Letter to *Offa* King of the *Mercians*, in the Year 774. A Declaration for the Deſignation of Biſhopricks. A Letter to *Faſtrade* his Wife. Some Inſtructions given to *Angilbert*, going to *Rome*, *anno* 796. A Letter to *Leo*, ſent by *Angilbert*. Two Letters to *Offa*. A Fragment of a Letter againſt vicious Prieſts, directed to the Biſhops of *France*. A Letter to the Monks of St. *Martin* of *Tours*; wherein he enjoyns them to ſend back again to *Theodulphus* Biſhop of *Orleans*, ſome Clerks of *Orleans*, who had harboured among them. A Letter for the Reſtoration of Schools in Churches and Monaſteries. A Letter to *Pepin*, for the Peace of the Churches, and of thoſe who ſerve them. A Letter to the Biſhops of the Kingdom, written in 811. commanding them to inſtruct the Prieſts and the People in the Signification of the Ceremonies of Baptiſm: The Copy we have of it is directed to *Odelbert*; it was ſet forth by F. *Mabillon*, and is found, as well as the preceding, in the Collection of Capitularies of M. *Baluzius*. This Letter ſtirred up *Amalarius*, *Jeſſe*, and ſome other Biſhops to make ſome Treatiſes to explain the Right of Baptiſm. A Letter to *Alcuin*, about the number of the Works in the Year, among *Alcuin*'s Works. A Letter which he made for a Preface to the Book of Homilies, made by *Paul* the Deacon, [and collected into one Volume by his Order] ſet out by F. *Mabillon* in the firſt Volume of his *Analecta*, pag. 25. *Sigebert* ranks *Charlemagne* among Eccleſiaſtical Writers, upon the account of this Work, which yet was none of his, but of *Paul* the Deacon of *Aquileia*. F. *Mabillon* hath moreover ſet forth, in the fourth Volume of his *Analecta*, an Epiſtle of *Charlemagne*, touching the Grace of the * Holy Ghoſt. Laſtly, we meet with ſeveral Letters more of *Charlemagne*, as Foundations, Donations, Privileges, *&c.* in the Collection of ſuch kind of Pieces.

Charlemagne.

[* Of the *ſevenfold Spirit.*]

But the two moſt conſiderable Eccleſiaſtical Works that have appeared under this Prince's Name, are the Letter written in his Name to *Elipandus*, Biſhop of *Toledo*, and the other Biſhops of *Spain*, againſt the Error of *Felix*, Biſhop of *Urgel*, which is at the end of the Council of *Francfort*; and the four Books called *Caroline*, againſt Image-Worſhip, and the Decree of the *Nicene* Council; Some attribute them to *Ingilram*, Biſhop of *Metz*, others to *Alcuin*, others would have us think them to be ſuppoſititious: But this laſt Pretenſion is unwarrantable, for, not to ſpeak of the Authority of *Hincmarus*, who cites them, and of ſeveral ancient Authors, which are found in Libraries, Pope *Adrian*'s Anſwer to this Work ſhews it had been publiſhed in his time by *Charlemagne*'s Order, and the Councils of *Francfort* and *Paris* are authentick Teſtimonies of the Truth of theſe Books; So that there can be no doubt but this Work is a kind of *Manifeſto*, containing the Sentiments of the *French* Church, publiſhed under the Name and by the Order of *Charlemagne*. We ſhall ſpeak more fully of theſe Works of *Charlemagne*, when we make the Hiſtory of the ſeventh Council, and of this of *Francfort*, where we will examine the Affair of *Felix* of *Urgel*, and the Sentiments of the Author of the *Caroline* Books touching Images.

ALCUIN.

Alcuin.

FLaccus, *Albin*, or *Alcuin*, born in *England*, Deacon of the Church of *York*, and the Scholar of *Bede* and of *Egbert*, was invited into *France* (*anno* 790.) by *Charlemagne*, who looked upon him as his Maſter, and ſhewed a great Eſteem for him. He had the Reputation of one of the moſt learned Men of his Age, in Eccleſiaſtical Matters. He inſtructed the *French* not only by his Writings, but moreover by the publick Lectures he read in the King's Palace and other Places. *Charles* gave him [the Government of] many Abbies, and at laſt charged him with the Care of the Canons of St. *Martin* of *Tours*: He died in this Society, *anno* 804.

This Author's Works were collected by *Andreas* [*Quercetanus*, or] *du Cheſne*, and printed at *Paris* by *Cramoiſy* in 1617.

They are divided into three Parts. The 1*ſt.* comprehends his Tracts upon the Scripture; the 2*d.* his Books of Doctrine, Diſcipline, and Morality; and the 3*d.* the Verſes, Letters, and Poems he made.

The firſt part comprehends the following Works. Queſtions and Anſwers about ſeveral difficult Paſſages of *Geneſis*, with an Explication of theſe Words, *Let us make Man in our Image*. An Expoſition of the penitential and gradual *Pſalms*, and of the 118*th. Pſalm*. A Treatiſe of the Uſe of *Pſalms*, with Prayers taken out of the *Pſalms*. An Office of the Church for the Year. A Letter upon what is ſaid in the *Song of Songs*, that there be ſixty Queens, and eighty Concubines. A Commentary upon *Eccleſiaſtes*, and ſeven Books of Commentaries upon the Goſpel of St. *John*. It is obſerved in the end of this part, that *Alcuinus* had laboured to correct the whole Text of the Vulgar Bible, by *Charlemagne*'s Order, and that this Manuſcript Work is found in the Library of *Vauxcelles*, with ſome Verſes of *Alcuinus* upon this Work.

The ſecond part comprehends the following Treatiſes. A Tract of the Trinity, dedicated to *Charlemagne*, divided into three Books, wherein he handles with great Accuracy and Clearneſs ſome ſpeculative and ſcholaſtick Queſtions, concerning thoſe Myſteries, with twenty eight Queſtions and Anſwers about the Trinity. A Letter explaining what is Time, Eternity and an Age, *&c.* * A Tract of the Soul, directed to his Siſter *Eulalia* a Virgin. Seven Books againſt the Opinion of *Felix*, Biſhop of *Urgel*, who believed Jeſus Chriſt might be called the Adoptive Son of God, as to his humane Nature. A Letter upon the ſame Subject written to *Elipandus*, Biſhop of *Toledo*. *Elipandus*'s Anſwer, in which he treats *Alcuin* very rudely, and having loaded him him with Calumny, cites ſome Paſſages of the Fathers, and the Church-Office, to juſtifie that Jeſus Chriſt may be called God's Adoptive Son, as to his humane Nature. *Alcuin*'s Reply to *Elipandus*'s Letter, divided into four Books. In the two firſt he anſwers the Authorities alledged by *Elipandus*; and in the two laſt he proves his own Opinion by Teſtimonies of the Fathers, and the Scripture. He forbears reviling Words, and deals with him with as much Moderation as his Adverſary hath expreſſed himſelf with Heat and Paſſion. At the end of theſe four Books, there is an Advertiſement of *Alcuinus* about the Original of *Felix*'s Error, and the Retractation made of it; *Elipandus*'s Letter to *Felix*; The Confeſſion of Faith he made after his Retractation; and a Letter of *Alcuinus* about the Queſtions that may be raiſed touching the Son of God. Theſe are the dogmatical Works contain'd in this ſecond part.

Alcuin.

[* In the *Biblioth. Patrum* it is attributed to *Paulinus* Biſhop of *Aquileia* but falſly.]

The firſt of the Works of Diſcipline is the Book of [the Divine] Offices, bearing *Alcuinus*'s Name, but it belongs to a later Author, there being mention made there of *Hilperick*, who lived in the tenth Century; beſides, it contains ſeveral Obſervations of a lower Age than that *Alcuin* lived in.

The 2*d.* Work about Diſcipline, is *Alcuin*'s Letter to *Charlemagne*, upon the *Septuageſima*, *Sexageſima* and *Quinquageſima*; and upon the Differences of the number of the Weeks of *Lent*, with *Charlemagne*'s Anſwer upon the ſame Subject.

The 3*d.* is a Tract of *Alcuin*, directed to *Adrian*, upon the Ceremonies of Baptiſm, which are the ſame that are practiſed now, of which he renders moral Reaſons.

[*Ad Pueros S. *Martini*, *i.e.* To the Boys of S. *Martin*. D. *Cave*.]

The 4*th.* is a Letter * to the Clerks of St. *Martin*, to exhort them to confeſs their Sins.

The

Alcuin.

The *5th.* is a Sacramentary, containing Maſſes for many Feſtivals of the Year.

Theſe Works are followed with three Homilies upon the Incarnation, the Virgin's Nativity, and the Feſtival of All-Saints. Theſe three Homilies are taken out of the Book of Homilies of *Paul* the Deacon, and it is not certain that they are *Alcuin*'s.

The Life of Antichriſt follows, which is full of groundleſs Fancies. There is but one Work of Morality, which is of Virtues and Vices: The reſt are Works upon prophane Arts and Sciences. The Book of the 7 Arts is *Caſſiodorus*'s Preface upon that Subject.

The laſt part of *Alcuin*'s Works comprehends the following Books.

The Life of St. *Martin* of *Tours*, and a Sermon on his Death.

The Life of St. *Vedaſtus* of *Arras*.

The Life of St. *Richarius*, a Presbyter.

The Life of St. *Wilbrord*, Biſhop of *Utrecht*, in Proſe and Verſe, with an Homily for his Feſtival.

One hundred and fifteen Epiſtles, with the Fragments of ſome more, taken out of *Engliſh* Authors.

Poems upon ſeveral Saints.

A Poem upon the meeting of Pope *Leo*, and *Charlemagne*.

Divers Poems.

The Letters upon Eccleſiaſtical Matters are theſe.

The *2d.* of which we have already ſpoken, about the difference of the number of the Weeks of *Lent*.

The *6th.* upon theſe words of the Goſpel, *Here are two Swords*.

The *7th.* of the manner of inſtructing the People in the Faith.

The *8th.* in which he ſpeaks againſt a Letter written to him by *Felix* of *Urgel*, whom he calls Jocoſely, *Felix infelix*. But this was retorted upon him by *Elipandus*, who called him ſeveral times *Albinus niger, Antiphraſius*.

In the *13th.* he ſpeaks of a Writing he had made againſt *Felix* of *Urgel*, and of a Dialogue of that Author between a *Chriſtian* and a *Saracen*.

The *29th.* directed to *Ofred*, King of *Northumberland*, is full of Inſtructions very uſeful for Princes.

The *30th.* contains ſome for a Queen that had retired from the World.

The *31ſt.* is full of Advices to the Canons of *Tours*.

The *32d.* to the Biſhop *Adelbert* and his Society, contains a commendation of the Life of the Canons Regular, and an Exhortation to follow it.

The *49th.* contains the ſame ſort of Exhortations to the Friars of *Wiremouth* and *Jarrow*.

The *50th.* to thoſe of *York*.

The *62d.* to the Canons of St. *Leger*.

The *63d.* is directed to Pope *Adrian*, to whom he writes very ſubmiſſively.

In the *69th.* he exhorts the Canons of *Lyons*, to reject the Errors which are come from *Spain*, to follow the Tradition and Uſage of the Univerſal Church, to avoid the Additions made to the Creed, and the new Cuſtoms brought into the Service of the Church. He ſpeaks particularly of their Error, about the Adoption of the Son of God, and the Practice of ſome, who threw Salt upon Chriſt's Sacrifice. He maintains, that they ought to offer nothing but Bread, Water, and Wine; that the Bread ought to be very pure, without any mixture, made of Flour and Water. The laſt thing, he finds fault with, in the Uſages introduced in *Spain*, is, that they made but one Immerſion, calling upon the Three Perſons of the Trinity. He maintains againſt them the Uſe of the Triple Immerſion, and here he explains the Ceremonies of Baptiſm; he ſpeaks of the ſame thing in the *81ſt.* Letter, where he does intimate, that there were ſome who dipped three times, repeating the Invocation of the Trinity at each time. He reprehends in this Letter, thoſe who doubted, whether the Souls of the Holy Apoſtles and Martyrs were received up into Heaven before the Day of Judgment. In the *71ſt.* Letter he proves the neceſſity of Confeſſion.

The *72d.* is to Pope *Leo*, whom he calls Vicar of the Apoſtles, Prince of the Church.

In the *78th.* he commends the Monaſtick Life, and exhorts Monks to diſcharge the Duties of it.

The *97th.* contains excellent Inſtructions about the Duties of a Biſhop.

He treats of Baptiſm in the *104th.*

In the *106th.* he anſwers the Queſtion put to him by *Charlemagne*, which is the Hymn that Jeſus Chriſt ſaid after his laſt Supper. He pretends, it was the words related by the Evangeliſts.

Since this Edition there have been printed ſome more of *Alcuin*'s Works; as, a Commentary upon the Song of *Solomon*, at *London* in 1638, [by the care of *Patrick Young*.] An Abridgment of the Faith againſt the *Arians*, ſet forth [at *Paris* in 1630,] by F. *Sirmondus*, without the Author's Name, and attributed to *Alcuin* by F. *Chiffletius*, upon the Authority of ſome MSS. A long Confeſſion of Faith, divided into four parts, drawn out of the Fathers, publiſhed by F. *Chiffletius*, and printed at *Dijon* in * 1656, [but it is dubious whether it belongs to *Alcuinus*, or no.] A Diſcourſe of the Purification, which was without Name among St. *Ambroſe*'s Works, and was reſtored to *Alcuin* by M. *Baluzius*, in the *2d.* Vol. of *Miſcellanea*, p. 382. Two Letters ſet forth by M. *Baluzius* in the ſame place, [Tom. 1. *p.* 365.] the one directed to *Charlemagne*, upon the Price of Jeſus Chriſt's Death; the other to the Abbots and Monks of the *Goths*, upon the Unity of the two Natures in the Perſon of Jeſus Chriſt. There's in the ſame place a Capitulary, containing ſundry Moral Maxims directed to *Charlemagne*; but that Work ſeems to me unworthy of *Alcuin*. Twenty ſix Letters publiſhed by F. *Mabillon* in the *4th.* Vol. of his *Analecta*, and a Poem, in which he laments the diſorders and looſeneſs of one of his Friends, under the Name of a Cuckow.

Alcuin.

[* 1654. Dr. *Cave.*]

The Learned are not all agreed, that the Confeſſion of Faith, ſet out by F. *Chiffletius*, is *Alcuin*'s. The Author of the Office for the Holy Sacrament, in the Hiſtorical and Chronological Table of the Authors, hath propounded ſome difficulties about this Confeſſion of Faith, which might make one doubt, whether it be truly *Alcuin*'s. He ſays, the two firſt parts of it are very excellent and precious; but there are many things taken out of the other Works of *Alcuin*, eſpecially the different Orations. That the third part does not ſeem to be coherent to the two firſt, there being ſeveral places in it copied out of them word for word; which probably an Author, whatever he might be, would not have done in the ſame Work. Beſides, that it is almoſt all of it taken from *Pelagius*'s Confeſſion of Faith, and from the Book of the Eccleſiaſtical Doctrines, yet ſo, that the *Pelagian* and *Semi-pelagian* Expreſſions of thoſe Books are commonly left out in it; that there are alſo ſome places of it without any rational coherency: And above all, what he ſet in the end, to join it to the *4th.* ſeems to have been added. That the *4th.* part, in what it contains about the Euchariſt, is perfectly fine, but doubtleſs it ends in the firſt Chapter; all the reſt being but a Rhapſody of divers Orations. He confeſſes the Style of this laſt part, as well as of the firſt, does pretty well reſemble that of *Alcuin*, which is not always very pure and correct, but very quick and lively. He intimates, that altho' theſe four Words *(Caro, Cibus, Sanguis, Potus,)* which are found in St. *Thomas*'s Proſe, are read there, the Thread of his Diſcourſe did ſo naturally lead him, to uſe them in that order, that one ought not to conclude, that this Work was made ſince St. *Thomas*'s time. That the Style hath nothing Scholaſtical, yea, and that it hath ſome Expreſſions, which were not uſed ſince *Berengarius*, as that the Euchariſt is Chriſt's Body and Blood only for the Juſt. Laſtly, that in this *4th.* part there are ſome places found in the †Book of Divine Offices attributed to *Alcuin*.

[† In a poſthumous Treatiſe, printed at *Rouan*, *an.* 1675.]

Daillæus hath taken affirmatively, what was ſaid but doubtfully by the Author *Of the Office of the Holy Sacrament*, and he adds new Conjectures, to ſhew that this Confeſſion was not *Alcuin*'s.

The *1ſt.* is grounded upon this, that in this Confeſſion of Faith ſome things are met with, which are taken word for word out of the Books of the Meditations and the Mirrour, falſly aſcribed to St. *Auſtine*, and compoſed ſince *Alcuin*'s time, ſeeing, that of the Meditations, which is the ancienter, was written ſince St. *Anſelm*'s time. The *2d.* is grounded upon this Work's not being ſet down in the *Index*'s of *Alcuin*'s Works. The *3d.* upon this Author's often copying himſelf, which an Author does not uſually do. Moreover he inſiſts upon this, that there is a place in this Book, which is found in the Book of Offices, attributed to *Alcuin*. *Daillæus* pretends, that this Author's Sentiments differ from *Alcuin*'s. He ſays, that explaining the Creation of the World, he relateth the two Opinions related by *Alcuin* alſo in his Queſtions upon *Geneſis*, but prefers that which was diſapproved by *Alcuin*. He adds, that this Author believes the Real Preſence, which Sentiment he does not think to be *Alcuin*'s; and that he looks upon the contrary Opinion as Heretical. Laſtly, He pretends that there be ſome things in this Work which do not agree with the Ninth Century; as when he complains of the infelicity of his Age, and ſpeaks of the Miracles whereby the Euchariſt had been repreſented under the ſhape of a Man. * F. *Mabillon* contrary-wiſe aſſerts the truth of this Work, chiefly upon the Antiquity of the Manuſcript, from which it is taken. He maintains the Characters to be of *Charlemagne*'s time, or very near it; and tho' the ſole Teſtimony of a Man, as much converſant in theſe matters as he was, might be ſufficient, he joined to it the Atteſtation of many Learned Men. The Antiquity of this Manuſcript ſhews, that this Book is of *Alcuin*'s time, ſeeing the Manuſcript it ſelf is of that time. *2dly.* He notes, that the Ancient Title of this Manuſcript was written in Red, and that they only put Ink upon the Ancient Red Characters, which are to this effect; *Albini Confeſſio Fidei.*

[* *In Anal. Tom.* 1. *p.* 178.]

Alcuin.

3dly. He proves that this Author is older than the School-Men, becauſe he does not ſpeak as exactly as they do of the Myſteries, that he always tranſlates ὁμοούσιος of the *Greeks*, by the word *Co-eſſential*, whereas the School-Men always ſaid *Con-ſubſtantial*. He taketh notice of the place, in which he varies from our way of ſpeaking of the Euchariſt. He adds, that this Author hath ſome Opinions which were not common, but in the eighth and ninth Centuries; as when he pretends, that *Catechumens* cannot be ſaved without either Baptiſm, or Martyrdom; that the Queſtion of the two Predeſtinations, which he treats of, was agitated in this Age; that all, that this Author ſays of himſelf, agreeth to *Alcuin*. Laſtly, To bring in a Witneſs, he ſays, that *John* Abbot of *Feſcamp*, who lived in the twelfth Century, hath cited ſeveral paſſages of this Treatiſe in a Book he made againſt *Berengarius*.

Having alledged theſe proofs of the Antiquity of this Book, he clears the difficulties; he ſays, it's no wonder, this Author ſhould have made Extracts of *Pelagius*'s Confeſſion of Faith, ſeeing it was commonly cited in this time, and was look'd upon as a Work of St. *Hierome*. That it's leſs to be wondred at, that he ſhould be cited in the Book of *Gennadius*'s Eccleſiaſtical Doctrines, ſeeing *Adrian* made no difficulty to alledge one Authority out of it. That the paſſages, which are found in this Confeſſion, are not taken out of the Book of the Meditations, and the Mirrour; but it is the Compilers of thoſe two Works, that have inſerted them in two places of *Alcuin*'s Treatiſe, ſeeing the Manuſcript of this Work is doubtleſs older than the Author of thoſe other Treatiſes. And if this Confeſſion be not found in the Catalogues of *Alcuin*'s Works, that's not to be wondred at, ſeeing all thoſe Liſts of Catalogues are imperfect; that it is an ordinary thing with the Authors of this Age, and with *Alcuin*, not only to tranſcribe other Mens, but their own Works alſo; that the Author of the Book of Offices did tranſcribe *Alcuin*'s Confeſſion of Faith; that it's not true, that *Alcuin*'s Opinions about the Euchariſt are different from this Author's; that he had Inſtances to prove, that Jeſus Chriſt hath appeared in the Euchariſt in the ſhape of a Man; that ſome Authors of the ninth Century, before the Birth and the Condemnation of *Berengarius*'s Error, have condemn'd his Opinion as Heretical; that it's no Extraordinary thing for an Author, alledging in two places two different Explications of the ſame paſſage, to approve now the one, and then the other; that it were a more extraordinary thing, that two different Authors ſhould bring two like Explications of the ſame paſſage; that altho' *Charlemagne*'s Age was more Learned than the tenth, yet *Alcuin* Expoſtulates the infelicity of that time, and the diſorders then in the Church, in the Works not doubted of, as in the 6*th*. Letter, and in his 271*ſt*. Poem. And therefore, that there's nothing in the Confeſſion of Faith, bearing his Name, that proves it not to be his. [Theſe Reaſons and Solutions, ſaith F. *Mabellonius*, make it probable, tho' not certain, that this Confeſſion of Faith is *Alcuin*'s.] *Alcuin*'s Style is neat and lively, he writes wittily, his Expreſſions are pure enough for his time, he handles things pleaſantly; one may ſay, he did not want Eloquence, no, nor Elegance neither.

Alcuin.

ETHERIUS.

Etherius.

Etherius, Biſhop of *Axume* in *Spain*, and *Beatus*, Abbot and Prieſt, were ſome of the firſt that oppoſed *Felix* and *Elipandus*'s Error: Theſe charged them with *Eutychianiſm*. It was to vindicate themſelves, and to convince their Adverſaries of the oppoſite Error, that they made 2 Books, in which they profeſs to hold the Doctrine of the Council of *Epheſus*, and reſiſt the Sentiment of their Adverſaries, contrary to their Doctrine. Theſe 2 Books are very much confuſed, and full of ſeveral idle uſeleſs Reflections, and divers Repetitions. They were printed in *Caniſius*'s Antiquities, and in the laſt *Bibliotheca Patrum*.

Etherius.

PAULINUS *of* Aquileia.

Paulinus, &c.

Paulin, Biſhop of *Aquileia*, was preſent at the Council of *Francfort*, held in 794. There he encountred *Felix* and *Elipandus*'s Error, about the Title of adoptive Son, which they attributed to Jeſus Chriſt; he made a ſmall Writing and three Books upon this Subject. Theſe Works are found among *Alcuin*'s: They did formerly attribute to him the 7 Books of *Alcuin* againſt that Error. There is a Fragment yet extant of a Letter, directed to *Heiſtulphus*, who had killed his Wife, whom he ſuſpected of Adultery; he does moſt ſharply reprove that Lord, and lays a heavy Penance upon him. We may find alſo ſome Fragments of *Paulinus* of *Aquileia*, in the firſt Tract of the *Miſcellanea* of M. *Baluzius* [Tom. 1. *p.* 362.]

Paulinus, &c.

Laſtly, the Book of wholſome Inſtructions, which went a long while under St. *Auſtine*'s name, was reſtored to *Paulinus* of *Aquileia*, in the laſt Edition of this Father's Works, upon the Credit of an old Manuſcript of M. *Colbert*'s Library. It contains ſeveral uſeful Advices to lead a Chriſtian Life, and is of the ſame Style with the Advertiſement to *Heiſtulphus*. This Biſhop died about the Year 803. His Style is very ſimple, and no way elevated.

THEODULPHUS *Biſhop of* Orleans.

Theodulphus, &c.

Theodulphus, Abbot of St. *Benedict* upon the *Loire*, and afterward preferred to the Biſhoprick of *Orleans*, before 794. flouriſhed towards the end of this Century, and died towards 821. F. *Sirmondus* publiſhed this Biſhop's *Opuſcula* in 1646. [at *Paris*, with his own Notes.] The firſt and chief is his Capitulary, containing 46 Articles for the Inſtruction of the Prieſts of his Dioceſs. He diſcourſes with them of the Dignity of their State, and recommends to them the Care of their Flock, Diligence in Reading, Praying and Working; he enjoyns them, when they come to the Synod, after the Cuſtom, to bring along with them the Habits, Books and Veſſels, wherewith they perform their Functions, and 2 or 3 Clerks; to have a care, that the Bread, the Water and the Wine, wherewith they celebrate the Maſs, be very decent and proper; to make the Bread themſelves which is to be conſecrated, or cauſe it to be made in their preſence. He forbids Women to approach the Altar, whilſt the Prieſt is celebrating; and orders, that their Oblations ſhall be received in their Seats. He forbids Prieſts to celebrate Maſs by themſelves, without other Communicants. He prohibits putting any thing in Churches beſides the Sacred Veſtments, Veſſels and Books. He will not have any body to be buried within the Church, but Clergymen only, or Perſons of ſingular Piety. He prohibits Aſſemblies in the Church, for any other thing than Praying, and alſo Celebrating Maſs without the Church. He extends the Prohibition of Churchmen keeping Women at home with them, to the neareſt Relations. He forbids Clerks to go to the Tavern, and recommends to them Sobriety in the Feaſts they are invited to. He forbids Presbyters to take the Tythes belonging to their Brethren, or to ſollicit and entice their Clerks. He charges all Presbyters to baptize Children in caſe of neceſſity, whether they be of their own Pariſh or not. He forbids Presbyters and Laymen to convert Sacred Veſſels to prophane uſes. He would have Schools ſet up in Pariſhes, to teach Youth to lead a Chriſtian Life, of which he maketh an Abridgment; and all the Faithful to know the Lord's Prayer and the Creed. He exhorts them all to pray to God, at leaſt, twice in the Day. He enjoyns them to ſpend *Sundays* in Praying, and being preſent at the Divine Service, and prohibits all manner of Work but what is of neceſſity to dreſs Meat. He permits Travelling, provided they be preſent

Theodulphus, &c.

Theodulphus.

present at the Office. He charges the Laymen to be present at the first Vespers of Festivals, at Mattins, and at Mass; and would have them to be exhorted to the practice of Hospitality, to be deterred from false Oaths, Perjuries, false Witness; to be instructed in the Holy Scripture, to be reproved, to be admonished to be constant in Prayer. He exhorts Laymen to confess all their Sins, even those of Thought, and instructs the Presbyters how they ought to examine Sinners. He exhorts Men to the Works of Mercy towards others. He will have the People to be put in Mind of the Obligation laid upon Children to honour their Parents, and upon Parents to use their Children gently, and of the mutual Love they owe one another; that Merchants and Men of Business are to be remembred, that they should not mind their temporal Gain so much as Life Eternal; that the People must confess their Sins the Week before *Lent*, and then receive Penance, in order to their doing of it, during *Lent*. He marks out several ways of obtaining forgiveness of Sins, he recommends the exact keeping of the *Lent*-Fast, and the joyning of Almsgiving to Fasting. He will not have Men to break their Fast at the ninth Hour of Prayer, but to stay till the Hour of Vespers. He thinks it would be a great perfection to abstain from Eggs, Cheese, Fish and Wine; yet he allows infirm Persons and Labourers to use them. He will have all the Faithful to communicate on *Sundays* in *Lent*, except those which are suspended the Communion; and that all take the Sacrament on *Holy-Thursday*, on *Easter-Eve* and *Easter-Day*; that they abstain from the Use of Matrimony on Fast-days, and also some Days before the Communion; that they prepare themselves for this Holy Action by Almsgiving and good Works. That the Priests who say private Masses on *Sunday*, shall not say them publickly, lest they should take off the People from being present at the Mass in their Parishes. Lastly, he will have the People put in mind, that they should not eat, till they have been at the solemn Mass and the Sermon. *Theodulphus.*

There was published since an Addition to this Capitulary, containing a general Advertisement about such things as the Parsons ought to instruct the People in.

This Bishop wrote one Book more upon Baptism, directed to *Magnus* Archbishop of *Sens*, wherein he explains the Ceremonies of that Sacrament; and a Tract of the Holy Ghost directed to *Charlemagne*, which is nothing else but a Collection of several Passages of the Fathers, to shew that the Holy Ghost proceeds from the Father and the Son. He cites the Books of the Trinity, and the Creed under *Athanasius*'s Name.

Authors.

Lastly, there are six Books of *Theodulphus*'s Poems extant: The *1st.* is a Piece directed to the Judges, to exhort them to do Justice. The *2d.* begins with a Catalogue, in Verse, of all the Books of the Old and New Testament; both of those which were in the Old Canon, and those that have been received since: It contains also Poems for *Palm-Sunday*, and several other Poems. The *3d.* contains an Elogy of *Charlemagne*, Pope *Adrian*'s Epitaph, and Verses to several Persons. The *4th.* Book contains Verses on the Fables, the Liberal Arts, Verses to Bishop *Aiulphus* and to *Modoin*, with some Verses of *Modoin* to *Theodulphus*. The *5th.* contains Verses of Consolation upon his Brother's Death, a Description of the seven Mortal Sins, and an Exhortation to the Bishops; and the last, Verses upon different Points of Morality. F. *Mabillon* hath published [in his *Analecta*, Tom. 1. p. 376.] * some more of them, which were not in F. *Sirmondus*'s Edition. *Theodulphus* was a good Man, very zealous for the publick Good, and none of the least Writers, nor of the unlearnedest of his Time. His Poems are very fine, and surpass his Prose.

[* Ten.]

LEO III. *Bishop of* Rome.

Leo III.

LEO III. was elected in the room of *Adrian*, *January* 28. 795. Presently after his Election, he sent Ambassadors to *Charlemagne*, to give him notice of it, and to carry him St. *Peter*'s Keys and the City's Banner, and some other honourable Presents, praying him to send some of his Princes, to take the Oath of Allegiance of the *Roman* People. The King sent *Angilbert*, Abbot of the Monastery of St. *Riquier*, with some considerable Presents.

For all *Leo* had such a powerful Protector, yet he was assaulted (*anno* 799.) by a Faction of seditious People [headed by his Predecessor *Adrian*'s Nephew] who fell upon him as he was going a solemn Procession, endeavoured to put out his Eyes and to cut out his Tongue, and dragged him into Prison in a Hall. It was found that he had not been maimed, as they thought. He fled into the *French* Ambassador's Lodgings, from whence he was conveyed to *Spoleto*, and thence he came to *France*, to King *Charlemagne*, who was then in *Saxony*. The King having heard his Complaints, sent him back again to *Rome* with the same Marks of Honour with which he had received him, and promised him, that he would soon come to do him Justice upon the Place: And, indeed, the next Year, having held his Parliament at *Mentz*, he went into *Italy*, both to take Cognizance of the Outrages done to the Pope, and to oppose the Designs of *Grimaldus* Duke of *Beneventum*. Being at *Rome*, he admitted Pope *Leo* to justifie and clear himself by Oath, there appearing no body to accuse him: After this, he brought those that were guilty of the Assault made upon him to Trial; they were condemned to Death, but the Pope obtained their Pardon. *Leo*, to acknowledge and requite so many Favours, as the Holy See had received from *Charlemagne* and his Progenitors, moved it to the People, to desire him for their Emperor, and crowned him on *Christmas-day*, in St. *Peter*'s Church (*anno* 800) taking the beginning of the Year from *January*, and (*anno* 801) taking it from *Christmas*, according to the Authors of this Time. After the Ceremony ended, the Pope did adore the new Emperor; that is, he kneeled before him, and took the Oaths of Allegiance to him, and set up his Picture in publick, to the end that all the *Romans* might pay him this Duty.

Anno 804. *Leo* came into *France* to visit *Charlemagne*, and was made welcome by that Prince, who sent his Son to meet him, and came himself to receive him at *Rheims*, from whence he led him to his Palace at *Cressy*, and thence to *Aix-la-Chapelle*. After his Return to *Rome*, he enjoyed the Pontificate quietly till *Charlemagne*'s Death: But (*anno* 815) there was another Conspiracy made against *Leo*, which he avenged so severely, that he put some of the Criminals to death with his own Hands. *Lewis* the Meek found fault with his Proceeding, as being disagreeable to his natural Lenity, and contrary to the Right of Sovereignty he had in *Rome*: He ordered *Bernard* King of *Italy* to go thither, and to enquire into the Truth; which he did. The Pope, on his part, sent Legates into *France*, to justifie himself. But the *Romans* were incensed against his Cruelty, that this Pope being sick, they seized on his Lands and plundered his Castles. He died *May* 23*d.* 816. *Leo* III.

There be 13 Letters of this Pope's extant among the Councils. [Tom. VII. p. 1111.]

The first is his Answer to *Kenwolfe* King of the *Mercians*, who had desired him to abolish the Archbishoprick of *Lichfield*, and to restore the Bishop of *Canterbury* to the Rights taken away from him by *Offa* and *Adrian* I. The Pope granted him his Request, and having commended the King and *Athelard* Archbishop of *Canterbury*, he subjected to his Jurisdiction all the Churches that had been taken from him. We have this Letter only upon the Faith of *William* of *Malmsbury*. The *2d.* Letter of *Leo* is a Privilege of Exemption granted for a Chappel, built by *Charlemagne*, in *Saxony*, upon the Hill of *Eresburgh*. The *3d.* is directed to *Charlemagne*: He complains that this Emperor had been informed, that he could send him no Commissioners which he would admit to inform of his Affair; he tells him, that it is a Calumny, and prays him not to believe it. In the *4th.* he informs *Charlemagne* of the Treaty concluded between the *Saracens* and the Inhabitants of *Sicily*. In the *5th.* he tells him what had passed in a Meeting of some *Moors* and *Greeks*. In the *6th.* he acquaints him with the Death of the Emperor *Constantine*, killed by *Leo*'s Order. The *7th.* and the *8th.* are Letters of Thanks, directed to the same *Charlemagne*. In the *9th.* he solves some Questions upon the Scripture, propounded by *Charlemagne*. The *10th.* is a supplicatory Letter, to pacify *Charlemagne*, who was incensed against him, and to persuade him of his Innocency. By the *11th.* he asks him leave, to let a Bishop of the Isle of *Grade*, banish'd, stay in a Town of *Italy*. In the *12th.* he complains, that *Charles*'s Commissioners, who should have done him Justice, had done him Wrong. The *13th.* is a Letter of Thanks to *Riculphus*, Bishop of *Mentz*. *Leo*'s Letters are written with great Art, but with little Reference to Eccleſiastical Matters.

[* *Lichfield* was the first Bishop's See among the *Mercians*, founded by *Oswy* King of the *Northumbers*, *An.* 646. and made an Archbishoprick in 793. but by this Pope was despoiled of its Dignity. So *Adulphus* was the first and last Archbishop of it.]

Some Greek *Authors against the* Iconoclasts.

Authors.

HEre are some Authors, of whose Works we will speak more at large, when we treat of the Acts of the *7th.* Council.

Tarasius, *Photius*'s great Uncle, who from the Emperor's Secretary was made Patriarch of *Constantinople* (*anno* 785.) and died in 806. wrote a Circular Letter about Images; two Letters directed to Pope *Adrian*, and an Apologetick Oration upon his Election.

Epiphanius, Deacon of *Catana* in *Sicily*, recited a Panegyrick in the *7th.* Council. *Authors.*

Basil of *Ancyra* offered a Confession of Faith to the same Synod.

Theodosius, Bishop [of *Ammoriam*] made a Writing upon the same Subject.

ELIAS Cretensis.

Elias.

THis Author made some Commentaries upon St. *Gregory Nazianzen*'s Works, which are printed, in the second Volume of that Father's Works. He hath done the same also upon the Works of some other *Greek* Fathers, which are found Manuscript in Libraries. He wrote Answers to *Dionysius* the Monk's [8] Questions, which are extant in *Greek* and *Latin*, in the fifth Book of the *Greek* and *Roman* Law [1. 5. P. 194.] *Elias.*

George Syncellus and *Theophanes.*

George, &c.

GEorge *Syncellus* from the Patriarch *Tarasius*, made a *Chronicon* [from the Creation of the World to the Reign of *Maximinus* and *Maximinianus*, *anno* 300.] which hath been continued by *Theophanes* a Monk [to the Reign of *Leo Armenicus*, *anno* 813. They are printed the one at *Paris*, 1652. and the other 1655.] *George, &c.*

IN

The COUN-

OF THE

COUNCILS

That were held in the

Seventh, Eighth, Ninth, Tenth, Eleventh, Twelfth, and *Thirteenth* AGES,

OF THE

CHURCH.

A Conference held in 601. *in* England, *in* Worceſterſhire, *between* Auguſtine *the Monk, and the* Britiſh *Biſhops.*

A Conference held in 601.

AUGUSTINE the Monk, had inſtructed the *Engliſh*, and converted their King *Ethelbert*; and having a mind to unite the *Britains* to the *Roman* Church, he invited their Biſhops and Doctors to a Conference. When they were come to it, he exhorted them to endeavour unanimouſly the eſtabliſhment of Religion. Theſe *Britains* did not keep *Eaſter* at the ſame day with other Churches, and had ſeveral practices differing from them. They ſtood in the defence of them ſtoutly; and *Auguſtine*, ſeeing he could not prevail with them to leave them, they ſay, he propoſed to them, to bring a ſick Man in, and on either ſide to pray for his Health, and to follow the Uſages and Doctrines of thoſe that ſhould heal him. They brought in a blind Man, and the *Britains* having tryed in vain to reſtore him to his Sight, they affirm, that *Auguſtine* reſtored him by his Prayers. This Miracle did ſhake the *Britains*: But they ſaid, they could regulate nothing, without being acquainted with their Brethrens mind, and they required a Synod might be kept, which was granted to them. Seven *Britiſh* Biſhops met there, and the ableſt Monks of their Monaſtery of *Bangor*. *Auguſtine* propounded three things to them: 1. To keep *Eaſter* the ſame day with the *Roman* Church. 2. To baptize according to the practice of the ſame Church. 3. To preach the Goſpel to the *Engliſh*, promiſing them the toleration of their other Practices, if they would yield theſe three Points. They would not, and went away very much offended, for that he did not come to meet them, when they came to him. Upon that refuſal, *Auguſtine* told them, that ſince they would not have Peace, they ſhould have War; and that they ſhould be ſlain by thoſe to whom they would not preach Life. That was executed accordingly. The King of the *Engliſh* declared War againſt them, and defeated them in a bloody Fight, in which he put to the Sword above 1200 Monks of the Monaſtery of *Bangor*, who were come to the Army of the *Britains*, to pray for God's aſſiſtance upon them. This relation is taken out of the ſecond Book of *Beda*'s Church-Hiſtory, *Chap.* 2. *Sigebert* marks the ſame Facts in his Chronicle; and ſome Hiſtorians do accuſe *Auguſtine* the Monk of having had a hand in the Maſſacre of thoſe poor *Britains*, who did not deſerve ſuch hard uſage, by reaſon they maintained their ancient Cuſtoms, and the Liberties of their Churches, without deviating from the Catholick Faith.

A Conference held in 601.

The Aſſembly of Biſhops held at † Challon, *upon the River* Saone, *in* 608.

† [*Caballonum.*]

Of Challon.

THIS Aſſembly depoſed, unjuſtly, *Deſiderius*, Biſhop of *Vienna*, upon Queen *Brunchant*'s motion, and the earneſt ſuit of *Aricius*, Archbiſhop of *Lyons*.

Of Challon.

The Council *of* Toledo *held under King* Gondemare, *in* 610.

Of Toledo.

THIS Council was made up of Fifteen Biſhops of the *Carthaginian* Province, who owned the Archbiſhop of *Toledo* for their Metropolitan, and promiſed ſubjection to him. King *Gondemare* cauſed this Conſtitution to be put in execution, and gave out a Declaration, which was ſubſcribed by the Biſhops of the other Provinces of *Spain*, wherein he decreed, that the Biſhop of *Toledo* ſhall be acknowledged Primate or Metropolitan of the whole *Carthaginian* Province, and enjoyns all the Biſhops of this Province to obey him. He obſerveth there, that the Country of *Carpetonia* is not a Province but part of the *Carthaginian* Province; and that as the other Provinces of his Kingdom, *viz. Luſitania*, *Bætica* and *Tarraconenſis*, have each of them but one Primate, the *Carthaginian* likewiſe muſt have but one; according to the Canons and the ancient Uſage.

Of Toledo.

The Council *of* Egara, *under King* Siſebut, *held in the year* 614.

Of Egara.

THE Biſhops of the Province of *Tarraco*, confirmed in this Council the Decree made in that of *Hueſca*, concerning the Celebacy of the Clergy. The Town, where it was kept, was in the Province of *Tarraco*, but it is unknown, at preſent, under the name of *Egara*. M. *Baluzius* hath made a ſhort Diſſertation, in which he aſſerts, that *Egara* was in the place, where is now a little Town, named, *Terraſſe* in *Catalonia*, within four or five Leagues of *Barcelona*, in the Biſhoprick whereof it is found. He proves it, 1. By the Situation of that Caſtle, which agreeth to that of *Egara*, which ſtood between *Barcelona* and *Girona*. 2. Becauſe in the ancient Terriers or Maps, *Egara* and *Terracia* are ſpoken of, as ſtanding in the ſame place. 3. Becauſe in a Letter of *Raimondus* of *Barcelona*, of the year 1112. it is obſerved, that the Pariſh of *Terraſſe* ſtands in the place, where the Church of *Egara* formerly ſtood.

Of Egara.

The fifth Council *of* Paris.

Of Paris.

THIS Council met in 615. called by *Clotharius* the ſecond, then in Poſſeſſion of the Kingdoms, which did belong to *Theodebert* and *Theodorick*; therefore it was made up of a great number of Biſhops. It is obſerved in the end of the Canons of this Council, that they had been ſubſcribed by 79 Biſhops; but we have not their Names, neither is it certain, whether they were preſent in it. If this number of Biſhops met there, it was the moſt numerous Council that ever was held in *France*. It made 15 Canons of great importance.

By the *1ſt.* it is ordered, that the ancient Canons ſhall be kept; that for the future, a Biſhop being dead, he that ſhall be choſen by the Metropolitan, who is to ordain him, by the Biſhops of the Province, and by the Clergy and the People of the City, ſhall ſucceed him; and that Ordinations made either by Force, Faction or Bribery, or without the approbation of the Metropolitan, and the conſent of the Clergy and the People, ſhall be declared null.

The *2d.* Canon forbids Biſhops to chuſe their Succeſſors. It forbids alſo providing them Succeſſors, unleſs they be altogether unable to govern their Church and Clergy.

The *3d.* imports, that if a Clerk, of what Quality ſoever he be, deſpiſing his Biſhop, have Recourſe unto Princes, great Lords, or to ſome other Protectors, no Body ſhall receive him before he obtains his Biſhop's Pardon: and that if any Body keeps him, after Warning given him from the Biſhop, he ſhall be puniſhed according to the Eccleſiaſtical Laws.

The *4th.* declares that no (*a*) Secular Judge ſhall judge or condemn any Presbyter, Deacon or Clerk, nor any of thoſe that belong to the Church, without acquainting the Biſhop with it; and that if any Body attempts to do it, he ſhall be ſeparated from the Church, till he amends and acknowledges his Fault.

[(*a*) *No Secular Judge ſhall judge, &c.*] The Devotion of the Emperors, in the more ſerene Times of the Church, when Kings became nurſing Fathers to Chriſtianity, granted ſeveral Immunities and Privileges to the Clergy. *Conſtantine* the Great freed the Church of *Carthage* from paying Taxes, leſt it being impoveriſh'd thereby, God's Worſhip ſhould be interrupted or hindred. And afterward, about the Year 536. *Juſtinian* ordained, that in cauſes merely Civil, the Biſhops ſhould hear and determine of the Caſes of the Monks and Nuns, as alſo of all their Clergy, unleſs the Matters under deciſion were too difficult for the Biſhop in which caſe they were commanded to go to the Civil Judges. Theſe Imperial Grants did the Biſhops (as Patrons of the Eccleſiaſtical Franchiſes) confirm and eſtabliſh by ſeveral Canons in this and ſeveral other Councils; and that the Secular Judges might not dare to break in upon theſe Privileges, they back'd them with *Anathema's* and Excommunications, and ſo might warrantably enough do, ſo long as the Laws of the Empire ſtood in Force: But for the Clergy to ſtand upon ſuch Exemptions as theſe, and claim them upon the Account of their Order, as the Clergy of the *Romiſh* Communion now do, is both contrary to Scripture and the Practice of the purer Times of Chriſtianity: For before *Juſtinian*'s Time the Biſhop's ordinary Juriſdiction was but a Power of Enquiry and Reſtraint for violating and corrupting the Eccleſiaſtical Diſcipline.]

Euſeb. hiſt. ecc. l. 10. c. 7. Juſt. Conſt. Novel. 79. c. 1. 84. in præfat. & 123. c. 21. Conc. Agathen. c. 32. Rom. 13. 1. Conc. Chalc. c. 9. Conc. Car. 3. c. 9. Conc. Tol. 3. c. 13. Conc. Matiſc. c. 8.

By the *5th.* all ſorts of Perſons are forbidden to ſeize, either by an Order from the Prince, or by Authority from a Judge, or in any other manner whatſoever, on the Eſtate left by the Biſhops, or other Clerks, whether they belong to the Church, or be their own. It is ordered, they ſhall be kept and preſerved by the Arch-deacon and the Clergy: they are excommunicated that ſhall ſeize on them; and it is ſaid, they are to be looked upon as Murderers of the Poor.

The *6th.* forbids Arch-deacons, yea, and the Biſhops themſelves, to appropriate to themſelves, after the Death of Abbots, Presbyters, and other Clerks, miniſtring in the Churches, the Moveables belonging to them, under pretence of taking them for the Biſhop or the Church.

The *7th.* orders, that the Revenues given to maintain the Church Fabricks, ſhall be managed by the Biſhops, Presbyters and other Clerks, ſerving thoſe Churches according to the Intention of the Donor; and that, whoſoever ſhall take away any part of them, he ſhall be cut off from the Church, till he hath made Reſtitution.

The *8th.* forbids Biſhops to challenge to themſelves the Goods, Churches, or Clerks of other Biſhops, although the Kingdom or Province had been divided; and thoſe that ſhall do ſo, it deprives them of thoſe charitable Duties which their Brethren uſe to pay them, till they have reſtored what they have taken, and made Reſtitution of the Fruits.

The *9th.* renews the Conſtitution made in the ſecond Council of *Lyons*, held in 570. whereby it was ordered, that the laſt Wills of Biſhops, Presbyters and other Clerks, who bequeath Legacies to Churches, ſhall be executed, tho' their Teſtaments were not in due Form.

The *10th.* Canon renews the Conſtitution, whereby a Biſhop, being at Variance with another Biſhop, is bound to apply himſelf to the Metropolitan; and he that applieth himſelf to a Secular Judge, is deprived of Communion with the Metropolitan, until he gives an account of his proceeding in the next Synod.

The *11th.* ſeparateth from the Communion, until the Point of Death, ſuch Monks and Nuns as go out of the Monaſtery, which they had choſen for their Abode, if being warned of it, they refuſe to return: but if they return to it, and make an humble Satisfaction, the Euchariſt may be given them.

The *12th.* Canon excommunicates the Virgins or Widows, who do marry, after having put off the Secular Habit, to lead a Religious Life at home.

The *13th.* prohibits Marriage with the Brother's Widow, the Wife's Siſter, the Daughters of two Siſters, the Uncle's Widow by the Father's and Mother's Side, and with a Maiden that hath taken a Religious Habit. It excommunicates thoſe that contract ſuch Marriages, till they ſeparate themſelves.

The *14th.* imports, that the Jews are not to ſue for the Coſts of Recovery of Money from Chriſtians; and if any of them ſhould obtain them, he ought to be baptized, with all his Family.

To this Council is annexed *Clotharius*'s Edict, containing the Confirmation of the foregoing Canons. Nevertheleſs, there be ſome of them, to which he hath ſubjoyned Modifications and particular Conditions. To the Canon concerning Biſhops Ordinations, it adds that if the Perſon elected be found worthy of it, he ſhall be confirmed by Order from the Prince; and that a Court-Officer may be choſen, if he be a deſerving and learned Man. To the Canon forbidding Biſhops to go to Court, it adds, they may go thither, to obtain ſome Favour, and upon what account ſoever they ſhall go thither, if they return with the Prince's Letters, they are to be excuſed. As for the Inhibition of Clerks applying themſelves to Secular Judges, it excepts from it Criminal Matters, into which Secular Judges are appointed to enquire, calling the Biſhops to them. It excepts likewiſe Matters concerning the Publick, which the Biſhop and the Secular Magiſtrate are appointed Judges of. It adds ſome other Ordinances about Civil Matters.

[(*b*) *Not conſtrain any Churchmen to ſerve the Publick.*] It hath been the Wiſdom of all Ages and Nations, but principally of the Chriſtian Church, to exempt their Clergy from Publick and Civil Employments and Offices, that they might with the greater Care and Diligence attend the Service of God, which this Council endeavours to preſerve.]

Diod. Sic. Euſeb. hiſt. Eccl. l. 10. c. 7.

The

A Council *held in* France, *about the ſame Time as the former, of which the Place is unknown.*

Of France.

THE ſame Manuſcript, where this Council of *Paris* is found, contained the Canons of another Council, of which we know neither the Place nor the Year.

The 1*ſt*. orders the Execution of the Canons of the Council of *Paris*.

The 2*d*. prohibits conſecrating Altars in the Places where Corpſe are buried.

The 3*d*. orders, that Monks ſhall obſerve their Rule, and live in common, under the Government of an Abbot or a Superior.

The 4*th*. prohibits baptizing in Monaſteries, celebrating Maſſes for Secular Perſons deceaſed, and burying the Dead, without the Biſhop's Leave.

The following Canons to the 8*th*. are wanting, the Manuſcript being defective in that place.

The 8*th*. forbids Clerks to have Women in their Houſes, excepting their Siſter or Aunt.

The 9*th*. confirms the Right of Sanctuaries for Churches, and prohibits taking away by force thoſe that fly into Churches.

The 10*th*. Canon is wanting.

The 11*th*. prohibits depriving Abbots or Archprieſts of their Eccleſiaſtical Function, unleſs they be guilty of ſome Fault, that deſerveth it, as alſo advancing them to thoſe Dignities, with the Proſpect of ſome Reward: It prohibits, moreover, making a Layman Archprieſt. *Of France.*

The 12*th*. forbids Presbyters and Deacons to marry, upon pain of being turned out of the Church.

The 13*th*. prohibits entertaining thoſe that are excommunicated by their Biſhop; and that they may be known, it orders the Biſhops, that excommunicated them, to acquaint the neighbouring Towns and and Churches with it.

The 14*th*. decrees, That Freemen, having ſold or engaged themſelves, out of neceſſity, ſhall be reſtored again to their former ſtate, giving back the Price they had taken for their Engagement.

The 15*th*. Canon is imperfect: The next are loſt; nay, it is not known how many there were of them.

The ſecond Council *of* Sevil.

Of Sevil.

[* Al. *Siſebulus* a King of *Spain*, of the *Gothiſh* Race.]

THIS Council was held under King * *Siſebut*, in *November* 619. and made up of ſeven Biſhops, of the Province of *Bætica*, the Preſident whereof was *Iſidore* Biſhop of *Sevil*. Several Eccleſiaſtical Affairs were treated of there, which are related in the Acts of this Council.

In the 1*ſt*. Action was received the Petition preſented by *Theodulphus*, Biſhop of *Malaga*; wherein he complain'd, that his Dioceſs, having been ſpoiled by the Wars, was become a Prey to the neighbouring Biſhops, who had invaded it. It is ordered, that all the Churches, formerly belonging to him, ſhall be reſtored to him, all Right of Preſcription notwithſtanding, becauſe none ſuch is to be alledged when Hoſtilities are the Ground of the Poſſeſſion.

In the 2*d*. Action they named Deputies to compoſe the Difference between the Biſhop of *Aſtigi* and that of *Corduba*, about a Church which they both claimed to belong to their Juriſdiction, and to be within the Limits of their Dioceſs. The Council orders, that Deputies ſhall firſt of all examine the Limits of the Dioceſs, and then the Poſſeſſion; and that if it be of thirty Years ſtanding, the Preſcription ſhall take place in the behalf of the Poſſeſſor.

The 3*d*. Buſineſs debated in this Council, is concerning a Clerk of *Italica*, who having left his own Church, went to that of *Corduba*. They took from thence the Opportunity to renew the Canons, forbidding Clerks to leave their own Churches to go to others.

The 4*th*. Conſtitution is againſt the unlawful Ordinations, made at *Aſtigi*, where ſome Perſons that had married Widows had been ordained Clerks, their Ordinations are declared null, and they are forbidden to be raiſed to the Order of Deacons.

In the 5*th*. place they depoſe a Presbyter and two Clerks, of the Church of *Egabro*, who had been irregularly ordained, the Biſhop having ſore Eyes, had only laid his Hands on them, whilſt that a Presbyter did bleſs them. They declare they would have puniſhed that Presbyter for his boldneſs, if he had been alive ſtill.

The 6*th*. Deliberation is concerning a Presbyter of *Corduba*, unjuſtly condemned by his Biſhop: He is reſtored again, and Biſhops are generally forbidden to depoſe a Prieſt or a Deacon, unleſs their Cauſe was examined in a Council. They are excommunicated, *That condemn them without Examination, by a Tyrannical Power, and not by Canonical Authority; or that advance ſome out of Favour, and debaſe others out of Hatred or Envy, and condemn them upon light Suſpicions.* They add, *That a Biſhop alone may indeed confer the Dignity of a Presbyter or a Deacon, but he alone cannot take it away from them to whom he hath given it.* This is an excellent Inſtruction for Biſhops. *Of Sevil.*

The 7*th*. Conſtitution is made about the Permiſſion which *Agapius*, Biſhop of *Corduba*, had given to ſome Presbyters, to ſet up Altars and conſecrate Churches, in the Biſhop's Abſence. The Biſhops ſay, they do not wonder that ſuch a Biſhop had granted ſuch Licences, becauſe he was ignorant of the Church-Diſcipline, having been raiſed all on a ſudden to the Sacerdotal Dignity: But they prohibit that Practice for the future, declaring, that altho' Presbyters have ſeveral Functions common with the Biſhops, there be ſome forbidden them by the Eccleſiaſtical Laws, ſuch as the Conſecration of Prieſts, Deacons and Virgins, the Erection of an Altar, the Bleſſing of the Unction: That they cannot conſecrate an Altar or a Church, nor confer the Holy Ghoſt by the Impoſition of Hands on the baptiz'd, nor on Heretick Converts, nor conſecrate the Holy Chriſm, nor anoint the Fore-head of the baptiz'd therewith, nor ſo much as reconcile a Penitent in a publick Maſs, nor ſend Circular Letters: That all theſe things are forbidden to Presbyters, becauſe they have not the ſupreme Degree of the Sacerdotal Dignity, which by the Authority of the Canons is appropriated to Biſhops only. They add, that Presbyters are not permitted to enter into the Baptiſtry, nor to baptize before the Biſhop, nor to reconcile Penitents without his Order, nor to conſecrate the Body and Blood of Chriſt, to preach, to bleſs or ſalute the People, in the preſence of the Biſhop.

The 8*th*. Deciſion is againſt ſuch a Man of a Church, as having been ſet at Liberty by his Biſhop, became diſobedient. It is ordered, he ſhall be deprived of his Liberty, by reaſon of his Diſobedience.

The 9*th*. Conſtitution imports, that the Stewards of Churches ought not to be choſen out of the Laity, but the Clergy; and that the Biſhops ſhall not manage Church Revenues without the aſſiſtance of the Steward.

The 10*th*. Conſtitution confirms the Monaſteries founded in the Province of *Bætica*, and forbids Biſhops, upon pain of Excommunication, to ſeize on their Poſſeſſions, and to ſpoil them.

The 11*th*. grants to the Monks the Management of the Eſtate, belonging to Monaſteries of Religious Women, upon condition that they ſhall dwell

severally; and shall have no familiarity with them, they shall not see them, they shall speak with the Superior only, and that in the Presence of Witnesses. *Of Sevil.*

The 12*th*. Business was, the Conversion of a Bishop of *Syria*, of the Sect of the *Acephali*, who coming into the Council, and denying there were two Natures in Christ, and maintaining the Godhead was passible in him, was convinc'd of the Truth, and converted by the Arguments of the Bishops of this Assembly.

In the last definition of this Council, it is proved, that there are two Natures in Christ, united in one only Person. *Of Sevil.*

These Constitutions are subscribed by *Isidore* Bishop of *Sevil*, and by the Bishops of *Elvira*, *Asidonia*, *Astigi*, *Italica*, *Tuca*, *Malaga* and *Corduba*. This last, who was charged with Ignorance in the Council, was not *Agapius* but *Honorius*, who probably did succeed him.

The Council *of* Rheims, *under* Sonnatius.

Of Rheims. FLodoard relates, that *Sonnatius*, Bishop of *Rheims*, held a Council of about forty Bishops, which made several Constitutions, whereof he inserted the Extract in his History.

By the 1*st*. it is order'd, that no Body shall appropriate to himself what the Church hath invested him in as Tenant or Trustee, how long soever his Possession be.

The 2*d*. forbids the Cabals of Presbyters and Clerks against their Bishops.

The 3*d*. confirms the Canons of the Council of *Paris*, held under *Clotharius*.

The 4*th*. orders, that the Pastors of Churches shall carefully seek out Hereticks, to convert them.

The 5*th*. prohibits rash Excommunications, and gives to the Provincial Council Authority to judge of the Validity of the Excommunication.

The 6*th*. forbids Secular Judges to impose upon Clerks publick Taxes, or to lay any Penalty upon them, without the Bishop's Consent. Bishops are enjoyned to correct Clerks, and forbidden to admit into the Clergy, without the Prince's or the Judge's Leave, those that are entrusted with the Care of the Revenue of the King's Lands.

The 7*th*. threatens to excommunicate those that shall violently take from the Church the Criminals fled into it (*a*). It orders, that before they be delivered, they shall take an Oath from them, into whose Hands they are delivered; that they shall not put them to Death, nor maim them, nor rack them; and that none shall be suffered to go out, before he hath promised to do Penance for his Crime.

[(*a*) *The* 7th. *threatens to excommunicate those that shall violently take from the Church the Criminals fled into it.*] The Original of this Privilege, allowed by the Heathens, and afterward by the Christians, to their Temples or Churches, was certainly taken from the Divine Constitution, given to *Moses*, to erect six Cities of Refuge in the *Jewish* Nation, though not altogether conformable to it; nor of so beneficial an use; for *Moses* made the Cities only a Refuge, and that for such Man-slayers alone as had killed their Neighbours unawares; but the Heathens made their Temples, and that for all manner of Wickednesses, for so *Livy* says of the *Asylum* erected by *Romulus* at *Rome*: *Asylum aperuit, quo quisquis perfugerit ab omni noxa liberatus esset*: And so *Herodotus* speaks of *Hercules's Asylum* at *Athens*. These Refuge-Temples were afterward much increased among the Heathen, and at length, about the Year 300. came to be in use among the Christians; for they thought it a shame that the Temples of the Heathen Gods should enjoy so great a Privilege, as to be Refuges for the Oppressed, and the Christian Temples should be destitute of it: Whereupon they were made such by the Edict of *Theodosius* and *Valentinian*, and also by the Canons of the Councils. But although such Grants might be of very good Advantage among Christians, being kept within the Bounds of the first Institution, to be a Protection for the Innocent and Oppressed; yet as they have been, and still are, abused in the *Roman* and other Churches, being made a Refuge for Murderers, Rebels, and other enormous Criminals, they are grievous both to the Church and all Civil Societies, and have been complain'd of, as such, by many eminent Lights of the Church, in the several Ages of it.]

The 8*th*. is against them that contract incestuous Marriages: It does excommunicate them, if they do not separate themselves, and declareth that they are to be deprived of their Places and Estates, till they have separated themselves. *Of Rheims.*

The 9*th*. declareth, that Men ought to have no Converse with one guilty of wilful Murder, unless he committed it in his own Defence, and does not grant him the *Viaticum*, that is to say, the Absolution, but only at the Point of Death.

The 10*th*. condemns those that keep to themselves the Goods given by their Parents to Churches or Monasteries.

The 11*th*. forbids Christians to sell Christian Slaves to the *Jews* or *Pagans*.

The 12*th*. forbids Clerks to go out of their own Dioceses, without Letters from their Bishop.

The 13*th*. forbids Bishops to sell or alienate Church-Lands.

The 14*th*. puts to Penance those that imitate the Superstitions of *Pagans*.

The 15*th*. forbids to receive the Accusations of Slaves, and does not permit an Accuser, who could not prove the first charge, to alledge any other.

The 16*th*. excommunicates those that shall seize on Church-Goods, after the Bishop's Death.

The 17*th*. is against those that would enslave free-born Persons.

The 18*th*. forbids Clerks to go to Law without their Bishop's Consent.

The 19*th*. forbids to put in Lay-men for Archpriests in Parishes. It permits only to ordain him a Clerk, who is an Elder among the Laity.

The 20*th*. orders, that what shall be bestowed upon the Bishops by Strangers, shall belong to the Church, except those things given by a Feoffment of Trust.

The 21*st*. excommunicates those that seize on Church-Lands.

The 22*d*. deprives *ab Officio*, the Bishops who shall break the Holy Vessels, unless it be in extreme Necessity, and to redeem Captives.

The 23*d*. prohibits ravishing of Widows or Virgins consecrated to God.

The 24*th*. excommunicates Judges, that shall despise the Canons, or violate the Prince's Edict, given at *Paris*.

The 25*th*. imports, that he that is ordain'd Bishop ought to be a Native, and chosen by the Votes of the People and the Bishops of the Province, and approved by the whole Council; that those that shall not be thus ordain'd, shall be turned out of their See; and the Bishops that have ordained them, shall be suspended *ab Officio*, for three years.

These are all the Canons of this Council, which was held about 630. There are 21. more attributed to this Council; but it is evident they are much posterior to it: They are not related by *Flodoard*.

The fourth Council *of* Toledo.

Of Toledo. THis Council was assembled in 633. by King * *Sisenand*. The Archbishops of *Sevil*, *Narbon*, *Merida*, *Braga*, *Toledo* and *Tarragona* were present in it, together with 53. of their Suffragan Bishops, and 7. Presbyters, Bishop's Deputies. The Assembly was held in the Church of *Leocadia*.

[**Siseranda* the 22*d*. King of the *Gothish* Race.]

The Council begins with a larger Confession of Faith than the ordinary Creeds, chiefly about the Incarnation. The Procession of the Holy Ghost from the Father and the Son is establish'd there. *Of Toledo*

Then the Bishops declare, that as they have but one Faith, so they judge it fit, that they should have but

but one Diſcipline, and obſerve the ſame things in the Celebration of Divine Service.

Council V. of Toledo.

The 3*d*. Conſtitution is concerning Provincial Councils: It decrees, that ſeeing they cannot eaſily be aſſembled twice in the year, they ſhall hold one every year, the 16*th*. of *May*, in what Town the Metropolitan ſhall pleaſe to appoint; that all thoſe that have any Matters againſt the Biſhops or the Magiſtrates, and great Lords, ſhall bring them to that Tribunal, and what ſhall be adjudged by the Synod ſhall be executed by the King's Officer: that in caſe there be any Matter of Faith, or any Affair concerning the Good of the whole Church, they ſhall call a General Synod of the Provinces of *Spain* and *France*.

In the 4*th*. Canon they ſettle the Form or Order of keeping the Council. In the Morning, the Porters having turned the People out of the Church, muſt ſtand at the Door they are to come in at; that the Biſhops are to enter in firſt, and then the Presbyters, and at laſt the Deacons they ſhall ſtand in need of: that the Biſhops ſhall ſit down in the Form of a Circle, and the Presbyters behind them: that the Deacons ought to ſtand up before the Biſhops: that they ſhall alſo bring in ſome Notaries to read or to write. Then the Doors being ſhut, the Archdeacon ſhall ſay aloud, *Pray ye*: that one of the eldeſt Biſhops ſhall pray aloud, the reſt being proſtrate: this Prayer being ended, the Archdeacon ſhall ſay, *Riſe up*: then he ſhall read the Canons, ordering the holding of Provincial Councils, and the Metropolitan ſhall invite all them that have any Matter, to propound it: that they ſhall end that which is propounded before they begin another: that if any of them that are without hath any thing to propound, he ſhall acquaint the Metropolitan with it, who ſhall relate it to the Council; that he ſhall be brought in, freely to propoſe what he hath to ſay: that the Council ſhall not end till all Matters be diſpatch'd, and that none of the Biſhops ſhall go away, before it be finiſhed.

The 5*th*. decrees, that the Metropolitans ſhall write to one another three Months before the *Epiphany*, to agree together about the Day on which *Eaſter* is to be kept; and then they ſhall acquaint the Biſhops of of their Provinces with it, to avoid the Differences which happen'd in *Spain* about *Eaſter-day*, becauſe of the ſeveral Tables.

The 6*th*. Canon contains a large Paſſage of St. *Gregory*, touching the Liberty of baptizing with one or three Immerſions, according to the Uſe of the Place.

The 7*th*. Canon determines, that the Paſſion ſhall be preached on *Good-Friday*, and the People ſhall beg aloud the Pardon of their Sins, that the Faithful being purified by the Compunction of Repentance, may celebrate the *Reſurrection-Sunday*, and receive the Sacrament of the Body and Blood of Chriſt with a clean and pure Heart.

The 8*th*. prohibits breaking the Faſt of *Good-Friday* before Sun-ſet, excepting only Children, Aged, and Sick Folks.

The 9*th*. orders, that on *Eaſter-eve* they ſhall bleſs the Lamp and the Taper. Some Churches of *France* did not obſerve this Practice, wherefore they are enjoyn'd to obſerve it for the future.

In the 10*th*. they are reproved, who never ſaid the Lord's Prayer but on *Sunday*. They prove, by the Teſtimonies of St. *Cyprian*, St. *Hilary*, and St. *Auguſtine*, that this Prayer is to be ſaid every Day; and judged this Practice ſo neceſſary, that they threaten to depoſe the Clerks, that ſhall omit ſaying that Prayer every Day in their publick or private Office. This ſhews, that Clerks did even then recite their Office in private.

The 11*th*. Canon prohibits ſinging *Hallelujah* during the whole *Lent*, becauſe it is a time of Mourning, as well as the Kalends of *January*, in which they abſtain from Fleſh, as in *Lent*, to feed only on Fiſh and Herbs. It is obſerv'd, that ſome did likewiſe abſtain from drinking Wine: In former time, Abſtinence from Wine was as ſtrictly commanded as Abſtinence from Fleſh.

Council IV. of Toledo.

The 12*th*. Conſtitution decrees, that the *Laudes* ſhall not be ſaid after the Epiſtle, but after the Goſpel. Theſe *Laudes* are ſome Verſes which they recited before the Offertory.

The 13*th*. rejects the Opinion of thoſe, who believed, that the Hymns of Humane Compoſition, made in the Praiſe of the Apoſtles and Martyrs, were not to be recited, as not being drawn out of the Canonical Scriptures, nor authorized by Tradition. They obſerve, that if it were not lawful to recite any thing in the Divine Service, but what is from the Scripture, they ſhould retrench the moſt part of the Maſſes, Prayers, Collects, Recommendations, and moſt of the Prayers ſaid in the Confirmation.

The 14*th*. orders, that the Song of the three Children in the Furnace ſhall be ſung in the Pulpit, at the Maſs, on *Sundays* and Holy Days.

The 15*th*. orders, that, in the End of the *Pſalms*, they ſhall not only ſay, *Glory be to the Father*, but *Glory and Honour be to the Father*.

In the 16*th*. it is obſerved, that ſome do not ſay the *Gloria* after the Reſponſes, becauſe it agrees not with what was ſaid. *Gloria* is to be ſaid when the Subject is joyful and cheerful, and the beginning of the Reſponſe to be repeated when it is ſad and mournful.

The 17*th*. Canon pronounces Excommunication againſt them that will not receive the *Revelation* of St. *John*, as a Divine Book, or that will not read it in their Churches, from *Eaſter* till *Whitſunday*, in the time of Divine Service.

The 18*th*. orders, that after the reciting of the Lord's Prayer, and the mingling of the Bread with the Wine in the Cup, they ſhall bleſs the People before the Diſtribution of the Sacrament of Chriſt's Body and Blood. It ſays alſo, that Prieſts and Deacons ought to receive the Communion at the Altar, the reſt of the Clergy in the Choir, and the People without the Choir.

The 19*th*. forbids advancing to the Prieſthood the following Perſons; them that have been convicted of any Crimes, or that having confeſſed them, have done Penance publickly.

Them that have been Hereticks, or baptiz'd in an Herely, or rebaptiz'd.

Them that have made themſelves Eunuchs, or have loſt ſome of their Limbs.

Them that have had many Wives, or have married Widows, as alſo thoſe that have had Concubines.

Thoſe of a ſervile Condition.

Neophytes, Laymen, or thoſe that are entangled in Buſineſſes.

The Ignorant and Unlearned; thoſe that are not yet 30 years old, and have not paſſed through the Eccleſiaſtical Degrees.

Them that ſeek to be ordained by Bribery, or to buy that Dignity.

Thoſe that are choſen by their Predeceſſors.

Thoſe that have not been choſen by the People and the Clergy, nor approved by the Metropolitan and the Provincial Synod.

That he that hath all theſe Qualifications, is to be conſecrated on a *Sunday*, by all the Biſhops of the Province, or at leaſt by three Biſhops, with the Conſent of the others, in the preſence and by the Authority of the Metropolitan, and in the place which he ſhall chuſe.

The 20*th*. forbids making any Perſons Deacons before 25. years of Age, and Presbyters before 30.

The 21*ſt*. recommends to Biſhops a chaſte and innocent Life, that they may offer the Sacrifice with Purity, and pray to God for others.

The 22*d*. exhorts them, not only to keep a pure Conſcience, but moreover, to have a care of their Reputation, and to have always in their Chambers ſome Perſons of probity with them, which may bear Witneſs of it.

Council IV. of Toledo.

The 23*d*. enjoyns the ſame thing to the Presbyters and Deacons, that do not live with the Biſhop.

The 24*th*. commands, that young Clerks ſhall dwell all together in the ſame Hall, under the Conduct of an Elder.

The 25*th*. recommends to Biſhops the Knowledge of the Holy Scripture and the Canons.

The 26*th*. ſhews, that the Presbyters, put into Pariſhes, ought to receive from the Biſhop a Book, containing the Service of the Church, and inſtructing them in the manner of adminiſtring the Sacraments, and when they come to the Council or in his Viſitation, they ought to give an account to the Biſhop, how they celebrate Service and adminiſter Baptiſm.

The 27*th*. that the Presbyters and Deacons put into Pariſhes, are to promiſe to their Biſhop, that they will live regularly and orderly.

The 28*th*. that, if a Biſhop, a Presbyter, or a Deacon, have been unjuſtly condemned, and their Innocency be acknowledged in a ſecond Synod, they cannot be what they were before, till they have received before the Altar, and from the Biſhop's hands, the Degrees which they were fallen from. If it be a Biſhop, he ſhall receive the Stole, the Ring, and the Staff; If a Prieſt, the Stole, and the Chaſuble; If a Deacon, the Stole, and the Albe; If a Subdeacon, the Chalice, and the Patine, or Cover of it; and ſo of the other Degrees, which ſhall receive again what was given them at their Ordination.

The 29*th*. is againſt the Clerks, who conſult Diviners, or uſe Sorcery. It is ordered they ſhall be depoſed, and ſhut up in Monaſteries, to do Penance the reſt of their Life.

The 30*th*. forbids Biſhops bordering upon the Enemies of the State, to receive any order from Strangers.

The 31*ſt*. forbids Biſhops to be Judges between Princes and their Subjects, who are accuſed of High-Treaſon, till they have promiſed to pardon the guilty.

The 32*d*. warns the Biſhops not to ſuffer the Magiſtrates and Men of Power to do unjuſtly, and oppreſs the Poor, to reprove them, if they perceive them to do ſo; and when they will not amend, to complain to the King.

The 33*d*. forbids Biſhops to take to themſelves above the third part of the Revenues of Churches founded in their Dioceſs, tho' it leaves them the whole Adminiſtration thereof.

The 34*th*. appoints, that between the Biſhops of the ſame Province, thirty years poſſeſſion ſhall be a valid Title to keep the Churches, which they poſſeſs in the Dioceſs of another, but not between Biſhops of different Provinces.

The 35*th*. puts in an Exception as to Churches newly built, and orders, that, altho' the old Church belongs to him who enjoy'd it, thirty years ſince, notwithſtanding the Church newly built ſhall belong to the natural Biſhop of the place where 'tis built.

The 36*th*. appoints the Biſhop to viſit every year the Churches of his Dioceſs; and if he cannot do it, to commit the doing of it to ſome Prieſts and Deacons of known probity.

The 37*th*. declares, that Men are bound to pay what they promiſed to give, for the performing ſome Eccleſiaſtical Service.

The 38*th*. imports, that ſeeing Presbyters are bound to aſſiſt the Poor, if it fall out, that they who have bequeathed ſomething to ſome Church, be brought to Miſery, they or their Children, that Church is bound to help them.

The 39*th*. forbids Deacons to take place of the Prieſts, and to place themſelves in the higheſt place of the Choir, whilſt the Presbyters ſtand below.

The 40*th*. forbids Deacons having two Stoles; yea, and having one of divers Colours, or embroidered with Gold.

The 41*ſt*. enjoins all Clerks to ſhave the whole Crown of their Heads, leaving but a ſmall Tuft of their Hair in the form of a round Circle, or a Crown.

Council IV. of Toledo.

The 42*d*. and 43*d*. forbid Clerks to dwell with Women, not related to them, and only permits them to live with their Mother, Siſter, Daughter, and Aunt.

The 44*th*. appoints, that Clerks marrying Widows, divorced or debauched Women, ſhall be ſeparated from them by their Biſhop.

The 45*th*. that Clerks taking up Arms ſhall be put to Penance in a Monaſtery.

The 46*th*. that a Clerk found robbing Sepulchres, ſhall be expelled out of the Clergy, and put to Penance for three years.

The 47*th* declares, that agreeably to King *Siſenand*'s Order, the Council decrees, that Clerks ſhall be free from all publick Offices.

The 48*th*. orders, that all Biſhops ſhall have Stewards to manage their Churches Revenue.

The 49*th*. imports, that a Monk may be made ſo by the Devotion of Parents, or his own Profeſſion; that all they that are made Monks by either of theſe two ways, ſhall be obliged to continue Monks, and that they are not permitted to return to the World.

The 50*th*. gives Clerks leave to become Monks.

The 51*ſt*. forbids Biſhops abuſing Monks, but it preſerveth them the Right which the Canons give them, to exhort Monks to a good Life, to inſtruct Abbots, and other Officers; and to correct what is done amiſs, contrary to the Rule.

The 52*d*. orders, that Monks leaving their Monaſtery, to return into the World, ſhall be reproved, and put to Penance.

The 53*d*. prohibits that ſort of religious Perſons, which are neither Clerks, nor Monks; and enjoyns Biſhops to put them to the choice of either of thoſe profeſſions.

The 54*th*. declares, that they, who being in danger of Death, undergo Penance without confeſſing any particular Sin, but ſaying only in general, *That they are Sinners*, may be prefer'd to the Eccleſiaſtical State; but it is not ſo with them who have confeſſed ſome grievous Crime.

The 55*th*. commands, that thoſe that yielded to undergo Penance, and prepared themſelves to do it, ſhall be obliged to finiſh it, and ſhall be conſtrained by the Biſhop to it. But if they leave it, and refuſe to take it again, they ſhall be condemned as Apoſtates, as alſo the Virgins or Widows which have put on the Religious Habit, if they return to the World and marry.

The 56*th*. diſtinguiſheth two ſorts of Widows, ſome Secular, who do not leave the Secular Habit, and others Religious which take a Religious Habit, and declares, it is not lawful for theſe to marry.

The 57*th*. forbids to conſtrain the *Jews* to turn, becauſe Converſion ought to be wholly free; yet as for thoſe who were forced to turn under King *Siſebut*, they will have them bound to continue Chriſtians, becauſe they have received Baptiſm, the Holy Chriſm, and Chriſt's Body and Blood.

The 58*th*. pronounces Excommunication againſt thoſe that ſhall favour, or uphold the *Jews* againſt *Chriſtians*.

The 59*th*. orders, according to King *Siſenand*'s advice, that thoſe *Chriſtians* that turned *Jews*, ſhall be conſtrained to return to the Church; and if they have circumciſed their Children, they ſhall be ſeparated from them.

The 60*th*. decrees, that the Children of the *Jews* ſhall be taken away from them by force, to be Chriſtianly brought up in Monaſteries.

The 61*ſt*. that the Children of the *Jews*, who are become *Chriſtians*, ſhall not be deprived of their Fathers Eſtate, who are condemned for Apoſtaſie.

The 62*d*. enjoyns *Chriſtians* to avoid Commerce with the *Jews*.

The 63*d*. orders, that *Chriſtian* Women married with *Jews*, ſhall be ſeparated from their Husbands, if they will not be converted.

The

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The 64*th*. that the Testimonies of Christians, that turned *Jews*, shall not be received.

The 65*th*. forbids the *Jews* bearing publick Offices.

The 66*th*. forbids them having Christian Slaves.

The 67*th*. forbids the Bishops, who give nothing to the Church, to set at liberty the Slaves of their Churches.

The following Canons to the 75*th*. contain some other Constitutions concerning the Slaves and the Free-Men, which are now out of date.

The 75*th*. and last Canon, is concerning the Fealty due to Kings, and the security of their Persons. The Bishops detest there the Crime of those that violate the Faith they owe to their Prince, and make a long discourse to create an abhorrence of it: And to prevent any such thing in *Spain*, they pronounce a solemn *Anathema* against all those that shall conspire against Kings, that shall attempt against their Life, or usurp their Authority; after having repeated that *Anathema* thrice, with terrible Execrations, they promise Loyalty and Fidelity to King *Sisenand*, and his Successors, and at the same time they beseech him to govern his People with Justice and Piety, not to judge alone in Criminal Causes, but to cause them to be examined and judged by the ordinary Judges, reserving to him the Right of Pardoning. They pronounce *Anathema* against the Kings that should abuse their Authority to do Evil, and exercise a Tyrannical Power. And they do particularly declare, that by the consent of the whole Nation, King *Suintilan*, who deprived himself of the Kingdom, and laid down his Authority, by confessing his Crimes, is fallen from his Dignity, his Honour, and his Lands, as well as his Wife, his Children, and his Brother.

[*Suintilla the 2d.]

The fifth Council *of* Toledo, *held in* 636.

Of Toledo.

THIS Council was held in the same place with the former, but it was composed but of twenty two, or twenty three Bishops of several Provinces of *Spain*.

The first Canon decrees, that Litanies, that is to say, Publick Prayers, shall be made Yearly during the space of three Days, which shall begin the next Day after the 13*th*. of *December*, yet so, that in case one of the three Days should happen to be a *Sunday*, they shall be put off to the next Week.

The 2*d*. Canon confirms all that was done in the Council held under *Sisenand*, and decrees, that they shall be subject to King *Cinthila*, his Successor.

[*Suintilla the 2d.]

The 3*d*. pronounceth *Anathema* against those that shall endeavour to usurp the Crown against the consent of the whole Nation, and without being chosen by the Nobility.

The 4*th*. forbids consulting Diviners about the Death of the Prince.

Of Toledo.

The 5*th*. prohibits speaking ill of him.

The 6*th*. decrees, that the favours of Princes shall continue and be enjoyed after their Death.

The 7*th*. That in all Councils shall be read the Constitution made in the 4*th*. Council for the safety of Kings.

The 8*th*. confirms the Princes power to grant Favours.

The 9*th*. contains a Thanksgiving to King *Cinthila*, and some Prayers and Vows in his behalf.

This Council is backed with King *Cinthila*'s Declaration, confirming the Decree of the Council about the publick Prayers of *December*, accompanied with Fastings, and ordering, that, during that time, there shall be a cessation from Work and Business.

The sixth Council *of* Toledo, *held in* 638.

Of Toledo.

THIS is a National Council composed of above Sixty Prelates of *Cinthila*'s Kingdom. They begin with a Confession of Faith pretty long, which is contained in the first Canon.

The 2*d*. confirms the use of the Litanies, or Publick Prayers, appointed in the preceding Council.

In the 3*d*. they give the King thanks for driving the *Jews* out of his Kingdom, and for suffering none but Catholicks in it. They order, that the succeeding Kings shall hereafter be bound to take Oath, *That they shall Tolerate no Infidels*, and pronounceth *Anathema* against those that shall break that Oath.

The 4*th*. declareth, that Persons guilty of Simony are unworthy of being advanced to Holy Orders, and those that shall be found in Orders, to be fallen from their Degree, as well as those that have ordained them.

The 5*th*. decrees that those that shall receive any thing of the Church Revenue, shall hold it but by a precarious Title, and shall subscribe an Instrument testifying the same, that they may not plead Prescription.

The 6*th*. is against Men, Maidens, and Widows, leaving the Religious Habit, to lead a Secular Life; they are ordered to be shut up in Monasteries.

In the 7*th*. the same thing is ordered against those who submitted themselves to publick Penance.

The 8*th*. explains a Constitution of St. *Gregory*, whereby they suppose he gave leave to a Young Man, who underwent Penance upon fear of Death, to cohabit with his Wife, till he was come to an Age in which it were easy to live Chastly. They say, that if he, or she, who hath not received Penance, dieth before he, or she, which submitted to Penance, have practised Continence, it shall not be lawful for the survivor to marry; but if he, or she, that was not put to Penance survive, he may marry again.

Of Toledo.

The 9*th*. ordains, that such as are made Free by the Church, shall at the Death of every Bishop renew the Declaration, that they depend on the Church.

The 10*th*. that these Free-Men shall do Service to the Church.

The 11*th*. forbids receiving Accusations, before Examination had, whether the Accusers be Persons to be allowed of as such.

The 12*th*, 13*th*, and 14*th*. are against Rebellious Subjects, and in the behalf of the good Loyal Servants of the Prince.

The 15*th*. maintains the Donations of Princes to Churches.

The 16*th*. provides for the Security of the Life and Estate of Kings Children.

The 17*th*. provides for the Safety of the Prince himself, and forbids all attempts against his Person and Crown, as long as he lives; and orders, that after his Death none shall invade the Kingdom by Tyranny, and none but a Noble *Goth*, and worthy of that Dignity, shall be advanced to the Sovereignty.

The 18*th*. Canon does yet renew the Inhibition of attempting against the Person of the Prince.

The 19*th*. is but a Conclusion of the Council.

The seventh Council *of* Toledo.

Of Toledo.

[*Vidisuindus.]

THIS Council was held in 646, under King *Chisdavind*, and composed of twenty five Bishops.

The 1*st*. Constitution is against Perfidious and Disloyal Clerks.

Of Toledo.

By the 2*d*. A Bishop, or a Presbyter, is permitted to finish the Celebration of a Mass begun, if he that is Officiating falls ill, and is not able to hold out to the end; but it forbids Presbyters, upon pain of Ex-

Council VII. of Toledo.

communication, to leave the Holy Myſteries imperfect, or to celebrate after having taken the leaſt Food.

The 3*d*. renews the Canon of the Council of *Valentia*, about the Biſhops Funerals.

The 4*th*. is againſt the greedineſs of ſome Biſhops of *Gallicia*, oppreſſing the Parſons of their Dioceſs. They are forbidden by that Canon to take above two Pence *per Annum* of each Church in their Dioceſs; to bring along with them in their Viſitations more than five Perſons, and to ſtay above a Day in any Church.

The 5*th*. Canon appoints, that Hermits, or Recluſes, that are ignorant, or whoſe Life is not Virtuous enough, ſhall be ſhut up in Monaſteries; that thoſe only ſhall be let alone, who are commendable for their Holineſs, and that for the future, none ſhall be admitted to that Profeſſion, but ſuch as have learned the Religious Life in Monaſteries.

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The laſt Canon imports, that the next Neighbouring Suffragans of the Arch-Biſhop of *Toledo* ſhall come every Month into that Town, except in Vacation, and Vintage-times.

The Council *of* Lateran *againſt the* Monothelites *under* Martin I.

Of Lateran.

THE Myſtery of Chriſt's Incarnation, which ſince *Neſtorius*'s Quarrel, had always afforded matter of diſpute between the Biſhops, produced a new one in this 7*th*. Century, which for a time divided the Eaſtern and Weſtern Churches. The buſineſs was no more about the Queſtion of the two Natures and one Perſon in Chriſt, the Authority of the Councils of *Epheſus* and *Chalcedon*, which had decided thoſe two Points, was received by all the Patriarchs; and they that would not agree upon thoſe Truths, were look'd upon as Hereticks, both in the Eaſt and the Weſt. But about the Year 620, they ſtirred up another Queſtion, whether they ſhould ſay, that there were two Operations, and two Wills in Chriſt, as two Natures are ſaid to be in him. *Theodorus* Biſhop of * *Pharan* was the firſt, who expreſſing himſelf upon that Queſtion, maintained, that the Manhood in Chriſt was ſo united to the *Word*, that, tho' it had its Faculties, it did not act by it ſelf, but the whole Act was to be aſcribed to the *Word*, which gave it the motion. *Cyrus* Biſhop of *Phaſis*, embraced that Opinion, and expreſſed himſelf about it in the ſame manner, denying there were two Operations in Chriſt, and affirming, that they were reduced to one principal Operation. Not that they denied, that Humane Actions and Paſſions were in Chriſt; but they affirmed, that they were to be attributed to the *Word*, as to the principal Mover, whoſe Inſtrument only the Man was. As for inſtance, they confeſſed, it was the Manhood of Chriſt that ſuffered Hunger, and Thirſt, and Pain; but they aſſerted, that Hunger, Thirſt, and Pain, were to be aſcribed to the Perſon of the *Word*. In a word, that the *Word* was the Author and Mover of all the Operations and Wills of Chriſt. *Sergius*, Patriarch of *Conſtantinople*, was of the ſame mind; and the Emperor *Heraclius* embraced that Party ſo much the more willingly, becauſe he believed it to be a means to bring the *Jacobites*, *Severians*, and *Acephali*, back again to the Unity of the Church, by yielding to them part of what they contended for, and to oppoſe them more eaſily, by overthrowing the Foundation of one of their ſtrongeſt Objections. And indeed, having had a Conference in the Year 622 with a *Severian* Biſhop of *Armenia*, named *Paul*, he maintained againſt him, that there were two Natures in Chriſt: but he confeſſed, that they ſhould acknowledge but one Operation only in him; and the better to confirm that Queſtion, he made a Declaration, directed to *Arcadius* Arch-Biſhop of *Cyprus*, againſt this *Paul*, and the reſt of the *Acephali*, whereby he did forbid them to ſay, that there were two Operations, or two Wills in Chriſt.

[* A City of *Arabia*, *Petræa*.]

In another Conference, which *Heraclius* had with *Athanaſius*, the Univerſal Patriarch of the *Jacobites* in 629. He promiſed him to make him Patriarch of *Antioch*, if he would receive the Synod of *Chalcedon*, and own two Natures in Chriſt. But he asked the Emperor, whether they ſhould ſay, that the Operations of Chriſt were double, or ſimple. Hereupon *Heraclius* conſulted *Sergius* of *Conſtantinople*, and *Cyrus*, who did both agree, that they ſhould own in Chriſt but one only *Deivirile* Operation.

Cyrus having thus declared himſelf Head of a Party, was ſoon transferred from his ſmall Biſhoprick to the Patriarchate of *Alexandria*. Being raiſed up to that See, he reunited the *Theodoſians*, or *Jacobites*, by Publiſhing ſome Articles, among which there was one that aſſerted one only Operation *Theandrick* or *Deivirile*, in Chriſt's Perſon; that Reunion being made in *June* 633. *Cyrus* acquainted *Sergius* with it. *Sophronius*, who was afterwards Patriarch of *Jeruſalem*, oppoſed it ſtoutly, and going away from *Alexandria*, came to *Conſtantinople* to expoſtulate the matter with *Sergius*, whom he found in the ſame Opinion with *Cyrus*. But this latter feigning himſelf to be a Peace-maker, writ to *Cyrus* to forbear ſaying, there was one or two Wills in Jeſus Chriſt, and enjoined the ſame thing to *Sophronius*, ſeeking thus to extinguiſh that diſpute. *Sophronius* requeſted a Writing from *Sergius* upon that Subject, and *Sergius* gave him a Letter, a copy whereof he ſent to *Honorius* Biſhop of *Rome*, together with the Letter he writ to him about that Queſtion, in which he related to him that diſpute, ſet him down the ſtate of the Queſtion, let him know how he did think fit to proceed in it, to ſtifle it in its Cradle, and deſired him to write to him what he thought of it.

Of Lateran.

Honorius anſwered him, that he did approve of the Caution he uſed in it, and the ſuppreſſing of the terms of one or of two Operations, declaring he did own two Natures in Chriſt, and yet that he confeſſed but one Will in him.

In the mean while, *Sophronius*, being advanced to the See of *Jeruſalem*, notwithſtanding the conſent of the other Patriarchs, wrote a long Synodical Letter to *Sergius*, to maintain the Doctrine of the two Wills, and before he died he ſent *Stephen*, Biſhop of *Dora*, to *Rome*, vigorouſly to defend this Opinion, and to get the contrary Opinion condemned.

After *Honorius*'s Death, *Heraclius* the Emperor publiſhed a Declaration intituled, *Ecthefis*, or *An Expoſition of the Faith*, in which he enjoined ſilence about that Queſtion. *Sergius*, the true Author of that Expoſition, approved it, and died ſoon after in 639, leaving *Pyrrhus* for his Succeſſor, who was of the ſame Opinion.

It was not ſo with *Honorius*'s Succeſſors. *Severian*, who ſate but a little while upon the *Roman* See, refuſed to approve the *Ecthefis*, and *John* IV. did plainly condemn it. At laſt *Heraclius* died in *March* 641. His Son *Conſtantine* lived but four Months, and *Conſtans* ſucceeded him the ſame year. Then *Pyrrhus* was expelled, as we have ſaid, out of *Conſtantinople*, and *Paul* put in his place, who was not leſs zealous for the Party of the *Monothelites* than *Pyrrhus*. Pope *Theodorus* endeavoured to re-eſtabliſh him, becauſe he had feigned that his Mind was altered, and demanded that the *Ecthefis* ſhould be aboliſhed: but *Conſtans* ſet out a Declaration [which he called *The Type*] like that of *Heraclius*, whereby he did command ſilence about the Queſtion of the two Operations and the two Wills in Chriſt. This was publiſhed at *Conſtantinople* in 648. and in the beginning of the next year Pope *Theodorus* died.

Martin

Council of Lateran.

Martin I. of that Name ſucceeded him, and was ordained in *July*: He called a Council at *Rome* preſently, about the Queſtion of the two Operations and the two Wills. It was held in *Conſtantine*'s Church: 105 Biſhops of *Italy* were preſent at it, among whom were *Maximus*, Patriarch of *Aquileia*, *Deuſdedit*, Biſhop of *Calaris*, and a Biſhop and a Presbyter, Deputies of the Archbiſhop of *Ravenna*.

It was finiſhed in five Actions, Seſſions or Conferences.

Act. i. The 1*ſt*. was held *October* 5*th*. 649. *Theophylact*, the firſt of the Notaries, having deſired Pope *Martin*, to tell the Aſſembly the occaſion of his calling this Synod, and what the matter was, he ſaid, it was to oppoſe the Novelties and Errors publiſhed by *Cyrus*, Biſhop of *Alexandria*, and *Sergius* Biſhop of *Conſtantinople*, and defended by *Pyrrhus* and *Paul*, Succeſſors of *Sergius*: that eighteen Years ago, *Cyrus* had publiſhed nine Articles in *Alexandria*, pronouncing *Anathema* againſt thoſe that ſhould not hold them, wherein he aſſerted one Operation only in Chriſt, as well of his Godhead as of his Manhood; that *Sergius* had approved this Doctrine in a Letter to *Cyrus*, and had confirmed it ſince, by making, under the Emperor *Heraclius*'s name, an Heretical Expoſition of Faith. He adds, that it follows from this Doctrine, that there is but one Will and one Nature in Jeſus Chriſt, becauſe the Holy Fathers have acknowledged, that when there was but one Operation, there was alſo but one Nature. Hereupon he cites the Teſtimonies of St. *Baſil*, St. *Cyril* and St. *Leo*, proving that the two Natures in Jeſus Chriſt have each of them their ſeveral Operations. He charges *Sergius* with having oppoſed this Doctrine, by ſetting out *Heraclius*'s Expoſition of the Faith, and confirming it by his approbation, and that of other Biſhops. As for *Pyrrhus* and *Paul*, he ſays, they have made things worſe; the firſt, by obtruding that Expoſition of Faith upon many, whom he drew into his Opinion by Fear or Kindneſs; that he had indeed renounced that Error, and preſented a Retractation to the Holy See; but he ſoon relapſed into his Hereſie. In fine, that *Paul* had not only maintained this Error in a Letter written to the Holy See, but had alſo oppoſed the ſound Doctrine by writing; and that, after *Sergius*'s Example, he had moved the Emperor to make a new Expoſition of Faith, called the Type, which did overthrow the Doctrine of all the Fathers, by forbidding to profeſs one or two Wills in Jeſus Chriſt; that he had even ventured to take away the Altar conſecrated in the Church of St. *Placidia*, and hindered the *Apocriſiarii* of the *Roman* Church to offer thereon, or to receive the Sacraments; that he had perſecuted them and ſeveral Biſhops, Defenders of the Orthodox Faith, cauſing ſome to be banished, others impriſoned, and ſome abuſed; that Complaints of theſe things having been made at ſeveral times to the Holy See, and to his Predeceſſors, they uſed Letters, Advertiſements, Threatnings, and Proteſtations, to repreſs thoſe Novelties, and re-eſtabliſh the ſound Doctrine; but all theſe means having proved in vain, he did think it neceſſary to call them together, to the end, that having produced and examined the Writings of thoſe Hereticks, and heard the Charges brought againſt them, they might paſs their Judgment for the confirmation of the Faith, and rejecting of Error. *Maurus*, Bishop of *Ceſena*, and *Deuſdedit*, Deacon of *Ravenna*, told them, in the Archbiſhop of *Ravenna*'s name, that having heard the ſame things from his *Apocriſiarii*, he deſigned to come to the Council; but being hindered from coming, he had ſent them, as his Repreſentatives, and had given them a Letter, which they required to have read, and inſerted in the Acts. It is directed to *Martin*, to whom he gives the Title of (*a*) *Univerſal Biſhop*: After having excuſed himſelf for not coming in Perſon to the Council, he declareth that he rejects the Expoſition of Faith, defended by *Pyrrhus*, and all that was done in confirmation of it; and profeſſeth to believe two Operations and two Wills in Jeſus Chriſt.

[(*a*) *Univerſal Biſhop.*] This Title, which is here given to *Martin*, Biſhop of *Rome*, doth not import, as is pretended by the Church of *Rome*, the abſolute Supremacy of that Biſhop over the whole Church, but only the large extent of his Juriſdiction above all other Biſhops, as a great Patriarch. For we find the like Titles given to the other Patriarchs, not only by private Perſons and Councils, but even by the Biſhops of *Rome* themſelves. For thus the 5*th*. Council of *Conſtantinople* ſalutes *Mennas*, and *John* their Patriarchs; *OEcumenico Patriarchæ, Joanni—— Mennæ*. To the Univerſal Patriarch *John—Mennas*. So *Nicephorus* calls the Patriarch of *Alexandria*, *Judex Univerſi Orbis*; the Judge of the whole World. And the Emperor *Juſtinian* writing to *Epiphanius*, Patriarch of *Conſtantinople*, thus ſuperſcribes, *Epiphanio OEcumenico Patriarchæ*; to *Epiphanius* the Univerſal Patriarch. Nor doth the Biſhop of *Rome* himſelf look upon it ſo much his own peculiar Title, but that he thinks it due to *Theraſius*, Biſhop of *Conſtantinople*, writing thus to him: *Theraſio Generali Patriarchæ Adrianus ſervus ſervorum Dei*; to *Theraſius* the general Patriarch, *Adrian* the meaneſt of God's Servants. So evident is it, that this great Title of Univerſal Biſhop imports no ſuch Pre-eminence as is pretended, and tho' the Title was commonly uſed, yet it was thought an Antichriſtian Uſurpation in *John* Biſhop of *Conſtantinople*, to aſſume ſuch a Power and Prerogative to himſelf.]

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Conc. Conſtantinop. 5. *Act* 1. *Niceph.* l. 14. c. 34. *Authen. Conſt.* 3. *Conc. Nican. Act.* 2. *Greg. Mag.* l. 4. *Ep.* 34.

Maximus, Biſhop of *Aquileia*, ſaid, he was alſo of the ſame Mind, and believed two Operations in Chriſt. *Deuſdedit*, Biſhop of *Calaris*, requeſted that this Matter might be ſearched to the bottom, and all the Biſhops were of that Mind.

This Examination was begun in the ſecond Action, Act. ii. which is of the 8*th* of *October*. *Stephen*, Biſhop of *Dora*, of the Patriarchate of *Jeruſalem*, preſented a Petition, in which he ſets forth That *Cyrus*, *Sergius*, *Pyrrhus* and *Paul*, have publiſhed a new Hereſie, teaching, That there was but one Operation and one Will in Chriſt, both of the Godhead and Manhood; that *Sophronius*, of Bleſſed Memory, Patriarch of *Jeruſalem*, opoſed that Error vigorouſly, and had made a Writing, in which he alledged an infinite number of the Holy Fathers Teſtimonies, to convince them of impiety, and to eſtabliſh the Truth; That before he died he had made him to promiſe him upon the Calvary, that he would go to *Rome*, to ſollicit the Condemnation of this Error; that he had performed his Promiſe, notwithſtanding all their endeavours to hinder him from it; that he had already demanded it of *Theodorus*, and did renew his requeſt to the Council.

Some *Greek* Presbyters and Monks, who had been a while at *Rome*, preſented alſo a Petition againſt *Cyrus*, *Sergius*, *Pyrrhus* and *Paul*, againſt the *Ecthesis*, the Type and the Doctrine of one Operation only, and deſired the Council, carefully to examine that Queſtion, and to determine it according to the Doctrine of the Church. Then *Sergius*'s Letter to *Theodorus* was read, written in 643. wherein this Patriarch, having extolled the Authority of the Holy See, declares, that he follows Pope St. *Leo*'s Doctrine, who taught, that the two Natures do operate in Jeſus Chriſt, but in conjunction one with another; that he does anathematize and condemn all thoſe, that do not hold this Doctrine. The reſt of this Action was ſpent in reading 4 Synodical Letters ſent by the *African* Biſhops, againſt the *Monothelites* Expoſition of Faith, one whereof is directed to Pope *Theodorus*, the other to the Emperor, the 3*d*. to *Paul* of *Conſtantinople*. They alledge, in this laſt, the Teſtimonies of St. *Auſtine* and St. *Ambroſe*, to prove the two Wills. The laſt Letter is *Victor*'s, Biſhop of *Carthage*, to *Theodorus*, upon the ſame Subject.

In the 3*d*. Action of the 16*th*. of *October*, they Act. iii. produced the Extracts of the Works of thoſe who were accuſed of Error. They begin with thoſe of *Theodorus*, Biſhop of *Pharan*, who owns many ſorts of Operations in Chriſt, but affirms, they all proceed from the *Word*, which gives motion to the Body, Soul, and the other Faculties of the humane Nature, as an Inſtrument which he maketh uſe of. *Martin* the Firſt confutes his Opinion, to which he oppoſes ſome Teſtimonies of St. *Cyril*, St. *Gregory Nazianzen*, St. *Baſil*, and the Council of *Chalcedon*. *Cyrus* ſucceeds *Theodorus*. They read his 7*th*. Article, where-in

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in he owns two Natures in Jeſus Chriſt, but united in one Chriſt, who doth that which is Divine, and that which is Humane by one *Theandrick* or *Deivirile* Action, according to * St. *Denys*. They join to this Article, *Sergius* his Letter to *Cyrus*, wherein he aproves this Doctrine, and congratulates with him, for the re-union of the *Theodoſians* with him. Upon occaſion of St. *Denys*'s citation, they conſulted the original, and they found that *Cyrus* and *Sergius* had changed the Terms of * *New Will* Theandrick, into to that of *One Will* Theandrick. They compared their Expreſſion with *Themiſtius*'s, and they proved, by ſome Paſſages of that Heretick, that *Severus* and he were the firſt that ſaid, there was but one *Deivirile* Operation in Jeſus Chriſt. They explain the meaning of the *Deivirile* Operation, and they ſay, 'tis nothing elſe but two ſorts of Operations of the ſame Perſon, which yet proceed from two different Natures (*viz.* God and Man.)

[*St. *Dion. Ep. ad Caium.*]

[* *Novam Deivirilem Operationem*, into *Unam Deiv. Operationem.*]

This being examined, they read the Emperor *Heraclius*'s Expoſition of the Faith, known by the Name of *Ecthеſis*, in which he forbids this Expreſſion, that there is one or two Operations in Chriſt, and commands them to ſay, that 'tis the ſame Son that operates in Chriſt the Divine and Humane Operations; that altho' ſome of the Fathers have ſaid, there is but one Operation, it is better to forbear that Expreſſion, leſt it be thought, that they would deny the Exiſtence of the two Natures; and that it muſt not be ſaid neither, that there are two Operations in Chriſt, becauſe this Expreſſion, being not uſed by the Fathers, does offend many, who think, they admit two contrary Wills in Chriſt. To this *Ecthеſis* they add the Acts of Approbation given by *Paul* and *Pyrrhus*, and the Letter of *Cyrus* of *Alexandria* to *Sergius*, wherein he commends the Emperor for making that Expoſition of Faith.

Act. iv. In the *4th.* Action, held the *19th.* of *October*, *Martin* gave a ſhort Account of what *Cyrus*, *Sergius* and *Paul*, had done againſt the Doctrine of the Church; and that he might fully convince *Paul*, their Succeſſor, of the ſame Impiety, he cauſed his Letter to Pope *Theodorus* to be read, wherein, delivering his Opinion, he ſays, that he owns one Will in Jeſus Chriſt, only to take away the contrariety of Wills, but does not intend to confound the two Natures: That Chriſt's Soul, endowed with its Intellect and Faculties, is led and moved by the Will of the *Word*, which cauſes it to act and to will as he pleaſes. He adds, that St. *Cyril* did deliver this Doctrine, and that *Sergius* and *Honorius* did newly teach it; that he ſtands to their deciſion, and is wholly of their Mind. Then was read the Emperor's Type, forbidding to ſpeak or diſpute about the Queſtion of one or two Operations, or of two Wills, that he might ſecure the Peace of the Church. The Council commends the Emperor's intention, but diſproves part of his Edict.

After they had read over all the Monuments they intended to condemn, they cauſed the Creeds of the Councils of *Nice* and *Conſtantinople*, and the definitions of Faith of the Councils of *Epheſus*, *Chalcedon*, and of the *5th.* Council, to be recited.

In the *5th.* Action, held the laſt day of *October*, they read the Teſtimonies of the *Greek* and *Latin* Fathers, proving either directly or by conſequence, that there are in Chriſt two Wills and two Operations; and, on the other ſide, they produced ſome paſſages of ſeveral Hereticks, who had taught but one Will in Chriſt.

Council of Lateran. Act. v.

After that, *Maximus* of *Aquileia*, *Deuſdedit* of *Calaris*, and *Martin* deliver'd their Judgments, alledging many Reaſons againſt the Opinion of the *Monothelites*; the whole Council approved it, acknowledging two Operations and two Wills, and made 20 Articles againſt the Error of the *Monothelites*, in the *18th.* whereof it does anathematize *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul*, and all them that are or ſhall be of their Opinion.

Pope *Martin* publiſhed theſe Decrees by a Circular Letter, directed to all the Biſhops, Presbyters, Deacons, Abbots, Monks, and to the whole Church; and wrote of it particularly to ſeveral Biſhops as it may be ſeen in the Extract of his Letters.

This Council of *Rome* provoked *Conſtans* againſt Pope *Martin*, becauſe this Emperor look'd upon this Attempt, and the condemnation of his Type, as a kind of Rebellion, and an encroachment upon his Authority. He cauſed this Pope to be violently carried away from *Rome* in 653. and after moſt cruel uſage, baniſhed him to *Cherſona*. After his departure, the *Romans* choſe *Eugenius* in his room, in *September* 653. who did not openly conſent to the Error of the *Monothelites*: But his *Apocriſarii* were forced to unite themſelves with the *Monothelites*, who altering their Carriage and Expreſſions, ſaid, that there was in Chriſt one and two Wills. At firſt they did ſay, that there was in Chriſt but one Operation and one Will; afterwards they would not have Men to ſpeak of one or two Operations, and approved one only Will. The Type impoſed ſilence about that Queſtion, both as to the Operations and to the Wills. At laſt to comply with all, they would have it free for Men to ſay, that there was in Chriſt one and two Wills. *Peter*, who was choſen Patriarch of *Conſtantinople* in *Pyrrhus*'s room, who got up again to that See after *Paul*'s death, was of this Judgment, and many followed that Opinion. But, altho' theſe were different Expreſſions, yet they came up to the ſame thing, and did all tend to the ſame end, which was to tolerate the Doctrine of one Operation and one Will, and to make it run equal with that of the two Operations and the two Wills, ſo that every one might follow that which he liked beſt.

Yet all this condeſcenſion did not procure the reunion of the Eaſtern and Weſtern Churches; for from Pope *Theodoſius*'s time they continued divided, and the Popes ſent no more Letters of Communion to the Patriarchs of the Eaſt, nor the Patriarchs of the Eaſt to the Pope. It was to take away this kind of Schiſm that the Emperor *Conſtantinus Pogonatus* appointed the third Council of *Conſtantinople*, which is reckoned the *6th.* General, of which we are going to write the Hiſtory.

The third Council *of* Conſtantinople, *6th. General.*

Of Conſtantinople.

Conſtantinus Pogonatus appointed this Council, for the re-uniting of the Churches of the *Eaſt* and the *Weſt*, and the final determination of the Queſtion of the two Operations, and the two Wills in Chriſt. He wrote to the Pope a Letter, dated the *12th.* of *Auguſt* 678. directed to *Donus*, whom he ſuppoſed ſtill living, and it was delivered to his Succeſſor *Agatho*. This Pope having received the Emperor's Letter, held a Council at *Rome*, of 125. Biſhops of the *Weſt*, which determined the Doctrine of the two Wills, and confirmed what was done under *Martin*. There were at this Council, beſides the Biſhops of *Italy*, ſome Deputies of the Churches of *France* and *England*. After the holding of this Council, the Deputies of the Holy See, and the Council departed, to go to *Conſtantinople*, to carry their Deciſion. After they were come, the Emperor gave order to the Patriarchs, to come to the Council, and alſo to bring the Biſhops of their Patriarchate thither. It begun the *13th.* year of the Empire of *Conſtantine*, in the year 680. Indiction *9th.* in *November*, and was ended after eighteen Meetings or Seſſions, the *16th.* of *September* of the next year, Indiction *10th.* The Emperor had the firſt Place there, and was preſent at the eleven firſt Seſſions, and at the laſt: He was accompanied by the Conſuls and Officers.

Of Conſtantinople.

Council III. of Constantinople.

Officers. The Patriarchs of *Constantinople* and *Antioch* were there in person; those of *Rome*, *Alexandria*, and *Jerusalem* by their Deputies, and all the *Western* Bishops by three Bishops sent by the Council of *Rome*, with several Bishops of the *East*, whereof the number increased by little and little, as they came to *Constantinople*; for in the beginning they were but between 30. and 40. and in the end there were found above 160. of them.

The Acts of the Council began with the Emperor's Letter to Pope *Donus*; in which he represents to him, his Sorrow to see the *Eastern* Church divided from the *Western*: that *Theodorus*, Patriarch of *Constantinople*, of blessed Memory, would not send a Synodical Letter to the Holy See, according to the Custom, for fear it should not be received; and that he contented himself to direct a Letter to him, in the Form of an Exhortation: that That Patriarch and *Macarius* Patriarch of *Antioch*, being consulted, why the Church was thus divided, seeing all the Bishops received the Definitions of the five General Councils, and the Doctrine of the Fathers, and rejected all Heresies: They answered, the Contest came from some new Expressions, brought in, either out of Ignorance, or out of a Desire of piercing too deep into the unsearchable Works of the Lord: that the Sees of *Rome* and *Constantinople* disagreeing about this, they remained divided. He exhorts the Pope not to suffer this Division, about inconsiderable Points, to continue for ever; and invites him to send some able Legates to the Synod, with necessary Instructions and Books, promising he would cause them to be received, and be equally favourable to both Parties. He tells them, he thinks three Men will be enough to hold his place, with twelve Archbishops or Bishops, in the Name of his Council. He adds, that he had been desired by the Patriarchs of *Constantinople* and *Antioch*, to give them Leave to take *Vitalian*'s Name out of the Dyptichs, and to leave none but that of *Honorius*, because the Bishops of *Rome*, his Successors, had differed from the *Eastern* Churches; but that he would not suffer them to do it: and that he could assure him, that the Names of *Honorius* and *Vitalian* were left in the Dyptichs.

There is a second Letter of the Emperor, dated *September* 10*th*. 680. directed to *George* of *Constantinople*; wherein he orders him, immediately to bring the Bishops and Archbishops to *Constantinople*, and to send Word to *Macarius*, to bring likewise those of his Synod.

The third Piece is a *Latin* Letter of *Mansuetus*, Bishop of *Milan*, which he wrote to the Emperor, in the Name of the Synod held at *Milan*; in which he exhorts him to imitate the Zeal of *Constantine* the Great, for the Faith; and beginning with *Arius*'s Heresy, and the *Nicene* Council, he maketh a compendious History of the other Errors, condemned in the five first Councils, held by the Authority of the Christian Emperors: He assures him, that they do hold and maintain the Definitions of those Councils, and the Doctrine of the Holy Orthodox Fathers. To this Letter is annexed their Confession of Faith; in which, having asserted two Natures in Christ, they add, that there be also two natural Wills and two Operations. With these Letters they sent some Deputies from the Pope and the Synod: the Pope sent two Presbyters, named *Theodorus* and *George*, and a Deacon named *John*; and the Bishops of the Council sent three Bishops in their Name to the Synod of *Constantinople*. When these Deputies were arrived at *Constantinople*, and had saluted the Emperor, *September* 10*th*. 680. he gave an order, directed to *George* of *Constantinople*, whom he styles *O Ecumenical Patriarch*, (as he had styl'd the Pope *O Ecumenical Pope*) wherein he commands him immediately to bring the Archbishops and Bishops to *Constantinople*, and to send word to *Macarius* of *Antioch*, to bring those of his Synod.

Act. i. The first Action of the Council began the 7*th*. of *November*, 680. in the Emperor's Palace. It is said, he presided in the Assembly, that his Counsellors or Officers were present at it, and that the Synod was called by the Emperor's Order. The three Legates of the Pope held the first Place among the Bishops of the Council, *George* Patriarch of *Constantinople* the second, the Deputy of the Church of *Alexandria* the third, *Macarius* of *Antioch* the fourth, the Deputy of the Patriarch of *Jerusalem* the fifth, the Bishops Deputies of the Synod of *Rome* the sixth; next after them were the Deputies of the Church of *Ravenna*, and about 32. Bishops, with some Abbots.

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After they were set down, the Legates of the Pope, and of the Synod of the *West* said, that they were sent by the Pope and the Council of *Rome*, and that they brought two Letters with them, which they had delivered to the Emperor: that seeing the Difference came from this, that the Patriarchs of *Constantinople* had invented and maintained Novelties, by teaching, that there was but one Will and one Operation in Christ, those of their Party ought to shew the Grounds of this new Doctrine. *Macarius* answered, in the Name of the Churches of *Constantinople* and *Antioch*, that they had invented no Novelties, and did teach nothing but what they had learn'd from the Holy Fathers, as they are expounded by *Sergius*, *Pyrrhus*, *Paul* and *Peter* their Patriarchs, by *Honorius* Pope of *Rome*, and by *Cyrus* Patriarch of *Alexandria*; that they were ready to defend this Doctrine by the General Synods and the Fathers, whose Authority was owned. The Emperor commanded them to do so, and the Acts of the *OEcumenical* Councils to be brought. Those of the Council of *Ephesus* were read, and *Macarius* thinking to have found there a Place favouring his Opinion in St. *Cyril*'s Letter to *Theodosius*, where Christ's Will is said to be Omnipotent; he would have inferred from thence, that there was but one Will in Christ. But the *Western* Deputies, some Bishops, and the Judges themselves took notice, that the Will of the *Word* only was spoken of there, and not the Divine and Humane Will in Christ; then they read over the Acts of the Council of *Ephesus*.

In the second Session, held the 10*th*. of *November*, Act. ii. the Acts of the Council of *Chalcedon* were read, and when they came to St. *Leo*'s Letter, the Pope's Legates maintained, that there was a Place where that Pope established two Wills and two Operations. *Macarius* contrariwise affirmed, that the Passage of St. *Leo* proved only, that there was in Christ one Operation *Theandrick*.

In the third, of the 13*th*. of the same Month, they Act. iii. began to read the Acts of the fifth Council: At the Head of which there was a Discourse written under the Name of *Mennas*, to *Vigilius*. The Pope's Legates maintain'd it to be suppositious, and to have been added a little while ago to the Acts of the fifth Council; which they proved, because *Mennas* dyed the 21*st*. year of *Justinian*, and the fifth Council was not held till in the 27*th*. year of the same Emperor: And indeed the Judges and the Bishops examining the Sheets which they were reading, they found three prefixed to the beginning without Cyphers, and written by a different Hand. Whereupon they left out that Discourse of *Mennas*, and set themselves to the reading of the Acts of the fifth Council. In them they found a Letter of *Vigilius*, in which he asserted one only Operation in Christ; but the Legates denied it to be his, and when they went on in the reading of the Council, they found that in the Definition there was no mention of one Operation. The reading of the Acts of the Council being finished, the Bishops and the Judges declared, that they had not found it defined, that there was but one Operation and one Will in Christ.

The fourth Action was held the 15*th*. of the same Act. iv. Month: In it the Letters of *Agatho*, and of the Council of *Rome*, to the Emperors *Constantine*, *Heraclius*, and *Tiberius*, were read. The first contains very large Proofs of the Doctrine of the two Wills, taken out of the Holy Scripture and the Fathers: He does plainly condemn the *Monothelites*, and particularly

Council III. of Conſtantinople.

Theodorus, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul* and *Peter*: He ſpeaks very reſpectfully of the Emperors, and very advantagiouſly of his own See: He ſays, the Apoſtolick Church of *Rome* never fell into Error, that it never was depraved by Hereſy: that the Fathers and Synods have followed her Deciſions, and that his Predeceſſors have always confirmed their Brethren in the Faith. They might have oppoſed to him the late Inſtance of *Honorius*, who ſeemed to be as guilty as thoſe he did ſo ſeverely condemn, and who was not ſpared in the Council of *Conſtantinople*. The Letter of the *Roman* Council contains a Confeſſion of Faith, in which they acknowledge two Operations and two Wills in Chriſt: After that they condemn the Doctrine of the *Monothelites*, and the Biſhops condemn'd in *Agatho*'s Letter; and they approve what was done in the Synod held under *Martin* I. This Letter is ſubſcribed by 25. Biſhops, moſt of them of *Italy*; there be ſome of *France* alſo, and *Wilfride* ſubſcribes in the Name of the Biſhops of *England*. They tell us, that they hoped that *Theodorus* of *Canterbury* and ſeveral other Biſhops, would have come thither, but could not; and that they might be aſſured that all the Biſhops of the *Weſt* and the *North* were in the ſame Opinion, and held the ſame Faith.

Act. v. The fifth Action was held the 7*th*. of *December*. *Macarius* preſented two Sheets of Quotations of the Fathers, which were read in the Council.

Act. vi. He preſented alſo a third in the next Action, which was held the 12*th*. of *February*. The Emperor ordered all the three Sheets to be ſealed with the Seals of the Judges of the Church of *Rome*, and the Church of *Conſtantinople*. The Pope's Deputies maintained, that none of thoſe Teſtimonies proved one Will or one Operation in Chriſt; that they had falſified moſt of them; and that ſome of them were only to be underſtood of the Will of the three Perſons in the Trinity. They required them to produce the Authentick Books out of which thoſe Paſſages were taken, that they might lay open the Cheat; and that they might be permitted to peruſe the Collection of the Paſſages they had made, to prove two Wills and two Operations in Chriſt.

Act. vii. In the ſeventh Action of the 13*th*. of *February*, of the year 681. *Agatho*'s Deputies preſented a Sheet, containing the Teſtimonies of the Fathers, confirming the Doctrine of the two Wills. They asked *Macarius* if he received *Agatho*'s Letter, and the Definition of the Council of *Rome*. *Macarius* and *George* required the Sheet, containing the Paſſages of the Fathers, might be communicated to them, to compare them with the Originals, which were in the Patriarch of *Conſtantinople*'s Library.

Act. viii. In the eighth Action of the 7*th*. of *March*, the Biſhop of *Conſtantinople* having examined *Agatho*'s Letter, and the Paſſages of the Fathers, declared that he was of the ſame Mind with the Pope, and the other Biſhops of the *Weſt*. All the Biſhops of his Patriarchate made the ſame Declarations, except *Theodorus* Biſhop of *Melitina*; who preſented a Memoir in the Name of himſelf and three Biſhops more, of ſome Officers of the Church of *Conſtantinople*, and of *Stephen* a Presbyter and Monk of *Antioch*; wherein he requeſted, that neither Party might be condemned, ſeeing the General Councils had pronounced nothing hitherto about the two Wills. This Memoir was diſowned by thoſe in whoſe Name it was preſented, excepting *Stephen*, the Monk of *Antioch*. Nevertheleſs, *Conſtantine* told them, that for the full Satisfaction of the Council, they ought to bring a Profeſſion of Faith in the next Action. Hereupon *George* came near the Emperor, and prayed him, to order *Vitalian*'s Name to be put into the Dyptichs again, which had been croſſed out, only by reaſon of the Delay of the *Apocriſiarii* of *Rome*, ſent to *Conſtantinople*. The Emperor ordered it to be done forthwith, and his Order was approved by the Exclamations of the Biſhops, who wiſhed him a long Life, as alſo to Pope *Agatho*, and to *George* Patriarch of *Conſtantinople*. There remained none but *Macarius* and thoſe of his Patriarchate, who had not declared themſelves: the Council having obliged this Patriarch to deliver his Opinion, he declared, that he did not own two Wills nor two Operations in Chriſt, but one only Operation and one Will *Deivirile*. After that Declaration, he was ordered to riſe up out of his Place to make anſwer: Four Biſhops of his Patriarchate forſook him, and received *Agatho*'s Letter and Doctrine. They produced two Profeſſions of Faith of *Macarius*. In the latter, which is the longer, after having explained himſelf very clearly, about the diſtinction of the two Natures, he ſays, it is the ſame Perſon that acts and ſuffers; that it is God that acts and ſuffers by the Manhood, and according to his Divine Will, which only acts in Jeſus Chriſt, it being impoſſible there ſhould be in him two contrary or like Wills. He adds, for a Proof of his Aſſertion, that in the celebration of the unbloody Myſteries, in our Churches, we are made Partakers of Chriſt's Body and Blood, which is not a Man's Fleſh, but the quickning Fleſh of the *Word*. He condemns all Hereticks till *Honorius*, *Sergius*, and *Paul*; which he commends as Teachers of the Truth. *Macarius* owns in the Council theſe Profeſſions of Faith, and proteſts he will ſuffer himſelf to be torn in pieces, or thrown into the Sea, rather than own two Wills and two natural Operations in Chriſt: then they examined all the Teſtimonies, which he had alledged, and it was found that he had falſified them; which provoked the Biſhops Indignation againſt him, inſomuch that they depoſed him.

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Act. ix. In the next Action, held the eighth of *March*, they went on in the Examination of the Quotations alledged by *Macarius*, and received the Declaration of *Theodorus* of *Melitina*, and of the Biſhops and Clerks that had approved his Memoir; wherein they promiſed to give a Profeſſion of Faith in the next Action.

Act. x. The tenth Action was held the 18*th*. of *March*: they read the Fathers Teſtimonies, alledged by Pope *Agatho*, which were found right quoted. They received alſo the Profeſſion of Faith of the four Biſhops, ſuſpected of favouring *Macarius*'s Party.

Act. xi. In the eleventh Action, which was more numerous than the former, the Deputy of the Church of *Jeruſalem* required, that the Synodical Letter of *Sophronius*, Biſhop of *Jeruſalem*, might be read; which was read: and after that the Writing which *Macarius* had directed to the Emperor, although, contrary to the Cuſtom, he had ſent it to *Rome* and to *Sardinia*, before it was read in the Senate. At the end of this Seſſion the Emperor declared, that being called out by State Affairs, he had ordered two Noblemen and two * Exconſuls to be preſent in his ſtead at the following Seſſions, at which he was not in Perſon, except the laſt.

[* Perſons who had formerly been Conſuls.

Act. xii. In the twelfth Action, held the 20*th*. of *March*, they read a long Memoir of *Macarius*'s, containing the Letters of the Biſhops of his Party. The firſt is a Letter of *Sergius* to *Cyrus*, in which he conſults him about the Emperor's Prohibition of admitting two Wills in Chriſt. He anſwers him, that Queſtion was not decided by any Council; that St. *Cyril* and *Vigilius* own but one Will, yet that the two Wills ought not to be condemned, if it was found that ſome of the Fathers had ſpoken of them.

The ſecond is a Letter of *Sergius* to Pope *Honorius*, in which he maintains, that they ought to forbear ſpeaking of one or two Wills.

The third is *Honorius*'s Anſwer to the former Letter, which approveth the Suppreſſing of thoſe Expreſſions, which he thinks to be new, nothing of them being found in the Scripture, in the Councils, nor in the Fathers. Theſe Letters were examined from the Originals kept at *Conſtantinople*, and being found true and genuine, it was ordered that they ſhould be examined in the following Actions. The Judges asked the Emperor, Whether *Macarius* might be reſtored, in caſe he ſhould repent and alter his Mind. The Council required, that by reaſon of the heady

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Act. xiii.

heady Zeal which he had shewed, he should remain deposed, without Hope of Restoration, and be banished; and the Clergy of *Antioch* desired another Bishop might be put in his room.

In the thirteenth Session, of the 28*th.* of *March*, *Sergius* and *Honorius*'s Letters were read over again. They declared, that this last had wholly followed *Sergius*'s impious Doctrine, and they anathematized him. The Judges asking, Why they did also condemn *Cyrus*, *Pyrrhus*, *Peter*, and *Paul*? The Council answered immediately, that their Heresy was manifest, and that Pope *Agatho* did sufficiently discover it. Nevertheless, it was agreed upon, that their Writings should be examined: therefore they immediately read two Letters of *Cyrus* to *Sergius*, the *Capitula* he had got the *Theodosians* to subscribe, some Extracts of his Sermons and of *Theodorus*'s, a Writing of *Pyrrhus*'s, some Letters of *Peter* and *Paul* of *Constantinople*, proving that those Bishops admitted but one Will and one Operation in Jesus Christ; hereupon the Council declared, that *Agatho* had justly condemned them, that they also did condemn them, and reject their Errors, and would have their Names blotted out of the Dyptichs. As for the Successors of *Paul*, *Thomas*, *John*, and *Constantine*, they read their synodical Letters, and nothing was found in them contrary to the Faith. *George*, Library-keeper of *Constantinople*, swore, that they had not put Men to subscribe, that there was but one Operation in Christ, therefore they were absolved. This Action ended with the reading of the second Letter, directed to *Sergius* and *Cyrus*; in which he does equally reject the Opinions of one or of two Wills in Jesus Christ; and intimateth, that *Sophronius*, Patriarch of *Jerusalem*, promised him to speak no more of two Wills, provided that *Cyrus*, Patriarch of *Alexandria*, would speak no more of one Will.

Act. xiv.

In the next place they read three Writings, the one, under the Name of *Mennas*, to *Vigilius*, and the other under the Name of *Vigilius*, to the Emperor *Justinian* and the Empress *Theodora*, which they maintained to be suppositious. *George*, the Keeper of the Rolls, or Library-keeper, brought out a Copy of the fifth Council, in which they were not found. It was made appear, that the *Monothelites* had added those Writings, which were not subscribed, as the rest of the Acts of the Council were, and *George*, a Monk of the Patriarchate of *Antioch*, who had written them, having owned his own Hand, declared that *Stephen*, *Macarius*'s Disciple, had got him to transcribe those three Writings; telling him, that the Copies of the fifth Council, where they were not found, were defective. *Paul* of *Constantinople* had caused the same Addition to be made to the *Latin* Copy of the fifth Council; which was acknowledged by *Constantine*, a Presbyter, who transcribed it: these Writings were condemned and the Composers of them. Afterward they examined a long Passage of a Sermon of St. *Athanasius* upon these Words; *Nunc anima mea turbata est valde*; in which the Doctrine of the two Wills is strongly maintained.

Act. xv.

In the fifteenth Action, of the 26*th.* of *April*, *Polychronius*, a Presbyter and Monk, presented a Confession of Faith, signed by him; wherein he owned but one Will in Christ. He said, that he had been confirmed in this Opinion in a Vision, by a tall Man, clad in white, full of Brightness and Majesty, who told him, 'Twas an unchristian thing to think otherwise: He had seduced several Persons, and was so zealous in his Opinion, that he promised to raise a dead Man to Life again, to prove the Truth of his Doctrine; notwithstanding he attempted it in vain, and made himself to be laughed at and to be anathematized by the Council, which deposed him.

Act. xvi.

In the sixteenth Session, held the 9*th.* of *August*, *Constantine*, a Presbyter of *Apamea*, the Metropolis of the second *Syria*, being come to give an account of his Faith, said; that he did confess two Natures in Jesus Christ, and the Properties of both his Natures; that he did not question so much as the two Operations, but he could own but one Will of the *Word*. They asked him, whether he would not admit an humane Will also? He confessed, that Jesus Christ had a natural humane Will till he was crucified, but since his Resurrection he had it no more; and as he put off his Mortal Flesh, his Blood, and the Weakness of the Humane Nature, by the same Reason, he had no more a Humane Will, according to Flesh and Blood. He declared, that *Macarius* was of this Opinion, and persisting in it himself, he was condemned by the Council, as an *Apollinarist*. *George*, Patriarch of *Constantinople*, did then require, in his own Name, and in the Name of the Bishops of his Patriarchate, that they would spare, if it were possible, the Names of his Predecessors, and not comprehend them in the *Anathema's*: But the Council declared, that since they had been blotted out of the Dyptichs, they ought also to be anathematized every one by Name.

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Act. xvii.

In the seventeenth Action they propounded the Definition of Faith, which was read over again, approved and signed in the eighteenth, held the 16*th.* of *September*, 681. Indict X. at which the Emperor was present in Person. They received the Definitions of the five first General Councils, and particularly that of the fifth Council against *Origen*, against *Theodorus* of *Mopsuesta*, and against *Theodoret*'s Writings, and *Ibas*'s Letter. They recite the Creeds of *Nice* and *Constantinople*, and the Council approving the Definition of the Council, held at *Rome*, and *Agatho*'s Letter, adds, that there are two Natural Wills and two Operations in Jesus Christ, in one Person, without Division, without Mixture, and without Change. That these two Wills are not contrary, but the Humane Will follows the Divine Will, and is entirely subject to it. It prohibits teaching any other Doctrine, under Pain of Deposition to Bishops and Clerks, and of Excommunication to the Laity.

This Definition is signed by the three Legates of Pope *Agatho*, by *George*, Patriarch of *Constantinople*, by the Legate of *Peter* of *Alexandria*, by *Theophanes*, the new Patriarch of *Antioch*, by the Legate of the Patriarch of *Jerusalem*, by the Legates of the Archbishops of *Thessalonica*, *Cyprus*, and *Ravenna*, by the Deputies of the Council of *Rome*, and by 160. Bishops. The Emperor asked the Bishops, If this Definition was made and published by the Consent of all. They answered, they were all of this Judgment, that it was the Faith of the Apostles, the Fathers, and the Orthodox. Then they put up many Desires for the Preservation of their Prince, and pronounced *Anathema* against the ancient and modern Hereticks, and among the rest, against *Honorius*, who is always named with the Patriarch-*Monothelites*.

The Emperor protested, that he had no other Design, in calling this Council, than the Confirmation of the Orthodox Faith. He exhorted them, that if any of them had any thing to add to the Definition, which was newly published, they should alledge it. Then all the Bishops having approved it again, they read a Discourse, addressed to the Emperor, in the Name of the Council, signed by all the Bishops, containing many Praises of his Piety and Religion. Then they prayed him to subscribe the Definition of Faith; he promised to do it, desired the Council to receive a Bishop of *Sardinia*, called *Citonatus*, who had been accused of attempting something against his Prince and the State, but was found innocent: The Council did it willingly. This is the Abridgment of the Acts of the sixth Council, of which the Emperor caused five Copies to be made for the five Patriarchal Churches.

The Bishops of this Council, before their Departure, sent a Letter to Pope *Agatho*, in which they tell him; that being, as he was, the first Bishop of the Universal Church, they rely upon him for what remains to be done; that they have received and approved his Letter; that they made use of it to overthrow the Foundations of the new Heresy; that they

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have anathematized as Hereticks, *Theodorus* of *Pharan*, *Sergius*, *Honorius*, *Cyrus*, *Paul*, *Pyrrhus* and *Peter*; and have condemned and deposed *Macarius*, late Patriarch of *Antioch*, as also his Disciples *Stephen*, and *Polychronius*, who maintained the same Impieties. They all shew their grief, that they have been forced to come to this. Lastly, they say, that he will learn more at large by the Acts of the Council, and from his Legates, in what manner they have defended the Faith, which he had established in his Letter. This Letter is signed by four Patriarchs, or their Deputies, by the Bishop of *Thessalonica*, by the Deputy of the Metropolitan of *Cyprus*, by the Metropolitan of *Cesarea* in *Cappadocia*, Primate of *Pontus*, by *Citonatus*, Bishop of *Cagliari*, by the Deputy of the Council of *Rome*, by thirty one Metropolitans in their own Name, and in the Name of the Bishops of their Province, and by thirteen Bishops.

The Emperor, presently after the Council, set out an Edict against the *Monothelites*, wherein he maketh a Confession of Faith agreeable to that of the Council; he condemns *Honorius*, as having supported *Cyrus* and *Sergius*'s Heresie in every thing, and he appoints divers punishments against those that shall be found maintaining this Error, Deposition, or rather Suspension, against Clerks and Monks; Proscription, and Deprivation of Employments, against Persons constituted in Charge and Dignity, and Banishment from all the Towns of the Empire, against private Persons.

Agatho being Dead in 682. *Constantine* writ to *Leo* the Second, his Successor. In this Letter he commends *Agatho*'s; he tells him, that *Macarius* was the only Man that would not yield to the Decision of the Council, notwithstanding all his endeavours to recover him from his Error. He exhorts him to excommunicate all those that shall be found in the Error of the *Monothelites*, and prays him to send some Apocrisiaries to *Constantinople*, to be his Representatives there, and to act in his stead in all Ecclesiastical Affairs, both concerning the Discipline, and the Faith. He wrote also a Letter to the Bishops that had been present at the Council of *Rome*, where he speaks of the Union of the Bishops of the Council about the Faith, and the condemnation of *Macarius*. *Leo* confirmed by his Answer the Definition of the Council, and condemned *Honorius* by Name. Lastly, *Justinian* confirmed this sixth Council by a Letter written to Pope *John* in 687, and caused the Acts of it to be sealed in the presence of a great number of Clerks and Laymen, that there might be no alteration made in it.

I need not enlarge here on the defence of the Acts of the Council, from the injurious Aspersions of *Piggius*, and the groundless Suspicions of *Baronius*. These Writers, devoted to the Court of *Rome*, could not endure to see Pope *Honorius*'s Name among the Hereticks condemned in this Council; and that was the cause, that moved the one openly to attack the Acts of the Council very rudely, and the other to charge them with Corruption. But the former says nothing against this Council, but what might be said against the first *Nicene* Council, and that of *Chalcedon*; all his Objections being grounded upon the Emperor's being present in this Council, with his Officers, and his appointing the order and manner of proceeding. It cannot be denied, but *Constantine* the First did the same in the *Nicene* Council; and in that of *Chalcedon*, the Emperor's Commissioners took more Authority upon themselves, and concern'd themselves more in the doings of that Council, than the Emperor himself had done in this. And so he cannot touch and blemish this Council, without aspersing the other Councils at the same time; and would utterly overthrow the most solid Grounds of our Faith, that he may support a pretended Infallibility in *Honorius*'s Person.

As to *Baronius*'s Fancy, it is founded upon such frivolous Conjectures, confuted by so Authentical Proofs, that it hath been abandoned by all those that have not blindly followed that Author. He supposes, that *Theodorus*, *George*'s Predecessor in the Patriarchate of *Constantinople*, having been condemned and deposed by the Council, had razed his own Name out of all the Acts of that Council, to put in *Honorius*'s. But there can be nothing worse contrived than this Hypothesis.

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For first of all, 'tis a groundless supposition, that *Theodorus* was anathematized or deposed for *Monotheliism* in the Council. It is evident, that he was not Bishop of *Constantinople*, when the Council began; no Author says, he was deposed or expelled for that Heresie; neither is it probable, that it was the cause of his leaving his See, seeing *George*, who was put in his room, was also a *Monothelite*.

Secondly, put the case *Theodorus* had been condemned by the Council, how is it likely, that he durst have ventured to falsifie the Acts of the Council it self? And tho' he durst do it, it had been enough for him to cross out his own Name, without substituting that of *Honorius*; and put even the case, he could have taken that Resolution, can it be thought, that he could have brought it about? How could he falsifie all the Copies of the Acts of this Council, sent out to all the Patriarchal Sees? How could he bring the Emperor, the other Patriarchs, and all the Bishops, to consent to this Cheat? Why did not the Legates and the Popes complain of this Falsification? Why did they acknowledge after, that *Honorius* was condemned in the *6th.* Council? Why did they not discover this Imposture by the Copy of the Acts of the Council, which the Deputy of the Holy See brought, and which the Popes, *Agatho*'s Successors, communicated to the Western Bishops, and which he sent into *Spain*? If they were corrupted, when he brought them, why did he suffer that Corruption? And why did the Popes use them? If they were not corrupted, why did they not use them, to discover the Fraud of the Enemies of the Holy See?

Thirdly, *Honorius* is found condemned in some places, where they could not have spoken of *Theodorus*. In the *13th.* Action, his Letter to *Sergius* is particularly censured, as contrary to the Apostolick Doctrine and the Definitions of the Councils. It cannot be said, this was spoken of *Theodorus*. In the *14th.* Action, his Letter to *Sergius* is again condemned, as perfectly agreeable to the Doctrines of the Hereticks. In the *18th.* Action, his Letter is condemned to be burnt, as containing the same Heresie, and Impieties, as the other Writings of the *Monothelites*. In the same Session, he is condemned together with *Sergius*; *Anathema* to *Sergius* and *Honorius*, and after, *Anathema* to *Pyrrhus* and *Paul*. If *Theodorus*'s Name had been put in the room of *Honorius*'s, they would not have placed him before *Pyrrhus* and *Paul*, but after them; Lastly, he is almost every where called Bishop of *Rome*. All this shews, there is nothing more unwarrantable than *Baronius*'s conjecture.

Fourthly, 'tis a plain matter of Fact, that *Honorius* was condemned in the *6th* Council. And of this we have proofs more than sufficient. The Council it self owns it in its Letter to the Pope; the Emperor in his Edict declares it. *Agatho*, who was one of the Notaries, testifieth it in a Relation which is in the end of a Manuscript of the *6th.* Council. *Leo* the Second, *Agatho*'s Successor, asserts it in three of his Letters; the whole Church of *Rome* acknowledges it in the Forms of the Oath, which the Popes newly elected are to take, and in her ancient Liturgy, the two General Councils following look upon this Condemnation as true. Lastly, no Body ever questioned it, and consequently, *Baronius*'s Fancy must pass for a matchless piece of rashness. You will yet be more sensible of it, when you shall see the weakness of the Proofs, whereon he founds his bold Conjecture. The first is a place of Pope *Agatho*'s Letter, which says, the Apostolick Church of *Rome* did never swerve from the way of the Truth, and that his Predecessors did always confirm the Faith of their Brethren. This Letter, says he, having been read and approved in the

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the Council, how is it likely, that after this they durſt have condemned one of *Agatho*'s Predeceſſors as an Heretick, or Favourer of Hereſie? If this Pope's Letter had contained but that one Point, or it had been read in the Council to juſtifie *Honorius*, this Objection might have ſome ſtrength. But this being ſaid, but by the by in *Agatho*'s Letter, containing a long Expoſition of the Faith of the Catholick Church, and a very great number of the Fathers Teſtimonies and Reaſons againſt the Error of the *Monothelites*; and the Council having cauſed it to be read, on purpoſe only, to know the Doctrine of the Holy See, and the Weſtern Churches: It is evident, their approbation does not fall upon this particular place of his Letter, but upon the Expoſition of Faith, and the Doctrine it contained. And tho' we ſhould ſuppoſe, that the Council had taken notice of the Commendation which *Agatho* maketh of his Church, and his Predeceſſors, and had perceived that it was not abſolutely and ſtrictly true, they ought not upon this account to have refuſed their approbation of his Letter, nor excepted againſt this place of it. It were a ſilly thing to imagine, that a Council, called to decide a Queſtion of Faith, ſhould buſie it ſelf to wrangle about a Commendation ſlipt in by the Pope in his Letter in behalf of his Predeceſſors. But Pope *Agatho*'s praiſes of his Predeceſſors in general ought not to be taken in a ſtrict Senſe; for if we underſtand them ſo, all the World will ſee that they cannot be true; becauſe it cannot be denied, but *Liberius* and *Honorius* did but weakly defend the Faith, as well as tolerate Error; they muſt then be underſtood in general of almoſt all *Agatho*'s Predeceſſors, and not of all in particular, ſo that no exception could be made to it.

Beſides, it were an eaſie thing to retort *Baronius*'s Argument upon himſelf. For if the commendations of *Agatho*'s Letter ought to be taken ſtrictly, as alſo the Council's approbation of it, ſo that it was not lawful for them to condemn thoſe whoſe Religion and Piety he commends: How durſt *Baronius* charge the Emperor *Juſtinian* with Hereſie, Perfidiouſneſs, and Impiety, ſince he is commended in *Agatho*'s Letter, as a moſt Religious, Orthodox, and Godly Prince, whoſe Memory is had in Veneration among all Nations?

But I ſtand too long upon ſo weak an Objection. He makes one more, which is not harder to ſolve. How is it poſſible, ſaith he, that the Pope's Legates who were preſent in this Council, ſhould ſay nothing to vindicate *Honorius*? But, why would he have them, to engage in a bad cauſe? *Honorius* had approved *Sergius*'s Letter, had conſented, that they ſhould ſpeak neither of One nor Two Operations, had aſſerted but One Will in Chriſt, had ſilenced *Sophronius*, who would have defended the Faith. Theſe Facts were evident by the very reading of his Letter; there is enough for his condemnation; and they could not ſtand up in his defence without furniſhing their Adverſaries with Arms. The ſame Reaſons which they ſhould have uſed to juſtifie him, might have been urged alſo to juſtifie *Sergius* and the reſt; therefore in forſaking *Honorius*, they took the right courſe; they did the ſame thing in the *Roman* Council under *Martin* the *1ſt*, for when they read *Paul*'s Synodical Letter who defends his own Error, by the Authority of *Honorius*, neither the Pope, nor any of the Biſhops, did think of vindicating him nor of maintaining him to have been of another mind. But if he thinks it ſtrange, that the Legates ſhould ſuffer *Honorius*'s Memory to be condemned; how much more ſtrange muſt it ſeem to be, that they ſhould have ſuffered the Acts of the Council to be falſified, to inſert his condemnation in it? Tho' *Honorius* had been excuſable, they might have had reaſons not to oppoſe his condemnation; the advantage of Peace, and the fear to cauſe ſome trouble might have prevailed with them to acquieſce in the Judgment of the Council: But no reaſon can be found to excuſe their Treachery, if they had corrupted the Acts of the Council to inſert *Honorius*'s condemnation there.

Council III. of Constantinople.

I do not trouble my ſelf to confute *Baronius*'s other Reaſons, which are a meer begging of the Queſtion, having already ſaid over-much on that ſubject; becauſe now his Opinion of the corruption of the Acts of the *6th.* Council is wholly forſaken, and it goes now for current, that *Honorius* was condemned in the *6th* Council. This being ſuppoſed, there remain two Queſtions to be examined, whether he was juſtly condemned, or not; and for what reaſon he was condemned.

To decide theſe Queſtions, there needs no more than to read *Sergius* and *Honorius*'s Letters, and to remember the circumſtances of the Fact. *Cyrus* Patriarch of *Alexandria*, that he might re-unite the *Theodoſians*, approved this Expreſſion, that there was but one Operation in Chriſt; *Sophronius* oppoſed this Doctrine; *Sergius* approved the Conduct and Doctrine of *Cyrus*; but for Peace ſake, he did think it better, not to debate this Queſtion, and neither to affirm one nor two Operations in Chriſt, and only to ſay, that the ſame Perſon performed Divine and Humane Actions; becauſe they that uſe the expreſſion of one Operation only, ſeem to confound the two Natures; and when they ſay two Operations, they ſeem to aſſert two contrary Wills in Chriſt; which cannot be maintained, by reaſon the Soul of Chriſt never had any motion of its own from it ſelf, or contrary to thoſe of the *Word*, but ſuch as the *Word* pleaſed, and when he pleaſed. In a word, that, as our Body is governed and moved by our Soul, ſo the Soul of Jeſus Chriſt was led and governed by his Divinity. Thus *Sergius* explains himſelf in his Letter to *Honorius*, and asks him what was his Opinion about it.

What does this Pope anſwer to this? He approves of *Sergius*'s proceeding, he commends his Letter, he follows his Opinion, he forbids ſpeaking any more of one or two Operations of Chriſt, and orders that this Queſtion be left to the *Grammarians* to be diſcuſſed; yea, and he declares, that there is but one Will in Chriſt. Then he writes to *Eulogius*, that he ſhould maintain no longer two Operations in Chriſt. He writes moreover a ſecond Letter to *Sergius*, to command ſilence about that Queſtion. What did *Sergius*, *Pyrrhus*, *Paul*, and the other *Monothelites*, who were condemned in this Council, do more? They were in two Errors, 1. That we ought not to aſſert, that there was one or two Operations in Chriſt, and that we ſhould forbear debating that Queſtion. 2. That we ſhould ſay, that there is but one Will in Chriſt, by Reaſon the Soul of Chriſt was governed and led by his Divinity. *Honorius* does plainly eſtabliſh thoſe two Points; therefore he cannot be excuſed, without excuſing alſo the Patriarchs of *Conſtantinople*. You will ſay, that when he ſaid there was but one Will in Chriſt, he ſaid it to exclude the contrariety of Wills; and that the reaſon he gives of it, does evidently ſhew it. *We own*, ſaith, he, *there is but one Will in Chriſt, becauſe he took upon him our Nature, not our Sin; and he had no other Law in his Members, nor any contrary Will.* But if this reaſon may ſerve for the vindication of *Honorius*, *Sergius* ought to be vindicated likewiſe, as rendring the ſame reaſon, and confeſſing in his Letter, that the Soul of Chriſt had its proper motions, directed and led by the Divinity. *Paul*, his Succeſſor, may with much more reaſon be excuſed; for in his Letter to *Theodorus*, he ſays, that the only reaſon, why he acknowledges but one Will in Chriſt, is out of fear, leſt he ſhould admit a contrariety of Wills in Chriſt, or ſhould ſay, that there be two Perſons with two different Wills; that he did admit but one Will, not to annihilate the Humane Nature, or any part of his Soul, but to ſhew that Chriſt's Soul was filled with the gifts of the Deity, and had no Will contrary to that of the *Word*. By the ſame reaſon one may juſtifie the *Ecthеſis*, and the Type, and all the *Monothelites*: For they did not deny, that the Body and Soul

Council III. of Conſtantinople.

of Chriſt had all their Properties, their Faculties, and Motions; but they affirmed, they were ſo governed and led by the Will of the *Word*, as to follow his direction and impreſſion in all things. And the only reaſon they gave, why they would not have Men to ſay, that there were two Wills in Chriſt, was for fear this expreſſion ſhould intimate two contrary Wills in him. *Honorius* therefore is no more excuſable than *Sergius*, *Paul*, and the other *Monothelites*, who did act and ſpeak as he did; and if they condemned theſe as Hereticks, they might condemn *Honorius* likewiſe. Wherefore not only the 6*th*. Council always joined him with the other *Monothelites*, and comprehended him in the ſame *Anathema*; which they would not have done, had they believed, there was any difference to be made between him and the reſt; for it is expreſly ſaid, 'They condemned him, 'for delivering in his Letter things contrary to the 'Doctrine of the Apoſtles, the Definitions of the 'Councils, and the Judgment of all the Fathers, and 'for following the falſe Doctrine of Hereticks, for 'approving in every thing the Impious Opinions of 'Sergius for writing a Letter tending to the ſame 'Impiety, for Preaching, Teaching, and Spreading 'the Hereſie of one Operation, and one Will.

In fine, the Council having pronounced *Anathema*'s againſt *Theodorus*, *Sergius*, *Honorius*, *Pyrrhus*, *Paul*, *Macarius*, and *Stephen*, *Polychronius* adds, *Anathema* to all theſe Hereticks. They did then believe *Honorius* to be an Heretick, as well as the reſt, and condemned him as ſuch.

But, ſay they, in the Emperor's Edict, he is called only a Favourer, Helper, and Confirmer of Hereſie. Pope *Leo* the ſecond, in his three Letters, charges him only with favouring the Error of the *Monothelites*, and not ſuppreſſing it with a vigilancy becoming St. *Peter*'s Succeſſor. But what maketh moſt for *Honorius*'s vindication, is, that the Abbot *John*, who writ his Letter, St. *Maximus*, and *John* IV. do defend him, and ſay, that when he aſſerted but one Will in Chriſt, he meant it of the Humane Will; but he did not mean, that there was but one Will of the Manhood, and Godhead. That's the moſt plauſible thing can be ſaid in the behalf of *Honorius*; but all this doth not prove, that he was not condemned as an Heretick, and Favourer of Hereſie. *Honorius* was a Favourer of Hereſie, becauſe he forbad ſpeaking both of one, and two Operations in Jeſus Chriſt. He was an Heretick, becauſe he owned but one Will in Jeſus Chriſt.

Beſides, one is often a Favourer of Hereſie, by teaching it; and that name is given to thoſe who maintain an Hereſie invented by others. 'Tis in this Senſe, *Conſtantine* ſays, *Honorius* was a Favourer of Hereſie. *Sergius* was the Author of this Doctrine, but *Honorius* approved, confirmed and embraced it; wherefore he calls him (ὁδηγὸν συναιρετὸν σύνδρομον) the proper Terms not only for him who neglects to ſtifle a new ſpringing Hereſie, but for him alſo who does formally approve, embrace and teach it. Tho' *Leo* II. was concerned to be tender of his Predeceſſor's reputation, and for that reaſon he expreſſed, in more gentle Terms, the cauſe of *Honorius*'s condemnation, yet he confeſſeth, that *Honorius* did not only favour the new Hereſie by his Silence and Negligence, but moreover, that he did ſuffer the Apoſtolick Tradition to be ſullied and defiled by a contrary Doctrine. *Qui Apoſtolicam Eccleſiam non Apoſtolicæ Traditionis doctrina illuſtravit; ſed profana proditione immaculatam maculari permiſit*: And in another Letter, *Maculari conſenſit*. And the *Roman* Church hath ſo plainly acknowledged, that Pope *Honorius* did advance the Error of the *Monothelites*, that in her ancient Breviary, ſhe declares, that he was condemned with the other *Monothelites*, for maintaining the Doctrine of one Will.

Laſtly, *Adrian* II. taketh notice, that he was condemned by the Synod, becauſe he was charged with Hereſie, which he affirms to be the only cauſe for which he believeth a Council may judge the Pope. It cannot be doubted then, but that *Honorius* was condemned by the 6*th*. Council, as an Heretick, yea, and that the Council had as much reaſon to cenſure him, as *Sergius*, *Paul*, *Peter*, and the other Patriarchs of *Conſtantinople*; and that his Letter was as fit to be condemned, as the *Ecthеſis* and the Type. It's true, *John* the Abbot, who wrote it, and *John* IV. defend *Honorius*'s Letter, and endeavour to put a good Interpretation upon it; but this was before the Council had condemned it, and they were concerned then in the defence of it. The *Greek* Church did more than this in favour of *Sergius*; for notwithſtanding the condemnation of the 6*th*. Council, ſhe put into the Office of a Feſtival, kept in Lent, a Story, in which this Patriarch is mentioned as a Saint. But we ſee, it's more juſt and rational, to give credit to the judgment of a General Council, where Matters are examined to the bottom, than to the Sentiments of ſome private Men, who judge of this Fact, according to their own Intereſt or Prejudices. This will ſtand for certain then, that *Honorius* was condemned and juſtly too, as an Heretick, by the 6*th*. Council.

Council III. of Conſtantinople.

The Council of †Challon upon the River Saone.

[†*Concilium Cabilonenſe.*]

Of Challon.

[**Rotomagus.*]

[†*Agendicum.*]

CLOVIS II. called a Council at *Challon* upon the River *Saone*, (*a*) the 6*th*. year of his Reign, which is the 650. of the vulgar Æra. It was made up of the (*b*) Archbiſhops of *Lyons*, *Vienna*, * *Rouen*, † *Sens* and *Bourges*, and of (*c*) 39 Biſhops of *France*. They made 20 Canons.

In the 1*ſt*. they decree, that they ſhall hold the Doctrine eſtabliſhed by the Councils of *Nice* and *Chalcedon*.

In the 2*d*. that the Canons ſhall be kept.

The 3*d*. renews the Prohibitions made to the Clergy againſt having ſtrange Women.

The 4*th*. forbids ordaining two Biſhops at the ſame time in the ſame City.

The 5*th*. decrees, that the Adminiſtration of Pariſhes, or of Church-lands, ſhall not be committed to the Laity.

The 6*th*. forbids ſeizing on, or taking Poſſeſſion of Church-lands, * before it be ſo ordered.

[* Before an hearing. *Antè audientiam.*]

The 7*th*. forbids Biſhops, Archdeacons and any other Perſon, to take away any of the Goods or Eſtate belonging to a Pariſh, Hoſpital or a Monaſtery, after the death of the Presbyter who governed it.

Of Challon.

The 8*th*. declares the neceſſity of Repentance, and orders Biſhops to impoſe Penance upon them that confeſs their Sins.

The 9*th*. forbids ſelling Chriſtian-ſlaves to Strangers or *Jews*.

The 10*th*. declares that a Biſhop ought to be choſen by the Biſhops of the Province, by the Clergy and the Citizens; and ſays, an Ordination, made otherwiſe, is null.

The 11*th*. decrees, that the Biſhops ſhall ſeparate from their Communion thoſe Judges, who would aſſume a Juriſdiction over the Pariſhes and Monaſteries, where the Biſhops make their viſit.

The 12*th*. forbids making two Abbots in one Monaſtery, to avoid diviſion and ſcandal among the Friars. Nevertheleſs, if an Abbot will chuſe himſelf a Succeſſor, he may do it; but he that is choſen, ſhall not diſpoſe of the Eſtate of the Monaſtery.

[(*a*) *The 6th. Year of his Reign, which is the 650.*] The Year is not certainly known; but it is ſure it was held before the Year 658.

[(*b*) *Archbiſhops.*] They have ſigned in the ſame Order in which we ſet them down.

(*c*) *39 Biſhops.*] Of which ſix were Deputies.

The

Council of Challon.

The 13*th*. renews the Inhibition made to Bishops to keep the Clerks of their Brethren, or to ordain any Body without his Bishop's leave.

The 14*th*. provides a remedy against an Abuse which was grown common. The Lords of the places, where there were Chappels, sought to hinder the Archdeacons and Bishops from the cognizance of what concerned the Clerks, that ministred in those Chappels. This Council decrees, that the Ordination of the Clerks, and the disposal of the Revenues of those Chappels shall belong to the Bishop, that Divine Service may be regularly performed there.

The 15*th*. prohibits Abbots and Friars making use of the Protection of the Seculars, and going to the Prince, without their Bishop's leave.

The 16*th*. declareth, that they who give Money to be made Bishops, Priests or Deacons, shall be deprived of the Dignity that they would have purchased.

The 17*th*. forbids raising Tumults or Quarrels in the Church, or at the Church-doors.

The 18*th*. prohibits Plowing, shearing Corn, Reaping or Tilling the Ground on *Sundays*.

The 19*th*. prohibits Dancing and Singing lewd Songs within the Church-yards or in the Church-porches, upon Saints Festivals. Council of Challon.

The 20*th*. degrades *Agapius* and *Bobon*, Bishops of *Digne*, for having done many things contrary to the Canons.

The Bishops of this Council wrote a Letter to *Theodosius* or *Theodorick*, Bishop of *Arles*, in which they acquainted him, that having met together by King *Clovis*'s order, in the Town of *Challon*, they did stay for him, hearing he was got near the Town; that the only thing that hindred his appearing, was, that he heard himself to be accused of living dishonestly, and doing several things contrary to the Canons; that they had also seen a Writing signed with his own Hand, and by the Bishops of his Province, wherein it appeared, that he had submitted himself to Penance; that he knew, that those that were come so far, cannot keep nor govern a Bishoprick any longer. Wherefore, they declare to him, that he must abstain from doing any Episcopal Function in *Arles*, and from receiving the Church Revenues, till he receive his tryal before the Bishops.

The eighth Council *of* Toledo.

Of Toledo.

THIS Council of 52 Bishops of *Spain*, was called by an order from King * *Receswinthe*, in the year 653. Its Constitutions are in the form of Acts, very obscure, written in a barbarous Style, and full of false Notions. They begin with King *Receswinthe*'s Letter to the Bishops of the Synod, wherein he exhorts them to follow the Faith of the first four General Councils; to provide against the Disorders that would happen, if they should execute the Oath they had taken, of putting all those to death that should be found to be concerned in any Conspiracy, against the Prince or State; to reestablish the discipline of the ancient Canons; and to regulate those Matters that shall be brought before them. The Bishops obeying the King's Order, professed themselves to hold the Decisions of the Councils and the Fathers; they read the Creed, which was then recited in the solemn Service of the Churches of *Spain*, which is that of the Council of *Constantinople*, to which they had superadded, that the Holy Ghost proceeded from the Father and the Son. Then they made a long Discourse upon Oaths, and cited many Places of the Scripture and the Fathers, to shew, that Men ought not to keep nor execute the Oaths, wherewith they have sworn to commit wicked Actions, and prejudicial to the State. The third Canon is against those that use Intreaties and Prayers, to obtain the Priesthood. They are declared Excommunicate, and those that do confer or receive Orders thus, are deprived of their Dignity; these last are likewise put to Penance in a Monastery. The three next Canons are made to keep the Clergy pure and chaste. The 7*th*. is against an Abuse by which some Persons ordained Bishops or Presbyters, did think themselves free to leave the Priesthood, under pretence, that in their receiving it, they had said that they would not receive it: the Council declares, that this cannot be done; and that, as Baptism conferred on Persons unwilling to receive it, and on Children who know nothing of it, is valid; so likewise Ordination ought to subsist, being as indelible as Baptism, the Holy Chrism and the Consecration of the Altars: So they decree, that they, who after their Ordination, shall return to the World and marry, shall be banished out of the Church, and shut up in a Monastery, to do Penance there all their Life. The 8*th*. Constitution prohibits ordaining, hereafter, any Clerk that knows not the Psalter, the Anthems, the Hymns in use, and the Ceremonies of Baptism; and that if any of them that are ordained, be ignorant of these things, they shall be constrained to learn them. The 9*th*. forbids eating Flesh in *Lent*, and orders, that those that have need of eating of it shall ask the Bishop's Leave. The 10*th*. Constitution is concerning the Election of Kings, and the Qualifications they ought to have. the 11*th*. confirms the ancient Canons of Councils. The 12*th*. confirms the Decree of the Council of *Toledo*, held under King *Sisenand*, about the Security of Kings. They conclude with pious Wishes for King *Receswinthe*, and with a general Confirmation of the preceding Constitutions. The Acts are subscribed not only by fifty two Bishops, but by nine Abbots besides, and ten Presbyters or Deacons, Deputies of Bishops, and sixteen Lords. Moreover, thereis another Decree of this Council, about the disposing of Kings Revenues, which is confirm'd by an Edict of King *Receswinthe*. The Jewish Converts presented a Petition to this Council, wherein they bound themselves, sincerely to renounce the Jewish Doctrine and Ceremonies.

[* Al. *Recesuind*.]

Of Toledo.

The ninth Council *of* Toledo.

Of Toledo.

TWO Years after, the same King *Receswinthe* called a Provincial Council, the Bishops whereof willing to renew the ancient Discipline, and to publish the Canons of the Councils, thought they ought to begin by making Laws to reform themselves: for, say they, in the Preface, it would not become Superiors to go about to judge their Inferiors, before they have judged themselves by the Laws of Justice it self. Judgments are more just by far, when the Life of the Judges is well ordered; and when their Virtue is known, their Judgment is better submitted to.

Therefore, they 1*st*. forbid the Bishops, and others of the Clergy, to appropriate to themselves the Lands given to Churches; and give leave to the Relations and Heirs of the Legatees, to apply themselves to the Bishop or Metropolitan, to hinder the Lands given by their Relations from being converted to private uses.

Of Toledo.

Secondly, to prevent the ruine of Parish-Churches and Monasteries, they give leave to those that built them, to take care of them, and to recommend to the Bishop some Persons to govern them, whom he shall be bound to ordain, if he finds them capable of

The ninth Council of Toledo.

that Office. This was one beginning of Lay-Patrons.

Thirdly, it is ordered, that if the Bishop, or any other of the Clergy (to pay the Churches Debts) alienates some part of his Church-Lands under the Titles of Patrimony, he shall be bound to set down in the Deed the cause of his doing so, to the end, that it may appear, whether it be done justly or fraudulently.

Fourthly, they decree, that if Bishops have but a small Patrimony, the Purchases they make ought to be for the Profit of the Church; but if the Revenue of their own Patrimony be found to be as great as that of their Bishoprick, their Heirs shall divide their Estate in half, or according to the proportion of their own and the Church Patrimony. Lastly, that they may, during their Life, dispose of what falls to them by Donation; but if they do not dispose of it, after their Decease, those Donations shall belong to the Church.

In the *5th.* they declare, that the Bishop that will build a Monastery in his Dioceſs, shall endow it only with the fiftieth part of the Revenue of his Bishoprick, and with the hundredth if it be but a Church only.

In the *6th.* that he may forgive Parochial Churches the third part of the Revenues which they owe him, and that such Release shall be perpetual and irrevocable.

For the more punctual execution of these Canons, by the *7th.* Constitution, they forbid the Heirs of the Bishop to enter upon their Inheritance, without the Consent of the Metropolitan, or if he be a Metropolitan, before he hath a Successor, or there be a Council assembled. And likewise they forbid the Heirs of Presbyters and Deacons to take possession of their Inheritance, without the Cognizance of the Bishop.

The ninth Council of Toledo.

In the *8th.* Canon they declare, that the Prescription of thirty years shall not be reckoned against the Church, as to the Lands alienated by any Bishop, but from the day of that Bishop's Death, and not from the day of the date of the Deed.

In the *9th.* they forbid a Bishop who cometh to bury his Brother, to take above the value of a Pound of Gold, if the Church be rich, or of half a Pound if she be poor; and orders him to send the Inventory which he shall make, to the Metropolitan.

In the *10th.* they declare the Sons of Clergymen, who were obliged to Celibacy, uncapable of Inheriting.

The six following Canons are concerning Ecclesiastical Persons or such as are made free by the Churches, and are not now in use.

The *17th.* and last lays an Obligation upon the Jews, who are newly converted, to be present on their ancient Feast-days, in the Towns and Assemblies of Christians, kept by the Bishop.

They conclude with making pious Wishes for King *Recesvinthe*. They appoint the next Council on the first of *November* following. This Council is signed by *Eugenius* of *Toledo* and 15. Bishops, by 3 Abbots, by the Deputy of a Bishop and 4 Lords.

Therefore we ought not to wonder that these Councils should make Laws about Political Matters, because they are properly Assemblies of the States, authorized by the Prince in which the Civil Authority was joyned to the Ecclesiastical Power.

The tenth Council *of* Toledo *in* 656.

Of Toledo.

THIS Council was held a month later than it had been appointed: It made seven Canons.

In the *1st.* the Festival of the Virgin was appointed to be kept eight Days before *Christmas*.

By the *2d.* the Clerks or Monks, which shall be found to have violated the Oaths taken to the King and the State, are deprived of their Dignity, yet so as that it shall be free for the Prince to restore them to it, if he thinks fit.

By the *3d.* Bishops are forbidden to give Parochial Churches or Monasteries to their Kindred or Friends, to enjoy the Revenues of them.

In the *4th.* it is ordered, that Women who have embraced the state of Widowhood, ought to make Profession of it, in Writing, before the Bishop or the Presbyter, to take the Habit of it, to keep it on always, and to wear a Veil of a Black or Violet Colour.

The *5th.* decrees, that those who leave the Habit of Widowhood, after they have worn it, shall be excommunicated, and shut up in Monasteries.

The *6th* orders, that those Children, whom their Parents caused to take the Tonsure, or the Religious Habit, shall be obliged to lead a Religious Life: That, nevertheless, Parents cannot offer their Children, before they be ten years old, and after that Age the Childrens Consent is necessary.

The last Canon contains an Advertisement, to dissuade Christians from selling their Slaves to the Jews.

Of Toledo.

There was presented to this Council a Confession in Writing from *Potamius* Bishop of *Braga*, who was accused of many Crimes. They brought him before the Council; he owned that Writing, declared himself deeply guilty of those Faults, and said, that nine Months since he had relinquished the Government of his Church, and shut himself up in a Prison, to do Penance. The Council being informed that he had had the carnal Knowledge of a Woman, they declared, that although, according to the Ancient Rules, he was to be wholly degraded, and deprived of his Dignity, yet, out of compassion, they left him the Title and the Degree of a Bishop, but they would have him to do Penance all his Life-time, and they did chuse *Fructuosus*, Bishop of *Dumes*, to govern the Church of *Braga* in his room. This Decree is put after the Canons of the Council, and to it is annexed another Decree, disannulling the Bequests of a Will, made by *Recimer* Bishop of *Dumes*, to the Prejudice of his Church.

This Council is subscribed by 3 Metropolitans, *Eugenius* of *Toledo*, *Fugitinus* of *Sevil*, *Fructuosus* of *Braga*, by 17 Bishops and 5 Bishops Deputies.

A Conference held in Northumberland, *in* 664.

Of Northumberland.

THE chief occasion of this Conference, related by *Beda*, l. 3. c. 25. of his History, was the Dispute about *Easter-day*. *Colman* maintained the Practice of the *Britains*, and *Wilfride* that of the *Romans*. King *Oswy* was present at it. *Wilfride* founded his Practice upon the universal Custom of the Church, which kept *Easter* on the same Day, excepting the *Picts* and the *Britains*. *Colman* would have defended their Practice by the Authori- of St. *John*. But *Wilfride* shewed him, that he did not agree with this Apostle, who kept *Easter* without staying for the *Sunday*; which they did not follow, seeing they staid till the *Sunday* next after the fourteenth Moon. That they did not agree with St. *Peter* neither, for this Holy Apostle kept *Easter* between the *15th*, and *21st*, Moon, whereas they would keep it from the *14th*, to the *20th*, so that they did sometimes begin this Feast at the end of the thirteenth Moon. *Colman* alledged, for his Defence, the Authority of *Anatolius*, *Columba* and the Ancients of his Country. *Wilfride* answered, that they did not agree with *Anatolius*, who made use of the Cycle of

Of Northumberland.

A Conference held in Northumberland, in 664.

of nineteen years, which they were ſtrangers to, becauſe that Author's Opinion was not that *Eaſter* was neceſſarily to be kept before the 21*ſt* Moon, but that he had miſtaken the fourteenth Moon for the fifteenth, and the twentieth for the twenty firſt. As to *Columba* and his Succeſſors, he would not condemn them; that he was perſuaded they might be excuſed for their Simplicity, in a Time when no body was able to inſtruct them: But, as for them, they could have no Excuſe, if they refuſed the Inſtructions given them. However, that *Columba*'s Authority was not to be preferred before St. *Peter*'s, to whom Chriſt gave the Keys of the Church, and ſaid, *Thou art* Peter, *and upon this rock I will build my Church.*

The King ſtruck with theſe laſt words, ask'd *Colman* if it was true, that Chriſt ſaid ſo to St. *Peter*? *Colman having* confeſſed it was true, the King ſaid; that ſeeing St. *Peter*, was the Door-keeper of Heaven, he would not contradict him, but would obey his Statutes.

This Deciſion was approved by the Company: *Colman* and his Men withdrew, refuſing to yield to the Practice of the *Romans*, about the keeping of *Eaſter* and the Tonſure, about which there was alſo a Conteſt: Men take ſuch delight in Diſputes about ſmall Things.

A Conference held in Northumberland, in 664.

The Council *of* Merida †.

[†*Concilium Emeritenſe.*]

Of Merida.

THIS Council, made up of the Biſhops of the Province of *Portugal*, was aſſembled by the Order of King *Receſwinthe*, in the Year 666. After having prayed for the King, they recited the Creed, with the addition, of the Holy Ghoſt, proceeding from the Father and the Son.

Then they decree, that on Holy Days they ſhall ſay *Veſpers* in their Churches, before they ſing what they call the *Sound*, that is, the *Venite Exultemus*, which is thus called, becauſe it was ſung with a loud ſounding Voice.

In the third Chapter they ordain, that whenever the King ſhall go to the Army, the Biſhops ſhall offer every Day the Sacrifice, and put up Prayers for him and his till his Return.

They decree in the fourth that Biſhops, after their Ordination, ſhall give a Writing, whereby they ſhall bind themſelves to a chaſte, ſober and honeſt Life. The Metropolitans were to ſend this Writing to the Biſhops of their Province, and the Biſhops to their Metropolitan.

By the *5th*. Biſhops are enjoyned to come to the Synod, at the Time appointed by the Metropolitan's Letters, and the King's Order. If any of them be detained by Sickneſs, he is permitted to ſend a Presbyter for his Repreſentative, but they will not have him to depute a Deacon.

Moreover it is decreed by the *6th*. that the *Suffragan* Biſhops, which ſhall be ſent for by the Metropolitan, to come and keep *Chriſtmas* and *Eaſter* with him, ſhall be bound to obey his Orders.

The *7th*. renews the Law of holding every Year a Council, and the Penalties laid upon the Biſhops that do not come to it.

In the *8th*. it is mentioned, that King *Receſwinthe* hath re-eſtabliſh'd the Rights of the Province of *Portugal* and its *Metropolis*: And then it ſays, that *Selva* Biſhop of *Ingidane* had made his Complaint, that *Juſtus* Biſhop of *Salamanca* had invaded his Dioceſs, and demanded Reſtitution of what belonged to him. It was ordained, that Surveyors ſhall be ſent to compoſe this Difference, becauſe there had not been thirty Years poſſeſſion. In the end Biſhops are warned to look well to the Preſervation of what belongs to to their Dioceſs; and it is decreed, that 30 Years Poſſeſſion ſhall go for a Title.

By the *9th*. Canon, he to whom the Holy Chriſm is ſent, is forbidden to take any thing for his Diſtribution of it; and Presbyters are forbidden exacting any thing for Baptizing; but they are permitted to take what ſhall be freely given to them.

The *10th*. enjoins every Biſhop to have an Archprieſt, an Archdeacon and a Secretary; and theſe Officers are enjoyn'd to be ſubject to their Biſhops, and to undertake nothing above their Power, under Pain of Excommunication.

Of Merida.

The *11th*. orders the Prieſts, Abbots, Curates, and Deacons, to be ſubject to their Biſhops, to pay them their Dues, to entertain them in their Viſitations, and to undertake no Buſineſs without their Conſent.

By the *12th*. a Biſhop is permitted to take Pariſh Prieſts and Clerks into his Cathedral Church, yet ſo that they ſhall not loſe their Title, nor the Revenue of their Livings, provided that another Prieſt or Clerk ſhall be put in their Room, with a competent Maintenance.

The *13th*. impowers the Biſhop to prefer the Clerks, who diſcharge their Duty well, and to deprive them of this Advantage, if they abuſe it.

The *14th*. decrees, that all the Money offered on Holy Days, in Churches, ſhall be gather'd together and put into the Biſhop's Hands, who ſhall divide it into three parts, the one for himſelf, the other for the Prieſts and Deacons, and the reſt for the other Clerks.

The *15th*. orders the manner of puniſhing Church-Servants, that it be done agreeably to the Eccleſiaſtical Gentleneſs and Lenity.

By the *16th*. the Biſhops of the Province of *Portugal* are forbidden to appropriate to themſelves the third part of the Church's Revenue, and are ordered to employ it in the Repairing of the Churches.

The *17th*. appoints Penalties for thoſe who ſpeak ill of their Biſhops after their Death.

By the *18th*. Parſons are enjoin'd to have Clerks.

The *19th*. enjoyns Presbyters, charged with the Care of ſeveral Churches, to ſay Maſs in every one of them every *Sunday*, and to recite the Names of thoſe that built them, whether they be alive or dead.

The *20th*. contains ſome Conſtitutions about the beſtowing Freedom on the Slaves of the Church.

The *21ſt*. decrees, that the Donations, made by a Biſhop, ſhall ſtand, when the Church is found to have got more by his Eſtate, than he gave by his Will.

By the *22d*. it is decreed, that thoſe that will not obſerve theſe Decrees, ſhall be excommunicated.

This Council ended, as all the preceding Councils of *Spain*, with Wiſhes and Prayers for King *Receſwinthe*. It is ſubſcribed by the Archbiſhop of *Merida*, and 11 Suffragan Biſhops; which are the Biſhops of *Indane*, of *Pace*, now *Beca*, of *Avila*, of *Lisbon*, of *Lamega*, of *Salamanca*, of *Conimbra*, of *Cauria*, of *Oxanobe*, now *Iſtombar*, of *Elbora*, now *Talaverre*, and of *Celiabria*, now *Setuval*; which we do now take notice of, becauſe there was ſome Difference ſince between the Metropolitan of *Braga* and that of *Merida*, about 3 of theſe Churches, *viz. Conimbra*, *Lamega*, and *Indane*.

A Council *of* Autun.

Of Autun.

ST. *Leger*, Biſhop of *Autun*, held a Council in this City, in which he made ſome Conſtitutions for Monks; wherein they are ordered, to appropriate nothing to themſelves, not to be ſeen in Towns, to obey their Abbots, to let no Woman come into their Monaſteries, to ſuffer no Vagabond

Of Autun.

Friars, to keep St. *Benedict*'s Rules, and exactly to diſcharge their Duty: It appoints different Penalties againſt Tranſgreſſors, among which is reckoned the Baſtinado for ſimple Friars. Some place this Council in 663. others in 670. and ſome others in 666. becauſe in his laſt Will it is ſaid, that in the *7th.* year of his Pontificate, which anſwers the *666th.* year of Chriſt, he was preſent at a Council of 54. Biſhops: But thoſe 54. Biſhops did not meet at *Autun*, but in a Place named *Chriſtiac*; and the Conſtitutions above-mentioned, are intituled, in the old Collection of the Church of *Angers*, *Canons of the Council of* Autun.

Council of Autun.

Council of Autun.

A Council of Hereford in England.

Of Hereford.

THis Council was held in 673. by *Theodorus* of *Canterbury*, who read and promulged there 10. Canons, of which we ſpake, when we treated of this Father's Works.

Of Hereford.

The eleventh Council of Toledo.

Of Toledo

THis Council, held in 675. begins with a long Expoſition of Faith, upon the Trinity and the Incarnation. The *1ſt.* Canon is of the Modeſty and Order to be kept in the Council.

The *2d.* enjoyns Metropolitans to be diligent in inſtructing of their Suffragans.

The *3d.* enjoyns all the Biſhops of the ſame Province, to obſerve the ſame Rites and Ceremonies in the Publick Service, and to conform themſelves to the Metropolitan Church, from which they receive their Conſecration. Abbots likewiſe are enjoyn'd, in the Publick Service, to follow the Uſe of the Cathedral Church.

The *4th.* forbids receiving the Oblations, or ſuffering the Biſhops that are at Variance to come near the Altar before they be reconcil'd.

The *5th.* is to prevent the Attempts and Exceſſes the Biſhops might commit, by reaſon of their Authority.

By the *6th.* Clerks are forbidden to be preſent in Capital Judgments, or to puniſh any Body with Loſs of Limbs.

The *7th.* forbids Biſhops to put any Body to Penance, but according to the Publick Order of the Church, or in the preſence of Witneſſes.

The *8th.* prohibits taking any thing, even of what is freely offered for Baptiſm, the Holy Chriſm, or Holy Orders.

The *9th.* enjoyns him, who is ordained Biſhop, to give Oath before the Altar, that he neither did nor will give any thing to be choſen Biſhop.

The *10th.* enjoins thoſe that take Orders to bind themſelves under their Hand, to keep inviolably to the Faith of the Church, to live a good Life, to do nothing contrary to the Eccleſiaſtical Laws, and to be obedient to their Superiors.

Of Toledo

The *11th.* excuſes thoſe whom Illneſs cauſes to caſt up the Euchariſt, and condemns them that do it out of Impiety.

The *12th.* ordains, that thoſe ſhall be reconciled who deſire Penance, being in Danger of Death, and that Commemoration be made of thoſe, and their Oblation be received, who die after they have been admitted to Penance, by the Impoſition of Hands, tho' they have not been reconciled.

The *13th.* forbids thoſe who are poſſeſſed by the Devil, or ſtirred with violent Motions, to wait on the Altar, or to come near it, to receive the Sacraments: Yet thoſe are excepted who fall down out of Weakneſs or Illneſs, without any other Symptom.

The *14th.* orders, that there ſhall always be ſome Body aſſiſting to the Prieſt, whilſt he is ſinging the Service or celebrating the Holy Sacrifice, to the end that, if he ſhould fall ill, another might take his Place.

The *15th.* renews the Conſtitutions about the holding of Councils.

The Council concludes with wiſhes for the Proſperity of King * *Wamba*.

[*Al. Bamba.]

It is ſubſcribed by the Archbiſhop of *Toledo*, by 16. Biſhops, 2. Deacons, Biſhops Deputies, and 7. Abbots.

The fourth Council of Braga.

Of Braga.

THE ſame year, and under the ſame King, was held a Council in *Braga*. The Biſhops having recited the *Nicene* Creed, with the Addition of the Holy Ghoſt's proceeding from the Father and the Son, do condemn ſome Abuſes which had crept into the Celebration of the Holy Myſteries: Some offered Milk, others Grapes inſtead of Wine; ſome gave to the People the Euchariſt dipt in Wine: Some Prieſts would make uſe of the Sacred Veſſels to eat and drink in; others ſaid Maſs without a Stole on: Some hung about their Necks Relicks of Martyrs, and then made themſelves to be carried about by Deacons, with their Albes on. Several Biſhops accompanied with Women, and ſome miſuſed their Clerks; Simony was a common thing. They made Canons againſt all thoſe Diſorders.

By the *1ſt.* they forbid offering Milk and Grapes, in lieu of Wine, and dipping the Euchariſt in the Wine.

The *2d.* prohibits putting Sacred Veſſels and Ornaments to prophane and common Uſes.

By the *3d.* it is ordered, that Prieſts ſhall celebrate the Holy Myſteries with a Stole only, which ſhall cover their Shoulders, and go down, croſs-wiſe, over the Stomach.

Of Braga.

By the *4th.* Eccleſiaſtical Perſons are forbidden to dwell with a Woman, excepting their Mother only, but not their very Siſters, nor any other near Relations.

The *5th.* declares, it belongs to the Deacons to carry the Relicks of Martyrs; and that if the Biſhop will carry them, he ſhall go afoot, and not be carried by the Deacons.

The *6th.* forbids Biſhops to cauſe the Prieſts, Abbots or Deacons under him to be beaten.

The *7th.* prohibits Simony, and for that purpoſe renews the Canon of the Council of *Chalcedon*.

The laſt forbids Biſhops to take more care of their own Patrimony than of the Church's; and if this happens to be embezell'd by their Negligence, whilſt the other is improved, they ſhall be bound to make up the Loſs out of their own.

This Council is ſign'd by 8. Biſhops.

The twelfth Council of Toledo.

Of Toledo

THis Council was held in 681. under King * *Ervigius*. The Metropolitans of *Toledo*, *Seville*, *Braga*, and *Merida*, were preſent in it, together with thirty Biſhops, four Abbots, three Biſhops Deputies, and ſeveral Lords. King *Ervigius* came to it at the beginning of it, and withdrew after having

[* Al. Ervring.]

Of Toledo

Council of Toledo.

having made a ſhort Speech to the Council. He left them a Memoir, wherein he exhorted them to abſolve the Guilty, to reform Manners, to re-eſtabliſh Diſcipline, to renew the Laws made againſt the *Jews*, to procure the Reſtoration of thoſe who had been degraded, by vertue of a Law of his Predeceſſor, for not bearing Arms, or for laying them down. He directs his Speech to the Biſhops and the Lords, that theſe Laws being made by the unanimous conſent of both Spiritual and Temporal Authority, they may ſtand firm, and be put in execution.

The Council, having, according to the Cuſtom, made a proteſtation, that they did receive the Faith of the firſt four Councils, and recited the Creed, approves *Ervigius*'s Elevation to the Throne, and *Wamba*'s Depoſition, who had withdrawn himſelf by taking a Religious Habit, ſhaving his Head, and chuſing King *Ervigius* to reign in his ſtead, and cauſing him to be conſecrated by the *Sacerdotal* Unction. It is very remarkable, that the Fathers of this Council do not depoſe King *Wamba*, nor chuſe *Ervigius* of their own accord. But after having ſeen the Declaration, which that Prince had made in Writing, and ſigned in the preſence of the Lords, whereby he had made profeſſion of the Religious Life, and got his Hair cut; and that whereby he deſired, that *Ervigius* might be choſen King; and the order he had given to the Biſhop of *Toledo*, to conſecrate *Ervigius* with the uſual Ceremonies; and the Verbal Proceſs of that Conſecration, ſigned by *Wamba*, they join their conſent to *Wamba*'s, and approve of what he hath done, and conſequently declare, that *Ervigius* ought to be owned for their lawful King, and in that Quality to be obeyed, upon pain of *Anathema*.

The 2*d*. Canon binds thoſe, who receive Penance in the extremity of Sickneſs, and when they are not ſenſible, to lead a Penitent Life, if they recover. Yet they will have the Prieſt to give Penance to thoſe only that deſire it; they give the inſtance of Childrens Baptiſm, to ſhew that Penance may be given to thoſe who are not ſenſible.

The 3*d*. ordains, that thoſe that have been excommunicated for ſome Crime againſt the State, ſhall be reſtored when the Prince taketh them into his favour again, or they have the Honour to eat at his Table.

In the 4*th*. the Biſhop of *Merida* having repreſented, that King *Wamba* had conſtrained him to ordain a Biſhop in a Country-Town, and eſſayed to do the ſame thing in other places: They recited the Canons forbidding to ordain Biſhops in Burroughs, or to put two in the ſame City; by vertue whereof they declared, that the Ordination of him, whom *Wamba* cauſed to be Ordained, was irregular: but ſeeing it was not out of Ambition that he had been Ordained, but by the Prince's expreſs Orders, they out of mere favour granted him the next vacant Biſhoprick; and they make a general Inhibition, to ordain Biſhops in places where there were none before.

Council of Toledo.

The 5*th*. forbids Prieſts to offer the Holy Sacrifice without Communicating, becauſe ſome of thoſe who offered it many times in one Day, would not communicate but at their laſt Maſs.

The 6*th*. to prevent the long vacancy of Churches, permits the Archbiſhop of *Toledo* to ordain him whom the King ſhall chuſe, yet without any prejudice to the Rights of Provinces; and upon condition, that within three Months after his Ordination he ſhall preſent himſelf before his Metropolitan.

The 7*th*. declares, that whereas King *Ervigius* intends to moderate the Law made by his Predeceſſor *Wamba*, againſt them that had not taken Arms; it was their Opinion, that ſuch Perſons had a Right to bear Witneſs, and were not to be rejected as infamous.

By the 8*th*. Husbands are forbidden to leave their Wives, except for Adultery.

The 9*th*. renews ſeveral Conſtitutions againſt the *Jews*.

The 10*th*. grants the Right of the Sanctuary to thoſe who eſcape into Churches, or within thirty Yards about, provided nevertheleſs, that they ſhall be delivered back into their Hands, who ſhall promiſe with an Oath not to hurt them.

The 11*th*. Canon does ſeverely puniſh Superſtitions and Idolatry.

The 12*th*. renews the Law for holding a Council every Year.

The 13*th*. contains Wiſhes and Prayers for the Prince.

Theſe Canons are confirmed by a Declaration of King *Ervigius*.

The thirteenth Council *of* Toledo.

Of Toledo.

THIS Council was alſo holden under King *Ervigius*, (*An*. 683.) The ſame Metropolitans aſſiſted at it, together with forty four Biſhops, twenty four Deputies of other Biſhops, eight Abbots, and twenty ſix Lords. They read the Memoir ſent to them by King *Ervigius*, containing the Heads of ſuch matters as he would have to be regulated by them. Then they made a Confeſſion of Faith, and recited the Creed, according to the cuſtom. The three firſt Canons reſpect Secular Affairs, and confirm what the Prince had done.

The 1*ſt*. is a Pardon in favour of thoſe who had formerly conſpired with *Paul* againſt the State.

The 2*d*. is a Determination of the manner how to proceed againſt the Lords of the Court, accuſed of Capital Matters, and how to judge them.

And the 3*d*. is about the remitting of the extraordinary Taxes granted to *Ervigius*. Theſe three Canons are all of the firſt Day.

The next day the Biſhops being deſirous to ſhew their Gratitude to their Prince for the favours he had beſtowed upon them, provided for the Security of his Children and Family.

By the 4*th*. Canon, and by the 5*th*. they forbid any Perſon Marrying his Widow.

The 6*th*. prohibits advancing to the Offices of the Court Slaves, or Free-Men, unleſs they belong to the Exchequer.

Of Toledo.

The 7*th*. forbids to uncloath the Altars, take away the Wax-Candles, adorn the Church in a Mournful manner, or to ceaſe to offer the Sacrifice, without great neceſſity.

Of Toledo.

The 8*th*. orders Biſhops to come, when ſent for by their Metropolitan, to be preſent at ſome Feſtival.

The 9*th*. confirms and repeats compendiouſly the Canons of the 12*th*. Council of *Toledo*.

The 10*th*. made in the 3*d*. Meeting of the Council, is concerning a difficult caſe propoſed by *Gaudentius* Biſhop of *Valeria*, or *Villareo*, who being fallen Sick had ſubjected himſelf to the Laws of Penance. He deſired to know, whether, in caſe he recovered, he might execute his Function, and celebrate the Holy Myſteries. The Council ordains, that he may, after he is reconciled; becauſe the Canons permit thoſe who being at the point of Death, have indeed received Penance, but yet have confeſſed no Crimes, to be admitted into the Clergy. Upon this Principle, they make a general Law, that the Biſhops, who have received Penance, without confeſſing any Mortal Sins, being reconciled by their Metropolitan, may return to their Functions. Notwithſtanding, if they had been convicted of any Crimes, before they were put to Penance, or if they have confeſſed ſome capital Sins upon their receiving of it, they ſhall abſtain from their Functions, as long

The thirteenth Council of Toledo.

as the Metropolitan ſhall think fit. But if in ſubmitting themſelves to Penance they confeſſed no Mortal Sin, tho' they have committed ſome, which they conceal in their own Conſcience, they have the liberty to examine themſelves in their own Conſcience, whether they ſhould offer the Sacrifice, or not: But this depends upon their own Will, and not upon Mens Judgment.

The 11*th*. Canon prohibits keeping or entertaining another Biſhop's Clerk, or helping his eſcape, or affording him means of hiding himſelf. It is obſerved there, that thoſe ought not to be reckoned among Fugitives, who go to their Metropolitan about their own buſineſs

It is ordained contrary-wiſe by the 12*th*. Canon, that the Clerk, who having ſome buſineſs with his Biſhop, betakes himſelf to the Metropolitan, ought not to be excommunicated by his Biſhop, before the Metropolitan hath judged whether he deſerves Excommunication. Likewiſe, if a Clerk pretending himſelf to be wrong'd by his Metropolitan, betaketh himſelf to another Metropolitan; or if, both the Metropolitans refuſing to do him Juſtice, he hath recourſe to the Prince he ſhall not be excommunicated before his Cauſe be judged. Yet, if he who appeals to the Synod, to the next Metropolitan, or to the King, be found to have been excommunicated, before he brought his Matters before them, he ſhall remain excommunicate till he hath cleared himſelf.

The 13*th*. contains Thankſgiving to King *Ervigius*, and ſome Petitions to Heaven for him.

This Prince ſet out an Edict, whereby he confirmed theſe Canons, after the recitation of them.

The fourteenth Council *of* Toledo.

Of Toledo.

THIS Council was called by King *Ervigius*, (*Anno*. 684.) to approve what had been done againſt the Error of the *Monothelites*, which they call the Doctrine of *Apollinaris*. He intended to call a General Council of his whole Kingdom for this purpoſe; but time not permitting it, the Biſhop of *Toledo* aſſembled his Suffragans; and the Metropolitans of *Tarragona*, *Narbone*, *Merida*, *Braga*, and *Sevil*, ſent their Deputies thither. In this Council they approved the Acts of that of *Conſtantinople*, and and added an Expoſition of Faith, wherein they did acknowledge two Wills in Jeſus Chriſt.

The fifteenth Council *of* Toledo.

Of Toledo.

THIS Council was held under King * *Egica*, *Ervigius*'s Succeſſor, and Son-in-law, (*An*. 688.) and compoſed of ſixty Biſhops. In this Council they juſtifie themſelves about ſome Articles of the Expoſition of Faith, which the *Spaniſh* Biſhops had ſent to *Rome* by *Peter* a Presbyter, which Articles Pope *Benedict* had found fault with.

[* Alias *Egypca*.]

The firſt is about their ſaying, that the Will had begotten a Will. They defend this Expreſſion, becauſe the Eternal Will of God is common to the three Perſons, as well as Wiſdom, and other Divine Attributes; ſo that as Wiſdom may be ſaid to have begotten Wiſdom, the Will likewiſe may be ſaid to have begotten a Will; they alſo defend this Expreſſion by ſome Teſtimonies of St. *Athanaſius*, and St. *Auſtine*.

The ſecond is about their ſaying, that there were three Subſtances in Jeſus Chriſt. They maintain, that Jeſus Chriſt being compoſed of a Body, a Soul, and the Godhead, he may be ſaid to be of three Subſtances in this Senſe, tho' the Body and Humane Soul being taken but for one Nature and one Subſtance, two Natures and two Subſtances only may be ſaid to be in him. They ſhew, that St. *Cyril*, and St. *Auſtine*, did ſpeak as they did. They do not enlarge upon the other two Articles, thinking it ſufficient to obſerve, that they are taken out of St. *Ambroſe*, and St. *Fulgentius*. Afterwards they treat of the Oaths taken by King *Egica*. He had made one to King *Ervigius*, to defend and protect his Children againſt all Perſons whatſoever; and another at his Conſecration, to adminiſter Juſtice to his People. It was demanded, that in caſe theſe two Oaths ſhould be found to interfere with one another, and that *Ervigius*'s Children were to be protected againſt Right and Juſtice, and to be reſcued from the Puniſhment due to them for Wrongs done by them, whether the King be bound to keep the firſt, or the laſt Oath. The Council anſwers, He is more ſtrictly bound to keep the laſt, as being more juſt, more ſolemn and neceſſary. This Council is ſigned by the Metropolitans of *Toledo*, *Narbone*, *Sevil*, *Braga*, and *Merida*, by fifty ſix of their Suffragans in Perſon, by the Deputies of ſix, among whom was *Iva* the Arch-Biſhop of *Tarragona*, by eleven Abbots, by ſeventeen Lords, and confirmed by the King's Declaration.

The Council *of* Saragoſa.

Of Saragoſa.

THIS Council was aſſembled under King *Egica*, *Anno*. 691. It made five Canons.

By the 1*ſt*. Biſhops are forbidden to conſecrate Churches but on *Sundays*.

The 2*d*. orders the Biſhops to enquire of their Metropolitan, or Primate, about *Eaſter-Day*, and to keep it upon the Day he ſhall appoint.

The 3*d*. forbids Monks to admit Secular Perſons into their Cloyſters.

The 4*th*. ordains that the Church-Slaves, freed by their Biſhop, ſhall be bound to exhibit to his Succeſſor their Letters of Freedom within a Year after the Death of the Biſhop that ſet them at Liberty; provided they have been warned to do ſo.

The 5*th*. renews what had been decreed by the Council of *Toledo*, that the King's Widow ſhould not marry again; and ordains moreover, that ſhe ſhall withdraw into a Convent, and take the Religious Habit, immediately after the Prince's Death.

The Council ends with Thankſgivings to, and Prayers for the King.

The ſixteenth Council *of* Toledo.

Of Toledo.

THIS Council was kept in 693. under the ſame King *Egica*. After the reading of the Memoir, containing the Propoſal of what was to be treated in the Council, the Biſhops made a long Expoſition of Faith, which is followed with twelve Canons.

The 1*ſt*. is in the behalf of the *Jewiſh* Converts, to exempt them from the Tribute which they paid to the Exchequer.

The 2*d*. is againſt the remainders of Idolatry.

The 3*d*. appoints very ſevere Puniſhments againſt the *Sodomites*, and excludes them from the Communion until the time of Death, when they have not done Penance being in health.

The 4*th*. is againſt them that fall into ſome Fit of Deſpair.

The 5*th*. forbids Biſhops to take above the third part of the Churches Revenues, and orders them to lay

The sixteenth Council of Toledo.

lay it out in Repairs. It prohibits also giving the Government of many Churches to one Priest, and ordains, that small Churches shall be united to greater ones.

The *6th.* forbids an Abuse crept in among some *Spanish* Priests, who at the Sacrifice upon the Altar did not offer clean and decent Loaves, nor prepare them carefully; but did only consecrate a Cruit of their own Bread cut round. The Council to stop this Abuse, ordains, that the Bread, to be consecrated upon the Altar, shall be whole, decent, made on purpose, that it shall not be a very great Loaf, but of a reasonable bigness, *Modica oblata*, the remainders of which may easily be preserved, and which may not load the Stomach.

The *7th.* commands, that Bishops shall call their Clergy and the People together for the promulgation of the Canons of Councils within six months after the holding of the Councils.

The *8th.* contains several Constitutions for the safety of the Kings Children, and ordains, that every Day, Sacrifices shall be offered up for the Health and Prosperity of the King, and the Royal Family, except the Day of the Passion, when Altars are uncovered, and no body is permitted to say Mass.

The *9th.* is against *Sisbert*, Bishop of *Toledo*, who had broken his Oath to King *Egica*, by conspiring against his Person and Family: they depose and excommunicate him for his whole Life, they declare his Goods to be confiscated to the Prince, and condemn him to perpetual Imprisonment. They decree the same Punishment against all that are guilty of the same Crime.

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The *10th.* pronounces three times *Anathema* against them that attempt against the Life of Kings, and plot against them and the State, and reduces them and their Posterity to the condition of Slaves.

The *11th.* contains some Prayers for King *Egica*'s Prosperity.

By the *12th.* they put *Felix*, Bishop of *Sevil*, into the room of *Sisbert* newly deposed, and *Faustin*, Bishop of *Braga*, into *Felix*'s room, and to *Faustin* they substitute another Bishop.

The *13th.* ordains, that a Council shall be held at *Narbone* to approve the Canons of this; because the Bishops of this Province could not come to it by reason of a Sickness. This Council is confirmed by the Prince's Edict, and signed by Five Metropolitans, *viz.* those of *Toledo*, *Sevil*, *Merida*, *Tarragona*, and *Braga*, by fifty two Bishops, three Bishop's Deputies, five Abbots, and Sixteen Counts or Lords.

The seventeenth Council *of* Toledo, *held in* 694.

Of Toledo.

THIS Council hath the same Form with the preceding. King *Egica* presented a Memoir, which the Bishops of the Council having read, they recited the Creed, and made the following Canons.

1st. That they shall fast three Days, in Honour of the Holy Trinity, before they begin any Conference in Councils.

2dly. That in the beginning of *Lent* the Bishop shall shut the Font, and seal it with his Ring till Holy *Thursday*, to let People know, that no Body ought to be Baptized during that time, but in case of extreme necessity.

3dly. They ordain, that the Ceremony of washing of Feet shall be used on Holy *Thursday*.

4thly. They renew the prohibition of putting Sacred Vessels to Prophane Uses.

5thly. They condemn to Excommunication, and perpetual Imprisonment, those Priests that say the Masses of the Dead for the Living, out of a conceit that this Sacrifice will bring them to their Death.

Of Toledo.

6thly. They re-establish the ancient custom to make Litanies, or Publick Prayers, every month for the Church, the King's Health, the Good of the State, and the Remission of Sins.

7thly. They provide for the Security of the King's Children, that no Body may attempt against their Life, or Estate, after his decease.

8thly. They ordain, that the *Jews*, who being Baptized remained in their Religion, yea, and conspired against the Prince, shall be made Slaves, and all their Estates confiscated, that they shall be hindred from using their Ceremonies, and their Children shall be taken away from them to be brought up in the Christian Religion.

Lastly, They return their thanks to King *Egica*, who confirms their Canons by his Edict.

A Council *held at* Constantinople, *Anno* 692, *called* Quini-Sextum, *or*, In Trullo.

Of Constantinople.

THE fifth and sixth General Councils having made no Canons about Discipline, *Justinian* the Second thought fit to call a Council, to renew the old Canons, and to make a kind of a Body of the Canon-Law, for the Clergy of all the East.

This Council was held in 692. at *Constantinople* in the Tower of the Emperor's Palace, called *Trullus*. The four Patriarchs of the East were present at it, together with 108. Bishops of their Patriarchates. This Council was called *Quini-Sextum*, because it was look'd upon as a Supplement to the fifth and sixth Councils. It took the Name of General Council, and the *Greeks* owned it for such, but the *Latins* rejected it. It made 102. Canons.

In the *1st.* it approves all that was done in the first six General Councils, condemns the Errors and the Persons they had condemned, and pronounces *Anathema* to those that hold any other Doctrine, than that they have established.

In the *2d.* the Bishops of this Council deliver the number of Canons which they received, which are the Constitutions attributed to *Clement*, the Canons of the Councils of *Nice*, *Ancyra*, *Neo-Cæsarea*, *Gangra*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, *Chalcedon*, *Sardica*, and *Carthage*. The Canons made in the time of *Nectarius* at *Constantinople*, and in the time of *Theophilus* at *Alexandria*; the Canons of *Denys*, and *Peter* of *Alexandria*, of *Gregory Thaumaturgus*, of St. *Athanasius*, St. *Basil*, St. *Gregory Nyssen*, St. *Gregory Nazianzen*, of *Amphilochius*, *Timothy*, and *Theophilus* of *Alexandria*, St. *Cyril*, *Gennadius* of *Constantinople*, and the Canon of St. *Cyprian*, and his Council, which is only observed in *Africa*, according to their Custom.

Of Constantinople.

The *3d.* Canon is concerning those of the Clergy, Presbyters or Deacons, that had married two Wives. They declare, that those that would not leave that Custom shall be deposed; but as to those, whose second Wives are dead, or who have left them, they shall keep the honour and place of their Dignity, being forbidden only to perform the Functions of it; it being not fitting, say they, that he that ought to heal his own Wounds, should bless others; As for them who had married Widows, or had married, being Priests, Deacons, or Subdeacons, they ordain, they shall for a time be suspended from their Functions; but they grant them the Power of being restored, when they leave their Wives, upon condition, that they shall not be raised to a superior Order. And lastly, they ordain, that, for the future, all those that

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have been married twice after Baptiſm, or have had Concubines, ſhall not be made Biſhops, Prieſts, Deacons, or Clergymen; as alſo thoſe that have married, divorced or proſtituted Women, or Slaves, or Stage-players.

The *4th.* Canon inflicts the puniſhment of Depoſition upon ſuch Eccleſiaſtical Perſons as ſhall company with a Virgin conſecrated to God, and of Excommunication upon Laymen.

The *5th.* renews the Canon which forbids Clerks to have with them Women, not related to them, except thoſe which the Canons allow them to dwell withal. It extends this Prohibition to the Eunuchs.

The *6th.* forbids thoſe that are in Orders, including the Subdeacons, to marry after their Ordination.

The *7th.* forbids Deacons to ſit down before a Presbyter, unleſs they repreſent the Perſon of the Patriarch or Metropolitan.

The *8th.* ordains, that a Synod ſhall be kept at leaſt once a year in each Province.

The *9th.* forbids Clerks to keep a Tavern, or to reſort thither.

The *10th.* forbids them to lend upon Uſury.

The *11th.* forbids them having any Commerce or Familiarity with the *Jews*.

The *12th.* tyes the Biſhops of *Africa* and *Lybia* to the Law of the Celibacy.

The *13th.* prohibits the Separation of Presbyters, Deacons or Subdeacons from their Wives, or binding them to Continency, before they be ordained.

The *14th.* renews the Canon, ordaining, that he who is made a Prieſt ſhall be 30. years old at leaſt, and a Deacon 25.

The *15th.* decrees, that he who is ordained Subdeacon, be at leaſt 20. years old.

The *16th.* declares, that the ſeven Deacons, ſpoken of in the *Acts of the Apoſtles*, were but Miniſters of common Tables, and not of Altars; and thereby rejects the Canon of the Council of *Neo-cæſarea*, which by the Authority of this Place had ordained, that there ſhould be but ſeven Deacons in every Church.

The *17th.* forbids Clerks to go out of their Churches, without Dimiſſory Letters from their Biſhops.

The *18th.* enjoins thoſe who were forced to withdraw becauſe of the Incurſions of the *Barbarians*, or for any other cauſe, to come back again, as ſoon as they can.

The *19th.* enjoyns thoſe who govern Churches, to preach to thoſe committed to their care, the Doctrine of the Church, and to expound the Scripture agreeably to the Sentiments of the Fathers.

The *20th.* forbids Biſhops to preach in a Church, which is out of their Dioceſs.

The *21ſt.* gives permiſſion to Clerks depoſed, if they repent of their Fault, to wear ſhort Hair, like other Clerks: But if they lead a ſecular Life, it binds them to wear long Hair, like other Laymen.

The *22d.* ordains, that they ſhall be depoſed that have been ordained for Money.

The *23d.* prohibits exacting Money for the Diſtribution of the Holy Communion.

The *24th.* forbids Clerks to be preſent at the Shows of Stage-players.

The *25th.* ordains, that Country Pariſhes ſhall belong to the Biſhop who had them in Poſſeſſion 30. years ago; and if before 30. years Poſſeſſion any will prove them not to belong to them, the Matter ſhall be examined in the Provincial Council.

The *26th.* renews the Prohibition made to a Prieſt, engaged in an unlawful Marriage, to execute his Function.

The *27th.* forbids Clerks to wear any other Garb than ſuch as belongs to their Order, and ſeparateth for a Week thoſe that do.

The *28th.* forbids diſtributing with the Oblation the Grapes offered at the Altar, by reaſon the Oblation ought to be given to the People for the Sanctification and Remiſſion of Sins, whereas Fruits are only bleſſed and diſtributed for Thankſgivings.

The *29th.* ordains, that, according to the Council of *Carthage*, the Myſteries ſhall be celebrated faſting, not excepting *Holy Thurſday* itſelf. Council of Conſtantinople.

The *30th.* ordains, that the Biſhops of Churches in barbarous Countries, if they will leave their Wives, ſhall dwell no longer with them.

The *31ſt.* forbids Clerks to baptize, or to celebrate the Myſteries in Chappels of private Houſes, without the Biſhop's conſent.

The *32d.* condemns the Practice of the *Armenians*, who put no Water into the Wine which they did conſecrate.

The *33d.* rejects another Cuſtom of the ſame *Armenians*, who admitted none into the Clergy but thoſe of a Sacerdotal Race, and made them Clerks and Readers without cutting their Hair. The Council does not allow that regard ſhould be had to the Race of thoſe that are ordained, but only to their Merit; and forbids the Readers to read publickly in the Church, without their Hair cut, and without receiving the Bleſſing of the Paſtor of the Church.

The *34th.* decrees the Penalty of Depoſition againſt caballing Clerks.

The *35th.* forbids a Metropolitan to ſeize on the Eſtate of a Biſhop deceaſed, or on his Church; and appoints that they ſhall be in the Keeping of the Clerks, till there be another Biſhop, unleſs there be no Clerks, in which caſe the Metropolitan ſhall keep them for the Succeſſor.

The *36th.* renews the Canons of the Councils of *Conſtantinople* and *Chalcedon*, concerning the Authority of the See of the Church of *Conſtantinople*, and grants to it the ſame Privileges as to the See of old *Rome*, the ſame Authority in Eccleſiaſtical Affairs, and the *2d.* place, the *3d.* to that of *Alexandria*, the *4th.* to that of *Antioch*, and the *5th.* to that of *Jeruſalem*.

The *37th.* preſerveth to the Biſhops, ordained into Churches, which have been invaded by the *Barbarians*, the Dignity and Rank of Biſhops, and permits them to perform their Functions.

The *38th.* renews the *12th.* Canon of the Council of *Chalcedon*; whereby it is ordained, that the Diſpoſition of Churches ſhall follow that of the Empire.

The *39th.* preſerveth to the Metropolitan of *Cyprus*, (who was forced to withdraw by reaſon of that Iſland's being taken by the *Barbarians*, and was come to ſettle in the new *Juſtinianopolis*) they preſerve him, I ſay, the Right of Supremacy, and the Government of the Churches of the *Helleſpont*, with the Right of being choſen by the Biſhops ſubject to it, according to the ancient Cuſtom. They do alſo ſubject to him the Biſhop of *Cyzicum*.

The *40th.* declares, that they may receive a Monk in the *10th.* year of his Age.

The *41ſt.* ordains, that thoſe who will be *Recluſes* or *Anchorets*, ought to have been three years at leaſt in a Monaſtery.

The *42d.* forbids to ſuffer Hermits to be in Towns.

The *43d.* imports, that all kind of People may be admitted into Monaſteries, even the greateſt Sinners, by reaſon Monachiſm is a ſtate of Penance.

The *44th.* is againſt Monks guilty of Fornication or married.

The *45th.* forbids to dreſs with worldly Apparel and Ornaments the Virgins that conſecrate themſelves to God, when they go to take the Religious Habit.

The *46th.* forbids Friars and Nuns to go out of their Monaſtery, without the Superior's Leave.

The *47th.* forbids Friars to lie in the Monaſteries of Virgins, and Virgins to dwell in the Monaſteries of Friars.

The *48th.* ordains, that the Wife of him who ſhall be made Biſhop ſhall be put away from him, and ſhall withdraw into a Monaſtery, at a diſtance from the Biſhop's Reſidence.

The *49th.* prohibits converting Religious Houſes to profane uſes.

The *50th.* forbids thoſe of the Clergy and the Laity

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Laity to play at any Games of hazard, upon pain of Depoſition and Excommunication.

The 51*ſt*. forbids Jeſters, Dancers and Shows.

The 52*d*. ordains, that the * *Maſs of the Preſanctified* ſhall be celebrated every Day in *Lent*, except *Saturday* and *Sunday*, and *Lady-day*.

The 53*d*. forbids them that ſtood Sureties for Children, to marry the Mother of ſuch Infants.

The 54*th*. prohibits marrying the Uncle's Daughter: Forbids a Father and a Son to marry the Mother and the Daughter, or two Siſters; as alſo a Mother and a Daughter to marry the Father and Son, or two Brothers, upon Penalty of 7 years Penance.

The 55*th*. ordains, that the Canon forbidding to faſt on *Saturday* and *Sunday*, ſhall be obſerved in the Church of *Rome*, as well as in other Churches.

The 56*th*. forbids eating Eggs and Cheeſe in *Lent*.

The 57*th*. forbids offering Milk and Honey on the Altar.

The 58*th*. forbids Laymen to give to themſelves the Euchariſt, before a Biſhop, a Prieſt, or a Deacon.

The 59*th*. forbids baptizing in Domeſtick Chappels.

The 60*th*. is againſt them who feign themſelves to be poſſeſſed.

The 61*ſt*. is againſt Superſtitions.

The 62*d*. againſt the Fooleries which were acted on *New-year's-day*.

The 63*d*. condemns to the Fire the falſe Stories of Martyrs, made by the Enemies of the Church.

The 64*th*. imports, that the Laity ought not to undertake to teach Religious Matters.

The 65*th*. is againſt the Cuſtom of kindling Fires before Houſes on the New Moons.

The 66*th*. ordains, that *Eaſter* Week ſhall be ſpent in Prayer.

The 67*th*. forbids eating the Blood of Beaſts.

The 68*th*. forbids burning, tearing, or giving to Victuallers the Books of the Goſpels, if they be not quite ſpoiled.

The 69*th*. forbids the Laity to enter within the Rails of the Altar; yet the Emperor is excepted, who, according to an old Cuſtom, is permitted to enter in, when he is willing to make ſome Oblation to the Lord.

The 70*th*. forbids Women to talk in the time of the Holy Sacrifice.

The 71*ſt*. is againſt ſome prophane Practices of Students in the Law.

The 72*d*. declares the Marriages between an Orthodox Chriſtian and an Heretick to be null and void.

The 73*d*. ordains, that Reverence ſhall be paid to the Croſs; and that Croſſes ſhall not be ſuffer'd to be made on the Floor.

The 74*th*. forbids making the Feaſts, call'd *Agapæ*, in Churches.

The 75*th*. ordains, that they ſhall ſing in the Church without Straining or Bawling, modeſtly and attentively.

The 76*th*. enjoins, that no Tavern or Tradeſman's Shop ſhall be ſuffer'd to ſtand within the Incloſure of the Church.

The 77*th*. that Men ought not to bathe with Women.

The 78*th*. that they ought to inſtruct thoſe that are to be baptized.

[* *Miſſa præſanctificatorum*, was the Sacrament which was adminiſtred with Elements which were before conſecrated, *oblatio prius oblati, & perfecti ſacrificii, ſacrique Myſterii.* Balſam. *in hunc Can.*]

The 79*th*. is againſt an Abuſe of ſome, who at *Chriſtmas* made Cakes to the Honour of the Virgin's Lying-in.

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The 80*th*. is againſt them that without Cauſe abſent themſelves for 3. *Sundays* together from their own Church, whether they be of the Clergy or of the Laity.

The 81*ſt*. pronounces *Anathema* to thoſe that have added theſe Words to the *Triſagion*: *Thou that haſt been crucified for us*.

The 82*d* approves of the Pictures, in which Chriſt is painted in the Form of a Lamb.

The 83*d*. forbids giving the Euchariſt to the Dead.

The 84*th*. orders them to be re-baptized, who can bring no Witneſſes, nor certain Proofs that they have been baptized.

The 85*th*. grants Liberty to the Slaves which their Maſters have freed before two or three Witneſſes.

The 86*th*. condemns the infamous Company of debauch'd Women.

The 87*th*. is againſt Divorces made without lawful Cauſe.

The 88*th*. forbids bringing Horſes into the Church without great Need and evident Danger.

The 89*th*. ſhews, that they ought to faſt on *Good-Friday*, till Midnight.

The 90*th*. renews the Law of not kneeling on *Sunday*.

The 91*ſt*. condemns to the Puniſhment of Murderers thoſe Women that procure Abortions.

The 92*d*. is againſt Raviſhers.

The 93*d*. condemns the Marriages of thoſe Men or Women who are not ſure of the Death of their Wives or Husbands: But after thoſe Marriages have been contracted, and when the firſt Husband comes again, he is ordered to take his Wife again.

The 94*th*. is againſt thoſe that uſe the Oath of *Pagans*.

The 95*th*. is of the Reception of Hereticks. It ordains, that the *Arians*, *Macedonians*, *Novatians*, *Continents*, *Teſſeradecatites*, and *Apollinariſts*, ſhall be received after they have made Abjuration in Writing, by anointing their Fore-head, Eyes, Noſtrils, Mouth and Ears with the Holy Chriſm, pronouncing theſe Words; *This is the Seal of the Holy Ghoſt*. That the *Eunomians*, *Montaniſts* and *Sabellians* ſhall be re-baptized. That the *Manichees*, *Valentinians*, *Marcionites* and other Hereticks, are alſo to abjure their Errors, anathematizing all Hereticks by Name, and making profeſſion of the true Faith.

The 96*th*. is againſt plating and curling the Hair.

The 97*th*. forbids Husbands to cohabit with their Wives within the Incloſure of the Church.

The 98*th*. prohibits marrying a Maid betrothed to another.

The 99*th*. prohibits offering roaſt Meats to Prieſts in Churches.

The 100*th*. prohibits laſcivious Pictures.

The 101*ſt*. enjoins, that thoſe that will receive the Euchariſt muſt hold their Hands a-croſs, and ſo receive it. It forbids uſing Veſſels of Gold, or of any other Matter, to receive it in.

The 102*d*. ſhews, to them that are entruſted with Power, to bind or to looſe; that they ought to exerciſe this Miniſtry with a great deal of Prudence and Wiſdom, conſidering well the Diſtemper, applying Remedies as skilful Phyſicians, and examining whether they do truly and ſincerely repent.

Of the Councils held in the Eighth Age.

The Assembly of Barkhamstead in the Kingdom of Kent.

Of Barkhamstead.

WIGHTHRED, King of *Kent*, held an Assembly (*Anno* 697.) which *Birchwald*, Bishop of *Canterbury*, assisted at, and *Gebmond*, Bishop of *Rochester*, with several of the Clergy and Laity, which made some Ecclesiastical and Civil Laws.

The 1*st*. ordains, that the Church shall be free, and enjoy her Courts of Justice, Revenues, and Pensions, that they shall pray for the Prince, and voluntarily submit to his Orders.

The 2*d*. that the Fine, for infringing the Justice of the Church, shall be 50. Pence, as that of the King's Justice is.

The 3*d*. ordains, that the Adulterers of the Laity shall be put to Penance, and they of the Clergy shall be deposed.

The 4*th*. that Foreigners, guilty of that Crime, shall be expelled the Realm.

The 5*th*. and 6*th*. that those of the Nobility, overtaken in that Sin, shall be fined in 100. Pence, and the Peasants in 50.

The 7*th*. permits an Ecclesiastical Person guilty of Adultery, if he break off that habit, to continue in the Priesthood, provided that he have not maliciously refused to administer Baptism, or that he be not a Drunkard.

The 8*th*. imports, that if one, with the Tonsure, that is, a Monk, do not keep his Rule, he shall retire into an Hospital with Permission.

The 9*th*. that the Slaves efranchised before the Altar, shall enjoy their Liberty, and be capable of Succession, and of the other Rights of Free Persons.

The three next Canons punish with pecuniary Mulcts those who set their Slaves to work, or to go a Journey on a *Sunday*.

The four following appoint Corporal Punishments or Fines against those who sacrifice to Devils.

The 17*th*. imports, that the Bishops and the King's Word ought to be believed without any Oath.

The 18*th*. that Abbots shall swear, as Priests do; and that that the Priests shall swear before the Altar, by saying simply, *I speak the truth in Jesus Christ, and I lie not*; that the Deacons shall take the same Oath. Of Barkhamstead.

The 19*th*. that other Clerks shall take four Persons more with them to clear themselves by Oath, and that they shall lay one of their Hands upon the Altar.

The 20*th*. that Strangers shall not be obliged to bring other Persons with them.

The 21*st*. that the Peasants shall present themselves with four Persons more, and shall bow the Head before the Altar.

The 22*d*. declares, that the Causes of the Bishops Clients belong to the Ecclesiastical Court.

The 23*d*. ordains, that if any Body impeach a Slave, his Master may purge him with his bare Oath, provided he take the Eucharist; but if he taketh it not, he must put in Bail, or submit to the Penalty.

The 24*th*. that a Clergyman shall purge his Slave with his bare Oath.

The 25*th*. that he that kills a Robber, is not liable to pay any Sum for that Death.

The 26*th*. that he that shall be catched carrying something away, shall be punished with Death, Banishment, or Fine, according to the King's Will: that he that got hold on him, shall have half the Fine; but if he kills him, he shall be fined in 70. Pence.

The 27*th*. that he that helps the Flight of a Slave, who hath robbed his Master, shall be fined in 70. Pence, and he that killeth him shall pay the worth of him.

The 28*th*. that the Strangers and Vagabonds which run up and down the Country, without blowing the Horn, or crying aloud, shall be used as High-waymen.

These Laws are followed with some Canons concerning the Pecuniary Compensation of the Wrongs done to the Church or the Priesthood. They were found in the same Monument; but it is not known whose they are, nor at what time they were written.

Councils held in England about the matter of Wilfrid.

Of England.

FEW Men have been more molested and cross'd in their Life than *Wilfrid*, Abbot of *Rippon*, and afterwards Bishop of *York*. He was a Native of *Northumberland*, born towards the year 634. He left his own Country to go to *Rome*, where he was instructed in the Discipline of that Church. Thence he returned to *Lyons*, and there he received the *Tonsure* from *Delphin*, Bishop of that City, who was murder'd soon after by *Ebroin*'s Order. After his Death, *Wilfrid* was called home by *Alfrid*, eldest Son of *Oswi*, King of *Northumberland*, who gave him the Monastery of *Rippon*, founded by him in the Bishoprick of *York*. He was ordain'd Priest by *Hagilbert*, Bishop of *Dorcester*. He was present at the Conference, held at *Streneshall* before the King, about the Difference between the Church of *Rome*, and the ancient *British* and *Irish* Churches, about *Easter-day*; and there he maintain'd the Usage of the *Roman* Church against *Colman*, an *Irishman*. Afterward, he was nominated to the Archbishoprick of *York*, and passed over into *France* to get himself ordain'd, there being but one Bishop in *England*. He was consecrated by *Angilbert*, Bishop of *Paris*, and eleven Bishops assisted at that Ceremony. During his Absence, they that stood for the Usage of the *Irish* Churches perswaded King *Oswi* to put into the Church of *York*, *Ceadde*, Abbot of *Lestinguen*, who was consecrated by one *English* and two *British* Bishops. St. *Wilfrid*, after his return, did immediately retire into his Monastery, and after that, he was called out into *Mercia*, where the King gave him *Lichfield*, to erect a Bishoprick or a Monastery there. After the Death of *Adeodatus*, Bishop of *Canterbury*, he perform'd for some time the Episcopal Functions in that Church, till *Theodorus* obtained that See. This Man re-established St. *Wilfrid* in the Archbishoprick of *York*, and deprived *Ceadde*, who did very patiently bear that Expulsion. *Wilfrid* enjoy'd that Archbishoprick peaceably, during King *Oswi*'s Reign; but he was turned out of it in the beginning of *Egfrid*'s Reign, towards the year 670. being deposed by *Theodorus* himself. He presently withdrew into *Friesland*, and thence went to *Rome*. He was very well entertain'd by Pope *Agatho*, who restored him to his Dignity in a Council of Bishops, and that Sentence was confirm'd by the Popes *Benedict* and *Sergius*. Being fortified with this Authority, he came back again into *England*, where he met with bad Entertainment, and was imprisoned by the Order of Queen *Ermenburge*, *Egfrid*'s Wife. Being got out, he went to preach Of England.

Councils held in England.

preach the Gospel to the *South-Saxons*, and baptized, as 'tis believed, *Edelwach* [or *Ethelwolfe*] their King. *Theodorus* seeing that he had suffered himself to be surprized by St. *Wilfrid*'s Enemies, reconciled himself with him, and prevailed with King *Alfrid* to consent to his Re-establishment: He return'd to *York* in 686. but five years after, he was expelled again, for refusing to receive some Constitutions, made by *Theodorus*, Archbishop of *Canterbury*. He returned to his Bishoprick of *Lichfield*, which he found vacant. Some years after, he was invited by *Brithwald*, Archbishop of *Canterbury*, to be present at a Synod, within two Leagues of *Rippon*, in hope of an Agreement. They urged him to withdraw into his Abby of *Rippon*, and to quit his Bishoprick. He did not only refuse to do it, but he had recourse to the Holy See. Therefore he went to *Rome* again, and purged himself before Pope *John* in a Synod, in the presence of the Deputies of both Parties, and was declared innocent. With this Sentence he returned into *England*, but *Alfrid* would not permit it to be executed. *Sexulfus*, who succeeded him, continued in the same resolution; but being turn'd out, two Months after, and *Osred* having succeeded him, *Brithwald*, Archbishop of *Canterbury*, went into *Northumberland*, and there held a Synod in 705. near the River *Nid*, at which the King also and the Officers, and the great ones of the Country were present. They read the Pope's Letters, and after some difficulties, raised by the Bishops of the Country, they were reconciled, and that long Contest was thus happily ended. *Wilfrid* yielded up his Episcopal See of *York* to *John* of *Beverly*, and he was restored to the Possession of the Church of *Hagustad*, and of the Abby of *Rippon*. He died in 709.

Councils held in Eng'and.

These Matters of Fact are certain, being affirmed by *Eddi*, St. *Wilfrid*'s Disciple and Author of his Life, by *John* VII's Letters, and the relation of *Bede* and *William* of *Malmsbury*.

The Council *of* Rome *under* Gregory II.

Of Rome.

THIS Council was held in *April* 721. in St. *Peter*'s Church. Twenty two Bishops were present at it, among whom there was one of *Spain*, one of *England*, and another of *Scotland*, eleven Priests and five Deacons. *Gregory* II. presided in it, and published the Constitutions which were approved by all that were present.

The eleven first are against them that marry their Kindred, Persons consecrated to God, or the Wives of Priests and Deacons, or who steal away Widows and Maidens.

Of Rome.

The 12*th*. is against those that consult Diviners or Sorcerers, or use Enchantments.

The 13*th*. against those that invade Gardens or Places belonging to the Church.

The 14*th*, 15*th*, and 16*th*. against a * private Man, who had married the Deaconness [*Epiphania*.]

[* *Adrianus* the Son of *Exhilaratus*.]

And the 17*th*. against Clerks wearing long Hair.

The Council *of* Germany *under* Carloman.

Of Germany.

[* In *Longus*'s Abridgment of the Councils, it is said to have been at *Ratisbon* or *Augsburg*.]

THIS Council was assembled in *Germany*, *An.* 742. by the order of *Carloman* the *French* Prince. *Boniface* held the first place there. Both the number of the Bishops, and the place of it *, are unknown. The Canons of this Council are set down in the Capitularies under the name of *Carloman*, who declares, that following the advice of his Bishops, Monks and Lords, he caused Bishops to be ordain'd in his Towns, and subjected them to the Archbishop *Boniface*, the Legate of the Holy See; that he hath ordered a Synod to be kept every year in his Presence, to re-establish the Churches Rights, and to reform Manners and Discipline; that he hath caused Church-lands, that had been invaded, to be restored; hath deprived wicked Priests, Deacons and Clerks, guilty of Fornication, of the Ecclesiastical Revenues, degraded them and put them to Penance. This is the Sum of the first Canon.

The 2*d*. imports, that he hath forbidden Clerks to bear Arms, or to go to the Army, except those that have been chosen to celebrate Divine Service there, and to carry the Relicks of Saints, that is, one or two Bishops, with two Chaplains, and two Priests for the Prince; and for the Lords one Priest only, to hear Confessions and impose Penances. He forbids the Chair or Pulpit to the Clerks.

By the 3*d*. Canon he enjoins Parsons to be subject to their Bishop, to give him an account once a year in *Lent* of their Ministry, to receive him when he is Visiting, to go every year to fetch new Chrism on *Holy-Thursday* before *Easter*; that the Bishop may be a Witness of the Chastity, Life, Faith and Doctrine of his Presbyters.

Of Germany.

The 4*th*. prohibits admitting into the Presbyterial or Episcopal Functions, unknown Priests or Bishops, before they be examined in a Synod.

The 5*th*. orders Bishops, with the help of the Magistrates, to purge their Dioceses from *Pagan* Superstitions.

The 6*th*. ordains, that he or she that shall henceforward fall into the Crime of Fornication shall be imprison'd, and shall do Penance there with Bread and Water; and if he be a Priest that hath committed this Crime, he shall be shut up for two years, having been whipt till the Blood comes; and then the Bishop shall lay on him what Penance he pleases. And if it be a simple Clerk or Monk, he shall be whipt three times, and then shut up for one year; that the Nuns which have received the Veil, shall be used after the same manner and shaved.

The 7*th*. forbids Presbyters and Deacons to wear close Coats, as Laicks do; and ordains, that they shall use long Cassocks. It forbids them to have Women in their Houses with them. It enjoins Monks and Nuns exactly to follow St. *Benedict*'s Rule.

The Council *of* Lestines.

Of Lestines.

ANN. 743. the same *Carloman* assembled a Council at *Lestines*, near *Cambray*, the Canons whereof do immediately follow the last mention'd, in the Book of the Capitularies. They go also under *Carloman*'s name, declaring, that in the Assembly then held at *Lestines*, the Bishops, Nobles and Governors of Provinces have confirm'd the foregoing Decrees of the Assembly, promising to observe them, to receive the Canons of the Fathers, and to re-establish the Church-discipline and Doctrine in its Splendor. That the Abbots and Monks have received St. *Benedict*'s Rule, and promised to keep it. That they have degraded and put to Penance such Priests as are guilty of Adultery or Fornication, and ordained, that the Decree made against them shall be executed.

Of Lestines.

In the 2*d*. he ordains, by the advice of his Clergy and People, that the Laity shall enjoy the Church-lands, which they hold as Tenants at will, upon condition that they shall pay a Penny for every House, and when he that enjoys them, comes to die, they shall return to the Church; yet so, that if it be needful still for the good of the State, or if the Prince orders it so, they shall renew their Leases; provi-

Council of Lestines.

ed, nevertheless, that the Churches or Monasteries, whose Lands are held by such a Title, are not extreme poor.

In the 3*d*. Canon, Adulteries, Incests and illegitimate Marriages are prohibited. Bishops are ordered to hinder and punish them. It forbids also delivering Christian Slaves to *Pagans*.

In the 4*th*. *Carloman* renews his Father's Decree against them that observe *Pagan* Superstitions, condemning them to a 15 Pence Fine.

Council of Lestines.

These Canons in an ancient Collection are joined with an Abjuration in the *Tudesk* Tongue, a List of the most ordinary Superstitions, and an Instruction about prohibited Marriages, and about the prohibition of keeping the Sabbath-day. This hath so much relation to the Canons of this Council, that it may be rationally believed to have been part of it.

The Council *of* Rome *held under Pope* Zachary.

Of Rome.

THIS Council was held (*An*. 743.) and composed of 40 *Italian* Bishops or thereabouts, and of many Priests. *Zachary* published there the following Canons, which were written and approved by those that assisted at it.

The 1*st*. decrees, that Bishops shall not dwell with Women.

The 2*d*. that Presbyters and Deacons shall have no strange Women in the House with them, tho' they may have their Mother and near Relations.

The 3*d*. that Priests and Deacons shall be decently clad, and shall wear a Cloak in the Town.

The 4*th*. that the Bishops ordain'd by the Holy See shall every year in the Ides of *May* come to the Council, if they be near; if not, they shall perform this duty by writing Letters.

The 5*th*. anathematizeth those that marry a Priest's or a Deacon's Wife, a Nun, or a Religious Woman, as also those who marry their God-mother.

The 6*th*. forbids any Person to marry his Cousin-german, Niece, Mother-in-law, Sister-in-law, and any near Relations.

The 7*th*. anathematizeth those who steal Maidens and Widows [to marry them.]

Of Rome.

The 8*th*. is against those [Clerks or Monks] that let their Hair grow.

The 9*th*. prohibits Feasting on *New-year's-day*, as the Heathens did.

The 10*th*. anathematizes those who give their Daughters in Marriage to the *Jews*, or sell Christian Slaves to them.

The 11*th*. ordains, that the times appointed by the Canons for Ordinations shall be observed; that Persons twice married shall not be ordained; that no Clerk of another Diocess shall be ordained or received without a Dimissory Letter, or permission from his Bishop.

The 12*th*. Canon ordains, that if Priests, Deacons or other Clerks, have any difference among themselves, they shall apply themselves to the Bishop only to be judged; and if they differ with their own Bishop, they shall go to the next Bishop; and if they will not refer the matter to him, they shall go to the Holy See.

The 13*th*. forbids Bishops, Priests and Deacons, to carry a Staff to the celebrating of the Mass, or to step up to the Altar with the Head uncovered.

The Council *of* Soissons.

Of Soissons.

THIS Council was assembled by *Pepin* Prince and Duke of *France*, the 2*d*. year of *Chilperick*'s Reign, *An*. 744. *March* 2*d*. It was composed of 28 Bishops, of some Priests and Lords. *Adalbert* was condemned there. After this Council, *Pepin* published 10 Canons in his own and this Assembly's name.

By the 1*st*. they own the Faith established in the *Nicene* Council, and the Authority of the Canons of other Councils; and they publish them in *France* that the Discipline, which was corrupted there, may be re-established.

It is ordain'd in the 2*d*. that there shall be a Synod kept every year, to procure the Salvation of the People and to prevent Heresies, such as that of * *Adalbert* was, who was condemned by 23 Bishops and several Priests, with the Prince's and the People's consent.

[* *Adelbert*'s Heresy was that he taught, that it was lawful to marry the Elder Brother's Wife, according to the Custom of the *Jews*, and that Jesus Christ, when he went down into Hell, did release as well the Wicked as Godly. And for these Doctrines he was condemned in this Council. *Vide Bon. Ep. ad Zach. in Us. Ep. Hib. Syl.*]

In the 3*d*. he declares, that by the advice of the Bishops and great ones, he hath put legitimate Bishops in the Towns of *France*, and hath given them for Archbishops over them, *Abel* and *Ardorbert* (the former was Archbishop of *Rheims* and the latter of *Sens*) to have recourse to their Judgments, when it shall be needful both for the Bishops and the People, to the end that the Monasteries may be regular and orderly, that Monks and Nuns may peaceably enjoy their Revenues, and the Clerks be not debauched, not wearing secular Habits nor going a Hunting.

Of Soissons.

By the 4*th*. He forbids the Laity to commit Fornication, Perjury and bear false Witness. He enjoins Parish-priests to be subject to their Bishop, to give him yearly, in *Lent*, an account of their management; to demand the Holy Oil and the Chrism of him, and to receive him when he is upon his visit. The 5*th*. forbids receiving foreign Clerks and Priests, before they be approved by the Bishop of the Diocess. The 6*th*. charges Bishops to endeavour the utter extirpation of *Paganism*. The 7*th*. orders the Crosses set up by *Adalbert*, in his Diocess, to be burnt. The 8*th*. forbids Clerks to have Women in their Houses, except their Mother, Sister or Niece. The 9*th*. forbids the Laity to have in their Houses Women devoted to God, and also to marry another Man's Wife during the Life of her Husband; because Husbands ought not to forsake their Wives, but in case they have catched them in Adultery. The last ordains, that whoever shall violate these Laws, made by 23 Bishops, Servants of God, with the consent of the Princes and the Grandees of *France*, shall be judged by the Prince, or by the Bishops, or by the Counts.

The second Council *of* Rome *under* Zachary.

Of Rome.

THIS Council (assembled *An*. 745.) was composed of 7 Bishops and some Presbyters. The Presbyter *Deneardus*, sent by *Boniface*, came before the Council (*October*. 25.) and declared, that this Bishop had called a Synod in *France*, in which *Clement* and *Adalbert*, false, schismatical and heretical Bishops, had been deposed, and then put in Prison by the Prince's order; but, that they would not obey this Sentence, keeping their Dignity still, and continuing to seduce the People. He added, he had * a Letter of *Boniface*'s upon this Subject: it was read, he demanded, that those two Bishops should be kept in Prison, and that no Body might speak with them. He accuses *Adalbert*, who was a *French* Man

Of Rome.

[* This Letter is extant in *Usher*'s *Hib. Syllog.* p. 31.]

Council ſecond of Rome.

Man, to have been an Hypocrite in his Youth, to have made People believe, that an Angel from Heaven had brought him ſome Relicks from far, by which means he could obtain whatever he deſired of God; that afterward he had given Money to be ordain'd by ſome ignorant Biſhops; that at laſt he equall'd himſelf to the Apoſtles; that he would conſecrate no more Churches to the honour of the Apoſtles or Martyrs; that he condemned Pilgrimages to *Rome* to viſit the Sepulchres of the Apoſtles; that he had conſecrated Altars in his own Name; that he had ſet up little Croſſes and ſmall Chappels in the Country, where he kept Aſſemblies; that the People crowded thither and forſook the Churches; that ſome had been ſo impudent as to ſay, St. *Adalbert*'s Merits ſhall help us; and that he had the Face to give ſome of his own Nails and Hair to be honoured and carried with St. *Peter*'s Relicks; that the People flocking to him, to caſt themſelves down at his Feet, ready to confeſs their Sins, he told them, there was no need for them to do it, that he knew all they had done, that their Sins were forgiven them, and that they might be aſſured of it.

As for *Clement*, who came out of *Ireland*, that he did reject the authority of the Canons; that he would not receive the Writings of the Fathers, and maintain'd he might continue Biſhop, after having had two Baſtards; that he gave leave to marry the Brother's Wife; that he affirmed, that Chriſt, being deſcended into Hell, had delivered all thoſe that were there, whether Believers or Unbelievers, *Jews* or *Pagans*, Worſhippers of the true God or Idolaters.

These Accuſations, brought to the Synod of *Rome*, provoked the indignation of the Biſhops againſt thoſe two wicked Villains: yet the Pope put off the judging of this Matter to another Meeting on the ſame day. They read in this the Proofs of the Facts alledg'd in *Boniface*'s Letter, the Life of this *Adalbert*, a Letter which he affirmed to have fall'n from Heaven, and to be found by St. *Michael*, and brought to *Rome* by another Angel. Theſe Follies became a Laughing-matter to the Council.

Council ſecond of Rome.

The next day they read a Prayer of *Adalbert*'s making, wherein he called upon the Angels *Uriel*, *Raguel*, *Tubuel*, *Michael*, *Incar*, *Tubicas*, *Sabaoc*, *Simiel*. The Council, hearing all this, declared, that all theſe pretended Angels, except St. *Michael*, were *Dæmons*; that they knew the names but of three Angels, *Michael*, *Raphael* and *Gabriel*. They required *Adalbert*'s Writings to be burnt; but the Pope judg'd it better, to ſecure them in the Library of the *Roman* Church. After this, the Council declared, that *Adalbert*, whoſe Acts had now been read, who made himſelf be called Apoſtle, and his Nails and Hair be honoured as Relicks, who had ſeduced the People into ſeveral Errors, and invoked *Dæmons* for Angels, ought to be depoſed and put to Penance. They pronounced the ſame Sentence againſt *Clement*, upon the Accuſations brought in *Boniface*'s Letter.

This is the ſum of the Acts of this Council, in the end of which is the Letter of *Gemmulus* Deacon of the *Roman* Church to *Boniface*, about the condemnation of thoſe two falſe Biſhops.

The Council *of* Cloveſhaw.

of Cloveſhaw.

THIS Council was held in *England* at *Cloveſhaw*, *Septemb.* 1*ſt.* 747. Altho' it was compoſed but of 12 Biſhops, it may paſs for a National Synod of *England*, becauſe, beſides the Archbiſhop of *Canterbury* and the Biſhop of *Rocheſter*, there were the Biſhops of the *Mercians*, *Saxons*, both *Eaſt* and *Weſt Angles*, and ſome other People of *England* preſent at it. They read a Letter, which *Zachary* wrote to the Church of *England*, to exhort them to reſtore the Diſcipline. After which, they made 30 Canons. In the 1*ſt.* the Biſhops are exhorted to do their Duty, to diſcharge their Miniſtry with Zeal and Vigilance, to give themſelves wholly to it, and to entangle themſelves no more in ſecular Affairs, but apply themſelves to the Service of God and the Church, to inſtruct their People, and to ſet them a good Example, by leading an exemplary Life. The 2*d.* recommends Peace and Union to them. The 3*d.* preſcribes them to viſit their Dioceſs every year, and to aboliſh the remainder of Heatheniſh Superſtitions. The 4*th.* to warn Abbots and Abbeſſes to live regularly, to be Examples to the Monks and Nuns under their Government, and to take care of them. The 5*th.* enjoins them not wholly to neglect the Monaſteries held by Seculars, to viſit thoſe that dwell therein, and to put a Presbyter in them. The 6*th.* forbids them ordaining Presbyters, before they be aſſured of their unblameable Life. The 7*th.* ordains, that there ſhall be Lectures in the Abbies both for Men and Women, and that they take care to inſtruct the Youth therein. The 8*th.* enjoins Presbyters to leave their Secular Buſineſſes, to apply themſelves wholly to the Service of the Church, to read Divine Service with attention; to look to the Church and the Ornaments of it; to addict themſelves to Reading, Praying, Celebrating the Divine Office; to admoniſh and reprove thoſe under their Tuition, and to draw them to God by their Words and Example. The 9*th.* enjoins them to adminiſter the Sacraments, and to live without ſcandal. The 10*th.* imports, that they ſhall know how to perform their Functions, and ſhall be able to explain the Creed, the Lord's Prayer, the Prayers of the Maſs and of Baptiſm; that they ſhall alſo take care to learn the ſignification of thoſe Ceremonies and Sacraments. The 11*th.* that they ſhall all adminiſter Baptiſm in the ſame manner, and ſhall explain the Ceremonies and the Effects of this Sacrament. The 12*th.* that the Prieſts ſhall not read the Prayers aloud, but ſhall ſing them with a ſweet and agreeable Melody; and if they cannot do this, they ſhall only pronounce them diſtinctly. The 13*th.* that in Feſtivals they ſhall follow the *Roman* Rites. The 14*th.* that the Abbots and Parſons ſhall not fail to read Divine Service in their Churches every *Sunday* and Holy-day. The 15*th.* commands them to ſing the ſeven Canonical Hours of the day and the night, and forbids intermixing unuſual Prayers, which are neither out of the Scripture, nor according to the *Roman* Uſage. The 16*th.* appoints, that Rogations or Litanies ſhall be made by the Clergy and People, on the uſual days, namely, on the 26*th.* of *November*, and three days before the Aſcenſion, on which they ſhall faſt till the ninth Hour of Prayer and ſay Maſs. It prohibits mixing prophane Songs with this Ceremony, and will have nothing to be carried in (*a*) *Proceſſion* but only the Croſs and ſome Relicks.

of Cloveſhaw.

[(*a*) *Proceſſion.*] This piece of Devotion, which for the time was both ſeaſonable and ſolemn, when it was firſt inſtituted by *Claudius Mamertus* in a time of a general Earthquake at *Vienna*, wherein all the People walking two by two through the Streets and Fields of the City, did ſing Litanies imploring God's Mercy in averting that Judgment; being found a ſucceſsful means to obtain the Bleſſing deſired, was ever after continued in the Church, and in this Age, with other things, degenerated into a pompous Ceremony and a ludicrous Worſhip, the Chriſtians carrying before them Croſſes, Relicks, yea, and the Sacrament it ſelf after the manner of the *Perſians*. This Canon ſets limits to the growth of this Superſtition, allowing only Croſſes and Relicks to be carried in Proceſſion. But that which might give a greater Check to it is this, that ſome of the moſt Learned that uſe it, have much ſuſpected the Goodneſs of this ſort of Worſhip, and whether it is pleaſing to God or no; for thus one of them ſpeaks: *Haud ſcio, an tam rectè quam bellè id fiat; Vereor inquam, vereor, ne iis in rebus Diis potius gentium quam Chriſto gratiam faciamus.* I am doubtful, whether in this Ceremony there be not more Pomp than Goodneſs; for I am afraid, that in theſe Matters we do more Service to the Falſe Gods than the true. Pol. Virg. *de Invent. Rerum. l. 6. c. 11.*

The 17*th.* ordains, that they ſhall keep the Feſtivals of St. *Gregory* the Pope, and St. *Auſtine* the Apoſtle of the *Engliſh*. The 18*th.* that the Faſts of the Ember-weeks ſhall be kept. The 19*th.* enjoins Monks ſub-

Council of Clove-ſhaw.

ſubmiſſion to their Superior, and forbids them to wear ſecular Habits. The 20*th*. warns the Biſhops to ſee that Monaſteries be, according to their Name, the abode of Folks living in ſilence, peace and repoſe, and working for God, praiſing and praying to him, and giving themſelves to ſpiritual Reading; and not places of retreat for Poets, Muſicians and Buffoons. It forbids admitting Laymen into them, particularly into the Convents of Virgins. It enjoins theſe to ſet themſelves to reading or ſinging, rather than to embroidering of Stuffs of divers colours to make ſecular Habits. The 21*ſt*. ordains, that the Meals of Friars and Nuns ſhall be ſober and modeſt, and ſhall not begin, if poſſible, till the third hour of Prayer be over, that is, till noon. The 22*d*. enjoins Monks and Eccleſiaſticks to make themſelves worthy Communicants of Chriſt's Body and Blood, and reproves thoſe that neglect this Duty to live licentiouſly, without any care of confeſſing their Sins. The 23*d*. orders, that they ſhall bring Lay-children, not yet corrupted by youthful Luſts, to communicate frequently; and that aged Perſons alſo, ceaſing from Sin, ſhall be exhorted to frequent communicating. The 24*th*. enjoins a ſerious trying of thoſe who come to make a religious Profeſſion, and that they ſhall not give them the Habit till they have been well proved. The 25*th*. that the Biſhops ſhall publiſh, in their Dioceſs, the Canons of the Synod, and if there be any abuſes in their Dioceſs, which they cannot remedy, they ſhall acquaint the Synod with them. The 26*th*. recommends Almſgiving, but will not have Men give ill-gotten Goods, or with an intent to ſin more freely, or to leſſen the ſatisfaction of the canonical Penance, or to free themſelves from Faſting, *&c*. The 27*th*. teaches how to pray; there it is ſaid, that tho' they do not underſtand the *Latin* of the *Pſalms* they ſing, yet they may refer their intention to the general Petitions, which are to be made to God (*b*). (This ſhews, that the publick Service was then performed in *Latin* in *England*, altho' ſome did then pray in the *Saxon-tongue*, privately, as it is obſerved in this place). In the end, it condemns an Abuſe which began to grow common, of thoſe who diſpenſed with themſelves in Faſting and Praying, getting others to do it for them for Money, and thinking, by this means, to ſatisfie their Duty and the Penance laid upon them.

[(*b*) *Publick Service performed in* Latin *in* England, *tho' not underſtood.*] Altho' 'tis very probable, that in ſome places of *England* the *Latin-tongue* was not underſtood, where the Prayers of the Church were read in that Language, which was the reaſon of the making of this Canon; yet it is certain, that it was generally known in *England*, as not only *Corn. Tacitus* teſtifies of his time, but *Bede* alſo aſſures us of the time wherein he lived, which did not much precede this Council. And for this reaſon doubtleſs it was, that the Liturgy and H. Scriptures were read in the Churches of *England* in the *Latin-tongue*, there being no need of tranſlating them into the Language of the Country; eſpecially, if it be true that ſome Hiſtorians relate that the *Saxons*, when *Auſtine* the Monk came into *England*, had no Letters. So that this is no Argument for the *Romiſh* Impoſition of the *Latin* Service upon Nations, where that Tongue is not underſtood; a thing ſo highly unreaſonable in it ſelf, ſo oppoſite to H. Scripture and ſo contrary to the Primitive Practice as the Fathers do unanimouſly agree, that for the ſpace of 800 years after Chriſt we can find no Nation, but what had their Liturgy and Scriptures either in their own Tongue or in a Language well underſtood by them, by the reading and hearing of which they might be edified, and in which they might join with Heart and Voice. Indeed the *Latin-tongue* was generally received in *Europe* and *Africa*, and moſt of the Chriſtian Churches in the *Roman* Empire, but then it was as generally underſtood, the *Romans* labouring to have all the Provinces of the Empire to ſpeak *Latin*. And when through the Incurſions of the *Goths* and *Vandals*, and other barbarous Nations, the *Latin-tongue* was not only corrupted but loſt, then Tranſlations became neceſſary, tho' the Church continued the publick Service in the ſame Language; for 'tis not ſufficient, as this Council ſays, to refer their Intention to the general Petitions, but they muſt hear and pray with the Spirit and Underſtanding alſo, and the moſt ignorant and illiterate ought to be able to ſay *Amen* to the Prieſts Prayers and Thankſgiving, as the Apoſtle reproves, 1 *Cor*. 14. 16.

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Corn. Tacit. Hiſt. l. 5. Bed. Hiſt. Angl. l. 1. c. 1.

1 Cor. 14. Orig. cont. Celſ. l. 8. Juſt. Apol. 2. Ambr. in 1 Cor. 14.

The 28*th*. forbids eſtabliſhing Communities or Religious Societies without ſufficient means to maintain them. It forbids Religious Men and Women to wear ſecular and prophane Habits. The 29*th*. forbids Religious Men and Women to dwell in private Houſes, and enjoins them to receive thoſe that ſhall betake themſelves to them. The 30*th*. orders Prayers to be made in Churches at all hours for Kings and Princes.

The Council *of* Verberie.

Of Verberie.

THIS Council, or Aſſembly rather, was held in the beginning of *Pepin*'s Reign *An*. 752. at *Verberie* in the Dioceſs of *Soiſſons*: they made twenty Chapters which were publiſhed by the Authority of *Pepin*.

The firſt ordains that thoſe that marry in the third Degree of conſanguinity ſhall be put aſunder, and that after having done Penance they may marry others. That thoſe in the fourth Degree only ſhall not be ſeparated, but only be put to do Penance if they be Married; or otherwiſe not ſuffered to marry.

The 2*d*. declares, that if any Man had any commerce with his Daughter-in-Law, he ſhall dwell no longer, neither with the Mother nor with the Daughter, and neither the Daughter nor he ſhall marry others, but the Mother may marry another.

The 3*d*. imports, that if a Presbyter marry his Niece, he ſhall be obliged to leave her, and looſe his degree; and if any body elſe marry her, he ſhall be oblig'd to leave her, but ſhall have Liberty to marry another.

The 4*th*. that a Maid, in what manner ſoever ſhe hath taken the Veil, ſhall be obliged to keep it, unleſs it was given her againſt her Will; and in that caſe, the Prieſt that veil'd her, ſhall be depoſed. If a Woman takes the Veil without her Husband's conſent, it ſhall be free for her Husband, to let her keep it, or to hinder her.

The 5*th*. gives leave to the Husband, whoſe Wife conſpired his death, to ſend her away, and to marry another.

The 6*th*. gives leave to thoſe who have married Slaves, whom they thought to be Free-born Women, to marry others.

The 7*th*. permits Slaves, who have a Concubine, to leave her, to marry their Maſter's Maid-ſervant, tho' they do better, if they keep the firſt.

Of Verberie.

The 8*th*. permits the Maſter to oblige his Slave to marry his Maid-ſervant, if he hath had any Carnal Knowledge of her.

The 9*th*. imports, that if Men be forced to go away from the place of their Habitation, and their Wives refuſe to follow them without any other Reaſon, but their Love to their own Country, it ſhall be free for thoſe Men, whoſe Wives have thus left them, to marry others; but not for the Wives to marry again.

The 10*th*. forbids him to marry, who hath layn with his Mother-in-Law, and the Mother-in-Law likewiſe; and permits the Father-in-Law to marry another Woman.

The 11*th*. inflicts the ſame puniſhment upon them who defiled their Daughter-in-Law, or Siſter-in Law.

The 12*th*. ordains, that he that lies with two Siſters, ſhall have neither, tho' the one of them were his Wife.

By the 13*th*. He that marrieth a Bond Woman, knowing her to be ſuch, is bound to keep her.

The 14*th*. forbids ambulatory Biſhops to ordain any Prieſts; and if any be found to have been thus ordain'd, and they deſerve it, they ſhall be [illegible] crated anew.

The 15*th*. that a Prieſt degraded may [illegible] caſe of neceſſity.

The 16*th*. forbids Clerks to bear Ar[illegible]

Of Metz.

Of Compeigne.

Council of Verberie.

The 17*th*. permits a Woman, which complains that her Husband never did cohabit with her, to try the Proof of the Cross; and if it appears by this Tryal, that the thing is so, then she may do what she pleaseth.

The 19*th*. ordains, that Bond Slaves be exhorted not to marry again, if they be found to be sold severally.

The 20*th*. imports, that the Slave who is set at Liberty, may put away his Wife, being a Bond Woman, and marry another.

The 21*st*. forbids him, who suffered his Wife to be defiled, to marry another.

Regino recites some Articles more about the said Matters, which he ascribes to this Council of *Verberie*. They may be seen in the Edition of the Capitularies of M. *Baluz*. 19. 166. *Vol.* 1.

Council of Verberie.

The Council *of* Verneville.

of Verneville

THis Council was held at *Verneville* upon *Oise*, and not at *Vernon*, as some have thought about *July* (*An.* 755.) by the Order of *Pepin*, who confirm'd by his Edict, and published the Canons that had been proposed in this Council.

The 1*st*. imports, that there shall be a Bishop in every great City.

The 2*d*. that Obedience shall be paid to the Bishops made Metropolitans.

The 3*d*. that the Bishop shall be empower'd to correct the Regulars and Seculars in his Dioces.

The 4*th*. that there shall be two Synods yearly kept in *France*, one in *March*, the other in *October*.

The 5*th*. that the Monasteries of Men and Women shall be regular; otherwise, the Bishop shall see to it; and if he cannot do it himself alone, he shall acquaint the Metropolitan with it; if the Metropolitan cannot yet correct and order it, he shall inform the Synod of it; and if they slight the Synod, they shall be excommunicated.

The 6*th*. that an Abbess shall have but one Monastery to govern; that neither she, nor any of her Religious Women shall go out without Permission from the King, that they shall send secular Persons to the Prince or Synod, to represent their Grievances; that those, that are not veiled, shall be put out of the Community, and if they be willing to live regularly, they shall be admitted after Tryal.

The 7*th*. that no Baptistery shall be erected without the Bishop's Leave.

The 8*th*. that the Priests shall be subject to the Bishops, and that they shall neither baptize, nor celebrate the Office without Permission from him.

The 9*th*. that they that communicate with excommunicated Persons shall be excommunicated; that excommunicated Persons shall not enter into the Church; that they shall not eat with any of the Faithful; that no body may receive Gifts from them; nor kiss nor salute them.

The 10*th*. that Monks shall not go to *Rome*, nor out of their Monasteries, unless the Bishop gives them Leave to go into a more strict Monastery.

The 11*th*. imports, that all Clerks shall live, as Canons, under the Bishop's Care; or as Monks, under an Abbot.

of Verneville

THE 12*th*. that Clerks do not change the Church, and that Clerks of another Church shall not be received.

The 13*th*. forbids Bishops to ordain or perform any other Episcopal Function out of their Dioces, without the Bishop's Order [of the Dioces.]

The 14*th*. permits necessary Works, such as dressing of Meat, or making the House clean on *Sunday*; but forbids the Works of *Agriculture*.

The 15*th*. enjoins both the Nobles and the Common People to be married publickly.

The 16*th*. renews the third Canon of the Council of *Chalcedon*, which forbids Clerks to meddle with secular Affairs.

The 17*th*. is the 25*th*. of the Council of *Chalcedon*, about the Vacancy of Bishopricks.

The 18*th*. renews the Ordinance of the 9*th*. *ch*. of the 3*d*. Council of *Carthage*, which forbids Clerks to come before the Tribunals of the Laity, without the Bishop's Leave.

The 19*th*. is concerning the Immunities of Churches.

The 20*th*. ordains, that the Accounts of Monasteries Lands and Revenues, if they be Royal, shall be given to the King; if Episcopal, to the Bishop; this Canon was made in another Synod, and perhaps the following Canons also.

The 21*st*. that the Bishop shall have the Cures of his Dioces.

The 22*d*. that no Right shall be exacted from Pilgrims.

The 23*d*. that Counts and Judges shall hear the Causes of Churches, Widows and Orphans preferably to others.

The 24*th*. that no Money shall be given, to get into Holy Orders.

The 25*th*. that Bishops, Abbots, and others shall take no Presents to administer Justice.

The 26*th*. is concerning the Rights of Portage.

The 27*th*. the Weight of Money.

The 28*th*. Exemptions.

The 29*th*. Secular Courts of Justice.

The 30*th*. forbids Ecclesiastical Persons to go to Law, with their Superior, without Permission.

of Verneville

The Council *of* Metz.

of Metz.

THis is another Synodical Assembly, held under *Pepin* after the former, *An.* 756. the Laws whereof were authorized and promulged by *Pepin*.

The first is against the Incests, committed either with a Person consecrated to God, a She-Gossip, a Godmother, whether at Baptism, or Confirmation with two Sisters, with a Niece, a Cousin-German, or Aunt, *&c.* they are deeply fined.

The 2*d*. appoints the Deposition of the Superior Clergy, convicted of these Crimes, and the Inferior are condemned to Whipping, or Imprisonment.

Of Metz.

The 3*d*. ordains, that the Archdeacon shall bring the Priests to the Bishop's Synod.

The 4*th*. renews the Ordinance of the Council of *Verneville*, that they that hold Benefices of the King, shall give an account to him.

The 5*th*. imports, that those that hold Churches in a Dioces, shall pay the Rights, and the Wax due to the Mother Church.

The four last are in the Council of *Verneville*.

The Council *of* Compeigne.

of Compeigne.

Pepin's last Capitulary is that which he made at *Compeigne* in 757. It contains 21. Canons, which are almost nothing else but a Repetition of the Canons of the preceding Capitularies: So that it is needless now to set down the Particulars of it. We shall not speak neither of the Assemblies of the same Nature, held under *Charles* the *Great*, seeing we have related the Canons of them in the Abstract of his Capitularies.

Of Compeigne.

The second Council of Nice for Images. The seventh General. Wherein the Acts of another Assembly, held at Constantinople, An. 754. against Images, are related: And the Books written in France against these two Councils: Together with the Letters of the Popes upon that Subject.

Of Nice.

(a) THE Use and Worship of Images was commonly received in the *East*, when the Emperor *Leo*, surnamed *Isaurus*, [or the *Isaurian*] being advanced to the Empire (*An.* 717.) undertook to abolish this Practice. The Contest begun about the year 725. He found in his way Pope *Gregory* II. Patriarch of *Constantinople*, and St. *John Damascene*. The first of these wrote vehemently to him upon this Subject. In his first Letter, he represents to him, that having received in former years several of his Letters, very Orthodox, he wondred, that ten years after, he went about to destroy Images, and treat them as Idolaters, who honoured them. He maintains, that the *Word*, having rendered himself visible, by taking the Humane Body, they might draw Christ's Picture. Yea, and he pretends, that the first *Christians* had some Pictures of him, and of St. *James*, St. *Stephen*, and the other first Martyrs. He alledges the Picture which Christ sent to King *Agbarus*. He confesses that no Image can be made of the Deity. He adds, Images are very useful to stir up Motions of Piety and Compunction in the Faithful. He says, they don't worship Cloths, and Stones, but they are a Means of renewing the Memory of Saints, and raising our Mind to God. He denies also that they are worshipped as Deities; but he says, that, if they be Images of Christ, they (b) say before them, *Lord Jesus, save us*: And if they be Images of the Virgin, they say, *Holy Mother of God, intercede for us with thy Son, that he may save our Souls*: If it be a Martyr, *Intercede for us*, &c. He complains, that he did not follow the Counsels of *German*, who was then 95. years old, but those of *Apsimarus*, and other like Persons. He tells him, that it belongs to Bishops, and not to Emperors, to judge of Ecclesiastical Doctrines; that as Bishops do not meddle with Secular Affairs, so the Emperors should not meddle with the Ecclesiastical. He observed, that it was to no purpose to assemble the General Council he had required; if he would only give over prosecuting Images, the Church would be at quiet. He protests, that (c) he was so far from raising Tumults against him, that he hath written to all the Princes of the *West* in his Behalf, and that they were resolved to live peaceably with him; but, that hearing he was the Destroyer of Images, and had sent an Officer to break an Image of our Saviour, which was done before several Persons of the *West*, they had laid aside all Respect of him, had broken down his Statues, and the *Barbarians* had invaded *Decapolis*, had put out the Magistrates, and taken the City of *Ravenna*; that his Imprudence had been the Occasion of all this.

Of Nice.

Then he relates the Emperor's Threatnings to him in these Terms: 'I will send to *Rome*, says he, to 'break down St. *Peter's* Image, and will carry *Gre*-'*gory* away, as *Constans* did formerly *Martin*. He answers him thus: 'You ought to know, and be sure, 'that the *Roman* Bishops do always imploy them-'selves to maintain the Peace between the *East* and 'the *West*; our Predecessors endeavoured to do it, 'and we do follow their Example. But if you go on 'to insult over us, we will not fight against you, but 'will withdraw within 24 Furlongs from *Rome*, into '*Campania*; after that, do what you please.' Then he puts him in Mind, that *Constans*, who persecuted Pope *Martin*, died unfortunately in his Sin, being slain in the Temple by one of his Officers, being informed by the Bishops of *Sicily*, that he was an Heretick: that *Martin*, contrariwise, was honoured as a Saint in the Place of his Banishment in *Thrace*, and the Northern Countries. That he desires nothing more, than to tread in the Steps of his Predecessors; but, that he thought himself bound to preserve his own Life for the People's Good; because in all the *West*, every body's Eyes were upon him, and all Christians had confidence in him and St. *Peter*, whose Image *Leo* threatned to destroy; that they looked upon St. *Peter* as a God upon Earth; and if *Leo* attempted any thing in the *West*, he feared that they would also avenge those of the *East* mis-used by him: that he knew his Empire did not reach far in *Italy*; that *Rome* only had cause to fear, by reason that the Sea was so near; but if the Pope removed but 24 Furlongs, he was safe. He wonders lastly, that when all the most barbarous People of the *West* grew mild, the Emperor of the *East* should grow fierce and barbarous. He declares to him, that if he sends Men to break down St. *Peter's* Image, the Blood that will be spilt, shall fall upon his Head: As for himself, he protests he is clear and pure from it. This Letter shews the Falshood of what some *Greek* Historiographers, out of Hatred to the Pope, have reported, that *Gregory* II. had forbidden the *Romans* and *Italians* to pay the Tributes due to *Leo* the Emperor, and had freed them from their Oath of Allegiance to this Prince.

*(a) *The Use and Worship of Images were commonly received in the East.*] Before the Contest about Image-Worship began in the *East*, it cannot be denied, but that Images had been for some time allow'd in Churches, as Helps of the Memory, Instructors of the Illiterate in Sacred History, and Ornaments of the Church. *Gregory Nyssen* speaks of the Lively Pictures of the Martyrs, and their Sufferings, then painted upon the Walls of Churches, who being the first of all the *Greeks* that mention them, Writers do unanimously agree, that Pictures and Images were about his time [*viz.* about the year 370,] admitted into the Eastern Churches, and that only for Ornament, or History sake. Some indeed did zealously oppose themselves against this Innovation (of whom *Epiphanius* was the Chief) not as a thing absolutely unlawful, but as fearing it might introduce Idolatry among the People. But because it was declared, that no Worship was intended or allowed them; they submitted. But notwithstanding, what these Men foresaw, did, in process of time, come to pass: For not only the People became downright Idolaters, but even the most Learned paid too great a Reverence to them, saying Prayers before them, and worshipping Christ by his Image. This grand Abuse of them stirred up the Emperor *Leo* to remove Images out of Churches, and to destroy and burn them, as the Cause of so great a Sin. This is evident from *Damascene's* Words, who himself was one of the most violent Opposers of the Emperor's Proceedings. *Exprobrant nobis*, says he, *quòd σεβασμιον ; τιμῶμεν, adoramus, & veneramur Christi Mariæ, & Reliquorum Sanctorum Imagines.* They accuse us of Image-worship and Idolatry. And 'twas for this Crime that they appeared so vigorously against Images. They had been used, but when they were abused to the Dishonour of God, *Leo* would endure them no longer in the Church. Assoon as they were worshipped, they were pulled down.

Greg. Nyss. Orat. in Theod. Martyr.

(b) *If they be Images of Christ, they say before them,* Lord Jesus, save us, *&c.*] What plainer Evidences of an Idolatrous Worship than this; not only to bow themselves before the Images, but to pray unto them; just Grounds for *Leo* to charge those Men with Idolatry, that did it, and to be moved like another *Hezekiah*, or *Josiah*, against such horrible Corruptions of God's Worship.

(c) *He protests, that he was so far from raising Tumults.*] Notwithstanding these Protestations of this Pope, yet the Historians of those times assure us, that he caused several of the Countries, belonging to the Empire, as *Hesperia*, *Camilia*, *Liguria*, and all his Western Dominions to revolt from him, and forbad them to pay him his Tributes; yea, offered to betray the City of *Rome* it self to the growing Power of the *French*. So wilful and resolute were the *Roman* Patriarchs in maintaining their Superstitions and Idolatry.

This

2d. Nicene Council.

This Letter did not alter *Leo* the *Isaurian*'s Mind; nay, he wrote to the Pope, that he was Emperor and chief Bishop, *Imperator sum & Sacerdos*. *Gregory* writing again to him, in his second Letter, tells him, 'Tis true, the Emperors, his Predecessors, shewed themselves both Emperors and chief Bishops by their Deeds, defending Religion jointly with the Bishops; but he could not pretend to this Dignity, seeing he divested the Church of its Ornaments, and spoiled Temples of Images, which did equally instruct and edifie the People: that Emperors ought not to meddle with Doctrines; that Bishops only had the Understanding necessary to decide them; that Ecclesiastical and Civil Matters being judged by quite different Principles, he might be very skilful in Civil Matters, and have very little Skill in Matters Ecclesiastical; that as Bishops had no Right to meddle with State Affairs, so the Emperor had no Right to govern Church Affairs, to make Elections in the Clergy, to consecrate, to administer the Sacraments; no, nor to receive them, but from the Bishops Hands. That the Prince does punish the Guilty with Death, Banishment, and other Penalties; but the Bishops don't do so; but when any body hath sinned, and confessed his Sin, instead of Beheading, or Hanging of him, they lay on his Head the Gospel or the Cross, they put him in the Vestry, or among the Catechumens, they make him fast, watch and pray; so that after a long Correction and Affliction, they at last give him the Body and Blood of Christ; and having purify'd him, and made him a Vessel of Election, they lead him to Heaven. Then he does sharply rebuke him for his Cruelty, Barbarity and Tyranny, and exhorts him to submit himself. And as to that which was objected, (*d*) that in the six first Councils, nothing had been said of Images, he answers, that they were so common, that there was no need to speak of them. He advises him to refer himself to his Judgment, and *German*'s, Patriarch of *Constantinople*, seeing they have received from Christ, the Power of binding and loosing in Heaven, and on Earth. All this did not hinder *Leo* the Emperor from going on in his Enterprize, and from setting out, *Jan.* 7. *An.* 730. an Edict, whereby he ordered Images to be removed out of Churches, and sacred Places, and to be thrown into the Fire, inflicting Penalties upon those that would not obey this Order. *German* was then turn'd out, and *Anastasius* put in his Room, in the See of *Constantinople*.

Constantine Copronymus, *Leo*'s Son, followed his Father's Steps, and for the better establishing the Discipline, he had a mind to introduce, he called a Council (*An.* 754.) at *Constantinople*, composed of 338. Bishops. It began in *February*, and ended in *August*. This Council made a Decree against the Use and Worship of Images, which we will set down afterwards. It was not received by the *Romans*. But by the Authority of the Emperor, a great part of the *Eastern* Churches received and executed it; till (*e*) *Irene*, who had married *Leo* the Fourth, Brother to *Constantine Copronymus*, being a Widow, and Mistress of the Empire, her Son *Constantine* being but young, yet was so devout, as to set them up again. To succeed in her Enterprize, she resolved to call a new Council, and wrote to *Adrian* in her own, and her Son's Name, shewing him, that the Princes, her Predecessors, had destroy'd Images in the *East*, and had drawn the People, and all the *Eastern* Churches to their Persuasion; and that to reform this Abuse, they judged it fit to assemble a Council, and desired him to be there without fail, to hold the Place of the first Bishop in the World; and if he could not come himself, to send some Legates in his Place, that the ancient Tradition of the Church might be confirmed in this Synod, and that there might be no Schism hereafter in the Apostolick and Catholick Church, of which, Christ is the Head. They add, they send him *Constantine*, Bishop of *Leonce*, in *Sicily*, to bring him this Order, desiring him to send him back again with an Answer as soon as he can.

2d. Nicene Council.

Tarasius, whom the Emperor and Empress had caused to be chosen Patriarch, though he was but a Layman, and Officer of the Crown, having excused his accepting of that Dignity, set forth the Division of the Church about Images, and the Necessity of calling a General Council. The Assembly assented to it, he was ordained Patriarch, and wrote Synodical Letters to the Patriarchs of *Rome*, *Alexandria*, *Antioch*, and *Jerusalem*. Pope *Adrian* sent * two Priests to hold his Place in the Council, and the *Eastern* Bishops did the same. After their Arrival, the Emperor's Officers would have had the Council to sit at *Constantinople*; but this became impracticable, because many of them that had approved the Destruction of Images, would have no more Synods to be held about that Affair, which they thought to be already decided. As they were discoursing these Matters in private Meetings, the Emperor sent them word, that it was not lawful for them to meet without the Consent of the Bishop of *Constantinople*, and that in rigor, they were deposed. Nevertheless, they raised some (*f*) Tumult, when the Council assembled the first time, the 1*st*. Day of *August*, *An.* 786. and having caused the Soldiers of *Constantinople* to rise, they got them to besiege the Bishops, and to require with threatnings, that no Council should be held. So they were forced to separate themselves; and to the end they might hold another without constraint, they sent the Soldiers to the Army, under pretence, that the *Agarenians* had made Incursions into the Empire. After this the Council was assembled at *Nice* about the end of 787. The Pope's Legates held the first place there, *Tarasius* Patriarch of *Constantinople* the 2*d*. the Deputies of the *Eastern* Bishops the 3*d*. after them *Agapetus* Bishop of *Cæsarea* in *Cappadocia*, *John* Bishop of *Ephesus*, *Constantine* Metropolitan of *Cyprus*, with 250. Bishops, or Archbishops, and above 100. Presbyters or Monks, and two Commissioners of the Emperor and the Empress.

* Viz. *Petrus Vicedomus*, and *Petrus Hugumeus*.

The first Action or Session was held the 24*th*. of *September* in the Church of St. *Sophia*, after they had declar'd the Cause of holding of the Council, they read the Letter of the Empress *Irene*, and the Emperor, wherein they both assure them, that they have assembled the Synod with the consent of the Patriarchs; that they leave the Bishops at full Liberty,

(*d*) Obj. *That in the six first General Councils, nothing had been said of Images.*] A very weighty Objection, and not to be slid over with such an Answer as the Pope gives it, *viz.* That they were so common, that there was no need to speak of them. There was hardly any Doctrine or Practice of the Christian Church, but had been either explained, confirmed, or regulated by some of these Councils; and had Image-Worship been then used, it would have been mentioned in some of them. But the Truth of it was, that it was a perfect Innovation, a Practice never used but among Heathens, and therefore this Pope could do no other than pass it over with such an insufficient, and sorry Answer.

(*e*) *Irene*] A second *Athalia* or *Jezebel*, not less zealous for Images, nor less scandalous and notorious for Wickedness and Cruelty; for she put out the Eyes of her Son *Constantine*, gave her self up to follow Wizzards and Sorcerers, put many good and innocent Persons to Death; a fit Instrument to set up this Doctrine of Devils.

(*f*) *Tumult*] The true Cause of this Tumult was, that the Image-Worshippers being resolved to carry the Point, having gotten so powerful, as well as zealous Patron of their Idolatry, as *Irene* the Empress was, would have shut the contrary Party out of the Council, who thereupon endeavour'd to gain Admission by Force, that their Doctrine might not be condemned unheard. This being granted them, they carried themselves peaceably, as well in Publick, as in their Disputes in the Councils, which they managed with such undeniable Arguments drawn from Holy Scripture, that the Image-Worshippers were obliged to dissolve the Council at *Constantinople* without accomplishing their Design. But not long after by the Empress's Order they called another Council at *Nice*, where they established Idolatry by a Law, the Empress's Guards keeping the *Iconoclasts* from entering the Council, and her self undertaking to put the Constitutions of it in Force.

to ſpeak their mind; that *Paul* the laſt Patriarch of *Conſtantinople*; acknowledging the Fault he had committed in receiving the Synod, which enjoyn'd the deſtroying of Images, having quitted his See, he had cauſed *Tarafias* to be choſen in his Room; that he had refuſed this Dignity; but being urged to accept of it, he had required a Synod might be held, to ſuppreſs the Schiſm which divided the Church in the point of Images; that according to his requeſt they had called this Council; that they exhorted them to judge juſtly and couragiouſly, to condemn Errors, and eſtabliſh the Truth, in order to bringing Peace back again into the Church; that they had received Letters from Pope *Adrian*, which they would have read in the Aſſembly, with the Papers ſent by the *Eaſtern* Biſhops. After the reading of this Letter, *Baſil* Biſhop of *Ancyra*, *Theodoſius* of *Myra*, made very large Declarations, that they did honour, reverence and worſhip Images, and that they were ſorry for having been of another Perſuaſion; and they were received. After them, *Hypatius* Biſhop of *Nice*, and four others, who had been caballing the year before, did alſo preſent themſelves to be received, declaring that they did admit of Image Worſhip. Theſe gave an Occaſion to examine, how and in what Quality they ſhould be received. They ſearched ſeveral Eccleſiaſtical Laws touching the manner of receiving Hereticks. Thereupon they read the 53. Canon of the Apoſtles, the 8*th*. Canon of the *Nicene* Council, the 3*d*. of the Council of *Epheſus*, the 1*ſt*. Canon of St. *Baſil*'s Epiſtle to *Amphilochius*, a Letter of the ſame Father to the *Eveſians*, the Definition of the Council of *Epheſus* againſt the *Meſſalians*, St. *Athanaſius*'s Letter to *Ruffinian*, the Judgment of the Council of *Chalcedon* about the Reception of the Biſhops, who had aſſiſted at the Council of *Epheſus* under *Dioſcorus*, and ſome Abſtracts of their Eccleſiaſtical Hiſtories of *Rufinus* and *Socrates*. They debated, whether they ought to receive converted Hereticks ſo, as to leave them in the Sacerdotal Dignity. Some inſiſted upon *Athanaſius*'s Letter to *Ruffinian*, which imports that they ſhall be admitted to Penance, but ſhall not continue in the Clergy; but it was anſwered, that it was to be underſtood of *Hereſiarchs* only. Some voted, that according to the *Nicene* Council, they ſhould lay Hands on them anew; but ſome ſaid, that the Council did not mean a new Conſecration, but a ſimple Ceremony of Impoſition of Hands. They enquired, whether the Hereſie of the *Iconoclaſts*, was greater or leſſer than the former Hereſies; and there was nothing determined upon that Point. Laſtly, after many Allegations, they declared, that thoſe who return'd from their Hereſie, yea, and thoſe alſo who had been ordain'd by Hereticks, were to be received and to keep their Dignity; if there was nothing elſe that hindred them from continuing in the Degree of Clerks.

2*d*. Nicene Council.

In the ſecond Action of the 26*th*. of the ſame Month, after *Gregory*, Biſhop of *Neo-cæſarea*, had preſented himſelf, and owned that he had done amiſs in rejecting Image-Worſhip, they read Pope *Adrian*'s Letter to *Conſtantine* and *Irene*, in which having commended their Zeal, he eſtabliſheth the Worſhip of Images, and affirms, that the Church of *Rome* received it by Tradition from St. *Peter*. He proves by a falſe Relation, that in St. *Sylveſter*'s time, St. *Peter*'s and St. *Paul*'s Pictures were in the Church. He alledges the Oppoſition his Predeceſſors had made to the deſtroying of Images. He exhorts the Emperor, to re-eſtabliſh the Uſe of them in the *Eaſt*, as it was eſtabliſhed in the *Weſt*. He ſays, that Chriſtians do not make their Images God; but uſe them as Memorials of the Worſhip due to God and his Saints. He grounds the Uſe of them upon ſeveral Inſtances of the Old Teſtament, as thoſe of the Sacrifices, the Mercy-ſeat, the Cherubims, and the Brazen Serpent, and upon ſome Teſtimonies of the Fathers, which are either ſuppoſititious, or impertinent, proving nothing at all, or proving only the Uſe of Images, but not that any Worſhip was paid to them. Nevertheleſs, *Adrian* does not only maintain, that it is uſeful to have Images, to teach the Ignorant the things which they repreſent, to remember them of the Saints, to ſtir up Piety and Compunction; but beſides, he will have them to be worſhipped. To this Letter *Anaſtaſius* adds many Lines, wherein the Pope entreats the Emperor. 1. To cauſe the Council held againſt Images to be rejected and anathematiz'd, and to reſtore thoſe that had been perſecuted for defending of them. 2. To cauſe St. *Peter*'s Patrimony to be reſtored him. 3. To order that all the Archbiſhops of his Dioceſs ſhall receive Ordination from him. 4. To maintain the Church of *Rome*'s Primacy. 5. To hinder the Patriarch of *Conſtantinople* from aſſuming the Title of Univerſal Biſhop. 6. Not to leave *Tarafius* in the See of *Conſtantinople*, to which he was advanced, being a Layman. 7. He acquaints him with *Charles the Great*'s Victories, and his Beneficence to the *Roman* Church. 'Tis no hard Matter to apprehend, why the *Greeks* did not tranſcribe theſe Articles; nay, the Pope's Legates durſt not perhaps preſent them to the Synod in which *Tarafius* preſided. They read another of *Adrian*'s Letters, written to *Tarafius*, in which, having freely expreſſed to him how much his Ordination had troubled him, he commends his Confeſſion of Faith, and exhorts him to procure the Condemnation of the Synod, which had rejected Images. After the reading of the Letter, the Pope's Legates asked *Tarafius*, whether he did not approve of it. He anſwered, he did, and declared he did affectionately worſhip the Images of Chriſt, the Virgin, Holy Angels, and of all the Saints, though he worſhipped God only with a Sovereign Worſhip of *Latria*, and put his Truſt in him alone. The Synod approved of this Declaration, and the Pope's Letter. All the Biſhops made the ſame Declaration ſeverally, and the Abbots followed them.

2*d*. Nicene Council.

In the third Action, of the 28*th*. or 29*th*. of the ſame Month of *September*, *Gregory* of *Neo-cæſarea* was admitted, though with much Contradiction, after he had read a Retractation of his old Opinions, and Profeſſion of Faith about Images. The reſt of the Biſhops that abjured, were likewiſe received, and took their Place in the Council. Then was read *Tarafius*'s Synodical Letter, ſent to the Patriarchs, in which, to his Confeſſion of Faith about the Trinity, and the Incarnation, he adds the Interceſſion of Saints, of the Virgin, the Angels, and the Worſhip of Images. Therein he owns but ſix General Councils. They alſo read the Letter of *Theodoſius* of *Jeruſalem*, approved by the *Eaſtern* Biſhops; in which, after a long Confeſſion of Faith about the Trinity and Incarnation, he adds the Worſhip of Saints and Images. The Biſhops approved theſe Writings, and rejected the Council againſt Images.

In the fourth Action, *Tarafius* cauſed (*g*) the Teſtimonies of the Scripture and the Fathers, whereby he pretended the Worſhip of Images was authorized, to be read. They alledge but three Paſſages of the Old Teſtament, where mention is made of the Cherubims upon the Mercy-Seat, and one Paſſage of the New, taken out of the Epiſtle to the *Hebrews*, *Chap*. 9. where the Cherubims are mentioned, and what was

(*g*) *Teſtimonies of Scriptures, and Fathers, whereby he pretended the Worſhip of Images to be authorized.*] This Learned *Sorbonift*, in the Recitation of theſe Teſtimonies, hath ſo ingenuouſly owned both the Falſhood and Impertinency of them, that it is needleſs to ſpend any further Pains or Time upon a Confutation, there being not any one pertinent Allegation, or genuine Proof out of any ancient Author, to prove the Worſhip of Images lawful. All that can fairly be gathered from them is this, that ſome Images have been made by Chriſtians, and allowed a Civil Uſe, or at moſt, but an Hiſtorical Uſe in the Church, which none diſallows, ſo long as they are kept within thoſe Bounds, and not ſuffered to become an Object of Worſhip, though but in an inferior Senſe, which is Idolatry. Yet if any one deſires an Anſwer to them, the Abridgment of the *Caroline* Books, which our Author gives us at the end of this Council, will give him Satisfaction.

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in the Tabernacle. The Bishops insist upon this, and pretend, that the Cherubims had Humane Faces, and that the Use of Images is thus established in the Old Testament. I leave you to judge, whether that be a sufficient Proof. Then they quote a Place out of St. *Chrysostome*, taken out of St. *Meletius*'s Panegyrick, which proves only, that the Faithful being affectionate to that Saint, did not only repeat his Name, but moreover represented his Picture upon Rings, Cups, Glasses, Bed-Curtains, and in many other Places; but he does not speak at all of the publick Worship of *Meletius*'s Pictures. The next Passage alledged by them, under St. *Chrysostome*'s Name, is drawn out of an Homily, which shews that there is but one *Legislator* in the Old and the New Testament, which is not this Saint's, as we shewed in the Criticism of his Works. The Author of this Homily says, that he beheld with Pleasure a goodly Picture, wherein was represented an Angel putting to flight some *Barbarian* Troops. The Passage of St. *Gregory Nyssen*, which they alledge here, does not prove it much better, though this Father speaks in other Places of the Pictures representing the Conflicts of the Martyrs, set up in some Churches. That of St. *Cyril* proves the Use of Images among Christians, as well as that of St. *Basil*, in St. *Barlaam*'s Panegyrick; which Passage is cited out of its Place, in this Council. But it is hard to understand how they can draw a good convincing Argument for Image-Worship, from what is reported by St. *Gregory Nazianzen*, that a debauched Woman was perswaded to leave off her Lewdness, by beholding a Picture, representing *Polemon*'s Change of Life, whom *Xenocrates* converted from his Vices. Do they believe that *Polemon*, the Heathen's Picture, deserved any Religious Worship? 'Tis true, St. *Gregory Nazianzen* says, that Picture was venerable (σεβασμία); but he means no more but this, that it was well done, and did inspire some Respect for the Manner of the Painting; which shews, that though this kind of Epithets (Holy, Venerable) were said somewhere else of the Pictures of Saints, that would not come up to an invincible Proof, that they ought to be honoured; but only, that what was represented in them, did inspire some Reverence and Devotion. *Antipater* of *Bostra* speaks of the Statue, which the Woman, cured of the Bloody-Flux, erected to Christ. But this does neither prove the Worship of Images, nor the common Use made of them in Churches. The Passage of *Asterius* of *Amasea*, is quoted more pertinently, and proves, that on St. *Euphemia*'s Day, they did expose the Picture of the Martyrdom of this Saint. The Narrative of a Miracle of a Woman troubled with a Pain in her Back, for speaking with little Respect to St. *Anastasius*'s Relicks, which they were bringing over from *Persia*, is indeed a Proof of the Worshipping of Relicks, but not of Images; therefore the *Sicilian* Bishops add, that a Woman possessed with a Devil, was cured at *Rome* by St. *Anastasius*'s Image. Then they bring in a Supposititious Piece, falsly attributed to St. *Athanasius*; importing, that the *Jews* of *Berytus*, having used Christ's Image, as the Gospel relates, that their Fathers used Christ himself; and having at last pierced his Side with a Spear, there came out of it Blood and Water, and that so many Miracles were wrought by it, that an infinite Number of *Jews* being convinced by them, turned Christians, and received Baptism. This Relation is followed with two Letters of St. *Nilus*, whereof the one, directed to *Heliodorus*, is alledged to prove the Vertue of Images, though it shews only the Vertue of the Intercession of Saints; and the other to *Olympiodorus*, had been alledged by the *Iconoclasts*, and falsified, as it's pretended. They quoted a Passage out of *Maximus*, who, in the Relation of what passed between him and *Theodosius*, reports, that they brought the Holy Gospels, the Cross, with the Image of Jesus Christ and the Virgin *Mary*, that they saluted them, and laid their Hands on them, to confirm what they had agreed upon. This Passage is fitter than the other to prove Image-Worship; yet they wrangle a while about the Word (Saluting) which they pretend was not expressive and strong enough; nevertheless it was concluded, it was enough to honour them with a Kiss or Salutation, and that God only was worshipped with a Worship of *Latria*. The 82*d*. Canon of the Council *in Trullo*, is indeed a Proof of the Use of Christ's Images, but it does not establish the Worship of them. The Passage of *Leontius* Bishop of *Cyprus* is more formal, and establisheth the outward Worship of Images, by rejecting the ill Interpretation that might be put on it. Those of *Anastasius Sinaita* prove only the Honour due to Saints and Angels. That which is drawn out of the *Spiritual Meadow*, and recited under *Sophronius*'s Name, though this Work belongs to *John Moschus*, contains an Answer so strange and exorbitant, that I don't believe any body would approve of it. They say, it was made to a solitary Man, vexed with the Evil Spirit of Fornication, who understanding from that Evil Spirit, that he would let him alone, if he would give over worshipping the Virgin's Image, consulted his Abbot what he should do, and received from him this Answer, which I do not think fit to translate. *Expedit autem tibi potius, ut non dimittas in civitate ista lupanar, in quod non introeas quàm ut recuses adorare Dominum nostrum Jesum Christum cum propria Matre in sua imagine.* Notwithstanding, this Instance was made use of, to prove, that they who had sworn to persist in Heresie, were not bound to keep that Oath; because that good Monk having promised the Devil with an Oath that he would do what he desired of him, if he would let him alone, did not regard that Oath. The Miracles related in the Acts of St. *Cosmus*, and St. *Damian*, do prove an excessive Devotion to the Images of Saints, if the Authority and Antiquity of those Acts were well established; but it being otherwise, no convincing Proof can be drawn out of them. The Passage cited under St. *Chrysostome*'s Name, taken out of an Homily upon the Washing, is doubtful; and were it true, it does not concern Saints Images, but the Nature of God's Image which is in Man. Those of St. *Athanasius* and St. *Basil* are more impertinent yet, for the perfect Resemblance of the Son of God, with his Father, whose Image he is, is spoken of. The latter, cited under the Title of St. *Basil* to *Julian*, which to the Confession of Faith joins the Worship of Saints and Images, is a Suppositious Piece. The Stories taken out of the Lives of St. *Simeon*, St. *John* the Faster, of St. *Mary* the *Ægyptian*, and other such Acts are of no great Authority. After they had recited these Extracts, they read the Letter of Pope *Gregory* the second to *German* of *Constantinople*, wherein he established the Worship of Images, and three Letters of this Patriarch of *Constantinople* upon the same Subject, wherein he does acknowledge, that the Worship paid to Images is but an outward Worship, expressing the inward Veneration Men have for what is represented thereby. All the Bishops approved this Opinion, and anathematized those that brake down Images, and those also who did not reverence and salute them. After this, *Euthymius*, Bishop of *Sardis*, read, in the Name of the Council, a Confession of Faith, in which, to the Articles concerning the Trinity and Incarnation, they add Praying to Saints, their Intercession, the Honour due to them, and to Crosses, to Saints Relicks, to the Saints and the venerable Images, which we honour, which we embrace, and worship respectfully, especially the Images of Christ's Humanity, and those of the Holy Virgin, Mother of God; those of the Angels, who, though incorporeal, have appeared under Humane Shapes to the Just; and lastly, those of the Apostles, Prophets, Martyrs, and other Saints, which is the end of this Action.

2d. Nicene Council.

In the 7*th*. which was held the 4*th*. of *October*, they alledge several Pieces, to shew that the *Iconoclasts* had done, what some other Hereticks had attempted before them. The first Passage is St. *Cyril*'s,

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Sermon of *John* of *Theſſalonica*; aſſuring, that not only Mens Pictures may be drawn, but Angels alſo, by reaſon they are Corporeal. The fourth, is an Abſtract of a Diſpute between a Jew and a Chriſtian, wherein the Chriſtian anſwering the Jew, who charged him with adoring of Images, tells him, that Chriſtians do not adore them, but preſerve and behold them, adoring and invoking God. The fifth is a Fragment of a falſe Itinerary of the Apoſtles, which had been cited by the *Iconoclaſts*. The Council does reject and anathematize it, and condemns it to the Fire; and, to prove the Falſity of this Monument cites a Paſſage of *Amphilochius*. There was no need of this, for that Monument is viſibly Apocryphal. They reject alſo a Teſtimony of *Euſebius* to *Euphration*; which Paſſage proved nothing, neither for, nor againſt Images; yet it gave an Occaſion to condemn the Memory and Writings of *Euſebius*, againſt whom they cite *Antipater* of *Boſtra*. The ſixth Piece alledged by the Council, is an Extract of the Eccleſiaſtical Hiſtory of one *John*, whom they call the *Separate*, who ſays, that Chriſtians would not have Angels Pictures to be drawn, and that *Philoxenus* could not endure Doves. They prove by a Paſſage of St. *Sabas*'s Life, that *Philoxenus* was one of the Hereticks Enemies to the Council of *Chalcedon*. They cite in the eighth Place, a Fragment of the Council of *Conſtantinople*, held under *Mennas*, where *Severus* is accuſed of breaking down Altars and taking away the Doves hanging over them; ſaying, *Doves ought not to be called the Holy Ghoſt*. In the ninth, they report a Teſtimony of *John*, Biſhop of *Gabale*, accuſing *Severus* of not honouring Angels. The tenth Monument is a Paſſage of *Conſtantinian*, Library-Keeper of the Church of *Conſtantinople*, maintaining, that no Image can be made of the Deity; but of Chriſt's Humanity there may. The eleventh is a Paſſage of *Evagrius*'s Hiſtory, about Chriſt's Image, ſent to *Agbarus*. The *12th.* are ſome Extracts of the Spiritual Meadow. From all theſe Paſſages, they pretend to conclude, that the *Jews*, and *Pagans*, the *Samaritans*, the *Manichæans*, and the *Severians* were the firſt Enemies of Images. Laſtly, they read an Account of the Origine of the breaking down of Images, ſhewing, that a certain *Jew* of *Tiberias*, counterfeiting himſelf to be a Diviner and Sorcerer, perſuaded the King of the *Arabians* to order all Images to be taken away out of the Churches of the Chriſtians in his Kingdom, promiſing him a long Life, if he would do it; that this Order being given out, the *Chriſtians* refuſing to take away the Images with their own Hands, the *Jews* and the *Arabians* had pulled them down, burnt, torn, or defaced them; that the King, inſtead of the long Life, which the Magician had promiſed him, died within two Years and ſome Months after, and that his Son put the Magician to Death, and ſuffered Images to be ſet up again. After this Relation, all the Biſhops demanded the Reſtoration of Images; they called for ſome to be brought in, that they might honour them, and repeated the Anathema's againſt thoſe that broke, or diſhonoured them.

In the *6th.* Action, held the *5th.* or the *6th.* of *October*, they read the Acts of the Council of *Conſtantinople*, held againſt Images, and a (*b*) Refutation of what is in this Council. The *1ſt.* thing they quarrel at, is the Title it had aſſumed, of *the Holy ſeventh General Council*. They pretend, it cannot have thoſe Titles, ſince it was not received, but contrariwiſe rejected, and anathematized by ſeveral Biſhops; nor was it approved by the Biſhop of *Rome*, and the Biſhops about him, nor by his Vicars, nor by a Circular Letter, according to the uſual Law of Councils. And laſtly, that the Patriarchs of *Alexandria*, *Antioch*, and *Jeruſalem*, did not aſſent to it, neither in Perſon, nor by the great Biſhops of their Provinces. Yet they do not queſtion the Number of the Biſhops ſet down in the Acts of 338: but they ſay, that this Number could not make a General Legitimate Council, becauſe thoſe that compoſed it had ſwerved from the Truth, and embraced an Error. I omit the Prefaces of the Council of *Conſtantinople*, and the Reflections of the *Nicene* Council, which reſpect the Confeſſion of Faith about the Trinity, and the Incarnation, and the Acknowledgment of what was decided in the ſix firſt General Councils, which are Articles which both Councils agreed in: But the former pretends, that they who make Images, do overthrow the ſix firſt Synods. The others contrariwiſe maintain, that they who condemn them do act contrary to the Spirit, and the Practice of the Biſhops, who aſſiſted at theſe Synods, and contrary to their Tradition. There is nothing weaker, than what the former do alledge, to prove, that the Uſe of Images is contrary to the Deciſion of the General Councils. They are nothing but meer *Petitiones Principii*, or evident Sophiſms, which deſerve no Refutation. There is one upon the Euchariſt, which is nothing better than the reſt. They pretend, that no Image of Chriſt ought to be made, becauſe the Euchariſt is the viſible Image. To which, the Fathers of the ſecond Council anſwer, that the Name of Image is not given to the unbloody Sacrifice, offered by the Prieſt, but it is the very Body, and the very Blood of Chriſt; that thoſe Oblations, before the Sanctification, have been called Types by ſome of the Fathers, as by *Euſtathius* of *Antioch*, and St. *Baſil*; but after the Sanctification, they never were called Types or Images of Chriſt, and that they are believed, and properly called the Body and Blood of Chriſt. They add, that their very Adverſaries could not forbear acknowledging this Truth, and that they confeſs in the ſame Place, that the Euchariſt, by the Conſecration, is made Chriſt's Body; which is an Argument, that the two Councils held the Reality of Chriſt's Body in the Euchariſt, and that they differ only in the Expreſſion, and the Name they give it; the one pretending, that the Euchariſt, even after the Conſecration, may be called and conſidered as an Image and a Type; and the others denying expreſly, that the Fathers did ever give it that Name after the Conſecration; which is not altogether true, though it cannot be ſaid, that the Euchariſt may be called a Type or Image, as other Images, and the whole Arguing grounded upon this Analogy be very weak.

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The Biſhops of the firſt Council deny Images to be of the Tradition of Chriſt, of the Apoſtles or of the Fathers. Thoſe of the ſecond, maintain them to be a Tradition of Chriſt, which was, not written, and prove it by the Story of the Statue, erected by the Woman with the Bloody-Flux to the Honour of Chriſt. I ſhall deſire a better Proof of it. They alledge the other Proofs they had brought in, ſome of which do indeed ſhew the Uſe of Images was common in Churches in the *4th.* and *5th.* Century; but never a one comes up to the time of Jeſus Chriſt, the Apoſtles, or their immediate Succeſſors.

The Biſhops of the firſt Council add, that there is no Prayer in the Church for the hallowing of Images. Thoſe of the ſecond anſwer, there are many Holy things in the Church which are not Hallowed by Prayer, but are Holy by their very Name; as the Croſs and the Sacred Veſſels, which are reverenced by reaſon of their Shape and Uſe; that it is ſo with Images which have Reverence paid them for the ſake of that they repreſent, and of their Uſefulneſs.

The Biſhops of the firſt Council, charge them that honour Images of Saints, with lapſing into Heatheniſm. Thoſe of the ſecond, make a vigorous

(*b*) *A Confutation of the Acts of the Council of* Conſtantinople.] The Arguments drawn from the Scriptures and Fathers, which the Council of *Conſtantinople* inſiſts upon, to ſhew the Incongruity of the Worſhip of Images to the Nature of God, and the Deſign of the Chriſtian Religion, though not ſo clear and cogent as might be produced, yet are ſo weakly, and inſufficiently anſwered by the *Nicene* Fathers, that they may well paſs for inconfutable, till ſome better Anſwer of them appears, which ſince *M. du Pin* hath not done, but doth acknowledge the ſame. It is needleſs to ſtand upon the Juſtification of the Former, or labour to diſcover the Inſufficiency of the Latter, which is ſo evident to every Reader.

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Defence upon this Article, maintaining, that they worship them not as they worship God; but that they embrace and salute them, and pay them an outward Worship, to express their Veneration of the Saints represented by them; besides that, they use them for their own Instruction, and for raising Godly Motions in the Beholders.

From Reasons they come to Authorities, and first of all they alledge two Testimonies of the Scripture, where it is said, *That God is a Spirit, that they that worship him, must worship him in Spirit and in Truth*; *and that no Man hath seen God at any time.* The Fathers of the Second Council answer, This cannot be understood but of the Deity, and cannot be applied to Christ's Humanity; thus confessing that they would not have approved of the Images of the Trinity.

The second Place of Scripture is that famous one of *Deuteronomy*, *Ye shall make to your selves no Graven Idols.* The Fathers of the second Council answer, this ought not to extend to the Images of Christians, but respects only the *Jews* and prophane Images, and that *Moses* himself explained this Precept, by making Cherubims by God's Order. I pass by the other places of Scripture, which are less pertinent by far than the preceding, to come to the Testimonies of the Fathers.

The first is that of St. *Epiphanius*, who will not have Christians to set up Images in Churches, nor in Church-Yards, nor even in their Houses. The Fathers of the second maintain this Letter to be false, that St. *Epiphanius* could not be of a contrary Mind to St. *Basil*, St. *Amphilochius*, St. *Gregory Nyssen*, and the other Fathers, who commanded the Use of Images. It had perhaps been better for them to say, That this Father speaks too harshly.

The Second Passage is drawn out of St. *Gregory Nazianzen*'s Verses, where it is said, Men ought not to have their Trust and Hope in Colours, but in their Hearts. This Passage is of a dubious Sense, and does no way concern Images; but 'tis a moral Reflection, according to the Remark of the Fathers of the Second *Nicene* Council, wherein this Father observes, that Men ought not to place their Confidence in worldly Goods, which he compares to Colours, but in a good Conscience.

The Passages of St. *Basil* are yet of a larger Sense: they say, that Scripture does represent to us the Images of the Souls of Saints, but not of their Bodies. This does not overthrow other Images; neither should they have alledged against Images a Place taken out of an Homily which is not St. *Chrysostome*'s.

The Passage of St. *Athanasius*, that Creatures ought not to be worshipped, is only against Idols. That of *Amphilochius* hath something in it of greater Difficulty. This Father says, that we should have no care to paint out in Colours a Corporeal Representation of the Saints, because we have no need of them, but that we should imitate their Virtues. The Fathers of the Second Council make a large Discourse, to shift off this Passage. They shew the Usefulness of representing the Histories of Saints, which do both instruct and stir up Godly Motions. But they say, it's not enough to erect Temples and Images to their Honour, but we ought besides, to to imitate their Virtuous Actions. They pretend, *Amphilochius* meant nothing else, and explain themselves with a Passage of *Asterius* of *Amasea*, which gives them an opportunity to produce another of the same Father, proving the Use of Images.

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The Bishops of the first Council had cited a Passage stronger yet than that of *Amphilochius*, drawn out of a Writing of *Theodotus* of *Ancyra*; saying, *That Christians have not learnt to draw the Pictures of the Faces of Saints, but to imitate their Virtues: For* (saith he) *what benefit can they, that would set up those kind of Representations, reap thereby? And what Spiritual Thought can they suggest to them? 'Tis a Vain Imagination, and a Diabolical Invention.* The Fathers of the second Council answer, *That this place of* Theodotus *is suppositious.* Perhaps it had been more to the purpose to observe, that the first part is *Theodotus*'s, but the second is a Conclusion which their Adversaries draw from the place of *Theodotus*, to which they might easily have returned the same Answer they had done to that of *Amphilochius*.

The last Passage reported in the Acts of the Council of *Constantinople*, is a Passage taken out of a Letter [of *Eusebius Cesarienses*] to *Constantia Augusta*, which is attributed to that Author; yet is it not sure that it is his, and the Passage drawn out of it does not at all concern Images. Nevertheless the Fathers of the second Council, without telling us thus much, reject the Authority of *Eusebius*, charge him with being anathematized, represent him as a *Theopassian*, who hath condemned Images, and rank him with *Severus*, *Peter Gnapheus*, *Philoxenus*, *&c.* believing it advantageous to them, that *Eusebius* should be their Adversary, and the Enemy of Images.

The Definitions of the Council of *Constantinople* follow these Testimonies: they forbid all sorts of Persons to make, to worship, or to set up in Churches, or in private Houses, any Image, upon pain of Deposition, if it be a Bishop, a Priest, or a Deacon; or of Excommunication, if it be a Monk, or a Layman; and it enjoins them to be dealt withal according to the Rigour of the Imperial Laws, as Adversaries of God's Laws, and Enemies of their Ancestors Doctrines. But they forbid to take the Sacred Vessels under that pretence, or to make them pass for Images; as also the Veils, the Vestments, and the other things used in the Sacred Ministry. This Declaration is joined with the Anathematizing of those, that do not receive the Doctrine of the six First Councils. They are also anathematized, who make Images of Christ, or of the Saints, after the Acclamations to the Emperors *Leo* and *Constantine*, and Imprecations against *German*, *Gregory*, and *John Damascene*, who are anathematized and deposed. The Council of *Nice* confutes these Definitions in every Article.

The *7th.* Action was held the *13th.* of *October*. It contains a Confession of Faith, in the end whereof (*i*) it is defined, that the Holy and Venerable Images may be exposed to the sight, as well as the Cross, both those which are made in Colours, upon Cloath, and those of another kind; that they may be placed in Churches, set upon Sacred Vessels, upon Sacerdotal Vestments, upon the Walls and Tables, in Houses, and in the Highways, *viz.* The Images of Jesus Christ and the Virgin, of the Angels and

(*i*) *It is defined, that Images may be placed in Churches, and reverenced, but not adored with the true Adoration due to God only.*] It is clear from the Premises, that this Definition of the Council was resolved upon before the Matter was heard, or canvassed; and though they had no Grounds for this Practice, either from Scripture, Reason, or Ecclesiastical Constitutions, yet Image-worship they must have; but then it must be a very nice sort too, a Veneration, not true Adoration; or, as *Tarasius* distinguishes, not with λατρεια: Which evidently shews, that though they would not forsake Image-worship, yet they were afraid of incurring the Guilt of Idolatry by it, which they thought to salve by a nice distinction of Veneration and Adoration, or as the Modern *Romanists*, δουλια, and λατρεια. But this will not serve the turn, nor clear the Guilt, for, as *Aquinas* and his Followers have at large proved, where any Thing is worshipped merely for the sake of another, it must have the same kind of Worship given it, which is given to the Thing represented by it. And then if they give the Image any Veneration, notwithstanding this distinction, it must be a Divine Worship, the same which is given to God, and that is gross Idolatry. *Aquin. Sum. p. 3. q. 25. art. 3.*

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Saints, that they are useful to remember Men of them, and to renew the Desire of the Saints; that they may be kissed and reverenced, but not adored with the true Adoration, due to God alone; that Incense and Wax-candles may be burnt before them, as they are before the Cross; because the Reverence paid to them passeth to their Object; and they that honour them, honour those represented by them. This Confession is followed with a Letter of the Council to the Emperor and Empress, and a Circular Letter to all the Bishops and Churches.

Anastasius the Library-keeper, who translated the Acts of this Council, reckons but seven Actions, and attributes to the last the Canons, and *Tarasius*'s Letters. But in the *Greek* Edition, there is an 8*th*. Action of the 20*th*. of *September*, because what is related there, was indeed transacted at *Constantinople*, whither the Patriarch and Bishops went, to give an account of their Proceedings to the Emperor and the Empress. They were kindly entertained by them, and the Empress her self would be present at the Synod, to hear the Acclamations of the Bishops in her commendation. She caused the Definition of the Council to be read, and asked the Bishops, whether it had been made by the Unanimous Consent of all. It was approved by many Acclamations, and presented by the Patriarch to the Empress, who subscribed it, and caused it to be subscribed by the Emperor, her Son. After that, the Acclamations began again, to wish a long Life to the Empress, and the Emperor: These being over, some of the chief Testimonies, alledged in the behalf of Images, were read before the Lords and the People. After the reading of them, the Bishops, the great Lords, and the People made many Acclamations.

There are 22 Canons of this Council yet extant, which *Anastasius* attributes to the 7*th*. Action.

In the first, they confirm the ancient Decrees of the Councils, [as well Provincial, as General,] and anathematiz'd those which are anathematiz'd by them, and deposed those which are deposed by them, and suspend and put to Penance those, which they have ordained to be suspended and put to Penance.

In the 2*d*. they ordain, That they shall examine, whether he, who is preferred to the dignity of a Bishop, be skilful in the Psalter, the Gospel, St. *Paul*'s Epistles, and the Canons; and whether he be able to instruct his People in the Commandments of God, and in their other Practical Duties.

The 3*d*. declares all the Elections of Bishops or Priests, made by Princes, to be void. It ordains, That Bishops shall be chosen by other Bishops, and thereupon cites the Canon of the *Nicene* Council, which does not speak of the Election, but of the Ordination [of Bishops:] For of old time the Election did belong to the Clergy and People, and the Ordination to the Bishops.

The 4*th*. is against the Bishops, who take Money for deposing or excommunicating a Clerk.

The 5*th*. degrades those, who did boast of having ordained for Money, and renews the Canonical Laws against *Simonists*.

The 6*th*. renews the Canon of the *Nicene* Council for the holding of Provincial Synods. It threatens with Excommunication those Princes who would hinder it, and imposes Canonical Penalties upon the Metropolitans who should neglect it; and forbids them to take any thing which the Bishops have brought with them to the Synod.

The 7*th*. ordains, that some Relicks of Saints shall be put into the Temples, which have been consecrated without any Relicks being put into them, and the accustomed Prayers used at that Ceremony. It forbids Bishops, upon pain of Deposition, hereafter to consecrate a Temple without Relicks.

The 8*th*. forbids baptizing or receiving the *Jews*, unless they be throughly converted.

The 9*th*. ordains, that all the Works made against Images shall be put in the Palace of the Patriarch of *Constantinople*, among the Heretical Books. It threatens to depose or excommunicate those that shall conceal them.

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The 10*th*. forbids the Admission of Clerks into Chappels or Churches, without permission from their Bishop.

The 11*th*. ordains, that there shall be Stewards in all Churches, yea and gives the Bishop of *Constantinople* leave to put some in the Metropolitan Churches, if the Metropolitans neglect to do it. The same is ordained for Monasteries.

The 12*th*. forbids Bishops and Abbots to yield up, or to give away unwarrantably, their Churches, or Monastery Lands or Revenues.

The 13*th*. ordains, that Monasteries and Bishops Houses shall be repaired, and restored to their proper uses, and shall no more be suffered to serve for publick Inns.

The 14*th*. forbids such Children as have indeed received the Tonsure, but not the Imposition of the Bishops hands, to read in the Desk. It gives the Abbots, who are Priests, leave to make Readers for their own Monastery only, whom the *Chorepiscopi* are permitted to ordain.

The 15*th*. forbids a Clerk to be entitled to two Churches.

The 16*th*. forbids Bishops, and other Clergymen, to wear gay and fine Garments to make themselves taken notice of. It orders those to be punished, who laugh at such Clerks as are meanly clad. It is observed there, that in former times all Men consecrated to God went plainly and modestly apparell'd, because, as St. *Basil* says, any Garment which is not put on for Necessity, but for Ornament, carrieth a suspicion of Pride.

The 17*th*. forbids to undertake the building of Oratories, or Chappels, without a sufficient Fund to defray the Charges necessary for finishing of them.

The 18*th*. forbids Women to live in Bishops Houses, or in Monasteries of Men.

The 19*th*. prohibits taking any thing for Orders, or Entrance into Monasteries, upon pain of Deposition for the Bishops, and such Abbots as are Priests, and for Abbesses and Abbots who are not Priests, upon pain of Expulsion from their Monasteries. Nevertheless it permits those, who are admitted into Monasteries, or their Parents or Relations, to give voluntary Gifts; yet upon this condition, that those Gifts shall belong to the Monasteries, whether he that is admitted stays or goes away, unless the Emperor turn him out.

The 20*th*. prohibits making double Monasteries, that is, for Men and Women; and as for those that are founded, it ordains, that the Monks and Nuns shall dwell in two several Houses, that they shall not see one another, nor have any Commerce together.

The 21*st*. forbids Monks to quit their own Monastery to go to others.

The 22*d*. forbids Monks to eat with Women, unless it be needful for their Spiritual Good or upon a Journey, yea though they be their Relations.

Moreover, to the Acts of this Council is joyned a Panegyrick, pronounced in Commendation of it by *Epiphanius* Deacon of *Catana* in *Sicily*; a Letter of *Tarasius* to Pope *Adrian*, about the Subject of the Council; another Letter of the same Person against the *Simonists*, in which he hath gathered together several Canons upon that Subject; another Letter of his to *John* the Abbot, upon the Definition of the 2d. *Nicene* Council, and against *Simoniacal* Ordinations.

The Acts of this Council being brought to *Rome*, they sent Extracts of them into *France*, where they had a different Practice about Image-worship. They were indeed permitted to have them, and to put them in their Churches; but they could not endure that any Worship or Honour should be paid them, whilst the Cross and Sacred Vessels were permitted to be honoured. *Charles*, who was then King of *France*,

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France, and afterwards was Emperor, caused these Extracts to be examined by * some Bishops of his Kingdom, who composed a Treatise to vindicate their own Usage, and to answer the Proofs alledged in the Council of *Nice* for the Worship of Images. This Work was put out by *Charles*'s Order, and under his Name, within three Years, or thereabouts, after the *Nicene* Council. It is divided into four Books.

* *Of whom Alcuin was the chief; and* R. Hoveden *says, He it was that composed the* Caroline *Books.*

In the Preface having observed, that the Church, redeemed with the precious Blood of Christ her Spouse, washed with the saving Water of Baptism, fed with the precious Blood of her Saviour, and anointed with Holy Oyl, is sometimes assaulted by Hereticks and Infidels, and sometimes vexed by the Quarrels of the Schismaticks and the Proud; that she is an Ark, containing those that are to be saved, figured by that of *Noah*; which undergoes the Storms of the Deluge of this World, without any danger of Shipwrack; which does not yield to the deep and deadly Whirlpools of this World, and which cannot be overcome by the Hostile Powers wherewith she is surrounded, by reason Christ does continually fight for her; so that she does still withstand her Enemies, and inviolably maintain the true Faith and Confession of the Trinity. That she is a Holy Mother, without Spot and Corruption, always Fruitful, and yet a Virgin; that the more she is set on by the Contradictions of the World, the more she encreases in Virtue; the lower she is brought, the higher she raiseth up her self. After this *Encomium* of the Church, they add in *Charles*'s Name, That, seeing he hath taken the Reins of his Kingdom in his hands, being in the Bosom of this Church, he is obliged to endeavour her Vindication and Prosperity; that not only the Princes, but the Bishops also of the East, puffed up with sinful Pride, had swerved from the Holy Doctrine, and the Apostolick Tradition, and do cry up impertinent and ridiculous Synods, to make themselves famous to Posterity; that some years ago they had held in *Greece* a certain Synod full of Imprudence and Indiscretion, in which they went about to abolish the use of Images, which the Ancients have introduced as an Ornament, and a Remembrance of Things past, and to attribute to Images what God hath said of Idols, though it cannot be said, that all Images are Idols: But 'tis plain there's a Difference between an Image and an Idol; because Images are for Ornament and Remembrance, whereas Idols are made for destroying Souls by an impious Adoration, and vain Superstition. That the Bishops of this Council had been so blind, as to anathematize all those who had Images in Churches, and so boast, that their Emperor *Constantine* had freed them from Idols. That besides this, there was another Synod held about three years since, composed of the Successors of those of the former Council, yea and of those that had assisted at it, which was not less erroneous and faulty than the former, though it took a clean contrary way. That the Bishops of this Synod order Images to be adored, which those of the former would not permit to be had or seen; and that whenever these find Images to be spoken of, whether in the Scripture, or in the Writings of the Fathers, they conclude from thence, that they ought to be worshipped. That thus they both fall into contrary Absurdities; those, confounding the Use, and the Adoration of Images; and the other, believing Idols and Images to be one and the same thing. 'As for us, says he, being content with 'what we find in the Gospels, and the Apostles 'Writings, and instructed by the Works of the Fa'thers, who have not swerved from him, who is 'the Way and the Truth, we receive the 6. first 'Councils, and reject all the Novelties both of the 'first and the second Synod. And as to the Acts of 'this latter, which are destitute of Eloquence and 'common Sense, being come to us, we thought our 'selves bound to write against their Errors, to the 'end, that if their Writing should defile the Hands 'of those that shall hold it, or the Ears of those that 'shall hear it, the Poison which it might instil, may 'be expell'd by our Treatise, supported by the Au'thority of the Scripture; and that this weak Enemy 'which is come from the *East*, may be subdued in 'the *West* by the Sentiments of the Holy Fathers, 'which we have produced. In fine, we have under'taken this Work with the consent of the Bishops 'of the Kingdom which God hath given us, not 'out of any ambitious Design, but animated with 'the Zeal of God's House, and the Love of Truth; 'because, as it is a holy Thing to pursue good Things, 'so it is a great Sin to consent to Evil.' This is the Subject of his Preface.

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In the first Book, after having made some Cursory Observations upon some Terms of the Council, he shews, that the places of the Scripture, alledged in that Council for Image-Worship, being explained in their genuine Sense, and according to the Fathers, do not at all prove what they pretend. In the first Chapter, he reproves this Expression in the Letter of *Constantine* and *Irene*; *By him that reigns with us*: He says, that it is a piece of intolerable Rashness in Princes, to compare their Reign to that of God. He says, that, properly speaking, God alone reigns, and Princes reign, but improperly, as none but He is really Immortal and True, and all other Things are Immortal and True only by Participation. In the *2d.* he charges them with too much Boldness, in saying, that God hath chosen them, who do truly seek his Glory. He finds fault in the *3d.* with their calling their Letter *Scripta Divalia*, as a profane Expression; Nay, he would not have the Dead called *Divæ Memoriæ*; and he says, that 'tis Ambition, not Apostolical Tradition, that brought in that Expression. In the *4th.* Chapter, he blames another Expression of their Letter to Pope *Adrian*, *We beseech your Holiness, or rather that God, who suffers none to perish, beseeches you.* He calls this Expression, a wretched way of speaking, and an execrable Error; because he who is God, and hath a Sovereign Empire over all his Creatures, cannot debase himself so, as to beseech them. In the *5th.* Chapter he observes, that 'tis a great Crime to explain any thing in another manner, than it ought to be understood. In the *6th.* he says, that when there arises any Question in the Church, they ought above all to consult the Church of *Rome*, which is preferr'd before all others, and that no Writings should be made use of, but such as she receiveth: That as St. *Peter* was preferr'd before all the Apostles, so the Church of *Rome* is above all other Churches, and is the first of the Apostolical Churches, and so much the more, because she holds her Primacy from the Authority of Jesus Christ himself, and not from the Constitutions of Synods; that St. *Paul* also hath contributed to the Establishing of the Church, that she might have all the Authority of both those Apostles. He quotes the Passage of St. *Jerome* to *Damasus*, and observes that his Father *Pepin* enjoyn'd the *French* and *German* Churches to follow the *Roman* Usage in the singing of Divine Service. I do not well see, what the Author of this Book aim'd at in this place, it being evident, that the Church of *Rome* was contrary to his Pretension, and that Pope *Adrian* had been consulted, and had approved the Decision of the Synod which he confutes. In the following Chapters, he runs over the Proofs and Passages out of the Old Testament alledged by the Council, or by particular Bishops in the Council, and shews at large that they signifie nothing for the Worshipping of Images. He insists more particularly upon the Cherubims, and maintains that no Worship was paid them. He confesses that it is said, that *Abraham* worshipped the People of the Land of *Heth*, and that *Nathan* worshipped *David*; but he pretends there was a great Difference between Men living and Images. He allows that those may be saluted and reverenced upon the Account of

the Dignity they have; but he cannot endure the ſame ſhould be done to a Picture, made with Colours, which can neither ſee, nor walk, nor feel. 2d. Nicene Council.

In the 2d. Book he finiſheth his Anſwer to the places of the Scripture they had made uſe of, to authorize Images, and begins in the 13th. ch. to anſwer the Authorities of the Fathers, or of other Eccleſiaſtical Records. In this, having made a Proteſtation, that he does not forbid having Images, but only worſhipping of them, he anſwers the Teſtimony drawn from the Acts of *Sylveſter*, wherein it was ſaid, that this Pope had cauſed the Images of the 12. Apoſtles to be carried to *Conſtantine*; he anſwers, I ſay, this does not prove that he cauſed them to be worſhipped, but only that he ſhewed them, to raiſe his Mind by theſe viſible Signs to things inviſible; that, tho' he had perſuaded him to honour them, which he did not, it was to lead that Prince, who was newly converted, by things viſible to the knowledge of the inviſible. And laſtly, tho' thoſe Acts of *Sylveſter* be read by ſeveral Orthodox Perſons, yet they are not of ſufficient Authority, to decide controverted Points. In the 14th. ch. and the 15th. he ſhews that the Paſſage of *Athanaſius*, alledged by the Council, proves nothing at all. In the 16th. he exclaims mightily, that they had applied to the Images a Paſſage of St. *Auſtine*, which is meant of the Son of God. In the 17th. he ſays, he does not anſwer St. *Gregory Nyſſen*, whoſe Life and Writings are unknown to him. In the following Chapters, he ſhews, that the Paſſage, drawn out of the 16th. Council, and thoſe of St. *John Chryſoſtome*, and St. *Cyril* prove nothing at all for the Worſhip of Images. In the 21ſt. he maintains, that the Adoring of Images is prejudicial to our Duty to God, but not the ſuffering them in Churches for a Remembrance of things paſt, and for an Ornament he conſents, as he tells us in the next Chapter, that thoſe of a weak and dull Memory uſe them, to put them in mind of things; but he will not yield, that they ſhould pay them any Worſhip. He proves in the 23d. ch. that this was Pope St. *Gregory*'s Opinion. In the 24th. he owns, that Men may be bowed to, and reverenced; but he denieth, that the ſame may be done to inanimate Images. He pretends in the 25th. that Image-Worſhip is not grounded upon any Example of the Apoſtles. In the 26th. he affirms it to be a great Temerity, to compare Images with the Ark; but he ſays in the 27th. 'tis a kind of Impiety to compare them to the Sacrament of Chriſt's Body and Blood. He ſpeaks of the Conſecration of the Euchariſt very plainly and clearly, and he intimates in the end, that the Euchariſt was ſtill given to Children newly baptized. Laſtly, he is not willing that Images ſhould be compar'd even to the Croſs, to the ſacred Veſſels, and to the Books of the Goſpels and the Holy Scripture. As to this Article he is in the wrong, and all his Reaſonings are meer Sophiſms; for indeed the Croſs, the ſacred Veſſels and the Books are no leſs inanimate Creatures than Images, and deſerve neither more nor leſs Adoration. If then we may pay an (k) outward Worſhip to the Croſs, becauſe it puts us in mind of that, which Chriſt was nailed to, and to ſacred Veſſels, becauſe of the Uſe made of them, and to ſacred Books, becauſe of what they contain, thereby to ſhew our inward Reſpect and Worſhip of Chriſt, the Holy Myſteries, and the Truths of the Holy Scripture: Why ſhould we not likewiſe honour with an outward Worſhip the Images of Jeſus Chriſt, of the Virgin and the Saints for a ſimple Teſtimony of our inward Veneration of the things repreſented by them, according to the common Notion of Men? There can be no Difference at all, but from the Practice of the Church, receiving the Worſhip of the one, and not of the other. But when the Church pleaſes to approve of this, as well as that, the one can no more be condemned than the other. *Anaſtaſius* is in the right then, when in the Preface to the Tranſlation of the Acts of the *Nicene* Council, he urgeth this reaſon, as a convincing Argument againſt the Opinion of the *French*. *They ſays*, quoth he, *That no Work of Mens Hands is to be worſhipped; as tho' the Book of the Goſpels were not the Work of Men, which they adore by kiſſing it, and the Sign of the Croſs, which Chriſtians do worſhip every where, tho' it be a Wooden, Golden, or Silver'd Croſs, different from that which Chriſt was faſtened to.* But let us come again to *Charles* the Great. In the 31ſt. Chapter, he cries out againſt the Council's anathematizing thoſe, who do not worſhip Images. He pretends that hereby they have declared their Fathers Hereticks, and they being ſo, could neither conſecrate nor impoſe Hands; from whence it follows, that their Succeſſors are not true Prieſts, nor true Biſhops. Thereupon he oppoſeth the Practice of the *Weſt* to that of the *Eaſt*. 'We pray, *ſays he*, and give Alms, according to the 'Practice of the Church for our Fathers, and they 'anathematize them. We beg Reſt for them in the 'Sacrifices of the Maſs, and they make Imprecations 'againſt them in their Councils. We remember them 'in our Prayers, and they do not mention them, but 'to condemn them. We pray, that they may reſt in '*Abraham*'s Boſom, and they wiſh them to be damned with Hereticks.' Yet he confeſſes they were both miſtaken; the former in condemning the Uſe of Images for ever, the latter in commending them to be adored; thoſe in throwing them to the Fire, theſe in burning Incenſe to them; the former in avoiding the ſight of them, the latter in continually embracing of them; thoſe in anathematizing thoſe that have them, and theſe in condemning thoſe that do not worſhip them. Then he concludes with propounding the Judgment of the *French*, which holds the mean between both. 'We do not believe, *ſaith 'he*, they ought to be aboliſhed, as the former have 'done; but then we do not declare, that they are 'to be adored as the latter have done. But let us a'dore God alone, and let us reverence his Saints ac'cording to the ancient Tradition of the Church. 'We tolerate Images in the Church, to ſerve as an 'Ornament, and if they pleaſe, as a Memorial of 'things paſt. On the one hand we avoid too great 'a Severity, and on the other a baſe Flattery. We 'avoid Malice and Sottiſhneſs: We are neither too 'bold nor too weak; and thereby we ſhew to thoſe 'that run into contrary Extreams, the Way they 'ought to keep in going to Chriſt. 2d. Nicene Council.

The 3d. Book begins with a Confeſſion of Faith, in which, having ſet forth the Doctrine of the Church about the *Trinity* and the *Incarnation*, he recites the other Articles of the Creed, and remarks upon that of the Reſurrection, that Men ſhall have the ſame Body; upon that of the Life Eternal, that the Happineſs and the Torments ſhall be greater or leſſer, according to the Difference of Virtues or Crimes; upon that of Baptiſm, that it ought to be adminiſtred to Children. Then he adds, that the *Gallican* Churches believe, that a Man fallen into Sin after Baptiſm may be ſaved by Repentance; that they receive the Number of the Canonical Books, own'd for ſuch by the Authority of the Church; that they believe God hath created all Souls; that they anathematize thoſe, who believe them to be a Portion of the Divine Subſtance; that they do alſo condemn thoſe that ſay,

(k) *If we may pay an outward Worſhip to the Croſs, ſacred Veſſels, Bibles, &c. Why ſhould we not alſo honour the Images of Jeſus Chriſt.*] If the Worſhip be the ſame, we grant the Idolatry is the ſame, but who ever bowed down to the Book of the Bible, or the ſacred Veſſels and prayed to them, tho' but with a relative Worſhip. There is an inferior ſort of Reſpect and Honour due to all things conſecrated to God's Service, or inſtrumental in his Worſhip, whereby tho' no Man worſhips or adores them, yet he ſo far reſpects them, as not to put them to any common or prophane Uſes, but keeps them clean and decent; and this all Perſons may be allowed to give to the Holy Bible and Sacred Veſſels, uſed in the Service of God (which is all that is intended by Worſhip in theſe Books) and yet it may be and is unlawful to worſhip the Images of Jeſus Chriſt and his Saints, as the *Nicene* Fathers have decreed; for all Reſpect is not Worſhip.

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that they have formerly ſinned in Heaven, before they were ſent into the Bodies; that they abhor thoſe that affirm God hath commanded any thing impoſſible to Man, and that the Commandments cannot all be obey'd by every particular Perſon, but only by every Chriſtian Society in common; thoſe that condemn firſt Marriage, with the *Manichees*, and the ſecond with *Cataphryges*; that they anathematize them that ſay, that Jeſus Chriſt did lie out of neceſſity, or weakneſs of the Fleſh; of that he could not do all he would, that they condemn the Hereſie of *Jovinian*, who denied there ſhould be any Difference in the other Life between Mens Merits, and affirmed Men ſhould have there the Virtues neglected by them here below. Laſtly, that they confeſs Free Will, ſo as to aſſert that Men do continually ſtand in need of God's Aſſiſtance, and that they are perſuaded, that they do err, who ſay with *Manichæus*, that Man cannot avoid Sin; as alſo thoſe who aſſert with *Jovinian*, that Man is not capable of Sin, becauſe both have Free Will. This is the Abridgment of the Confeſſion of Faith, which the Author of theſe Books tell us, he hath expreſſed in St. *Jerome*'s own words. In the 2*d*. Chapter, he upbraids *Taraſius* with his haſty and precipitated Election, and Promotion to Holy Orders. In the 3*d*. he finds fault with the Expreſſion he had uſed, that the Holy Ghoſt proceeds from the Father by the Son: He ſaid they ought to believe that he proceeds from the Father and the Son, and brings in ſeveral Proofs of this Doctrine, blaming *Taraſius* for expreſſing his Mind ſo, more than thoſe who only ſaid he proceeded from the Father, without joyning the Son to him, tho' in the 8*th*. Chapter he ſuſpects all them that omitted it, to be in an Error. In the 4*th*. he reproves *Theodorus* for ſaying that the Son hath no other Principle but the Father. He believes that that Expreſſion ſeems to inſinuate that the Son is not the Principle himſelf, and that it may occaſion one to think, that he believ'd him Poſterior to his Father. In the 5*th*. he taxeth one Expreſſion more of *Taraſius*'s upon the *Trinity*; but he could not endure, that moſt of thoſe Biſhops add to their Confeſſion of Faith the Worſhip of Images, and does vehemently complain of it in the following Chapters. He taketh it worſe yet, that they ſhould dare to anathematize thoſe of a contrary Mind. He taketh it ill in the 14*th*. and 15*th*. Chapters, that the Empreſs and the Emperor medled with that Buſineſs: But methinks he ſhould have remembred, that the Emperors had concerned themſelves more in the other Councils, and ſhould have conſidered that he did buſie himſelf about it in the *Weſt* more than *Irene* had done in the *Eaſt*. In the 15*th*. Chapter, he anſwers this Objection: They honour the Statues, Medals, and Pictures of Princes; why ſhall they not honour thoſe of Chriſt and the Saints? He anſwers it, I ſay, by maintaining that the former ought not to be honoured. In the 16*th*. Chapter, he anſwers another Reaſon of the Council, that the Honour of the Image paſſeth to that which is repreſented by it. He ſays firſt of all, that he cannot apprehend, how a Cloath and ſome Colours have any Relation to a Saint in Heaven; that it is not ſo with Pictures, as with Relicks which have a natural Relation to the Saints; that it depends upon the Painter's Fancy to make Folks believe that a Picture repreſents a Saint, or a falſe God. He asks, whether thoſe that have moſt Reſemblance deſerve more Honour than thoſe of a more precious Matter. He ſays, that if the latter, 'tis then the Matter that they reſpect; and if the former, it ſeems an unjuſt thing to prefer them before thoſe that are more valuable. Laſtly, he confeſſes, that the Learned may indeed honour Images without any Abuſe, by referring the Honour not to what they are, but to what they ſignifie; but he believes that they can be nothing elſe but a Cauſe of Offence, and a ſtumbling Block to the ignorant, who reverence and adore nothing but what they ſee; from whence he concludes, 'tis better quite to aboliſh the Uſe of them. This ſhews, that the Diſpute between the *Greeks* and the *French* was not ſo much a Diſpute about Doctrine as Practice. In the 17*th*. Chapter he condemns an Expreſſion of *Conſtantine*'s Biſhop of *Cyprus*, but it was badly tranſlated; for whereas that Biſhop had ſaid, that he honoured Images and adored the Trinity; he maketh him ſay, that he honoured Images with the Honour due to the Trinity: So 'tis an Error of Fact. In the following Chapters he reproves the Opinions of ſome Biſhops. In the 21*ſt*. he derides the inſtance of *Polemon*'s Picture. The two next Chapters are againſt the Praiſes given to the Art of Painting. In the 24*th*. he pretends there's no Compariſon to be made between the Relicks of Saints and their Images. In the 25*th*. he ſays, that the Miracles done by Images are no Argument that they are to be adored, for then Thorn-Buſhes ſhould be adored, becauſe God ſpake to *Moſes* out of a burning Buſh; Fringes ſhould be adored, becauſe Jeſus Chriſt healed the Woman with the Bloody-flux, by the Fringe of his Garment; and Shadows too, becauſe St. *Peter*'s Shadow wrought Miracles. In the 26*th*. he laughs at *Theodoſius* Biſhop of *Myra*, who had related his Archdeacon's Dreams, to authorize Image-Worſhip. In the 30*th*. Chapter he confutes ſeveral Proofs alledged by the Council, becauſe they were taken out of Apocryphal Hiſtories. In the 31*ſt*. he taxeth with Impiety and Folly, the Anſwer of that Abbot, who told a Monk, it was better to frequent Bawdy-Houſes, than not to adore the Images of Jeſus Chriſt and the Virgin.

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In the laſt Book he goes on to confute ſome Expreſſions of the Council, and of particular Men in the Council. He maintains no Wax Candles ought to be lighted, nor Incenſe to be burnt before Images, becauſe they are ſenſeleſs. He cannot endure, that the Council ſhould compare thoſe, who do not adore Images to Hereticks. He taketh it ill, that they ſhould thus abuſe their Predeceſſors, confeſſing nevertheleſs, that theſe laſt were to blame for burning and deſtroying Images. He rejects the Story of Chriſt's Image ſent to *Agbarus*, as a mere Fable. He makes no great reckoning of another Story of a Monk, who had ſet up a Lamp before an Image, which burnt ſeveral Days. He adds, that tho' thoſe Miracles were true, it would not follow from thence that Images were to be adored. Laſtly, having derided them for many of their Arguments, he maintains, That that Synod was to blame for aſſuming the Title of Univerſal; becauſe whatever is Univerſal ought to be conformable to the Tradition and Practice of all the Churches. 'Thus, ſays he, if it fall out, that the 'Biſhops of two or three Provinces meet together; 'and that according to the Authority of Tradition, 'they eſtabliſh ſome Doctrine, or make ſome Rule 'agreeable to the Doctrine and Diſcipline of the 'ancient Church; what they do is Catholick, and 'their Council may be called Univerſal; becauſe 'tho' it be not compoſed of the Biſhops of all the 'Parts of the World, what it does is agreeable to 'the Faith and Tradition of the whole Church; but 'contrariwiſe, if they go about to eſtabliſh ſome 'Novelty, what they do is not Catholick. In a 'Word, whatſoever is Eccleſiaſtical is Catholick, 'and whatſoever is Catholick is Univerſal, all that 'is Univerſal is not New. Thus the Synod, we 'ſpeak of, being contrary to the Sentiments of the 'Univerſal Church, we cannot own it for Uni-'verſal.

Theſe Books were brought to *Rome* and preſented to Pope *Adrian*, by *Angilbert*, *Charles*'s Ambaſſador. The Pope, who maintain'd the Council, having received them, thought himſelf bound to anſwer them by a Writing directed to *Charles* the Great himſelf. Firſt of all he vindicates the Expreſſions of *Taraſius* and the other *Greeks* about the Holy Ghoſt, by ſome Paſſages of the Fathers, which have ſpoken after the ſame manner, ſuppoſing thoſe *Greeks* did not differ from the *Roman* Church about the Proceſſion of the Holy Ghoſt. Then he defends the Paſſages of the Scripture, the Reaſons, Authorities and Hiſtories

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alledged by the Synod, and cenſured in the *Caroline* Books; but his Anſwers are but weak. He pretends, that St. *Gregory* taught in his Letter to *Secundinus*, that Images deſerved ſome Worſhip. He cites ſome Paſſages out of the Fathers upon almoſt every Article; but he maketh ſuch Applications of ſeveral of them, that very few would approve of, and he vindicates ſome Reaſonings, that ſome could hardly reliſh. But about the End, having reported all the Teſtimonies of St. *Gregory*, he expreſſeth himſelf about Image-Worſhip after a manner, which cannot be poſſibly condemned; for he ſays that Images are not reverenced, but ſo far forth as they raiſe up our Mind to God, and that whoſoever proſtrates himſelf before Chriſt's Image, 'tis God whom he adores; that likewiſe we ſhew our Love and Affection to the Saint by the Means of his Images. He adds, that the *Nicene* Synod, having eſtabliſhed this Doctrine, and rejected the falſe Synod which would have quite aboliſhed Images, he had received it as a Legitimate and Catholick Synod; that nevertheleſs he had not yet written an Anſwer to the Emperor, leſt he ſhould relapſe into the Error of his Predeceſſors; which he fear'd ſo much the more, becauſe writing to him, to exhort him to reſtore Images, he had alſo demanded of him the Reſtitution of the Dioceſes of the Church of *Rome*, and of the Patrimonies alſo belonging to it, but had received no Anſwer from him. Wherefore he ſays, that if *Charles* will give him Leave, in his Anſwer to the *Greek* Emperor, he will approve of what he hath done for Images; but at the ſame time he will maintain the Quarrel with him, about the Dioceſes and Patrimonies of the Church of *Rome*, and if he do not reſtore them, he will declare him an Heretick for it.

This Letter of *Adrian* did not alter the Sentiments, nor the Practice of *Charles*, nor of the *Gallican* Churches: For in the Synods of *Francfort* held in 794. where this Queſtion was again debated after they had done with the Opinion of *Felix* and *Elipandus*; they rejected the Opinion of the *Greeks*, and condemned all Manner of Adoration or Worſhip of Images. This is the ſecond Canon of that Synod.

In the *Eaſt*, tho' the Definition of the *Nicene* Council had reſtored Images in ſeveral Places, yet it was not equally obſerved every where, and *Conſtantine* himſelf abrogated it. *Leo* the 5*th*. his Succeſſor re-eſtabliſhed the Decree of the Council of *Conſtantinople*; ſo that the *Eaſt* was altogether divided in the Point of Images, *Anno* 820. *Michael Balbus* ſucceeding *Leo*, and being deſirous to ſettle Peace in the Church aſſembled a Council, in which they followed the Sentiments of the *Gallican* Church, for they took away the Images that were ſet up in dirty Corners; and they left thoſe, which were in high Places, where they might be ſeen, that the Picture might ſerve for a Book to inſtruct the Ignorant, upon Condition that they ſhould not adore them, and that they ſhould burn no Lamps nor Incenſe before them. Some of thoſe that were moſt zealous for Image Worſhip, came to *Rome* to complain of this Council; which forced *Michael* to ſend Deputies thither, whom he directed to *Lewis* the Meek, that he might help them with his Credit. This Emperor finding ſuch a fair Opportunity to procure Peace to the Church, ſent *Freculphus* and *Adegarius* to *Rome*, with the Deputies of the *Greek* Emperor, to treat of this Affair. But *Lewis*'s Envoys not finding the *Romans* complying, deſired the Pope's Conſent, that their Maſter might diſcuſs the Matter with his Biſhops. Having obtained it, they came back again to *France*. They held at *Paris*, *An*. 824. an Aſſembly of the ableſt Biſhops of the Kingdom; and this Queſtion was ſearched to the Bottom. They read *Adrian*'s firſt Letter, written upon this Subject to *Conſtantine* and *Irene*. They found that he was in the Right to condemn thoſe that broke down Images; but that he acted indiſcreetly, when he permitted them to be adored; becauſe they may be had, but may not be adored. They examined a-new the *Nicene* Synod held in purſuit of this Letter; and they thought that they found in theſe Acts, that it did not only eſtabliſh Image-Worſhip, but enjoyn'd them to be called Holy, and to believe ſome Holineſs to be derived from them. They cauſed what had been written by *Charles* the Great's Order againſt this Council to be read over again. They made no great Reckoning of *Adrian*'s Anſwers, in which nothing was found conſiderable, beſides the Pope's Name, which they did bear. They complain'd, that this Abuſe was eſtabliſhed at *Rome* and in *Italy*. They commended the Emperor for oppoſing this pretended Superſtition, and for endeavouring to reſtore Peace to the Church, by avoiding the Extreams which both Sides had run into. They approved the prudent Carriage of the Deputies in demanding this Matter ſhould be debated in *France*. They judged, that for the better effecting of their Deſign, it was neceſſary to lay the Fault at the *Greeks* Door, to pacifie the Pope, and to commend his Zeal and Piety, yet ſo as to eſtabliſh the Truth by Places out of the Scripture and the Fathers, and to ſet it forth with Sincerity and Modeſty; that by this Means they might draw the Pope over and reclaim him; and if they could not effect that, they would ſtill have the Satisfaction to have ſpoken the Truth and done their Duty. Laſtly, they made a Collection of the Paſſages of the Fathers, divided into fifteen Chapters: The 1*ſt*. is againſt thoſe that pretend, that Images ought to be taken away out of the Churches, and to be defaced upon the Sacred Veſſels. The 2*d* contains ſome Teſtimonies of St. *Gregory* the Great about Images: Shewing the Uſe that may be made of them. The 3*d*. contains Teſtimonies of St. *Auſtine* againſt thoſe that would adore them, or that believe any Holineſs or Vertue to be in them. The 4*th*. contains ſeveral other Paſſages againſt the Worſhipping of Images. The 5*th*. contains ſome Paſſages, proving that Saints and their Relicks may be honoured, but not adored; from whence it is inferred, that much leſs may Incenſe be burnt and offered to them. The 6*th*. contains ſome Teſtimonies againſt them that maintain Image-Worſhip, by the Uſage of thoſe that introduce it. In the 7*th*. they pretend to ſhew from ſome Paſſages of the Fathers, that honouring of Images ought to be avoided, that we may give no Scandal to the Weak. In the 8*th*. and 9*th*. they bring ſome Explications of the Fathers, to ſhew that the Paſſage of *Geneſis*, where it is ſaid, that *Jacob* worſhipped * the Top of his Son *Joſeph*'s Staff; and that of the Kings, where *Nathan* is ſaid to have worſhipped *David*, proves nothing for the worſhipping of Images. The 10*th*. Chapter contains a Teſtimony of St. *Auſtine*, concerning the Sacred Veſſels. The 11*th*. contains one about the Cherubims. The 12*th*. contains ſome to ſhew, that Adoration is due to God alone. The 13*th*. contains ſeveral of them upon the Croſs, to prove that a great Difference is to be made between that and Images. This Difference is confirmed in the 14*th*. Chapter, by the Uſage of the Church, which hath always worſhipped the Croſs, and uſed that Sign in Benedictions, Conſecrations, and Exorciſms. In the 15*th*. they adviſe the Deſtroyers of Images, not to take from thence an Occaſion to break them down, or to ſcorn them; and they put them in mind, that have them, not to adore them: And to eſtabliſh the Truth of theſe two Points, they cite ſeveral Paſſages of the Fathers. Laſtly, they drew up the Form of two Letters, one whereof is that which *Lewis* was to write to the Pope, to exhort him to procure the Peace of the Church, by correcting the Abuſes that ſtir up Tumults in the *Eaſt*; ſome being for adoring of Images, and others againſt the very tolerating of them. The 2*d*. is a Form of that which they will have the Pope to write to the *Greek* Emperors. It begins with a long Exhortation to ſubmit themſelves to the *Roman* Church, and to pay her Reverence; and then they adviſe the Emperors

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* *This is a falſe Tranſlation. It ought to be*, Worſhipped upon the Top of his Staff, *As* Heb. 11. 21.

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Emperors to restore Peace to the Church, by following the Opinion of the *French*, that is, by permitting Images to be had, but not to be honoured. Lastly, they alledge some of the most expres Passages of the Fathers, to establish that Usage.

Lewis the *Meek* sent this Deliberation, and these Acts to Pope *Eugenius*, by *Jeremy*, Archbishop of *Sens*, and *Jonas*, Bishop of *Orleans*, and desired him by his Letter, to confer with them, about the Ambassage which he was to send into *Greece*. But, to give the Pope no cause of Jealousie, he says, He did not send them with these Papers to impose Laws upon him, or to take upon himself to teach him, but meerly to give him an account of the Sentiments of the *Gallican* Church, and to contribute to the Peace of the Universal Church. He recommends them to him, and prays him to receive them favourably, and entreats him to endeavour the Re-union of the *Greek* Church, and to carry himself with great wariness in such a nice Affair as this is. He desireth that his Deputies may accompany those whom the Pope shall send into the East.

At the same time he gave the two Prelates, his Ambassadors, Instructions, wherein he charges them to shew to the Pope the Collection of the Passages made in the Assembly held at *Paris*, to examine the Businesses about Images, by his own Consent. He commands them to satisfie him about the Business of Images, to handle this Question gently and moderately, and to have a great care not to make him obstinate, by too openly resisting of him. At last, he warns them, that when that Business is ended, if yet the Peremptoriness of the *Romans* permits it, to ask the Pope, if he be not willing and desirous, that they should go into *Greece* with his Deputies: If he be willing, to send him word on't immediately, to the end, that at their return, they may find *Amalarius* and *Halitgarius*, and before their Departure, to agree about the Place where the Deputies shall take Ship.

It is very probable, that the Pope and the *French* did not agree about this Matter; but this did not hinder the King from sending *Halitgarius*, Bishop of *Cambray*, and *Aufridus*, Abbot of *Nonantula*, into *Greece*, to the Emperor *Michael*. What they did concerning Images, is not known; it is only said, that they were well entertained. Perhaps they perswaded *Michael* to permit Images to be had. But this Emperor, and his Son *Theophilus*, were set against the Ordinance of the *Nicene* Council. This last being dead in 842, and his Wife *Theodora* being left in Possession of the Government, she re-established the Worship of Images, and the Authority of the *Nicene* Council. But the *French* and the *Germans* persisted long in their Usage, and it was very late e're they owned that Council, in the Room of which, they put that of *Francfort*, as it appears by the Testimonies of several *French* Authors and Historiographers.

Now to re-capitulate in a few Words, what we could observe upon the Point of Images, from the beginning of the Church. It must be confessed, that in the three first Centuries, yea, and in the beginning of the Fourth, they were very scarce among Christians. Towards the end of the Fourth Century, they begun, especially in the East, to make Pictures and Images, and they grew very common in the Fifth: they represented in them the Conflicts of Martyrs, and Sacred Histories, to instruct those who could not read, and to stir them up to imitate the Constancy, and the other Virtues of those represented in these Pictures. Those of the Simpler and Weaker Sort, being moved with these Representations, by seeing the Saints Pictures thus drawn, could not forbear, expressing by outward Signs, the Esteem, Respect and Veneration they had for those represented therein. Thus was Image-Worship established, and was moreover fortified by the Miracles ascribed to them.

In the West, some Bishops at first would not suffer any Images, but the greater part agreed, that they might be of some Use, and only hindred them from being honoured. But the Worshipping of Images being established in the East, was also received at *Rome*, whilst in *France*, *Germany*, and *England*, all outward Worshipping of them was unknown. This Difference did not occasion any Contest or Division between the Churches, when on a sudden a furious Storm rose in the East against Images, which which was raised by the Emperor *Leo*, the *Isaurian*: He resolved to abolish them, and had Power enough to draw a great number of Bishops into his Opinion, and to get the Abolition of them to be ordered in a Council, and to be execu't'd in the East. The Popes did always vigorously withstand that Decree, and maintained both the Use and the outward Worship of Images. The face of things was also soon changed in the East, and maugre the Opposition of several, the Empress *Irene* caused it to be decided in the *Nicene* Council, that Images might be had and honoured, and re-established the Use of them. This Decision had different Fortunes in the East, according to the Will and Humour of Princes, but at last it carried it. In the West, the *Italians* received it; but the *French*, *Germans*, and *English* rejected it; and without any regard to all the Contests in the East, in which they had no hand, they continued in their ancient Usage, equally rejecting the Opinion of those that were for abolishing the Images, and of those that were for paying Worship to them. They worshipped the Cross, the Sacred Vessels, the Gospels, the Relicks, but would not worship Images. They did what they could, that the West and the East might embrace their Discipline; yet without separating from the Communion of any Church. They continued long in this Practice, but at last they yielded, and the outward Worship of Images was brought in amongst them, as among the other People.

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Some Reflections may be made upon these different *Epocha*'s, which will raise our Admiration of God's Conduct towards his Church in all these Changes. There's no doubt, but when Paganism was the prevailing Religion, it would have been dangerous for Christians to have Images or Statues, because they might have given occasion of Idolatry to them, who were newly recovered from it, and they might have given the Pagans reason to object to Christians, that they had, and worshipped Idols as they did: therefore it was fitting there should be no Images in those first Ages, especially in Churches, and that there should be no Worship paid them. Afterwards, People being better taught, more learned, and farther off from Idolatry, there was not so much Danger to propose them to them, and the Church being then more splendid in her Ceremonies, they served as Ornaments to Temples, and had their Use, because they set forth before their Eyes, the Actions of the Martyrs. There can be no doubt, but Pictures do not only bring to mind those we love, but moreover, representing their Actions lively, they make some Impression, and stir up Admiration and Esteem for them, and a Desire of imitating them. Therefore, there being no more danger of Idolatry, Why should not Christians have Images? Nevertheless, they that knew their People to be prone to Idolatry still, and were afraid lest Images should draw them back to it, they might take them away; and this justifies the Proceeding of St. *Epiphanius*, *Serenus*, and of some other Bishops. But to go about to break them, to burn them, to reduce them to Ashes, and to look upon those that have them as Idolaters; wholly to condemn Painters, and the Art of Painting, as the Bishops of the Council of *Constantinople* have done; 'tis a piece of intolerable Imprudence and Folly. As to the Worship that was paid them, 'tis certain it cannot be referred to the Images, and that they have no Veneration for the Matter they are made of, nor for their Shape and Form; but only they give some outward Signs before them of the Veneration they have for what's represented by them. This Worship being thus explained, as it hath been,

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by moſt of the Defenders of Images, cannot be taxed nor accuſed of Idolatry, as even thoſe who do not uſe them, do not deny. But then it cannot be ſaid to be abſolutely neceſſary; and thoſe, who for ſome private Reaſons, do not think themſelves bound, for inſtance, to proſtrate themſelves before Images, to bow to them, to kiſs them, to embrace them, to expreſs their Reverence for that they repreſent; thoſe I ſay, are not to be condemned as Hereticks, who will not do ſo, for ſome particular Reaſons, either becauſe the Practice of their Church is otherwiſe, or becauſe they fear thoſe outward Duties ſhould be miſtaken for Adorations; or laſtly, becauſe they do not believe the Worſhip of Images to be ſufficiently warranted, ſeeing, to prove it, they have alledged a great number of falſe Pieces, or of impertinent Paſſages that prove nothing.

Moreover, the Proceeding of thoſe Perſons could not be blamed, who, to ſettle Peace in the Church, and to re-unite two oppoſite Parties, of which, the one were for breaking down all Images, and the other for honouring of them, endeavoured to make their own Uſage to be received every where, and wrote to the Pope reſpectfully about it. This was the Temper of our *French* People, in the time of the *Nicene* Council, and after; thus they carried themſelves: therefore they cannot be blamed. But then, the Worſhip paid to Images being well explained and underſtood by all, there being no more fear of Idolatry, the whole Church being agreed in the Acknowledging of it: it would be a piece of Temerity in a private Man, or ſome private Churches, to refuſe to comply with this Uſage, and condemn thoſe that honour them. (*l*) The Reformed Churches therefore are to blame, to go about to aboliſh the Worſhip and Uſe of Images. Only it were to be wiſhed, 1. That great Care ſhould be taken to inſtruct the People well in the Nature of the Worſhip paid to Images, and to teach the Simple that it is not paid to the Images properly, but to Jeſus Chriſt, and to the Saints repreſented by them; and that the Image is only the Occaſion of it, in as much as before it, they give outward Signs of the Worſhip rendered to the Object. 2. That the Abuſes and Exceſſes committed in this Worſhip ſhould be avoided, ſuch as thoſe, of kindling a greater Number of Tapers before the Images than before the Holy Sacrament, of Dreſſing and adorning them with ſo much Pomp, of Kneeling before them, ſooner than before the Altar, where Chriſt's Body is kept, of believing ſome Vertue to be in one Image, which is not in another, *&c.* 3. Perhaps it were fitting, to ſuffer no Image of the Trinity, nor of the *Deity*, all the moſt zealous Defenders of Images having condemned theſe, and the Council of *Trent* having ſpoken but of the Images of Chriſt, and of the Saints. Beſides, they ſhould be more careful to remove prophane Images, and all thoſe that have ſomething undecent and fabulous in them, from Churches.

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(*l*) *The Reformed Churches are to blame for aboliſhing the Uſe and Worſhip of Images.*] All the Reformed Churches are not ſo great Enemies to the Images of Chriſt or his Saints; but as the *Lutherans* do ſtill allow them in their Churches for Ornament, or as Helps of Memory, without giving them any Worſhip: So, were it ſafe, and not offenſive to many good Men, could many other Churches alſo. But we have ſo great Experience of the People's Proneneſs to Idolatry, and are ſo unſatisfied with the Bowing down to them with a Relative Veneration, that we think it better to want the Hiſtorical, than run the Hazzard of falling into the Idolatrous Uſe of them. And though we meet with very few of the *Romiſh* Communion, that are ſo moderate as our Hiſtorian, not to brand us with the odious and ignominious Name of Hereticks; yet we had rather, with St. *Paul*, worſhip God after the way that they call Hereſie, than after that which Scripture calls Idolatry.

The Council *of* Northumberland.

Of Northumberland.

POpe *Adrian* having ſent two Legates into *England*, *Gregory* of *Oſtia*, and *Theophylactus*, Biſhop of *Todi*, they were very well entertained by the Kings, and the Biſhops of the Country, and held a Council in *Northumberland* (*An.* 787.) in which they made the following Canons to be received.

1*ſt*. That the Faith of the *Nicene* Council ſhould be maintained, even to the laying down of their Lives in the Defence of it, if need were.

2*d*. That Baptiſm ſhould be adminiſtred only according to the Order, and at the time appointed by the Canons, except in Caſe of Neceſſity; that all Perſons ſhould be obliged to learn the Creed and the Lord's Prayer; that the Sureties ſhould be put in mind of the Obligation they had taken upon themſelves, to take care that thoſe whom they undertake for at the Font, be inſtructed in the Creed and the Lord's Prayer.

3*d*. That every year two Councils ſhould be held; that the Biſhops ſhould viſit their Dioceſes, and watch carefully over their Flock.

4*th*. That they ſhould take care to ſee their Clerks live Canonically, and their Monks regularly; that they wear different Garments; that Clerks be clad modeſtly and plain, and that of this, the Biſhops, Abbots and Abbeſſes ought to be Examples to ſuch as are under their Care.

5*th*. That after the Death of an Abbot or an Abbeſs, they ſhould chooſe others in their Room, with the Biſhop's Advice, and that they ought to be choſen out of the Monaſtery, if there were any fit for that Place; if not, that they are to be taken out of another Monaſtery.

6*th*. That Biſhops ſhall ordain none Presbyters or Deacons, but Men of an exemplary Life, and ſuch as are able to diſcharge their Functions well; that they that are ordained, ſhall remain in the Title and Degree, to which they are deſtined; and that no Clerk of another Church ſhall be received without Cauſe, and without Letters from his Biſhop.

Of Northumberland.

7*th*. That in all Churches, Divine Service ſhall be performed at the uſual time, and with Reverence.

8*th*. That the old Privileges granted to Churches ſhall be preſerved; but if any of them be found made againſt the Canonical Conſtitutions, at the Suit and Requeſt of wicked Men, they ſhall be abrogated.

9*th*. That Clerks ſhall not eat by themſelves, and in private.

10. That none ſhall come near the Altar, but reverently, and in decent Clothing, that the Oblations of the People ſhall be a whole Loaf of Bread, and not a bare Cruſt; that no Chalice or Patin ſhall be made of an Ox-horn, and that Biſhops ſhall not undertake to judge in Secular Affairs.

In the 11*th*. Kings are exhorted to perform their Duty, and to govern like Chriſtians.

The 12*th*. recommends Obedience due to Kings, and deteſts them that attempt any thing againſt their Life.

The 13*th*. exhorts the Grandees and the Rich to do Juſtice.

In the 14th. Fraud, Violence and Exactions are forbidden, and Concord, Peace, Union and Charity are recommended.

The 15*th*. prohibits illegitimate Marriages upon Pain of Anathema.

The

Of Northumberland.

The 16*th.* deprives Baſtards of the Right of Succeſſion.

The 17*th.* enjoyns paying of Tythes, and forbids Uſury.

The 18*th.* ordains that Chriſtians ſhall perform their Vows.

The 19*th.* prohibits certain Cuſtoms, which ſeemed to them ſome Remainders of Heatheniſm, ſuch, as to cut and ſlaſh themſelves, to decide Controverſies by Lot, to eat Horſe-fleſh, *&c.*

The 20*th.* enjoyns Confeſſing of Sins, and Receiving the Sacrament, and declares, that thoſe ſhall not be pray'd for, who die without Confeſſion.

Of Northumberland.

Theſe Articles were propoſed in *Northumberland* by *Adrian*'s Legates, in the Preſence of *Oſred* II. King of *Northumberland*, of the Archbiſhop of *York*, the Biſhops, the Abbots and Lords, who received them, and promiſed to keep them, and ſubſcribed them. From thence they were carried to *Offa*, King of the *Mercians*, and read in his Preſence, in an Aſſembly, at which the Archbiſhop of *Canterbury* was preſent, with the Biſhops, Abbots, and great Lords, who alſo received and ſubſcribed them.

† *The* Council *of* Aquileia.

† *Concilium Forojulienſe in Longo.*

Of Aquileia.

THIS Council was held by *Paulinus* Biſhop of *Aquileia*, *An.* 791. It begins with a long Explication of the Doctrine of the *Trinity*, and the *Creed*, in which it does chiefly eſtabliſh theſe two Doctrines: *That the Holy Ghoſt proceeds from the Father, and the Son*; and, *That Jeſus Chriſt cannot be called an Adoptive Son.* After this Expoſition of Faith come 14 Canons.

The firſt is againſt *Simony.*

The 2*d.* upon that excellent degree of Virtue which is neceſſary for *Paſtors*, [above their *People.*]

The 3*d.* againſt *Drunkenneſs.*

The 4*th.* againſt *Womens* cohabiting with *Clergymen.*

The 5*th.* forbids *Clerks* to meddle in *Secular Affairs.*

The 6*th.* forbids them *Secular Employments* and *Divertiſements*, ſuch as Hunting, Muſick, Dances, *&c.*

The 7*th.* forbids the Suffragan Biſhops of *Aquileia* to condemn a *Presbyter*, an *Abbot*, or a *Deacon*, without conſulting the Metropolitan.

The 8*th.* prohibits unlawful *Marriages* between *Kindred*, and clandeſtine *Marriages* too. It ordains, that no Marriage ſhall be contracted but between Parties, which ſhall be known not to be a-kin; that there ſhall be an interval between Betrothing and Marriage; that the preſence of the Prieſt ſhall be requiſite; that Kindred, which ſhall be found to have married within the Degrees forbidden, ſhall be ſeparated and put to Penance; that, if it be poſſible, they ſhall remain unmarried; but yet if they will have Children, or if they cannot keep their Virginity, they ſhall be permitted to marry others, and their Children ſhall be declared Legitimate.

The 9*th.* forbids to contract *Marriage* before 14 years of Age.

The 10*th.* forbids a Man or Woman, which have been divorced for *Adultery*, to marry again. It affirms, that Jeſus Chriſt in this caſe permitted a Man only to put away his Wife, but not to marry another, and confirms this Opinion by the Authority of St. *Jerome.* The common Practice was then contrary to this Law.

Of Aquileia.

The 11*th.* declareth, that Women, of what condition ſoever, whether Virgins or Widows, which have promiſed to live Single, and have taken the Habit as a token of their Promiſe though they have not received the Conſecration from the Biſhop, ſhall inviolably keep their Vow; and if they do ſecretly marry, or ſuffer themſelves to be defiled, they ſhall be puniſhed according to the rigor of the Civil Laws; and beſides this, they ſhall be put aſunder, and do Penance all their Life-time, unleſs their Biſhop, conſidering the greatneſs of their Repentance, ſhew them ſome favour; but at the point of Death they ſhall not be deprived of the *Viaticum.* Nevertheleſs none of them is permitted to take the Religious Habit, without her Biſhop's Advice.

The 12*th.* forbids Men to enter, without great need, into the Monaſteries of Virgins. It extends this Prohibition to all Eccleſiaſtical Perſons under any pretence whatſoever, without permiſſion from the Biſhop; nay, it forbids the Biſhop himſelf to go into them, unleſs in the company of his Presbyters and Clerks. It ordains, That whether he goes himſelf, or ſends any other, to preach, and inſtruct Religious Women, the Perſon that does do it ſhall have Witneſſes of his Carriage, that he may not be evil ſpoken of. It forbids Abbeſſes and Nuns to leave their Convents to go to *Rome*, or on any other Pilgrimages.

The 13*th.* enjoyns the keeping of *Sunday*, beginning from the Hour of the Veſpers of the *Saturday*; and for the due Solemnization of it, it ordains, That they ſhall firſt of all abſtain from Sin, and every Servile Work; that they ſhall wholly give themſelves to Prayer, and ſhall be preſent at all the Divine Service. It ordains alſo, that the other Feſtivities ſhall be kept; and exhorts Presbyters to give good Examples to the People.

The 14*th.* enjoyns the paying of *Tythes.*

The Council *of* Ratisbone.

Of Ratisbone

FELIX Biſhop of *Urgel* in *Catalonia*, being conſulted by *Elipandus* Biſhop of *Toledo*, whether Jeſus Chriſt, as Man, was an Adoptive or Natural Son? Anſwered him, *That in this reſpect he was to be looked upon as an Adoptive Son.* He maintained this Opinion by his Writings, and went about to ſpread it, not only in *Spain*, but alſo in *France* and *Germany*. But he found theſe Biſhops oppoſite to his Error; for being met together at *Ratisbone*, (*an.* 792.) they condemned it with this Author, who was ſent to *Rome* to *Adrian*, who confirmed the Sentence of this Synod, and made *Felix* to recant. *Alcuin*, and *Jonas* Biſhop of *Orleans*, ſpeak of this Council. There is mention alſo made of it in the ancient Annals of *France.*

Of Ratisbone

The Council *of* Francfort.

Of Francfort.

NOtwithſtanding the Judgment of the former Council, the Biſhops of *Spain* perſiſted in their Error. *Felix*, who ſeemed to have retracted it, maintained it anew, and *Elipandus* wrote a Letter to vindicate it. This Letter was confuted and condemned, Firſt, by Pope *Adrian*; Secondly, by an *Italian* Council; and Laſtly, by the Council of *Francfort*, who wrote to *Elipandus*, and the other Biſhops of *Spain*, Letters, in which they prove, both from the Scripture and the Fathers, that Jeſus Chriſt ought to be called the Natural Son of God, and cannot be called an Adoptive Son, there being no Diviſion nor Separation of the two Natures. *Charles* the Great wrote alſo to thoſe Biſhops a Let-

Of Francfort.

ter on purpoſe, wherein he preſſes them earneſtly to retract their Error, and to follow the Sentiments of the Biſhops. Theſe four Letters are extant. *Council of Francfort.*

This Council of *Francfort* was aſſembled by the Order of *Charles* the Great, (*An.* 794.) in the Beginning of Summer. It was compoſed of 300. Biſhops, or thereabouts, of *France*, *Italy*, and *Germany*. The Pope's Legates were at it, and it hath been long looked upon in *France* as an Univerſal Council. And indeed if National Councils in the *Eaſt*, and in *Africa*, have been ſtyled *Univerſal*; why ſhould we not give the ſame Title to a Council made up of the Biſhops of the principal Kingdoms of the *Weſt*? In this Council, the matter of Images was debated, and they decided the Queſtion ſtarted by *Felix* and *Elipandus*, about the Title of Adoptive Son, which they gave to Jeſus Chriſt. They made 56 Canons. *Council of Francfort.*

The 1*ſt*. is againſt the Error of thoſe Biſhops.

The 2*d*. upon Images.

The other 54. have been ſet down among *Charles* the Great's Capitularies.

A Council *of* Rome *under Pope* Leo III.

THE Affair of *Felix* of *Urgel*, which had already been brought to *Rome* under *Adrian*, was examined there anew under Pope *Leo* the Third, in a Council of 57. Biſhops, held in 799. of which *Felix* makes mention in his laſt Confeſſion of Faith; and of which, ſome Fragments are extant. *Of Rome.*

Leo the Third relates in the firſt Action, how that Hereſie, which was condemned by his Predeceſſor *Adrian*, was renewed, and began to ſpread.

In the 2*d*. he deſcribes, how *Felix*, having been condemned at *Ratisbone*, had after that retracted his Error at *Rome*, and made a ſolemn Promiſe upon St. *Peter*'s Tomb, 'That he would no more call Jeſus 'Chriſt the Adoptive Son of God, but did believe 'and call him his own proper Son.' He adds, that ſince that time he had relapſed into his Error, and would not ſubmit himſelf to the Judgment of the Council of *Francfort*, aſſembled by the Order of King *Charles*, which had condemned his Error, and had threatned with *Anathema* thoſe that maintain'd it, if they perſiſted in it. That not yielding to this Judgment in the leaſt, he had written againſt *Albinus* a Book full of Blaſphemies and Errors, more horrid than thoſe he had delivered heretofore. *Of Rome.*

In the 3*d*. Action, the Pope repreſenteth it as a thing neceſſary, that thoſe that are in an Error be exhorted again to endeavour to reclaim them; and he anathematizes *Felix* of *Urgel*, if he will not abandon the Heretical Doctrine which he teaches, *viz*. That Jeſus Chriſt is the adopted Son of God.

The Council *of* Aix-la-Chapelle *againſt* Felix.

IN the ſame year *Charles* the Great invited *Felix* of *Urgel* to *Aix-la-Chapelle*, promiſing him, that he ſhould have the Liberty to propound to the Biſhops, which he would call thither, all the Reaſons and Allegations that he could produce to defend his own Sentiment, and that all the Proceedings in the Determination of this Queſtion ſhould be managed with full Liberty: Which was done by the Acknowledgment of *Felix* himſelf in a Confeſſion of Faith; for after he had alledged the Paſſages he had, *Alcuin* anſwered them, and did ſo clearly confute his Opinion by formal Paſſages of St. *Cyril*, St. *Gregory*, St. *Leo*, and other Fathers, and by the Authority of the Synod held at *Rome* a little before, that *Felix* did voluntarily abandon his Opinion, to embrace the Doctrine of the Church, and made an Orthodox Confeſſion of Faith: Which was followed by thoſe of his Adherents that were there with him. *Of Aix-la-Chapelle.* *Of Aix-la-Chapelle.*

AN HISTORY OF THE CONTROVERSIES And Other Eccleſiaſtical Affairs, Tranſacted in the CHURCH In the Ninth Age.

CHAP. I.

Containing an Account of what paſſed in the Eaſtern and Weſtern Churches at the Beginning of the Ninth Century about the Uſe and Worſhip of Images.

About the Uſe and Worſhip of Images.

IN the beginning of the Ninth Century the Greek or Eaſtern Church enjoyed Peace, and the Worſhip of Images was received by the greateſt part of the Members of it. The Emperor *Nicephorus* had choſen a Perſon of his own Name Patriarch of *Conſtantinople* in the year 806, who being of the ſame Judgment with the Emperor in the Uſe of Images, joyned with him in maintaining and upholding their Worſhip. Some little Differences there were between them, and *Theodorus Studita* about the Reſtoration of *Joſeph*, the Steward of the Church of *Conſtantinople*, who had been depoſed by the Patriarch *Taraſius*, *Nicephorus*'s Predeceſſor, but they were ſoon buried by the Death of the Emperor *Nicephorus*, which happened in the year 811; for *Michael Curopalates*, his Son-in-law and Succeſſor, made up the Breach between *Theodorus*, *Joſeph* Archbiſhop of *Theſſalonica*, and *Nicephorus*. The Peace of the Church being thus reſtored again, the Emperor and *Nicephorus* unanimouſly uſed their utmoſt Endeavours to promote Image-worſhip, and root out ſome Reliques of the *Manichees* Hereſie, yet remaining in the Eaſt. But the State of Affairs was much changed by the Death of *Michael*, whom *Leo Armeniacus* having ſlain, poſſeſſed himſelf of his Throne. This Emperor was a Favourer of the * *Iconoclaſts*, who having been much kept under, and ſcarce daring to appear after the Death of *Conſtantinus Copronymus*, made uſe of their Intereſt with him, and procured the Baniſhment of their moſt inveterate Enemies, *Nicephorus*, *Theodorus Studita*, *Nicetas*, and ſeveral others, who were zealous Patrons of Image-worſhip. After the Death of *Leo*, *Michael*, ſirnamed *Balbus*, who ſucceeded him in 820. mitigated the Severity uſed againſt the Patrons of Images in the laſt Reign, and ſuffered ſeveral of them to return from their Exile, ſeeking out all fit means to bring the *Iconoclaſts* and them to an Agreement, for which end he ſummoned both Parties to a Council. But the Image-worſhippers refuſed to come to any Conference with their Adverſaries, and boldly required him to reſtore the Biſhops of their Judgment to their Sees again, and to depoſe the *Iconoclaſts* in poſſeſſion of them: *Michael* hearing this inſolent Demand was very angry, and immediately declared, that he would have all Images removed out of the City of *Conſtantinople*, which he had hitherto permitted, but his Reſolution dyed with his Paſſion, and he left all Men at Liberty to worſhip Images, or not, as their Opinion was; yet he put out a Decree forbidding ſeveral Abuſes then commonly practiſed in the Adoration of Images, as to remove Croſſes out of the Churches, and put Images in their places, to adore the Images themſelves, to adorn the Statues with Cloaths, to accept them as Godfathers and Godmothers to their Children in the Adminiſtration of Baptiſm, to cut off the Hair of thoſe that profeſſed a Monaſtick Life over them, to mingle their Colours with the Elements and deliver them to the Communicants, to put the Body of Jeſus Chriſt between their Arms, and celebrate the Holy Myſteries in their Preſence in their Houſes. And that this Edict might take the better Effect, he commanded by the ſame, that the Images which ſtood in low Places ſhould be removed, and thoſe that ſtood more high ſhould be permitted to ſtand, and that they might be only of an hiſtorical Uſe, and not be adored by the more weak and ignorant, he ordered, that no Tapers ſhould be burnt, nor Incenſe offered in honour to them. *Michael* having thus publiſhed this Decree, was very deſirous to have it approved by the Weſtern Church, and for that end reſolved to ſend his Ambaſſadors to *Rome* with rich Preſents; and that he might be the better received by the Pope, he made his Application to *Lewis*, ſirnamed *Benignus*, by them deſiring him to ſecond his Petition, and aſſiſt him with his Intereſt. This Emperor thinking this a fit Opportunity of ſettling the Peace of the Church, ſent two Ambaſſadors, *Treaſphus* and *Adegarius* to *Rome* with the Deputies of the Greek Emperor, to treat of this Affair. But the *Romans* could not be brought to Compliance, no not by the Miniſters of *Lewis*, whereupon they requeſted, and obtained leave of the Pope, that their Maſter might have this Queſtion debated among his Biſhops. With this Grant they returned into *France* to *Lewis*, who ſoon after in 824. ſummoned a Council of the moſt learned and judicious Biſhops of his Realm, by whom this Queſtion was throughly can-

The State of the Greek Church.

* *Image Breakers, or Oppoſers of Image-Worſhip.*

About the Uſe and Worſhip of Images.

Council of Paris.

About the Uſe and Worſhip of Images.

vaſſed and examined. They firſt read Pope *Adrian*'s Letter to *Conſtantine* and *Irene* upon this Subject, in which they found, that he did juſtly condemn thoſe who demoliſhed and defaced the Images, but thought that he had given too much Encouragement to the Adoration of them. Then they re-examined what the Synod of *Nice* had done by means of that Letter, and found, that in the Acts of their Council, they had not only eſtabliſhed the Worſhip of Images, but had commanded them to be called *Holy*, by which they ſeemed, to them, to attribute ſome *Holineſs* to them. They alſo read over the Book which *Charles* the Great had cauſed to be written againſt this Council, to which tho' Pope *Adrian* had given an Anſwer, yet they ſaw ſo little of Solidity in it, that they looked upon nothing in it worthy of their notice, but the Name it bore. They complain of the Rigor and inflexible Humour of the Church-men in *Rome* and *Italy*, and commend the Moderation of the Emperor in avoiding the Heats of both Parties, and labouring ſo earneſtly for the Peace of the Church. They commend the Prudence of the Ambaſſadors, who had obtained that that Queſtion might be debated in *France*. They judged, there was no other way to make their deſign ſucceſsful, but to make uſe of the Imperial Authority in ſettling what they ſhould upon the moſt impartial Examination find to be true by plain Texts of Holy Scripture, and the Judgment of the Fathers, which they would do modeſtly and ſincerely.

In the laſt place, they made a large Collection of Paſſages of the Fathers, which they divided into 15 Chapters. The firſt was againſt thoſe that held, that Images ought to be wholly removed out of Churches, and Pictures blotted out which were engraven on the Holy Veſſels of Miniſtration. The 2*d*. contains ſeveral Authorities out of St. *Gregory* the Great, ſhewing what profitable uſe may be made of Images. The 3*d*. is ſeveral Teſtimonies of St. *Auſtine* againſt thoſe that worſhipped Images, and believed that they had any Holineſs or Vertue in them. The 4*th*. contains ſeveral other Quotations againſt the Worſhip of Images. The 5*th*. proves by ſeveral Authorities that Saints and their Relicks may have ſome Honour given 'em, but not be adored, from whence they infer, that it is not lawful to burn Incenſe to Images. The 6*th*. contains ſome Teſtimonies againſt them that defend the Worſhip of Images by the common uſage of them, which hath been lately introduced. In the 7*th*. they undertake to prove by ſeveral Paſſages of the Fathers, that even any Honour ought to be denied to Images, when it may give an offence to the weak. In the 8*th*. and 9*th*. they produce ſome Explications of the Fathers, to prove that the Text in *Geneſis*, where 'tis ſaid, that *Jacob* worſhipped the top of his Son *Joſeph*'s ſtaff; and another in the *Kings*, where 'tis ſaid, that *Nathan* worſhipped *David*, do prove nothing for the Worſhip of Images. The 10*th*. contains a Teſtimony of St. *Auſtine* concerning the Holy Veſſels. The 11*th*. contains one touching the Cherubims. The 12*th*. contains ſome, which evince that Adoration is due to God only. The 13*th*. contains ſeveral about the Croſs, which ſhew that a great difference is to be obſerved between that and Images, which is confirmed in the 14*th*. by the practice of the Church, which hath always given ſome Reſpect and Reverence to the Croſs, by making uſe of that Sign in Benedictions, Conſecrations, and Exorciſms. In the 15*th*. they exhort the *Iconoclaſts*, who were for deſtroying all Images, not to take occaſion from the former proofs to deface, beat down, or deride Images, ſince there is no Worſhip given, or intended to them; and to confirm the truth of theſe two Points, they recite ſeveral Paſſages of the Fathers. Laſt of all, they compoſe a Copy of two Letters, the one to be ſent in the Name of the Emperor *Lewis* to the Pope, to exhort him to further the Peace of the Church, by removing thoſe abuſes which had raiſed ſo many troubles in the *Eaſt*. In it, ſome were for intimating that he worſhipped Images, but others would not hear of it. The other was ſuch a Form as they wiſhed, that the Pope would write to the *Greek* Emperors. It begins with a long Exhortation to them, to ſubmit to the Church of *Rome*, and pay all due reſpect to it; Then it adviſes the Emperors to reſtore the Peace of the Church, by permitting Images to be uſed, but not worſhipped. And laſtly, produces ſome moſt plain and remarkable Paſſages of the Fathers, to confirm and eſtabliſh that uſage of them, and none elſe, as lawful.

Lewis the *King* ſent this Conſultation, and theſe Acts, to Pope *Eugenius*, by *Jeremiah* Archbiſhop of *Sens*, and *Jonas* Biſhop of *Orleans*, and deſired him in his Letter to conſer with them about the Embaſſy, which he was to ſend into *Greece*. And that he might not give the Pope the leaſt offence, which might ſerve for a pretence to fly off from this deſign, he ſays, that he did not ſend thoſe Papers to him, to impoſe Laws upon him, or direct him, as a Maſter, but barely to repreſent to him the Judgment of the Church of *France*, and contribute all he could to the Peace of the Church Univerſal. He recommends them to him, prays him to accept them favourably, and beſeeches him to uſe his utmoſt endeavours to re-unite the *Greek* Church, and to act with a great deal of Prudence and Caution in ſo difficult and nice a Point as this is. He deſires alſo, that his Ambaſſadors might go along with the Pope's into the *Eaſt*.

About the Uſe and Worſhip of Images.

At the ſame time he gave the Biſhops, whom he ſent Ambaſſadors to the Pope ſome private Inſtructions, in which he charges them to ſhew the Pope the Collections of Authorities made by the Council held at *Paris*, to examine the buſineſs of Images according to the permiſſion he had given them. He commands them to manifeſt his deſign to the Pope about Images, to treat of that Queſtion with all Candor and Moderation, and to be very careful that they did not provoke him by oppoſing him too plainly. Laſtly, He orders them that if they could not compleat the buſineſs, when they had done all they could, they ſhould ask him whether they might not go with his Ambaſſadors into *Greece*, to which if he conſented, they ſhould immediately ſend him word, that at their return they might find *Amalarius* and *Halitgarius*, who before they went ſhould meet them at the place where they were to embark.

What the Reſolution of the Pope was in this Affair is not known, but *Lewis the Kind* did ſend *Halitgarius* Biſhop of *Cambray*, and *Auſridus* Abbot of *Nonantula*, to the Emperor *Michael*, who received them kindly. Nevertheleſs, it doth not appear that their Negotiation had any good effect, for things remained almoſt in the ſame ſtate in *Greece* as long as *Michael Balbus* lived, and after his Death his Son *Theophilus* uſed great ſeverity againſt the Image-Worſhippers. But the Empreſs *Theodora*, the Wife of *Theophilus*, becoming Miſtreſs of the Empire [in the Minority of her Son *Michael*] after the Death of her Husband, which happened in 842. called a Council at *Conſtantinople*, in which the Worſhip of Images was again reſtored, the *Iconoclaſts* condemned, and *Methodius* made Patriarch of *Conſtantinople* in the Room of *John*, who was of the Party of the *Iconoclaſts*. And thus the Controverſie of Image-Worſhip was ended in the *Eaſt*.

Cl. Clemens *an Enemy to Images.*

In the *Weſt*, *Claudius Clemens*, a *Spaniſh* Prieſt, and Scholar of *Felix Orgelitanus*, and afterwards Biſhop of *Turin*, imitating the Conduct of *Serenus* Biſhop of *Marſeilles*, took up a Reſolution not only to give no Honour to Images himſelf, but to remove them out of all the Churches of his Dioceſs, not ſparing ſo much as the Croſs it ſelf. *Theodemirus*, [a *Benedictine*] Abbot, much diſliked the Actions of this Biſhop, being perſuaded that Images, as St. *Gregory* taught him, were to be retain'd in Churches without giving them any Adoration. Whereupon he wrote a Letter to him, exhorting him to change his Opinion and Management. *Claudius* was ſo far from following his Advice, that he wrote a Defence of his Proceedings, wherein at large he confutes what he had ſaid, and diſproves the Uſe of Images he contended for. We have nothing remaining of this Letter, but what *Jonas* Biſhop of *Orleans*, and *Dungalus* the Monk, have preſerved in their Confutations of it, by which it appears, that it was written with much Briſkneſs and Cloſeneſs, full of Ingenuity and Subtlety. [*Melchior Goldaſtus*, in the end of his Collection *de Cultu Imaginum*, hath put all the Pieces of this Letter together, and in a ſmall Treatiſe put them forth.]

Jonas Biſhop of Orleans's Judgment of Images.

This Writing of *Claudius* Biſhop of *Turin*, being brought to the Court of *Lewis the Kind*, this Prince commanded the moſt learned Men, which he had about him, to examine it, who found great fault with it, and made a Collection of the moſt obſervable Aſſertions, which the Emperor ſent to *Jonas* Biſhop of *Orleans* to confute, as having ſeveral Errors and Falſities in them. *Jonas* began that Work, but *Claudius* dying before he had finiſhed it, he laid it aſide, believing that his Error would be buried with him. But *Jonas* hearing afterwards, that he had left ſome Writings behind him, wherein he revived the Error of *Arrius*, and that his Opinion did begin to ſpread in his Country, he thought himſelf obliged to finiſh that Work. He divided it into three Parts: In the firſt, he maintains the Uſe of Images, the Invocation, Interceſſion and Worſhip of Saints, and the Veneration that is due to their Relicks. He confeſſes, that the *French* did not worſhip Images, reproved the *Greeks*, whom they ſuppoſed to adore them, and aſſerts, that it is abſurd to repreſent the Divine Nature under Corporeal Figures. In the ſecond, he maintains not only the Uſe, but Veneration of the Croſs. In the laſt, he defends the Pilgrimages which were made to *Rome* out of Devotion, and anſwers, in the Name of *Theodemirus*, to that which *Claudius* of *Turin* had objected, *viz*. If that were a Piece of Penance to go to *Rome*, why had he received, and did retain in his Monaſtery 140. Monks, who entred thither only to do Penance? He anſwered, I ſay, that there were ſeveral Ways of doing Penance, and many different States. Men may either go into a Monaſtery, or go to *Rome*, with a Deſign of doing Penance; but thoſe that have once taken upon them a Monaſtick Life, ought to obſerve the Rule, and live according to the Order of St. *Benedict*, keeping continually in their Monaſtery. In theſe Books, he ſets down the very Words that had been taken out of the Letter of *Claudius* of *Turin*, and after he anſwers them, and confirms his Anſwers with the moſt ſolid Proofs he could find, as the Teſtimonies of St. *Jerome*, St. *Auſtine*, St. *Gregory*, the Examples of the Saints,

About the Use and Worship of Images.

Saints, most evident Miracles, and the Practice of the ancient Church. [This Work was printed at *Cologne*, 1554. in the Hæresiology at *Basil*, 1556. in Orthodoxogr. Tom. 2. p. 1526. and in *Biblioth. Patrum*, *Paris* 2d. Edition, p. 688. Tom. 4. Two other Treatises also are extant written by *Jonas*, viz. *De Institutione Laicorum*, *lib.* 3. & *de Institutione Regia*, *lib.* 1. in *Dacherius*'s Spicileg. Tom. 1. & 5. p. 57.]

Dungal's *Treatise of Images.*

Not long after the Deacon *Dungal* [a Monk of St. *Dennis* at *Paris*] wrote another Treatise against *Claudius* of *Turin*'s Book, and dedicated it to the Emperor *Lewis* and *Lotharius*. In it he opposeth three Points, which that Bishop had delivered in his Treatise, That we ought to have no Images; that we ought not to worship the Cross; and that 'tis of no Advantage to visit the Churches where the Bodies of the Saints are laid, or honour their Relicks. He alledges a great number of Quotations of the Fathers, both *Greek* and *Latin*, as also of the Christian Poets, as St. *Paulinus* and *Tradentius*, to confute these Errors; and in the Conclusion demands, how a Bishop, who hates the Cross of our Lord, can baptize, consecrate the Chrism, confirm, bless or consecrate any thing, or celebrate the Communion, since none of these can be done without making the Sign of the Cross? And how he can celebrate Divine Service without invoking the Saints, and honouring their Relicks? In this Treatise of *Dungal*'s there is little of his own, being nothing but a Collection of Passages out of Ecclesiastical Writers; what is his, is written in an harsh and unpleasant Style. ['Tis extant in *Biblioth. Patrum*, Tom. 14. p. 196.]

The Opinion of Agobardus *about Images.*

Agobardus, Archbishop of *Lyons*, seems not so great a Favourer of Images, for tho' indeed, at first, he seemed to oppose the Adoration of them only, against which he alledges several places out of the Fathers; yet afterwards he maintains, That we ought not to make use of these visible Signs to represent Things Spiritual by, nor give them a relative Worship in Respect to the Saints represented by them. He affirms, That in the ancient Church, the Images of Jesus Christ, and of the Apostles, were preserved rather for the Love they bore to them, and to put them in mind of them, than out of Religion, or to adore them. He is of Opinion, that it were fit upon this Occasion, wholly to suppress them, as being the Causes of much Superstition; in which he differs from the Judgment of the Church of *France*. [These Things he chiefly asserts in his Book *de Picturis, & Imaginibus*, which, together with his other Treatises, were printed at *Paris*, 1605. 8vo. by the care of *Papyrus Massionus*, who found the MS. by chance in a Book-binder's Shop After which his Works were printed again at *Paris* with *Baluzius*'s Notes, 1666. 8vo. 2. Vol. an accurate Edition, but he endeavours to weaken his Authority against Image-Worship. This Edition is put in the *Biblioth. Patrum*, Tom. 14. p. 234.]

Wal. Strabo's *Judgment about Images.*

Walafridus Strabo, a Monk of *Fulda*, who wrote some time after *Agobardus*, speaks of Images with much more Moderation, for he not only approves the Use of them, but allows some Respect to be given to them. He observes, that we ought not to honour them with a direct Worship, but he would have us not to contemn them. He distinguishes them into three sorts, some of which signify some Mysteries, as the Ornaments of the Tabernacle and Temple, others which serve to perpetuate the Remembrance of sacred History, and others, which are made to impress upon our Hearts the Love of those Persons which they represent, as the Images of Jesus Christ and the Saints. Whereupon he says, that the Devotion with which the Faithful are touched, when they look upon and contemplate them, is not to be blamed, since they draw so much Profit from them; but he condemns the Superstition of those who honour them with Religious Worship. That as some worship them more than they need, so others reject them imprudently, as a kind of Idolatry; that this Question had stirred up great troubles among the *Greeks*. That in the time of Pope *Gregory* II. the Emperor *Constantine* had removed all Images, but that under *Gregory* III. there had been a Council called at *Rome* against the Heresie, in which it was appointed, That the Images should be set up again in the Churches according to the ancient Usage. Lastly, That the Complaint of the *Greeks* having been brought into *France*, had been confuted by a Synodical Writing by the Order of *Lewis the Kind*. That *Claudius* of *Turin*, who had revived that Error, died before he had received a Confutation. That Christians being well instructed, that none ought to be worshipped but God, and that the supreme Honour, that is due to him, can't be communicated to Saints or Martyrs, whom they invoke as Intercessors with him. These lawful and moderate Honours of Images are not to be rejected wholly. *Non sunt omnimodi honesti & moderati Imaginum honores abjiciendi.* That as we do not demolish Temples, altho' we believe God to be every where, and that he doth not dwell in them, so we ought not to deface Pictures as useless and noxious, because we are persuaded that we ought not to worship them. In fine, he says, that they have many Advantages; they are the Books of the Ignorant, and such as can't read, and teach them those Histories that they could hardly know any other way. He concludes, that we ought to have and love Images, and not render them useless by contemning them, lest the Irreverence which we shew them, should reflect upon them that are represented by them. Nevertheless, we ought to be careful not to corrupt our Faith by an excessive Worship of them, for fear lest by rendring too great honour to things corporeal, we should give just Ground of Suspicion, that we do not sufficiently consider things spiritual. [These things are spoken in his Treatise *De Divinis Officiis*, which was printed at *Mentz*, 1549. at *Paris*, 1610. and in *Biblioth. Patr. Tom.* 15. Other small Treatises of his are extant in *Surius & Canisius Antiq. Lection. Tom.* 6. & *Biblioth. Patrum. Tom.* 15.]

About the Use and Worship of Images.

After this time I do not find that there was any Contest in the *West* about the Use and Worship of Images, which henceforward became common in *France*, *Germany*, and other Places. Let us now speak of the Authors chiefly engaged in this Controversy.

Nicephorus Patriarch of Constantinople.

Nicephorus was but a Layman when he was chosen Patriarch of *Constantinople*, in 806. after the Death of *Tarasius*. He had passed some Part of his Life at Court, but had been for some time before his Election retired from the World, yet was no Monk. He was no sooner in Possession of the Patriarchal Dignity, but through Complaisance to the Emperor *Nicephorus*, he restored in a Council *Joseph* the Steward, who had crowned *Theodota*, whom *Copronymus* had married, having divorced his lawful Wife. *Theodorus Studita* and *Plato* violently opposed this Act, whereupon the Patriarch held a Council in 809. in which *Joseph* was not only confirmed in his Place, but the second Marriage of *Constantine* was declared lawful by Dispensation, and every one that should maintain the contrary, was anathematized. This Decision raised a great Quarrel between *Nicephorus* and *Theodorus*, who together with several Monks separated themselves from his Communion, and treated him as an Heretick, which Division continued till the Death of *Nicephorus* the Emperor. But the Emperor *Michael* put an End to this Schism, and made them Friends upon Condition, that *Joseph* should be displaced, and that the Monks for the future should obey the Patriarch in all things that were not manifestly contrary to the Faith and Law of God. From this time *Nicephorus* and *Theodorus Studita* were perfectly good Friends, and suffered Persecution together for the Worship of Images. *Nicephorus* was driven out of his Church and banished in 814. by the Authority of *Leo Armeniacus*; and although under the Emperor *Michael Balbus*, many that were banished had Liberty to return, yet he was not allowed that Favour, but remained 14. years in Banishment, in which he died in 828. The Works which he hath left us are these that follow.

The first is a Letter written in 811. to Pope *Leo* III. which contains a long Confession of Faith. *Baronius* hath printed it in *Latin* in his *Annals*, and 'tis also printed in *Greek* with the Acts of the Council of *Nice*, and in *Greek* and *Latin* in *Zonaras*, and in the Collection of the Councils. In it *Nicephorus* speaks of himself with much Humility and Abasement; He says, that having passed the former Part of his Life at Court, and in Worldly Affairs, he had retreated into Solitude, out of which he was drawn against his Will and made Patriarch of *Constantinople*, that finding himself burdened with the Weight of so great a Charge, he begged the Prayers of the Bishop of *Rome*, and all the Faithful of his Church: He commends the Piety and Faith of the Church of *Rome*, but adds, that New *Rome* was not at all inferior to Old in the purity of her Faith. To make Proof of this Assertion, he joins a Confession of Faith to his Letter, in which, after he hath explained the Mysteries of the Trinity and Incarnation, and acknowledged the Invocation and Intercession of Saints, and Worship of Images, he declares, that he receives the 7. first Councils and the Doctrine of the Fathers. After this he excuses himself to the Pope, that he did not write to him sooner, and says that the Cause was, that he was made to believe that the Church of *Rome* was at Enmity with that of *Constantinople*, but now the Cause of the Division being removed, he doubted not but there would be a perfect Agreement between the two Churches. In the Conclusion he recommends to the Pope *Michael* the Archbishop of *Philadelphia*, who carried this Letter and some Presents with it. [This Letter is extant in *Greek* and *Latin* at *Heidelberg*, 1591. put out by *Cornelius*, and with *Zonaras* at *Paris*, 1620.

Nicephorus's Abridgment of History is his most considerable Work, it begins at the Death of the Emperor *Mauritius*, and ends with the Reign of the Empress *Irene*, [*ad an.* 769.] It hath been published in *Greek* and *Latin* by *Petavius*, and printed in *Latin* and *Greek* in *Octavo* 1616. and since put into the *Bizantine* History, *Tom.* 1. [It hath been since put out with *Theoph. Simoccitta*'s History, *Paris* 1648.]

Some attribute to him also a Chronology, which was heretofore translated by *Anastasius Bibliothecarius*, [into *Latin*, and inserted into his History:] it contains a Catalogue of all the Patriarchs, Kings, and Princes of the *Jews*, Kings of *Persia* and *Macedon*, *Roman* Emperors according to the Order of their Successors, the Years of their Lives and Reigns, the Names of some of the Empresses, Kings of *Israel*, and *Jewish* High-Priests, the Names and Years of the Patriarchs of the Churches of *Jerusalem*, *Rome*, *Constantinople*, *Alexandria*

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dria and *Antioch*. This Work is very defective if it be *Nicephorus*'s, ſome other Perſon hath added the Names of ſome of the Emperors, and ſome Patriarchs which lived after his Death: At firſt there appeared only a Tranſlation attributed to *Anaſtaſius*; afterward *Camerarius* made another Verſion, upon which *Contius*, a Lawyer at *Bruges*, made a Comment. *Scaliger* printed it in *Greek* at the End of his Edition of *Euſebius*'s *Chronicon*, [or *Theſaurus Temporum*] and laſt of all *F. Goar* printed them in *Greek* and *Latin* at *Paris*, 1652. with *Syncellus*'s *Chronicon*. At the Beginning of this Work is prefixed a Book, intituled, *Schometria*, which contains a Catalogue of Canonical [Eccleſiaſtical] and Apocryphal Books, but 'tis not certain, that it is the Work of this Patriarch, [our Learned Biſhop of *Cheſter*, Dr. *Pearſon*, proves, that 'tis not *Nicephorus*'s, but ſome other Author's coeval with him in his *Vind. Ignat. p.* 1.]

He made alſo four Treatiſes againſt the *Iconoclaſts*, of which we have only a *Latin* Verſion compoſed by *Turrian*, which is extant in *Canifius*'s Collection, [*Tom.* 4. *p.* 253] and in the *Biblioth. Patrum*, [*Tom.* 14.] In the firſt, he ſuppoſes the *Iconoclaſts* to have wrong Sentiments of the Incarnation, from whence he concludes, that they are juſtly condemned, becauſe they have not followed univerſally the Doctrine of the General Councils, becauſe they have demoliſhed the Temples, beat down the Images, and treated them as Idolaters which worſhip them, inſomuch, that they have been the Cauſe of the Effuſion of much Chriſtian Blood; and laſtly, becauſe they have ſeparated themſelves from the Church. In the 2*d.* Tract, he endeavours to prove by 10. Reaſons, that the Image of Jeſus Chriſt ought to have more Reſpect than the Croſs. In the 3*d.* Book he proves the Worſhip of Images by the Example of the Cherubims over the Ark. In the laſt, he ſhews, That the Image of Jeſus Chriſt may be formed and painted, becauſe according to his Humane Nature he is bounded, and finite.

He hath alſo 3. Books which he terms *Antirrheticks*, againſt the Council held at *Conſtantinople* under *Conſtantius Copronymus*, which aboliſhed the Uſe of Images, but we have only ſome Fragments of this Work put out by *F. Combefis* in his 2*d.* Volume of his Addition to the *Biblioth. Patrum*, [at *Paris*, 1648.] Laſtly, we meet with ſeveral Canons which bear the Name of *Nicephorus* among the *Greek* Canoniſts. *Glycas* cites 51. which proves, that he made a great number. *Cotelerius* hath publiſhed a Collection of 37. and another of 9. [*inter Monument. Eccleſ. Græc. Tom.* 3. *p.* 445.] Theſe are the Contents of them, 1. If a Perſon by chance waſhes a Cloath conſecrated to the Service of the Altar, it loſeth not its Conſecration. 2. A Man that hath been twice married ſhall do Penance two years, and he that hath been married thrice, 5. years. 3. He that remains but a ſmall time within the Cloſe of a Church ſhall not be puniſhed for it, but he that continues long there ſhall ſuffer the Puniſhments in that Caſe provided. 4. The Gifts beſtowed upon the Church by dead Men may be received, though they died inteſtate, if it be known that it was their Deſign and Intention. 5. If the Feaſt of the Annunciation happen upon the *Thurſday* or *Friday* * in the Holy Week, the Chriſtians might upon that Day eat Fiſh and drink Wine. 6. He that is conſecrated an Abbot, and is a Prieſt, may ordain Readers and Subdeacons in his Monaſtery. 7. He may not ordain any Perſon who hath lived viciouſly in his Youth, although he be become a virtuous Man, becauſe he that is conſecrated to God muſt be without ſcandalous Faults. 8. Such as are born of Concubines, or of 2*d.* and 3*d.* Marriages, may be ordained. 9. The Communion may be given to a ſick Perſon, who is near death, although he be not faſting. 10. Bending of the Knee may be uſed in ſaluting upon *Sundays* from the *Paſſover* to *Pentecoſt*, but the ordinary kneeling may not be uſed. 11. A Prieſt doth not ſin, if he conſecrate the Sacrament, or burn a Taper for 3. Perſons at once. 12. He may not conſecrate a Chalice in the Veſtry. 13. A Prieſt may not conſecrate the Sacrament without hot Water, unleſs in Caſe of abſolute Neceſſity. 14. A Monk who hath left his Profeſſion, may reſume it again, without uſing the accuſtomed Prayers. 15. Religious Perſons may go within the Rails of the Altar to light the Tapers, or bruſh the Altar. 16. Monks may not labour on *Good-Friday*, that they may not have a Pretence of breaking the Faſt. 17. A Monk may forſake his Monaſtery in 3. caſes, 1. If the Abbot be an Heretick. 2. If any Woman be admitted into it, or 3. If they teach the Children of Tradeſmen in it. 18. Becauſe theſe Youngſters will divulge the Secrets of the Monaſtery. 19. Monks that are put under Penances and Cenſures, may eat and pray with the reſt, and have part of the Eulogies and conſecrated Bread. 20. On the Faſts of the Apoſtles and St. *Philip* the Monks in the Monaſteries ſhall not eat till Night, but they that labour may eat After-noon, and ſup at Night. 21. If a Nun hath been forced by the *Barbarians*, if ſhe hath lived an orderly and commendable Life before, ſhe ſhall be diſcharged after 40. Days Penance, but if ſhe hath lived a lewd and ſcandalous Life, ſhe ſhall undergo the Penance of an Adultereſs. 22. He that hath put on the Habit of a Monk for any Temporal Ends, as to exempt himſelf from bearing Arms, and afterwards diſcovers his Hypocriſie, ſhall be put to Penance ſix ſcore Days, and afterwards may be admitted to the Communion. 23. Young Monks, who forſake their Monaſtery, muſt not be admitted to the Communion. 24. An Abbot ought not to pull off the Cowl from the Monks, nor endeavour it. 25. A Monk that hath put off his Habit, and will not reſume it, ought not to be received to the Communion. 26. If a ſick Man deſires Baptiſm, or a Monk's Habit, they ought to be given him immediately. 27. A Monk that is a Prieſt ought not to celebrate the Maſs without his Cloak. 28. A Confeſſor who hath had ſecret Sins diſcovered to him, ought to keep thoſe ſecret Sinners from the Communion, mildly adviſing them to Repentance and Prayer, and impoſe a ſuitable Penance upon them, but not prohibit them from coming into the Church, nor defame them. 29. As to Adulterers, Manſlayers, and other notorious Sinners, who confeſs their Crimes, they muſt be kept from the Communion, endure a long Penance, and not be ſuffered to remain in the Church longer than the Prayers for the Catechumens; but if their Sins are publick, they muſt go through the ſeveral Degrees of Penance commanded by the Laws of the Church. 30. If a Layman do voluntarily confeſs his Sins, the Confeſſor may diſpenſe with Part of his Penance. 31. A Prieſt by the Permiſſion of his Biſhop may uſe the Ceremonies of ſetting up the Croſs. 32. The Sacrament may not be given to Uſurers. 33. Monks muſt faſt on *Wedneſday* and *Friday* in *Quinquageſima*-week, but after they have eaten of the Fore-conſecrated Elements, they ought to eat a little Cheeſe in oppoſition to the Hereſie of the *Jacobites* and *Tetradites*. 34. If a Man that hath a Concubine will neither put her away nor marry her with the Bleſſing of the Church, his Offerings may not be received by the Church. 35. If a Monk leaves his Habit, eats Fleſh, marries, and will not reform or repent, he muſt be excommunicated, taken by Force, and being put into his Habit, ſhall be ſhut up in his Monaſtery. 36. A Man that hath been guilty of Fornication ought not to be ordained. 37. Such Perſons as are reputed to be Fornicators need not to be avoided, but ſuch as are known and proved ſuch. Theſe are the Canons of the firſt Collection, and the ſecond are theſe, 1. Churches conſecrated by Hereticks are to be accounted no better than common Houſes; and therefore, though there be ſinging before the Croſs, yet there ought to be no Service at the Altar, burning Incenſe, Prayers, nor lighting of Candles and Tapers. The 2*d.* is about the Ceremonies in the Reſtoration of a Monk, who reſumes his Habit which he had once left. The 3*d.* declares, That we ought not to receive the Sacrament from the Hands of a Prieſt that doth not faſt on *Wedneſdays* and *Fridays*. The four next are in the precedent Collection. The 8*th.* ſays, That a Prieſt, Deacon, or Reader, depoſed, if he become a Monk, may ſay Grace in the Monaſtery. The laſt is the ſame with the 25*th.* of the former Collection.——*Leunclavius* in his Collection of the *Greek* and *Roman* Laws, hath publiſhed 17. Canons attributed to *Nicephorus*, which are all in the former Collection, except the 2*d.* which forbids travelling on *Sundays*, the third, which rejects ſome Apocryphal Books, the ninth, which forbids travelling in the Week after *Eaſter*, and ſinging the Hymn called *Beati Immaculati* the *Saturday* which is before *Quaſi-modo*, the 12*th.* which inflicts the Penance of Manſlayers upon him that ſtrikes his Father, the 13*th.* which allows Monks to baptize, and the 16*th.* which ſays, That 'tis lawful for Laymen to baptize Infants when a Prieſt cannot be had.

After theſe Canons *Cotelerius* hath alſo printed a Canonical Letter of *Nicephorus*'s, wherein he anſwers ſeveral Queſtions of Diſcipline propounded to him. The Queſtions and Anſwers are as follow. *Queſt.* 1. Whether it be lawful to communicate, eat or ſing, with thoſe Prieſts which have been ordained at *Rome*, *Naples*, or in *Lombardy*, without Proclamation, or Title? He anſwers, Yea, if it be through Neceſſity, and could not be done otherwiſe. *Queſt* 2. Whether they ought to receive Prieſts ordained in *Sicily* out of the Province? He anſwers, Yes, for the ſame Reaſon. *Queſt.* 3. Whether they may communicate with thoſe Biſhops in Prayer and Singing, who had Communion with Hereticks, and go into their Churches? He anſwers, No, in no wiſe. *Queſt.* 4. Whether they may do it if the Churches be not poſſeſſed by Hereticks, but Catholick Biſhops? He anſwers, Yes, provided that the Catholick Biſhops do ſolemnly open, and call Aſſemblies in them. *Queſt.* 5. Whether the Orthodox Chriſtians may go into the Church-yards, where the Bodies of the Saints lye, and pray to them, when the Church-yards are in the Poſſeſſion of Hereticks? He anſwers, No, unleſs in Caſe of Neceſſity, or to honour the Saints Relicks. *Queſt.* 6. How thoſe Monks ought to be treated who have been inveſted in that Habit by Hereticks? He anſwers, They ought to be received to Communion by an Orthodox Prieſt after they have done their Penance. *Queſt.* 7. How thoſe Prieſts and Monks are to be dealt with who have ſubſcribed to Hereſie? He anſwers, They ought to be received when they have done their full Penance.

* *The Week before* Eaſter *was called the Holy Week, becauſe of the continued Devotion of it. It was alſo called the Great Week,* διὰ τὰ μεγάλα ἁ κατόρθωται ἐν αὐτῇ ἀγάθα. *Chryſ. in Gen.*

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Penance. *Quest.* 8. Whether they may communicate with those Monks who hold communication with Hereticks? He answers, No. *Quest.* 9. Whether they ought to be put upon Penance, who have eaten but once only with Hereticks? He answers, they ought to do Penance, and then they may be admitted with the ordinary Prayers and Ceremonies. *Quest.* 10. Whether such Laymen, as have subscribed to Heresie, and communicated with Hereticks, may eat with the Orthodox Laity? He answers, they may not, till they have done Penance. *Quest.* 11. Whether Men may be baptized by a Priest, who hath held communion with Hereticks, when they cannot have an Orthodox Priest, especially in cases of danger? He answers, it is allowable for such Priests, in case of necessity, to baptize, and administer the Sacraments, which have been consecrated by an unblameable Priest, to invest Monks, to read the Prayers at Funerals, and bless the Water at *Epiphany*. *Quest.* 12. Whether it be allowable to receive Schismaticks? He answers, they ought to undergo Penance before they are received. *Quest.* 13. Whether a Priest, who hath been ordained by a lapsed Bishop, may exercise the Office of his Priesthood, after he hath done Penance, as a certain Priest in a Monastery now doth? He answers, There is no doubt at all but that he may not. *Quest.* 14. How they are to be dealt with who have eaten with the Patriarch of *Constantinople*, who is a Heretick? He answers, They may be received, as he said before, after they have underwent the Penance imposed on them, and continue in the Order wherein they were. The Penance ought to be proportioned to the Persons and their Manners, which is sufficient, if it be undergone 80. or 120. days. *Quest.* 15. May Men have Society with those, who have communicated with those Priests, who have eaten with the Patriarch, not knowing it? He answers, Their Ignorance excuses them. *Quest.* 16. Whether Orthodox Priests may impose Penance, as *Hilarion* and *Eustatus* have done? He answers, Priests may certainly do it, and 'tis probable Monks may do it, when there is no Priest. *Quest.* 17. Whether a Monk invested by a deposed Priest, not knowing it, is rightly and sufficiently consecrated? He answers, his Ignorance makes him safe. This Letter was written by *Nicephorus*, in the place of his Exile to a Bishop of his Province, about the difficulties which then happened in communicating with the *Iconoclasts*.

Photius, who had read this History of *Nicephorus*, passes his Judgment upon it in the *66th.* Vol. of his *Biblioth.* in this manner. *His Style*, saith he, *hath nothing superfluous nor obscure, neither too much affected, nor yet too careless in his Words and Expressions, but yet he uses such choice and elegant terms, as might well become a good Orator. He avoided all new fangled Words, and uses only the common and ancient expressions, and is very agreeable and pleasing. In fine, he might be said to have out-done all that ever wrote History before him, had not his desire of Brevity hindred him from using necessary Ornaments for such a Work.*

Theodorus Studita

This Judgment of *Photius* is true, as to the History of *Nicephorus*, but the same commendation may not be given to his other Works, which have nothing in them Praiseworthy but their Method and Brevity. I except his Letter to the Pope, which is of a copious, but flat Style.

Next to *Nicephorus*, *Theodorus Studita* is the most considerable of the Patrons of Image-Worship; He was the Scholar of St. *Plato*, Head of the Monastery upon Mount *Olympus*, who voluntarily resigned the Government of it to him in 795. The same year *Constantinus Copronymus* having forced his Wife to enter upon a Religious Life, married one of her Maids of Honour named *Theodota* which *Tarasius* the Patriarch was extreamly against, tho' he did not oppose it with so much vigour as he ought, nor punished *Joseph*, the Monks Steward of the Church of *Constantinople*, who had married them; but *Plato* and *Theodorus* declared themselves openly against the Emperor, and separated themselves from his Communion, blaming the carriage of *Tarasius*. The greatest part of the Monks followed their example, which angred *Constantine* so much, that he banished *Theodorus* with eleven of his Monks. After the Death of this Emperor, *Theodorus* returned to *Constantinople*, but not being able to stay in his own Monastery, by reason of the Inroads of the Barbarians, he was created Abbot of the Monastery of *Studa* at *Constantinople*, which was so called from the Name of the Founder. He restored this Monastery, put in his Monks, and enjoy'd it some time peaceably. But afterwards quarrelling with the Patriarch *Nicephorus* about the restoration of *Joseph* the Steward, he was banished a second time, because he would not approve the Decision of the Synod, which declared the second Marriage of *Constantine* Lawful. In his Exile, he continued his opposition to that Allegation violently; he wrote to Pope *Leo* III. about it, and treated them that maintained it as Hereticks, calling them *Macbians*, because they approved, or at least, tolerated Adultery. And whereas some of his Friends told him, that he could not properly impute Heresie to an Opinion that only respected Manners, he on the contrary held, that his Adversaries had made a Doctrine of it, by giving a Dispensation or Indulgence to an Adulterous Match, and pronouncing them accursed who would not acknowledge it Lawful. They produced several Precedents of Indulgences and Dispensations; in answer to which, to shew the present case to be very different from those they alledged, he wrote a Treatise of Dispensations or Indulgences. In 811. he returned from his second Exile, after the Death of the Emperor *Nicephorus*, and was reconciled to the Patriarch *Nicephorus* by the Mediation of the Emperor *Michael* and the Pope. In the Reign of *Leo*, he undertook the Defence of Image-Worship with much heat and vigour, and tho' the Emperor commanded him to be silent, yet he spake and wrote Zealously against a Synod held by that Emperor against the Worship of Images. This was the cause of his third Exile, in which he suffered much through the Cruelty of *Leo*, whom he provoked by Writing to his Fellows in his Exile, and animated them to maintain their ground. In the beginning of the Reign of *Michael Balbus*, in 821, he had Liberty given him to return to *Constantinople*, but having spoken too freely, he was forced to retire for some time. At the end of his Life, he visited the Patriarch *Nicephorus* in his Exile, and several others. He died in the Year 826. *Michael* his Scholar hath written his Life, who thus speaks of his Writings. 'He wrote, or 'dictated several Works, which shew, that he was enlighten'd by the Holy Spirit. The first was a Catechism, which 'he calls a small one, tho' it contains 135 Sermons spoken to his Brethren, proper for each day, of which the 'Sentences are choice, and Terms elegant. In them he 'treats of Constancy, contempt of Adversity, Perseverance 'in the Austerities and Exercises of a Monastick Life, resisting of Temptations, and Courage under all Accidents 'of Life, with great Eloquence. He hath also another 'Work called a large Catechism, divided into three parts, 'containing the Rules and Discipline of a Monastick Life. 'He hath also composed a Volume of Panegyricks, or Sermons upon the chief Festivals of the Year, as well those 'of our Lord, as those of the Virgin and St. *John*, whose 'solitary and retired Life he commends in an Hymn by it 'self. He hath made a Piece also in Iambick Verse, in 'which he describes the Creation, the Fall of the first Man, 'the Murther of *Cain*, the Life of *Enoch*, and of *Noah*. In 'the same Book also, he delivers an History of the Here'sie of the *Iconoclasts*. We have five Books of his Letters, 'in which he manifests a great deal of freedom in his Dis'course, Zeal for the Truth, Care of the Church, and 'Constancy in Adversity. Lastly, he hath made a Dogma'tical Treatise, in which he confutes the Sophisms of the 'Iconoclasts with solid Reasons.---- Of these Works, only these are come to our hands, a Latin Version of his 134 Sermons, made by *Livineius*, Canon of *Antwerp*, and printed there by *Miræus* in 1602. The Version of several of his Letters, which *Baronius* had out of a MS. and caused them to be translated by *Sirmondus* to put into his Annals, where they may be found between the Years 795 and 826. A Sermon in *Latin* upon the *4th. Sunday* in *Lent*, [which is in the *Biblioth. Patrum*, Tom. 14.] A fragment of a Letter to *Naucratius* about the Hereticks, [extant in *Gr.* and *Lat.* in *Allatius de consensu*, l. 3. c. 13.] A Letter to a Monk who had left his Monastery, translated by *Turnan.* A Sermon upon St. *Bartholemew*, turned into Latin by *Ducherius* in the 3*d.* Tome of his *Spicilegium*. The Life of St. *Plato*, Head of the Monastery of *Mount Olympus*, published by *Surius*, *December 6th.* [or *16th.*] Lastly, a Doctrinal Treatise about the Worship of Images, printed at *Antwerp* 1556. in Lat. and at *Rome* in 1553. in Gr. with a Treatise of St. *John Damascene* of Images. *Baronius* hath also printed the Testament or Will of this Abbot [in his Annals in 826.] which contains several profitable Admonitions and Directions for his Monks, [but chiefly a Superstitious Zeal for Image-worship. It is also printed with his Sermons at *Antwerp* in 1602. and in *Biblioth. Patrum*, Tom. 14.] In the *Greek* Liturgies there are several Hymns, or Songs, in Honour of the Restoration of Images, attributo to him, but they are not his, being made since the Peace was restored to the *Greek* Church about that subject. *F. Sirmondus* hath published the Works of this Monk in *Greek* and *Latin* at the end of his own Works. His Works are useful for Monks. He wrote in a plain and easie Style. He died in the year 826. *Nov.* 11. His Life was written by his Scholar *Michael*, part of which is published in *Baronius*'s Annals, [Tom. 9.] The Relation of his Death made by *Naucratius*, who was another of his Scholars, hath been published in *Greek* and *Latin* by *F. Combefis*, in Vol. 2. *Auctuar. Biblioth. Patr.* [Dr. *Cave* hath this Treatise in MS. and hath given us a Specimen of its trifling, and vain commendation of the Image-worshippers, and in particular of *Theodorus Studita*, in *Hist. Lit.* p. 512.]

Joseph Bishop of Thessalonica.

Joseph, Archbishop of *Thessalonica*, was the Brother of *Theodorus*, and his Companion in all his troubles. He was banished with him for opposing the Marriage of *Constantinus Copronymus*; the Restoration of *Joseph* the Steward of *Constantinople*; and for so zealously maintaining Image-worship. He hath left us a Discourse in Honour of the Cross, [extant in *Gretzer de Cruce*, Tom. 2. p. 1200.] and an Epistle to *Simeon* the Monk, printed in *Baronius*'s Annal in 808. p. 10. [Dr. *Cave*, 22.

About the Uſe and Worſhip of Images.

There was another *Theodorus* [Sirnamed *Graptus*] which flouriſhed about the ſame time with *Studita*, and was one of the moſt zealous Patrons of Image-Worſhip; for the Defence of which, he died in Exile and Priſon. He compoſed the Relation of a Conference of *Nicephorus*, Patriarch of *Conſtantinople*, with *Leo*, publiſhed by *F. Combefis*, with a Narration of the Martyrdom of himſelf, and Brother *Theophanes*, who out-lived him, and was Biſhop of *Nicæa*. There is attributed to him an Hymn in commendation of his Brother, which is found among the *Greek* Offices. [*Theodorus* alſo hath a Letter to *Joannes Cyzicenus*, concerning his own and Brother's Sufferings from the Emperor *Theophilus*; publiſhed alſo by *F. Combefis*, and a Book *de fide Orthodoxâ contra Iconomachos*, yet in MS.

Theoſtrictus, a Monk and Scholar of *Nicetas*, a Defender of Image-Worſhip, wrote the Life of his Maſter in a Panegyrick, recited by *Metaphraſtes*, [and is extant in *Surius*, *April* 3.] It contains an Abridgment of the Perſecutions raiſed upon the account of Image-Worſhip, from the Reign of *Leo Iſaurus* to that of *Michael Balbus*. Theſe are the chief of the *Greek* Authors, which wrote in the beginning of this Age in the diſpute of Images. [Beſides the foremention'd Authors, there were others engaged in this conteſt of Image-Worſhip, tho' of leſs note in the *Greek* Church, as *Sergius*, called Confeſſor by *Photius*, who wrote an Hiſtory againſt the *Iconoclaſts*, of which we have nothing but the Name, and the Judicious Cenſure of *Photius* of it, in his *Biblioth. Co.* 67. 2. *Michael* called *Syncellus*, who endured much for Image-Worſhip with *Theodorus Studita* and *Nicephorus*, he hath left nothing in the defence of the Cauſe for which he ſuffered, but hath two Pieces extant, *viz.* An Encomium of *Dionyſius* the *Areopagite*, which is among the Works of *Dionyſius*, Tom. 2. And an Encomium upon the Holy Angels and Archangels of God, put out in *Greek* and *Latin* by *F. Combefis* in his *Auctuar. Nov.* Tom. 1. p. 1525.]

Claudius Archbiſhop of *Turin*, beſides the Treatiſe of Images, of which we have already ſpoke, hath compoſed ſeveral other Works. We have a Comment of his upon the Epiſtle of St. *Paul* to the *Galatians*, printed at *Paris* in 1542. and inſerted into the *Biblioth. Patrum*, [Tom. 14. p. 134.] Two Prefaces put out by *F. Mabillon* in *Analect.* Tome 1. of which the firſt is to his Commentaries on *Leviticus*, and the other to thoſe of his Epiſtle to the *Epheſians*. *Trithemius* makes mention of ſeveral other Commentaries of this Author upon many other Books of the Bible *viz.* The *Pentateuch*, *Joſhua*, *Judges*, *Ruth*, and all St. *Paul*'s Epiſtles. His Comment upon *Leviticus* is in MS. in the Library of St. *German de Prez*. His Comment upon the Goſpel of St. *Matthew* is in MS. in the *Jeſuits* College at *Paris*, and in the Library at the Cathedral Church of *Laon*. His Comments upon St. *Paul*'s Epiſtle to the *Romans*, and 2*d.* to the *Corinthians*, are in the *French* King's Library. That upon the Epiſtle to the *Epheſians* is in the Library of the Abby of *Fleury*, and upon *Ruth* in the Abby of *Good-Hope*. *F. Labbe* hath publiſhed a ſhort Chronicon attributed to this Author. Altho' *Jonas* Biſhop of *Orleans* makes no great account of this Author's Commentaries, yet we may truly ſay, that in his Comment upon the *Galatians*, he explains the literal Senſe in a familiar and eaſie manner, agreeing with the true Senſe of the Apoſtle, without mixing any Allegories, and invented Senſes far from the Subject. *Jonas* of *Orleans*, and *Dungal* accuſe him of reviving not only the Errors of *Euſtathius*, and *Vigilantius*, touching the Relicks and Honour of the Saints, and that of *Felix Orgelitanus* about the Incarnation, but alſo that of *Arius* about the Trinity; yet *Jonas* owns, that it doth not appear by his Writings, but that he received it from Perſons worthy of Credit.

About the Uſe and Worſhip of Images.

Dungal, beſides his Treatiſe againſt *Claudius* of *Turin*, hath a Letter directed to the Emperor *Charles the Great*, about two Eclipſes in the Year 810. 'Tis extant in the 10*th.* Tome of *Dacherius*'s *Spicilegium*.

CHAP. II.

A Relation of the Diſpute concerning Grace *and* Predeſtination.

Of Grace and Predeſtination.

OF all the Queſtions that were debated in the ninth Age, there was none that was managed with more heat and noiſe, than this of Predeſtination and Grace. *Gotteſchalcus*, a *German* Born, was the firſt Broacher of it. He was brought up and inſtructed in the Monaſtery of *Augia* [*the Rich*] or *Richenou*, and was Sirnamed *Fulgentius*. He made Profeſſion of a Monaſtick Life in the Monaſtery of *Orbez* in the Dioceſs of *Soiſſons*, and was ordained Prieſt at forty years of Age, not by his own Biſhop, but by *Rigboldus*, Suffragan of the Church of *Rheims*, which made his Ordination to be ſuſpected. *Hincmarus* deſcribes him to us as an ill-bred, turbulent, and fickle Man, and aſſures us, that this was the Senſe which the Abbot and Monks of his own Monaſtery had of him. Nevertheleſs, they could not but ſay he was an Ingenious, Studious, and Subtle Man, but very troubleſome and over-reaching.

About the Year 846, he had a mind to leave his Monaſtery, (*Hincmarus* accuſes him of doing it without the leave, or conſent of his Abbot) and go to *Rome* to viſit the Holy Places there. From thence he went into *Dalmatia* and *Pannonia*, where, ſome ſay, under a pretence of Preaching the Goſpel to the Infidels, he began to ſpread his Doctrine of Predeſtination. But however this was, at his return he tarried ſome time in *Lombardy*, in an Hoſpital founded by Count *Eberard*, and had a Conference in 847, with *Notingus* Biſhop of *Vienna*, concerning the Predeſtination of the Saints to Glory, and of the Wicked to Damnation. *Notingus* offended at this Opinion of *Gotteſchalcus* not long after being come to meet *Lewis* King of *Germany* at a Town of *Switzerland*, told *Rabanus* Archbiſhop of *Mentz*, who promiſed him to confute this Error of *Gotteſchalcus* in Writing, by the Authorities both of Holy Scriptures and Fathers, which Promiſe he not long after performed in a Treatiſe, which he ſent with two Letters, one to *Notingus*, and the other to Count *Eberard*, both againſt the Error of *Gotteſchalcus*. In his Treatiſe he accuſes this Monk of teaching that Predeſtination is ſo made, that every Man, that is predeſtinated to Life, can't be damn'd; and every Man predeſtinated to Damnation can't be ſav'd. He chiefly oppoſeth this laſt Aſſertion, and ſhews, that ſuch a Predeſtination is contrary to the Goodneſs and Juſtice of God, who deſires the Salvation of all Men, becauſe nothing is more unjuſt than to damn a Man who can't avoid Sin. He owns that Predeſtination is aſſerted in Holy Scripture, but in this Senſe, that all Men being fallen by the Sin of the firſt Man into a State of Damnation, can't be delivered but by the Grace of *Jeſus Chriſt*, who was provided, and predeſtined from all Eternity. That thoſe, who are freed from the State of Damnation, and to whom both their Original and Actual Sins are pardoned by Baptiſm, are afterwards damned for the Sins that they commit wilfully and freely; and that it is by the foreſight of their Evil Will, that they have been predeſtined; But that the Predeſtination of God, whether to Good or Evil, hath no influence upon Man to neceſſitate him either way. That God predeſtines things only, becauſe he foreſees after what manner they will happen. That he doth not predeſtine Evil, but foreſees it only, whereas he both foreſees and predeſtines Good. That out of the whole Maſs of Mankind, he through meer Grace, accepts thoſe, whom he pleaſeth, to Salvation, and leaves others, yet not ordaining them to Damnation, but for their Sins, which he foreſees they will commit freely. Theſe are the Doctrines which *Rabanus* lays down againſt *Gotteſchalcus* in his Treatiſe to *Notingus*, which he endeavours to prove by Texts of Scripture, and Teſtimonies of St. *Auſtine*, *Fulgentius*, and *Gennadius*, whoſe Book concerning the Doctrines of the Church, he cites under the Name of St. *Auſtine*. He repeats the ſame thing in his Letter to *Eberard*, and exhorts that Lord not to ſuffer any contrary Doctrine to be taught in his Dominions. [This Treatiſe and Letters are printed alone at *Paris*, 1647. by the care of *Sirmondus*.]

Of Grace and Predeſtination.

Rabanus's Book againſt Gotteſchalcus.

Gotteſchalcus ſeeing himſelf thus attacked by an Adverſary of great Credit and Authority, reſolved to ſet himſelf about the Explication of his Opinion, that he might make him underſtand his true Meaning, and rectify his Miſtake concerning him. Wherefore he went into *Germany* in the beginning of the Year 848, and finding that the difference between himſelf and *Rabanus* might be reduced to three Queſtions, 1. Concerning the Predeſtination of the Wicked; 2. Concerning the Will and Death of *Jeſus Chriſt* to ſave all Men, even Infidels themſelves; and 3. Concerning Free-will, he compoſed a Treatiſe, in which he oppoſes the Opinion of *Rabanus* under theſe three Heads. He reproves him for aſſerting, that the Reprobate are not predeſtined to Damnation. He maintains, that God foreſeeing that they would live and die in Sin, hath predeſtined them to Eternal Torments. Concerning the 2*d.* Article he ſays, that we muſt underſtand that Text of Scripture, *God will have all Men to be ſaved*, of thoſe that are actually and effectually ſaved, becauſe there is none that God will have to be ſaved but ſhall be ſaved; and that *Jeſus Chriſt* hath not poured out his Blood to redeem thoſe that are finally and eternally reprobated, but only for the Elect. Upon the 3*d. Queſtion*, which concerns Free-will, he reproves *Rabanus* for taking up the Opinion of *Gennadius*, the Scholar of that unfortunate Man *Caſſian*, inſtead of St. *Auſtine*'s. We have not this Treatiſe of *Gotteſchalcus*, but ſome Fragments of it cited by *Hincmarus*. *Gotteſchalcus* propounded theſe three Queſtions to the moſt able Men of his time, praying them to reſolve

Gotteſchalcus againſt Rabanus.

Of Grace and Predestination.

The Council of Mentz against Gotteschalcus.

solve them agreeably to the Doctrine of St. *Austine*. He wrote particularly to *Lupus Servatus*, *Marcaldus* Abbot of *Prumiers*, and one named *Jonas*.

In *October* 848, there was a Council held at *Mentz*, in which *Gotteschalcus* was accused by *Rabanus*. *Gotteschalcus* presented a Confession of his Faith, in which he declared, that he owned and believed before God, and his Saints, that there were two sorts of Predestination. The one of the Elect to Eternal Happiness, and the other of the Reprobate to Damnation, because as God hath immutably predestined the Elect before the Creation of the World through his free Mercy to Life Eternal, in like manner hath he immutably predestined the Reprobate for their wicked Actions to Eternal Death. This expression shews plainly, what was the state of the Question between *Gotteschalcus* and *Rabanus*. *Rabanus* accuses him for believing, that God predestined men to Damnation, without any prevision of their wicked Works. *Gotteschalcus* in this Confession of Faith owns, that no Man is predestined to Damnation but for his Crimes. *Propter ipsorum mala Merita*. *Rabanus* acknowledges, that God knows those, that are in a state of Sin, and hath decreed to punish them with Eternal Death, because of their Sins; but he will not call it *Predestination to Death*, lest Men should think God also predestines them to Sin. And *Gotteschalcus* resolutely maintained, that there was a Predestination to Death as well as to Life. They both agreed, that Predestination to Life was free and gratuitous; that God hath chosen, whom he pleaseth, out of the Corrupt Mass of Mankind, to Salvation, and through meer Mercy, and fits them for Salvation by his Graces, and all other necessary means for that end; as also they both confess, that God deals after the same manner with the Reprobate, whom he condemns to Eternal Death only for their Sins, of which he is no manner of cause. But *Rabanus* would by no means allow this last Decree, Predestination to Evil, and *Gotteschalcus* stiffly maintained it. The Bishops of this Synod not being able to persuade him to change his Opinion, or way of speaking, condemned him; and knowing that he was a Monk of the Diocess of *Soissons*, which was subject to the Archbishop of *Rheims*, where he was ordain'd, they sent him to *Hincmarus*, to whom *Rabanus* wrote in these words. *Te know, that a certain Vagabond Monk named* Gotteschalcus, *who says that he was ordain'd Priest in your Diocess, being come from* Italy *to* Mentz, *is found to teach a wicked and pernicious Doctrine concerning Predestination, maintaining that as there is a Predestination of God for the Good, so there is also for the Evil; and that there are many Persons in the World that can't return from their Errors, nor turn from their Sins, because of the Predestination of God, which constrains them to suffer their Death, to which they are determin'd, being in their own Nature incorrigible, and worthy of Damnation. This Man being known to maintain this Doctrine in the Council lately held at* Mentz, *and being found incorrigible, we have thought fit, according to the Order and Advice of our most Pious King* Lewis, *to send him to you, after we had condemn'd him and his pernicious Doctrine, that you may keep him within your Diocess, out of which he is gone contrary to the Canons. Do not suffer him to teach his Errors any longer, nor seduce the People; for I perceive, he hath already seduced several Persons, who are become less careful of their Salvation, since he hath put this Opinion into their Minds, saying in them,* Why should I labour for my Salvation? If I am predestin'd to Damnation I can't avoid it; and on the contrary, whatever Sins I am guilty of, if I am predestin'd to Salvation I shall be certainly saved. *Thus have I, in a few words, shewed you his Doctrine, which you may better, and more fully understand, from his own Mouth, and act according as you think fit against him.* [This Epistle is also printed by *Sirmondus* at *Paris*, 1647.]

The Life of Hincmarus.

Hincmarus was descended of a Noble Family in *France*, and brought up in the Monastery of St. *Denys* [near *Paris*] where he wore a Canon's Habit, according to the Custom of the Monks of that Monastery. Being come from it, he was a long time at the Court of *Lewis the Kind*, but returned again to the Monastery of St. *Denys*, after it was reformed by *Hilduin* in the year 829 [then Abbot of it.] He accompanied him into *Saxony*, whither he was banished, but did not abet the Faction of *Lotharius* with him, but, on the contrary, continued faithful to *Lewis the Kind*. When this Prince was restored, *Hincmarus*, who had a disposition very proper for such Affairs, abode at Court to serve the King and Bishops about Ecclesiastical Matters. After some time spent thus about Worldly Matters, he returned again to his Retirement in the Monastery, but he staid not long there, for in *May* 844, he was chosen Archbishop of *Rheims*, ten years after the Deposition of *Ebbo*, in whose place *Fulcus* was put, and presided almost nine years in it, and was succeeded by *Noto*, who held the See but a year and half. He was consecrated in a Synod of Archbishops and Bishops held at *Beauvais*, after he was desired by the Clergy and People of the Metropolis of *Rheims*, with the consent of the Abbots, and Monks of his Monastery. A year after his Ordination, the Emperor *Lotharius*, who favoured *Ebbo*, (who was deposed meerly because he had put *Lewis the Kind* to Penance) and hated *Hincmarus*, whom he looked upon to be wholly for *Charles the Bald*, King of *France*, endeavoured to revoke the Sentence passed upon *Ebbo*, and restore him, supposing, that some did not acknowledge *Hincmarus* to be their Lawful Bishop of *Rheims*. To this end he wrote to the Pope, and obtain'd a Letter from him, wherein he gave *Gonbaldus*, Archbishop of *Rouan*, Commission to examine this Affair with such Bishops of the Kingdom as he should think fit to choose; who should meet at *Treves*, and having cited *Hincmarus*, examine him before the Pope's Legates, who should be present. After *Easter*, *Hincmarus* went to the Council, and waited for the Pope's Legates till the time appointed. After this, *Gonbaldus* summoned *Ebbo*, who not daring to appear, left *Hincmarus* in quiet possession of the Archbishoprick of *Rheims*. He governed that Church almost thirty years, for he died not till *Dec.* 21. 882. He had a great share in all the Affairs which were transacted in that time in the Church of *France*, and as to his own particular, had no small difficulties to extricate himself out of, in which he shewed a great deal of Wit, Diligence and Courage. Being endued with these Qualities, he was pleased to meet with so good an occasion of signalizing himself by the Condemnation of *Gotteschalcus*; he first heard him himself, and resolved with himself to present him before the Council of Bishops, that was to meet with the Parliament appointed by *Charles the Bald* at *Quiercy*, which was the King's Palace in the Diocess of *Rheims*. And that things might be done in the better order, he gave *Rhotadus* notice of it, to be present there, because he was the propereſt Judge of *Gotteschalcus*. *Wenilo* Archbishop of *Sens* was present with *Hincmarus*, and eleven other Bishops, among whom were *Rhotadus* Bishop of *Soissons*, two Suffragan Bishops, of whom *Rigboldus*, who ordain'd *Gotteschalcus*, was one, and three Abbots, *viz. Paschasius Rathbertus* Abbot of *Corby*, *Bavo* Abbot of the Monastery of *Orbez*, where *Gotteschalcus* was a Monk, and *Hilduinus* Abbot of *Hautevilliers*. *Gotteschalcus* having been questioned in their presence, and maintained the same Opinions which he had done at *Mentz* with the same obstinacy and incorrigibleness, casting some reflections upon his Enemies, was condemned for an Heretick, degraded from his Priesthood, which he had received from *Rigboldus* Suffragan of *Rheims*, without the knowledge of his Bishop; and moreover, for his obstinacy, was condemned, according to the Laws, Canons of the Council of *Agatha*, [*Can.* 38.] and Constitutions of St. *Bennet*, to be beaten with Rods, and imprisoned, as the Bishops of *Germany* had before ordered. *Hincmarus* fearing that *Rhotadus* had not power enough to see this Sentence executed, and so he might escape, took care to shut him up in a Monastery of his Diocess. The Judgment passed against *Gotteschalcus* was delivered in these Words.

Of Grace and Predestination.

Council of Quiercy.

Brother Gotteschalcus, *know that thou art deprived of the sacred Office of Priesthood, which if thou hast ever received, thou hast managed contrary to all Rules, and profaned, to this day, by thy Manners, disorderly Actions, and corrupt Doctrines; And that by the Judgment of the Holy Spirit, of whose Grace the Priesthood is a special Gift, and by the Vertue of the Body and Blood of Jesus Christ, thou art utterly forbidden to officiate in any Office of it for the future. Moreover, because thou hast intermeddled with Ecclesiastical and Civil Affairs, contrary to the Profession and Duty of a Monk, and in contempt of the Ecclesiastical Laws, we do, by Vertue of our Episcopal Authority, order and command, that according to the Rules of the Church, thou be severely scourged, and afterwards shut up in a close Prison; And that thou may never teach again to infect others, we enjoyn thee perpetual silence in the Name of the Eternal Word.* Thus was *Gotteschalcus* condemned in the presence, and with the consent of his Bishop, Abbot, him that ordain'd him, and of those who were well affected to the Doctrine of St. *Austine*, which shews that he had an injury.

Gotteschalchus *punished and imprisoned.*

This Sentence, which was pronounced against him, was executed with the utmost severity, for he was whipped in the presence of the Emperor *Charles*, and the Bishops, till he cast out of his own Hand, into the Fire, a Book, wherein he made a Collection of such Texts of Scripture, and Testimonies of the Fathers, as proved his Opinion; after which he was kept close Prisoner in the Monastery of *Hautevilliers* in the Diocess of *Rheims*. Nevertheless, *Hincmarus*, that he might induce him to change his Opinion, sent him a Writing, in which he explained those places of the Fathers on which he grounded it, and proved, that God indeed knows them that shall be reprobated for their Sins, but hath predestinated no Man to Evil; and that his Prescience is not the cause of any Man's ruin. He sent him also a second Instruction, but could not remove him from it.

Two Confessions of Faith made by Gotteschalcus.

Hincmarus also wrote to *Prudentius* Bishop of *Troyes*, an Account of what had passed in the Judgment given against him, and consulted that Bishop what he ought to do in case *Gotteschalcus* should continue obstinate, whether he should deprive him of the use of Divine Service and the Communion. What answer *Prudentius* gave to these Questions is not known, but about the same time *Gotteschalcus* composed two Confessions of Faith, one more long, in which he confesseth, that God hath not predestinated any Man to

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Sin, or Evil, but to Good only, which is of two sorts, *viz.* The Rewards of his Favour, and the Effects of his Justice; That he hath freely predestinated his Elect to Life Eternal, and also hath predestinated the Devils and Reprobates to Eternal Death. He grounds this Doctrine upon Consequences taken from Holy Scripture, and Assertions of the Fathers, chiefly of St. *Austine*, *Gregory*, *Fulgentius*, and *Isidore*. That this Predestination is but one in it self, though it hath respect to two Objects, as Charity towards God and our Neighbour is the same Charity in two parts. To prove himself no Heretick, he brings a Definition of an Heretick out of St. *Cassiodorus*, *viz.* He is a Person, saith this Author, who either out of Ignorance, or Contempt of the Law of God, defends a new Error, or follows an old one. He affirms, that he holds nothing but what is agreeable to the Doctrine of Holy Scripture and the Ancients; and consequently, the Definition of an Heretick doth not touch him. He doubts not but he can prove the Truth of his Doctrine in an Ecclesiastical Assembly, if he could be so happy as to have the liberty given him, not only by his Discourses, but also by casting himself into scalding Water, Pitch, or flaming Oyl, without suffering any harm. He explains himself more clearly in his shorter Confession of Faith, declaring, that God hath not predestinated the Devils, and Wicked Men to Damnation, but for their Sins, which he foresees that they will commit. [These two Confessions are published by Bishop *Usher*, in his History of *Gotteschalcus*. *Dublin*, 1631. *Hanov.* 1662].

Hincmarus also wrote a Treatise in defence of his Opinion, to the Monks and Recluses of his own Dioceſs, against the Opinion of *Gotteschalcus*. † *Ratramnus* a Monk of *Corby*, finding some things in it that deserved a Confutation, wrote a Letter against that Treatise. *Prudentius* Bishop of *Troyes* wrote also a Book, in which he explains his Sense of the Questions of his time, and sent it with a Letter, which served instead of a Preface to *Hincmarus* Archbishop of *Rheims*, and *Pardulus* Bishop of *Laon*. He attributes much to the Authority of St. *Austine* in these Matters, and in the body of his Book, he sets down a Collection of several passages to that purpose out of him and other Fathers. He doth not disagree from *Gotteschalcus*'s Opinion concerning Predestination, declaring notwithstanding, that God is not the Author of Sin, and that he damns no body but for their Crimes, which deserve so great a punishment. He follows also the Principles of St. *Austine* about Grace, Free-will, and God's Will to save all Men. This Writing was sent to *Hincmarus* and *Pardulus*, after the Council held at *Paris* about the end of the year 849, in which this Matter was mentioned, but not debated, or determined in a full Council; nevertheless the part, which the Bishops began then to abet, made it so famous, that *Charles the Bald* being at *Bourges* on his return from the Siege of *Thoulouse*, would have it cleared, and gave Order to *Lupus* Abbot of *Ferrara*, and *Ratramnus* Monk of *Corby*, to write upon that Subject. *Hincmarus*, for his part, wrote about it toward *Easter* in 850, to *Rabanus* Archbishop of *Mentz*, who had engaged in this Contest. He sent him the Treatise which he had written to the Monks of his Dioceſs against *Gotteschalcus*, with the Writings of some other Authors, which seemed to favour him, and among them the Books of *Prudentius* Bishop of *Troyes*. *Rabanus* having seen them, would not undertake to answer the Testimonies alledged by that Bishop, but collected some Texts of Scripture, and Sayings of the Fathers, about Predestination, to prove that the Word *Predestination* was never taken in an ill Sense; That God inclines no Man to Evil; That He is not the Author of our Damnation; That he doth not in a proper sense harden the Heart of a Man, but only permits it to be hardened, either by his own sinful actions, or by the malice of the Devil; That he made not Death; That he repents not for the Destruction of the Angels; That he would have all men to be saved. In the conclusion, he advises *Hincmarus* to hinder men from debating such sort of Questions, which may cause much scandal among the Faithful, and not to suffer *Gotteschalchus* either to write or teach. He wonders that that Monk should be allowed to write, who is culpable both in Practice and Doctrine. He advises him to suffer him no longer to write, or dispute for the future, till he hath retracted, and much disapproves of their letting him enjoy Communion. He accuses him of Obstinacy and Pride, and looks upon him as incorrigible. He reproves him for wishing that he might pass through Vessels of scalding Water, Pitch, or flaming Oyl, and says he never heard the like; That it was to tempt God; That he could not endure that punishment if it were ordained for him, and therefore 'tis a great piece of presumption to wish for it, and desire it.

† *Or* Bertram.

The Writings of Hincmarus, Bertram *and* Rabanus, *about Predestination.*

Nevertheless *Lupus Servatus*, which I do not believe to be a different Person from the Abbot of *Ferrara*, who was consulted about the Questions of the Times, 1. by *Gotteschalchus*; 2. By *Hincmarus*; and lastly, by *Charles the Bald*; made a Book to clear the three Questions which *Gotteschalchus* had propounded to the Council of *Mentz*, about Free-will, Predestination to Evil, and about the Death of Jesus Christ for all men; in which Treatise he lays down, and proves these Principles and Doctrines; That God, who only is immutable, hath made Spiritual Creatures subject to change, who may do either Good or Evil. This appears in the Fall of the Angels, who being created Good, fell into Sin by the depravation of their Nature, whereas others of them adhering voluntarily to God, have received this as the Reward of their Fidelity, That they can't fall from their Happiness. That Man who is compounded of a Material Body and Spiritual Soul, was created in a State of Happiness, exempted from Death, and perfectly free; That he could do good by making use of the assistance of God's Grace, and sin by abandoning of it, but having sinned freely, he is under an unavoidable necessity of Dying, and subject to the irregular Motions of Concupiscence. That the whole Nature of Man hath been corrupted by the Sin of the first Man, and all descended of him are fallen with him. That Men have some sort of freedom, but can't choose that which is good but by the assistance of the Grace of Jesus Christ. That our Liberty only inclines us to Evil, and so we may ruin our selves, but no Man can save himself, or free himself from the power of Sin, but by the help of Jesus Christ. That they that are damned, are so by Gods Justice; and they that are saved, are so by his gracious Mercy, because by the Sin of the first Man, we all deserve Damnation, and that no Man could escape it, if God did not save him through pure Mercy; tho' we must not enquire, why God shews Mercy on some and not on others; that he could do so to all, but it is his good Pleasure to save some, and leave others in the Mass of Perdition: That when he says in Scripture that he will have all Men to be saved, it ought to be understood only of those that are actually saved. That the Word *All* is capable of exceptions, and may mean all sorts of Men; That Predestination is gratuitous, and not upon the account of our Merits. That it is in pursuance of this Election, that God gives his Grace to some, by which they are able and sedulous to do good, and leaves others to their corrupt wills by not assisting them. That he is not the Author of the Evil Men do, but Man ought to impute it to himself, or rather to the Devil, who leads him into it. That God foresees both good and evil, but he predestines nothing but the good, that he only suffers the evil and punisheth it; That what God hath predestined shall infallibly fall out, but that his Predestination imposeth no necessity; That no Christian ought to think himself of the number of the Reprobate, Men ought to labour to live well, that their punishment may be the less. He passes over slightly the Question about Predestination to Damnation. He confesses that he meets not with that Word used in that Sense in Holy Scripture, and that the great Lights of the Church abhor that expression, for fear Men should think God hath made his Creatures to punish them, and that he unjustly condemns Persons, who have no Power to avoid Sin or Damnation. That nevertheless it happens, that as God hath ordained the punishments which are consequent upon the Sin of the First Man, so he hath ordained the punishment of Sinners, yet so as they themselves are the Authors of their own Damnation. That since Men agree in the Matter, they should not quarrel about the Words and Expressions, seeking to get an unprofitable Victory. Lastly, he passeth to the 3*d*. Question concerning the Extent of the Redemption of Jesus Christ, which he calls the Measure of his Blood. He sets down and approves of the Expressions of Scripture, which import, that Jesus Christ died for all Men, and hath redeemed all, but he says, that they ought to be understood as he hath explained them, in which it is said, He will have all Men to be saved. He adds, that it may be said as a probability, that he died for all, that are in his Church, and receive the Sacraments, whether they be in the number of the Elect, or Reprobate. He says, that some Men condemn this Opinion of Blasphemy; that he himself should be of that Judgment, and should believe that God punishes some of the Reprobate the less for the Merits of Jesus Christ, but that the Apostle speaking of the Merits of Jesus Christ, that they are of no worth to those that are circumcised, it seems reasonable to believe that the Death of Jesus Christ is of no worth to those that are indeed baptized, but relapse and die in their Sins and Infidelity; That nevertheless, that he may not render himself odious to them who hold that Jesus Christ died not only for the Good, but also for Sinners, he sets down a Passage of St. *Chrysostome*, which seems to favour that Opinion, and may unite all divided Minds about that Matter. *Jesus Christ*, saith that Excellent Bishop, *by his Doctrine and Holiness died for all, not only for the Faithful, but all the World, if all do not believe he hath done whatever was requisite on his part to save them.* After these Remarks *Lupus* concludes, leaving every one to their liberty to choose what Opinion they judge truest. He confirms his Opinion, which he laid down in this Treatise, by a Collection of Passages out of St. *Austine*, St. *Jerome*, and some others of the Fathers upon these three Questions. [This Treatise of *Lupus* is extant, printed by *Sirmondus* in *Holland*, 1648, and 1650, and with the rest of his Works at *Paris*, 1664.]

Lupus's Treatise upon the three Questions.

After *Lupus* had composed this Tract, he sent a Letter to *Hincmarus* and *Pardulus*, which contained an Abridgment

Lupus's Letter to *Hincmarus* and *Pardulus.*

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ment of his Doctrine. In it he says, that the truest Opinion is, that Predestination in regard to the Elect is a Preparative Grace, and in respect to the Wicked is a withdrawing of the same Grace; that all Men are born in a State of Damnation, and God takes such out of that State, as he pleaseth by his Mercy, and leaves others in it by his Justice. So that it is true that God predestines those he hardens, not by impelling them into Sin, but by not keeping them from it; That this Predestination doth necessitate neither the Good nor Evil, because both have a Freedom of Will, which excludes a fatal Necessity; that the Elect, who receive from God the Power to will and to do, do freely perform all that conduceth to their Salvation, and the Reprobate who are forsaken by God, do voluntarily, and not against their Wills, those Actions which deserve Eternal Punishment; that no Man is so silly, as to say, that there is a Necessity, where the Will hath a Command, although it be assisted by the Grace of God, or left by his just Judgment. But as to Infants, who dye before they come to the Use of Reason, it cannot be said that their Will hath a Part in their Salvation, or Damnation, because they are either saved by the Grace of Baptism, or damned by the Sin of the first Man. [This Letter is among his Epistles printed by *Massonus* at *Paris*, 1588. and in the forementioned Edition of all his Works.]

It is easie to see, that this Author, although he was of St. *Austine*'s Judgment, yet manages his Expressions so warily, that he may offend neither side, but bring them to an Agreement, but it happened to him, as it ordinarily does to them that are Mediators for Peace, though they carry themselves never so wisely and cautiously, and have often Reason on their side, they are disliked by both Parties at Variance. *Gotteschalcus*, a very rough and severe Man, blamed the Mildness which *Lupus Servatus* had used, and the moderate Expressions which he had brought. That Man, saith he, in a Letter written to *Ratramnus*, is so cautious and moderate, and hath so cunningly answered the 3. Questions of which he speaks in his Book, that he agrees not throughly with either Party. *Hincmarus* and *Pardulus* were not better satisfied, but accused him of Opinions unworthy of the Mercy and Goodness of God, which forced him to write his Letter to *Charles* the *Bald*, to explain his Judgment more clearly in that Dispute. It contains an Abridgment of his former Treatise concerning the Fall of all Men in *Adam*, concerning the Election which God is pleased to make of some; concerning Predestination and Reprobation; concerning the Assistance which God is pleased to give Men through his mere Mercy; concerning the just Desertion of the Wicked; concerning the Loss of Man's Free-will to do Good; concerning the Efficaciousness of Grace, and the Death of Jesus Christ for all Men. Which last Article he explains more largely, for after he hath cited some Passages of St. *Austine* to prove, that when he says, that Christ died for all Men, he ought to be understood of those only that are saved; he opposeth the Saying of St. *Chrysostome*, against them, but we must observe, that he is not of his Judgment, by taking notice, that he saith with all due Respect to him, that he did not well understand that Place of Scripture, and that he hath not proved his Opinion by any Testimony. Lastly, he rejects the Authority of *Faustus*, as a Bishop who was in an Error, and says, that we must keep to the Judgment of St. *Austine*, St. *Jerome*, and other Fathers, commended by Pope *Gelasius*, and advises the Emperor to call a Council of Learned Men about these Questions, who may examine whether he speaks Reason, or no. [This Letter is also extant in the fore-mentioned Editions of his Works.]

Lupus's Letter to Charles the Bald.

At the same time *Ratramnus*, a Monk of *Corby*, who had also been consulted by the Emperor about these famous Questions, composed a Treatise of Predestination divided into two Books. The first contains a Collection of Passages out of the Fathers, that all that is done in this World, is done by the Order and Direction of God's Providence. That although he be not indeed the Cause of the Crimes, and Sins of Wicked Men, yet they are also subject to the Order of Providence, and serve for the Execution of his Will. That God hath foreseen from all Eternity what shall befall the Good and Evil, the Elect and Reprobate. That the Predestination of the Saints is the Effect of his Mercy, and the Number of the Elect can neither be increased, nor diminished, nor altered. That all the holy Thoughts and good Actions of the Saints, by which they acquire themselves Happiness, are the Effect of the mere Grace of God. That our Free-will is too weak to do any good, unless it be strengthened by the Grace of God, which helps us to do good. That this Grace operates in us to will and to do, and that it is necessary for the Beginning of Faith and Prayer. In the second he treats of the Predestination of Sinners, and speaks by the by of the Predestination of the Elect. He shews by the Testimonies of St. *Austine*, *Fulgentius*, and other Fathers, that God hath not predestined Sinners to Sin, but to the Punishment of their Sins, and eternal Torments. He rejects the Distinction of those who say, That eternal Punishment was ordained and appointed for Sinners, but they were not predestined to it. He maintains that this Predestination did not impose a Necessity of Sinning upon any Man, though those that are elected by the mere Mercy of God, shall be infallibly saved; and those whom God leaves in the Mass of Perdition, shall be infallibly damned for their Sins which they voluntarily commit. He adds, that we ought to attribute all the Good we do to God, and all the Evil we do to our selves, because God never inclines us to do evil, but only leaves us to the Motions of our Wills. At the End of these Books *Ratramnus* prays the Emperor not to publish them, before these Questions be fully examined and cleared, that they might know which Opinion to follow. He adds, That if this Book displeaseth the Emperor, that he would correct it, or shew him what Corrections he would have made in it, [This Treatise is published by *Mauguinus in Collect. Script. Tom.* 1. *p.* 29. and in *Biblioth. Patr. Tom.* 15. *p.* 442.]

Ratramnus or Bertramus's Treatise about Predestination.

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The Emperor gave these two Books of *Lupus* and *Ratramnus*, to *Hincmarus* and *Pardulus* to examine them, who opposed them to *Amalarius*, a Deacon of *Treves*, and *Joannes Erigina Scotus*, whom they had ordered to write upon this Subject. We have not the Work of *Amalarius*, but only that of *Joannes Scotus*, which, according to the Genius of that Author, is full of Scholastick Subtleties and Distinctions. He begins with this Position, That every Question may be resolved by four general Rules of Philosophy, *viz.* Division, Definition, Demonstration, and Analysis, and the rest of his Work is not less Logical, for although he cites several Passages of St. *Austine*, yet he chiefly proves his Assertions by Scholastical Reasons and Arguments. He rejects the double Predestination, and proves that Predestination doth not impose any Necessity. He maintains, That Man is absolutely free after the Sin of *Adam*, and that although he cannot do Good without the Grace of Jesus Christ, yet he doth it without being constrained to it, or forced by the Will of God, by his own free Choice. He adds, that Sin, and the Consequence of it, the Punishments with which it is rewarded, being mere Privations, are neither foreseen nor predestined by God. That Predestination hath no Place but in those things which God hath pre-ordered in order to Eternal Happiness, and supposeth, that this Predestination ariseth from the Foresight of the good Use of our Free-will. To prove what he had asserted, That Eternal Punishments are mere Privations, he affirms, That the Torments of the Damned are nothing but Privations of Happiness, or the Trouble of being deprived of it; so that according to him Material Fire is no Part of the Damned's Torments. That there is no other Fire prepared for them but the fourth Element, through which the Bodies of all Men must pass, but that the Bodies of the Elect are changed into an Æthereal Nature, and are not subject to the Power of Fire, whereas on the contrary the Bodies of the Wicked are changed into Air, and suffer Torments by the Fire because of their contrary Qualities; and for this Reason 'tis that the Dæmons, who had a Body of an Æthereal Nature, were massed with a Body of Air, that they may feel the Fire. Thus did Philosophy lead this Author to many wild and extravagant Notions and Opinions. [This Piece is put out by *Mauguinus* in his *Vind. Prædest. & Gratiæ Tom.* 1. *p.* 103.

Scotus's Book about Predestination.

Wenilo or *Ganelo*, Archbishop of *Sens*, having read this Work, gathered out of it several Propositions, which he put under 19. Heads, according to the Number and Order of the Chapters of *Scotus*'s Work, and sent them to *Prudentius* Bishop of *Troyes*, who having read them, found, as he thought, not only the Errors of *Pelagius* in them, but also the Impiety of the *Collyridians*. Whereupon he composed a Book to confute him, in the Preface of which he accuses *John Scotus* of following of *Pelagius*, *Cælestius*, and *Julian*, to resist the Grace of Jesus Christ, and the Justice of God, to deny Original Sin, and many other Blasphemous Doctrines. Yet *John Scotus* did not deny Original Sin, and acknowledged the Necessity of Grace in his Work, but *Prudentius* thought he found such Principles in it, as seemed to abet the Doctrine of *Pelagius*. *Prudentius* answered *John Scotus*'s Book Chapter by Chapter, and opposed the Judgment and Authority of the Fathers to his false Reasonings. [The 19 Heads gathered out of *Scotus*'s Book, are printed in Bishop *Usher*'s History of *Gotteschalcus*, chap. 19.]

Prudentius's Work against Scotus.

After he hath rejected his Method of deciding all things by the four Rules of Logick, and shew'd, that Questions of Divinity are not so to be handled, he confutes *Scotus*'s Opinion of Predestination, Free-will, and the Punishment of the Damned, and proves the contrary Opinion. He distinguishes Predestination from Prescience, and shews that Prescience extends to Sin, but not Predestination. He distinguishes Predestination into two Sorts, the one by which God hath freely predestined the Elect to Grace and Glory, the other by which he hath destined the Wicked, whose Sins he foresees, to Eternal Damnation. He proves that Man, since the Fall, hath not a full Liberty and Power to do Good, and that he cannot do it, not only without the Grace of Jesus Christ, but that his Grace excites, impels, and enables him to do it. He maintains, that no Man affirms that

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Grace wholly deſtroys Free-will, or that Predeſtination impoſes any Neceſſity upon Men, but he obſerves, that Free-will is nothing elſe but a voluntary Choice, and unconſtrained acting of the Mind. He, in the laſt place, decides the extravagant Opinions of *Scotus* about the Torments of the Damned, and propounds the Doctrine of the Church and Fathers, who acknowledge, that Damnation conſiſts not only in the Privation of Happineſs, but Tortures of Fire. [This Confutation of *Scotus*'s Book by *Prudentius* is extant in *Maugninus*'s *Vindic. Gratiæ*, *Tom.* 2. *p.* 191. and ſome Parts of it are in Biſhop *Uſher*'s Hiſt. of *Gott.* c. 8. & 11.]

Florus's *Writings againſt* Scotus.

The ſame Extracts of *Scotus*'s Book being ſent to the Church of *Lyons*, they employed one of their Deacons, named *Florus*, to write againſt him. This Deacon ſome time before delivering his Opinion concerning Predeſtination, ſaid in his Diſcourſe, That God hath freely predeſtinated the Elect to Grace and Glory, but he only foreſees the Crimes and Sins of the Reprobate, and afterwards ordains, and predeſtines them to Damnation; and concerning Free-will, that 'tis ſo much weakened by the Sin of the firſt Man, that it can do no good Thing unleſs it be enlightned, and ſtrengthned by the Grace of Jeſus Chriſt. The ſame Doctrine he teaches us in his Tract againſt *Scotus*, and lays down a two-fold Predeſtination, or rather Predeſtination under a two-fold Reſpect. 1. A gratuitous Predeſtination of the Elect to Grace and Glory, and a Predeſtination of the Reprobate to Damnation, for their Sins which they commit by their own Free-will; and maintains, that tho' our Free-will can chooſe that which is good, yet it never would chooſe, or do it, if it were not aſſiſted by the Grace of Jeſus Chriſt. And to explain this, he makes uſe of the Compariſon of a ſick Man, of whom we may ſay, that he may recover his Health, although he hath need of Phyſick to reſtore it; or of a dead Man, that he may be raiſed, but by the Divine Power. In like Manner, ſaith he, the Free-will being diſtempered and dead, by the Sin of the firſt Man, may be revived, but not by its own Vertue, but by the Grace and Power of God, who hath Pity on it, which *Florus* underſtands not only of that Grace, which is neceſſary for Actions, but of that alſo which is neceſſary to ſeek Converſion by Prayer, and begin to do well: Hitherto neither *Prudentius*, nor the Church of *Lyons*, nor any other Author, had declared themſelves for *Gotteſchalcus*. They contented themſelves in thus treating upon the Queſtion, without engaging on either ſide. *Florus*, who in his firſt Diſcourſe thought him much to blame, ſeems to doubt in his Anſwer to *Scotus*, where in the *4th*. Chapter he ſays, That he knows not how that unhappy Monk was condemned and impriſoned; adding, That if he was really guilty of Hereſie, as he is accuſed, it were juſt, that according to the Cuſtom of the Church, all the Churches of the Kingdom ſhould be acquainted with his Condemnation, and the Cauſe why he was condemned. [This Treatiſe is extant in *Maugnin*'s *Vind. Gratiæ* at *Paris*, 1650. *p.* 575. and in the *Biblioth. Patr.* Tom. 8.]

Amolo's *Letters to* Gotteſchalcus.

Nevertheleſs, *Amolo* Archbiſhop of *Lyons* wrote a Letter to *Gotteſchalcus* about the ſame time, in which it appears, that he thought him faulty. In the Beginning of it, he gives him the Title of *Moſt Dear Brother*, (although he ſays, he knew him an Enemy to Brotherly Unity) becauſe Chriſtian Charity ought not to ceaſe nor be cooled, even towards thoſe that are our Enemies. He tells him, that he loves him moſt heartily, and wiſhes as well to him as to himſelf; But he ſays, that having read and examined his Writings, which he had ſent him by a Brother, he had diſputed with himſelf a long time whether he ſhould anſwer him, becauſe he had been accuſed a long time of dangerous Attempts againſt the Church, and had ſtill held his Opinion, although he was condemned by the Authority of a Council for his Obſtinacy; That he was afraid leſt he ſhould be thought imprudent in holding Correſpondence by Letters with a Perſon who had been condemned by his Brethren; but on the other ſide, he took himſelf obliged by Chriſtian Charity, to anſwer his Requeſt. Laſtly, That being convinced by the Admonition which Jeſus Chriſt propounds in the Parable of the *Samaritan*, that it is our Duty to comfort our Brethren in Affliction, and to have ſuch a ſincere Charity towards our Brethren, as to live in Unity, and communicate one with another in all Offices and Services of Love; after he had begged God's Grace to enable him to give him neceſſary Comforts and Inſtructions, and to fit his Mind to receive them with Meekneſs and Humility, he looked upon himſelf to be under Obligations to anſwer him. And firſt of all, he adviſes him to be of a peaceable and ſubmiſſive Spirit. He tells him, That he had heard with Grief, that he had begun to ſpread abroad his new Doctrines, and to raiſe Diſputes about unprofitable Queſtions in *Germany*. That ſince he had ſeen one of his Writings, in which he explains his Opinion at length, and endeavours to prove it by the Teſtimonies of the Fathers, and Holy Scripture. And laſtly, That he had lately received a Writing of his directed to the Biſhops, or rather made againſt the Biſhops who were concerned in his Condemnation. That by his Writings he perceived, that his Tenents were dangerous; ſo that he thought he could not do a better Piece of Service, than to ſet down in ſhort thoſe Propoſitions that ſeemed contrary to the Doctrine of the Church, and confute them by Scripture, and the Judgment of the Church. That he ought to keep firmly to that Doctrine, if he will be one of the living Members of Jeſus Chriſt. That he did not ſend this Work directly to him, becauſe he was excommunicated, but to his Metropolitan, that he being moved with Compaſſion toward him, may admit him again into the Unity of the Church upon the abjuring of his Errors. After this Preface he ſaith, that this Propoſition which he hath delivered diſpleaſeth him. That all thoſe that are redeemed by the Blood of Chriſt cannot periſh; becauſe he ſays, 'twill then follow, that either no Man that is baptized can be damned; or, that thoſe who are baptized, and regenerate by Baptiſm, and yet afterward periſh, are not truly baptized, nor redeemed by the Blood of Jeſus Chriſt; now both are falſe, and contrary to the Scripture, and Faith of the Church. In the ſecond Place, he is angry that he is perſuaded that the Holy, and True Sacraments of the Church, Exorciſm, Baptiſm, Confirmation, Unction, and the Euchariſt, are given to no purpoſe, to thoſe that are in the Number of the Reprobate, becauſe they are not redeemed by the Blood of Jeſus Chriſt, without which the Sacraments are no better than uſeleſs Ceremonies. He maintains, that they do effectually work upon thoſe that do not perſevere. In the third Place, he can't approve that which he holds, That Infants and adult Perſons, who are baptized, but are not of the Number of the Elect, are not true Members of the Church of Jeſus Chriſt. In the fourth Place, he doth not like his Words, where ſpeaking of Predeſtination, he ſaith, That the Devils and Reprobates are predeſtined to Damnation, ſo that none of them can be ſaved. He affirms, That this is an horrible Blaſphemy againſt God, and an Impiety that makes Sin neceſſary. That God, indeed, foreſees the Sins of Devils and wicked Men, without which they would be neceſſitated; and that he hath not deſtined them to eternal Puniſhments but upon the Previſion of their Sins, which he knew they would commit freely. Fifthly, He abhors the Propoſition delivered by *Gotteſchalcus*, that the Damned are as infallibly, and irrevocably predeſtined to Damnation, as God is Infallible and Immutable: And he laughs at that which he adds, That the Biſhops ought to exhort the Reprobate to pray, that tho' their Damnation is irrevocable, yet their Torments may be leſs. Sixthly, He can't endure what he hath ſaid, That God and his Saints rejoyce at the eternal Condemnation of the Reprobates. He ſays, That God rejoyces in their Deſtruction, but not for it; That he rejoyces not in their Evil doing, but in the Exaltation of his own Juſtice. Laſtly, He condemns his Behaviour toward the Biſhops, by railing at them, contemning them, and calling them, that are not of his Judgment, Hereticks and Rabaniſts. He chides him for being unconcerned at the Separation of the Church which he had ſuffered a long time, for exalting himſelf againſt his Spiritual Fathers the Biſhops, for ſubmitting to no Authority, nor deſiring a peaceable Deciſion of the Controverſy in hand with Humility, and for thinking himſelf the only Perſon enlightned and inſpired by God to confirm the Truth. He exhorts, adviſes, and conjures him to reflect upon himſelf, return from his Errors to the Church, and ſubmit himſelf to the Biſhops; and gives him, with a fatherly Goodneſs, ſuch other Councils as were proper for him to follow. [This Epiſtle is printed by *Maugnin* in *Collect. Script.* 9. *Seculi*, *Tom.* 2. and with his other Works, at the End of *Agobardus*'s Works put out by *Baluzius* at *Paris*, 1666.]

Of Grace and Predeſtination.

Some have pretended, that this Writing of *Gotteſchalcus*, which *Amolo* confutes in his Letter, was forged by *Hincmarus*, whom they accuſe of this Forgery, but they have no Proof of it, and the two Conjectures upon which they ground the Accuſation are too weak to raiſe any Credit upon, ſo that 'twould be a very raſh thing to condemn ſo illuſtrious an Archbiſhop of ſo ſcandalous a Crime without better Proofs, eſpecially ſince we do not find any of the Favourers of *Gotteſchalcus* to have laid any ſuch thing to his Charge. It is moſt reaſonable for us to believe, that *Gotteſchalcus* compoſed this Writing privately, and ſent it to *Amolo* Archbiſhop of *Lyons*, ſuppoſing that that Church would be more favourable to him, becauſe it was of St. *Auſtine*'s Judgment about Predeſtination and Grace; but ſince he ſtrain'd his Opinions to too high and faulty a Pitch, and drew hard and unwarrantable Conſequences from them, 'tis no wonder that *Amolo* gave him ſuch an Anſwer, which is written with all the inſinuating Art poſſible to appeaſe *Hincmarus*, and oblige this Monk to make him Satisfaction. There is another ſmall Piece, which is annexed to this Letter to *Gotteſchalcus*, which is thought to be a Fragment of the Letter written at the ſame time to *Hincmarus*, in which he treats of Grace and Predeſtination. In it he teaches us to believe, that 'tis Grace by which Men are ſaved, which is not given them according to their Merits, but through the pure and free Mercy of God, which moves them to Good not by Neceſſity, but by their Will and Love. That this Grace is given to Infants in their Baptiſm, to adult Perſons, and all the

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the Faithful, in all their Actions, Thoughts and Words that are good, because there is no Good but is the Gift of God: That his Prescience is certain, and that he foresees how all things will come to pass; so that the Number of the Elect is known to him, and cannot be changed. That the Predestination of the Just is of free Mercy, and is not done in Consideration of their Merits, but that he hath justified and sanctified by his Grace in time, all those who have been predestinated from all Eternity through his meer Mercy, that they may be holy and just. That Perseverance is a Gift of God; that our Free-will is so much weakened by Sin, that it can't raise it self to the Love of Truth and Justice, if it be not excited, healed and strengthened by the Grace which frees it. He adds, That this Doctrine needs not cast us into Despair, but gives us Confidence in the Mercy of God; That that which is found in St. *Austine*, and some other Fathers, that God hath predestinated the Wicked to Damnation, and eternal Death, ought not to be understood as tho' God constrained them by his Power, or Predestination, to be Sinners, and so damned, but in this Sense, That God hath ordain'd by his just Judgment eternal Punishments, for those that he foresaw would continue in the Mass of Perdition by the Sin of *Adam*, or who would make themselves subject to Damnation by their own voluntary Sins. [This Fragment of *Amolo*'s Epistle is also extant in the forementioned Edition of *Agobardus*.]

Hincmarus's Letter to the Church of Lyons.

Hincmarus seeing *Amolo* thus in a Manner to condemn *Gotteschalcus*, thought it convenient to write to the Church of *Lyons* upon that Subject. Whereupon he wrote a Letter to him, giving him an Account after what Manner *Gotteschalcus* was judged and condemned in two Councils, and comprises his Doctrine under five chief Heads. 1. That God hath predestined from all Eternity, those whom he pleaseth to the Kingdom of Heaven, or eternal Damnation. 2. That they that are predestined to eternal Death can't be saved, and those that are predestined to eternal Glory can't be damned. 3. That God will not have all Men to be saved, and that the Apostles Words ought to be understood only of those that are saved. 4. That Jesus Christ came not to save all Men; that he hath not suffered for all Men, but for those only who are saved by the Mystery of his Passion. 5. That since the Fall of Man, no Man can keep himself safe by his own Free-will from the Commission of Sin. *Pardulus* Bishop of *Laon*, wrote also to the Church of *Lyons* upon the same Subject, telling them, that of those six Persons who had written upon these Questions, none of them had sufficiently cleared them. Some join to these Letters one of *Rabanus*'s written to *Nonigus*. [*Pardulus*'s Letter to the Church of *Lyons* is not extant.]

The Answer of the Church of Lyons to Hincmarus by Remigius.

When these Letters were carried to *Lyons*, *Remigius*, who succeeded *Amolo* in the Archbishoprick of *Lyons*, wrote, in the Name of his Church, an Answer to three Letters that were brought him. He abandons *Gotteschalcus*, and condemns the Rashness and Temerity of that unhappy Monk, but defends the Opinion of St. *Austine* about Predestination and Grace; and after he hath produced seven Rules, and several Passages of the Holy Fathers, to prove that the Prescience and Predestination of God are infallible, he concludes, that none of those whom God hath predestined from all Eternity to his Glory, through his free Goodness, shall perish; and none of those, whom God hath predestined to eternal Death, through his just Judgment, having foreseen their Sin, shall be saved, not that they are unavoidably sentenced to Damnation, by the Power of God, but because they deserve it by the Malignity of their Will, which is unconquerable, and unchangeable. This was the Sense of *Remigius*, upon two of the Propositions which *Hincmarus* reproved *Gotteschalcus* for. Concerning the third, which respected the Will of God to save all Men, he says, That 'twas a difficult Doctrine to resolve; but 'tis certain, that all are not saved, and that all that God wills shall come to pass. How then can he will all Men should be saved, when 'tis plain all Men are not? He finds this Difficulty resolved four ways in the Writings of the Fathers. 1. They say, that *All* is put in that Place for all Sorts of Persons. 2. For all those that are saved, because there is none saved but by him. 3. Because he inspires his Servants with Desires and Wishes, that all Men should be saved. 4. That he will have all Men to be saved, as Creator, because he hath given them a Will by which they may be saved, if they please. He saith, that this last Explication hath many Difficulties attending it, because God doth not expect the Will of Man to save them, but prevents them with his Grace. Yet he confesses, that according to some Fathers, it may be said, that God, as Creator, would have all Men to be saved, but at the same time, as he is Judge, he will not have them saved who dye in their Sins, either Original or Actual. So that 'tis not true, that God doth not accomplish his Will that he hath, that all Men should be saved, because of the Opposition of Man's Will to his, but because he will not have it fulfilled himself, that he may punish their Sins. He adds, that these things are so obscure and intricate, that he is not willing to contend much about them, nor define them rashly, but contents himself to hold what is certain, without engaging in these fruitless Disputes. Nor is he more willing to deliver his Opinion rashly about the *4th.* Question concerning Christ's dying for all Men, but would search diligently in the Scripture what he ought to believe. Wherefore, after he has recited several Texts which prove that Jesus Christ died for the Redemption of Men and of the World, he saith, that in the Order of Reconciliation, the first Men are the Elect, of whom none can perish. The second are the Faithful, who have received their Baptism sincerely, and whose Sins are pardoned by Grace, but do not persevere. The third are such as yet remain in their Infidelity, but shall soon be called through the Mercy of God. The fourth are those that will remain always in their Infidelity, and shall not receive Grace, either for a time, or in the end. He acknowledges and proves, by the Authority of the Fathers, that Jesus Christ died for the three first, but maintains, that properly speaking, he died not for the Wicked, who were Dead before his coming, without the Knowledge of the true Religion, nor for Infidels, which are born since, or shall be born in future Ages. He adds, nevertheless, that he finds some Fathers, who assert that Jesus Christ died for those Infidels that were never baptized, nor converted; which Expression, he says, may be tolerated for Peace sake, though it be not exact nor true. That Men ought not to condemn one another in Questions of this Nature, because there may be some things which we know not because of our Ignorance. Concerning the last Proposition, he says, that he much wonders that any Man should hold, that since the Fall of *Adam* Men can't use their Free-will to do Good. He says, if they had added, *Without Grace*, the Proposition had been Orthodox, but to say it *in general*, as supposing that Grace alone does all the Good we do, is a Proposition which he never heard of before nor understood, and which the Hereticks themselves never yet asserted. He owns, That the Free-will may be said to be dead and perished by the Sin of the first Man, provided it be not meant, that the Nature and Essence of the Will is perished, but that the Good which is in the Will, *i. e.* the Faculty of inclining it self to Good, and that it hath need of the immediate Grace of Jesus Christ to incline it to Good. *Remigius* Archbishop of *Lyons*, after he hath thus treated of the Doctrine contain'd in the Letter of *Hincmarus*, passes to the Judgment and Person of *Gotteschalcus*. He finds fault, that he was first of all condemned by the Abbots and Monks, which were of the Council, to undergo their regular Discipline, and afterwards was judged by the Bishops. He says, That according to the ancient Usage, since he was accused of Heresie, he ought to have been judged by the Bishops only. He complains of the Cruelty with which their Sentence was executed. And as to the Heads of his Doctrine related by *Hincmarus*, he says, That the first and second were agreeable to the Doctrine of the Church and Fathers; that the *3d.* and *4th.* were not to be condemned; and as to the *5th.* if it were true that he asserted it in those Terms, it deserves to be condemned. In fine, That he deserved to be condemned for his Imprudence and Troublesomeness, for his Talkativeness and Inconstancy: That nevertheless they ought not for all that to condemn the Truth, nor use him with so much Severity and Cruelty as they had done. Then he confutes what *Hincmarus* had said concerning the Will of God to save all Men, against the Predestination of the Wicked to Damnation, and concerning Free-will. He also answers the Letters of *Pardulus* and *Rabanus*. This Answer was accompanied with another small Treatise from *Remigius*, intitled, *A Resolution of the Question*, in which he endeavours to confirm the Principle of St. *Austine*; That all the Generation of Mankind is corrupted by the Sin of *Adam*, and subject to Damnation, of whom some are chosen through mere Mercy, others left through just Judgment, the one are elected through the free Mercy of God to Glory, the other predestined for their own or the first Man's Sin to Damnation. [This Treatise of *Remigius*, with some other Tracts of his are extant in the *Biblioth. Patrum, Tom.* 15. and are put out by *Mangnin in Collect. Script. de Pred. & Grat.*

The Articles of Quiercy.

This Answer not being such an one as *Hincmarus* expected, he endeavoured to establish his Doctrine another way. Wherefore meeting at *Quiercy*, in his return from the Council of *Soissons* held in 853, with several Bishops and Abbots, he propounded four Heads of Doctrine to the Emperor, which were published by his Authority. The I. was, That there is no other Predestination but only to Life, by which God hath chosen out of the Mass of Perdition, into which all Men are fallen by the Sin of *Adam*, those whom he hath predestined by his Grace to Glory. And as to those whom he hath left in the State of Damnation, he foresaw that they would perish, but he hath not predestined them to Destruction, but only hath predestined the eternal Punishment which they have deserved. The II. is, That the Free-will which we have lost by the Sin of the first Man, is restored by Jesus Christ, and we have a full Power to do Good by the Assistance of his Grace, and to do Evil, being forsaken by it. The III. is, That God would have all Men without Exception to be saved, although they are not all saved. That those that are saved, are so by the Grace of Christ, and those that perish are damned for their own Sins. The IV. was, That Jesus Christ hath suffered for all Men, although all

Men are not redeemed by the Mystery of his Passion, which doth not happen because the Price of Redemption is not great enough, or sufficient, but because they have not Faith, or not such a Faith as is saving, *i. e.* a Faith which worketh by Love.

Of Grace and Predestination.

These four Articles were signed by the Bishops and Abbots present at their Assembly, and if we may believe *Hincmarus*, were subscribed by *Prudentius* himself. But this Bishop repenting of what he had done, wrote to the Bishops assembled at *Sens* to choose a Bishop of *Paris*, that since he could not be present himself at that Synod, he had sent *Arnoldus*, a Priest, to whom he had given commission to subscribe to their Election of a Bishop, provided they would sign and approve these four Articles concerning Grace. 1. That the Free-will of Man which was lost by the disobedience of *Adam*, is so far restored by the Grace of Jesus Christ, that we cannot do, think, or desire any good thing without it. 2. That God hath predestinated some to Eternal Life through his mere Mercy, and others through his just Judgment to Damnation. 3. That the Blood of Jesus Christ was shed for them that believe on him, and not for those that do not believe. 4. That God saves all those he will have saved, and that no Man can be saved whom he will not have saved. 'Tis not known what effect this Letter had in the Council of *Sens*, but it is probable that it was read, but nothing was determined in that matter.

Prudentius's Letter to the Council of Sens.

The four Articles of Quiercy confuted by the Church of Lyons.

But the 4 Articles of *Quiercy* being sent to the Church of *Lyons*, the Archbishop examined them, and confuted them in a Book made on purpose, [intituled, *A Censure of the Articles of* Quiercy, *or a Book proving that the Truth of Scripture is to be held, and the Judgments of the Holy Fathers followed.*] In answer to the first Article, he finds fault with these Assertions; 1. That the first Man was free to do good, not mentioning the Divine Assistance, without which neither he nor the Angels themselves can do good; 2. That they speak of the Predestination of the Elect, as if it were made upon the account of their good Works foreseen; 3. That they deny, that God hath predestinated the Wicked to Damnation. Upon the 2d. Article he objects, 1. That they have spoken too succinctly and briefly about Free-will, having said nothing, but produced some Explications of the Fathers upon that point; 2. That they had asserted, that we have utterly lost our Free-will by the Sin of the first Man, though the Fathers acknowledge, that though it be weakened by that Sin, it still subsists in Man, but he can't use it well without the assistance of Grace. That all Men have naturally Judgment, Reason, and Understanding, by which they are able to distinguish that which is good from that which is evil, and that which is just from that which is unjust. That they also have a liberty of choosing good in some sort, but though the love they have to Humane Affairs, 'tis wholly carried upon the good of Society, Transactions of the World, and certain private Interests. Lastly, That in that respect we can do some good, but we can do nothing towards our Eternal Happiness but by the Inspiration and Motions of Grace. 3. He also reproves them in this Article for saying, that after Regeneration we have liberty of doing evil, as if we had it not before Regeneration. Concerning the 3d Article, which is about the Will of God to save all Men, part of his Remarks are lost, but by what remains we may see, that he disapproved their asserting of it so generally, and had rejected the Fathers Explications of it. In the last Article he reproves them for saying, 1. That there is no Man's Nature that is not healed by Jesus Christ, and asserts, that Jesus Christ did not assume the Humane Nature of necessity, but of his own good will, and that for the Elect; 2. He dislikes them for holding, that there is not, never was, nor shall be a Man for whom Christ died not. He confesses that he died for all that are baptized, and for the Righteous Men of the Old Testament, but denies, that he died for all Infidels which died before Christ's Nativity, for those who never received the Faith, or Infants dying without Baptism. He maintains, that Christ died for none, but for those for whom the Church prays, and mentions in their Holy Services after their Death. Lastly, he disapproves their comparison between Infidels that never received the Faith, and Christians, who though they have been baptized, die in their Sins. [This Confutation of *Remigius* of the Articles of *Quiercy* is extant with the Treatises last mentioned.]

The Canons of the Council of Valence about Grace.

Remigius Bishop of *Lyons* having thus confuted the Articles made at *Quiercy* by his own Writings, caused his Doctrine to be confirmed in a Council held at *Valence*, *An.* 855. made up of 14 Bishops of the Provinces of *Lyons*, *Arles*, and *Vienne*, in which the 3 Metropolitans presided, and *Ebbo* Bishop of *Grenoble* was present. They made 6 Canons in this Synod concerning Grace, Free-will, and Predestination. The first forbids all Novel Expressions about such Matters, and commands Men to follow the Doctrine of the *Latin* Fathers. In the 2d. they declare, that God hath foreseen from all Eternity all the Good which Righteous Men will do by his Grace, and all the Evil that Sinners will do by their own Malice; That the Righteous shall receive Eternal Life as a Reward of their good Actions, and the Wicked be condemned justly for their Crimes to Eternal Punishment. That this Prescience lays no necessity upon any Man, none being condemned but for their Original or actual Sins. In the 3d. the Bishops strongly assert the Predestination of good Men to Eternal Life, and of wicked Men to Eternal Death. Nevertheless after such a manner, as that in the Choice of them that shall be saved, the Mercy of God goes before their Works, but on the contrary in the Damnation of those that perish their Crimes go before the just Judgment of God, yet God hath predestinated no Man to sin by his own power, so that those that are predestinated are under necessity of being damned. The 4th. is about the Death of Jesus Christ, concerning which they think it sufficient to say, and confess sincerely, that Jesus Christ died for all those that believe in him. They reject the 4 Canons of *Quiercy* as idle, vain, and false, and condemn *Scotus*'s Treatise as a silly Book. In the 5th. they assure all those that are Baptized and Regenerate, that they have a part in the Redemption of Jesus Christ, although afterward they loose the Innocency of Baptism, and are in the number of the Reprobate. Lastly, in the last they declare, that as concerning the Grace of Christ, by which Men are saved, and the Free-will of Man weakened by the Sin of *Adam*, but restored by the Grace of Jesus Christ, they do hold as the Holy Fathers have taught, what the Councils of *Africa* and *Orange* have decided, and what is held and maintained by the Bishops of the Apostolick See.

Of Grace and Predestination.

The Relation of what followed the Council of Valence about the Contest of Grace.

These Canons of the Council of *Valence* were presented to the Emperor *Lotharius*, the King of these Bishops who had made them, with the Treatise made upon that Subject by the Church of *Lyons*, and the Propositions of *Scotus*, that he might send them to *Charles the Bald*, and that he would advise him at the same time not to suffer the contrary Doctrine to be published in his Realm, but *Lotharius* not being to do it, *Ebbo* Bishop of *Grenoble* presented these Pieces himself to *Charles the Bald*, who went to him to his Palace at *Verbery*, *An.* 856. This Prince in *September* the same year, delivered them to *Hincmarus* to examine them, who composed an Answer to them. His Book was of a considerable bulk, and dedicated to *Charles the Bald*; it was intituled, *Of Predestination and Free-will*, and divided into 3 parts. We have not the Work it self, but only the Letter written to *Charles*, which served for a Preface to it. In it he complains that they had condemned his 4 Articles without so much as reciting of them, and had put a bad construction upon them. That they would have him undertake the Defence of *Scotus*'s Propositions, which he never saw, nor knew, and which were collected only to make Orthodox Persons odious. That they had made this noise without desiring his Opinion, without advertising him of what they disliked, without hearing him or citing him to the Synod. He wondered that *Ebbo* Bishop of *Grenoble*, a Person so eminent for Piety, should engage in such a Faction. He observes by the bye, as a thing extraordinary, that of all the Bishops that were at the Council of *Valence*, he only was named in the Head of the Council amongst the Archbishops, which looked like affectation of Greatness, though he would not call it Pride. Lastly, That the Bishops of this Council had began the Quarrel, and laid the foundation of the Difference. He then lays down the order of his Answer; first, he tells the Emperor, that he had sent him the Writings which had been presented to him by the Council; 2. That he had joined to them several other Tracts which he had received from other places upon the same Subject, of which he approved so much only as was agreeable to his 4 Articles; That he will make a Collection of the Authorities and Passages of the Fathers. Lastly, That he will prove, that these Articles are agreeable to the Doctrine of the Church of *Rome*, and the Scriptures, which she acknowledges for genuine, and the Fathers whose Writings she allows, to which he will add the Authorities of more late Orthodox Writers, as *Bede*, *Alcuinus*, and *Theodorus*, Archbishop of *Canterbury*.

In the year 859. the same Bishops which were present at the Council of *Valence*, being met in the Suburbs of *Langres* with the Emperor *Charles*, presented to him the 6 Canons under debate, but suppressed what was said in them particularly against the 4 Articles of *Hincmarus*; Fifteen Days after they met at a Council at *Savona* in the Province of *Trent* [or *Tullum*], where they were also read. *Hincmarus* and those of his Party opposed their Reception, but *Remigius* Archbishop of *Lyons* desired, that the Decision of the Controversie might be entirely left to the next Synod, to which they would every one bring the Books of the most eminent Fathers of the Church, and out of them determine what they should follow, that they might be of one mind. This was the conclusion of this Council, but *Prudentius* did not rest here but brought the matter to *Rome*, sending the Canons of the Council of *Valence* to Pope *Nicholas*, that he might confirm them. *Prudentius*, says the Pope, approved of them, but *Hincmarus* did not yield to it, and would not take notice of the Definition which he had passed upon the Question.

Of Grace and Predestination.

We do not find that this Question was afterward examined or judged in any Council of *France*, but *Hincmarus* made another Treatise of Predestination to defend his 4 Articles, and confute the Canons of the Council of *Valence*. This also is dedicated to *Charles the Bald*, containing 38 Chapters. In the first he treats of the Original of the Heresie of the Predestinarians, and pretends to prove, that it began since the time of St. *Austine*; and to prove it, he makes use of the Testimonies not only of St. *Austine*, but of St. *Prosper* and *Cœlestine*, by whom it appears that St. *Austine*'s Doctrine of Grace was opposed by several, but he doth not observe, that they who opposed it then, were altogether opposite to the Error of the Predestinarians, for the Priests of *Marseilles*, and the other *Frenchmen* of whom St. *Austine* and *Prosper* speak, were so far from being Predestinarians, that they contradicted the Doctrine of St. *Austine* about Predestination, because it seemed too rigorous. He cites a Book falsly attributed to St. *Austine*, called *Hypomnesticon*. He maintains very positively that it is his, and proves it by the Letter of *Faustus* to *Lucidus* about the recantation of that Priest, and by the Authority of the Council of *Arles*, which through a mistake (he says) was held by the Authority of *Cœlestine*, who was dead 44 years before that Council. In the 2*d*. he gives the History of *Gotteschalcus*, whom he pretends to have revived the Error of the Predestinarians. In the 3*d*. he rejects the Authority of *Fulgentius*, but he gives one bad Reason for it, when he says, that he is not much to be esteemed, because Pope *Gelasius* doth not reckon him among the Doctors of the Church, for *Gelasius* was dead 8 or 9 years before this Father wrote. In the 4*th*. he proves himself conformable to the Doctrine of the Apostolick See. In the 5*th*. after he hath observed that *Gotteschalcus* and his Followers write the Authorities of the Scripture and Fathers to establish that Error imperfectly, he brings the Propositions of *Gotteschalcus*, *Prudentius*, and *Ratramnus*, in which they acknowledge Predestination to Eternal Torments. In the 6*th*. he begins to treat of the Canons of the Council of *Valence* in particular. He observes in that Chapter, that the first is taken out of *Florus*, a Deacon of the Church of *Lyons*, but his Sentence is changed and altered by him that transcribed and abridged it. In the 7*th*. he explains the Passage of St. *Paul* alledged by the Compiler of them, in which he says there are Vessels of Wrath fitted for Destruction. He cites several places of the Fathers to explain that Text, and shew, that 'tis not God that hath fitted those Vessels for Death, but they fitted themselves for it by their Sins. In the 8*th*. he alledges some places in *Fulgentius*, to shew, that God hath predestinated no Man to Death. In the 9*th*. he cites some Passages of *Isidore* of *Seville*, St. *Austine*, St. *Fulgentius*, and *Florus*, to explain those which his Adversaries had alledged. In the 10*th*. he expounds several places of Scripture which they made use of. In the 11*th*. he examines the following Canon of the Council of *Valence*. He finds fault, that they had laid aside the Explication of *Florus*, and distinguished between Predestination to Grace and Predestination to Glory. In the 12*th*. he treats of Predestination at large according to the Principles of St. *Austine*. He saith that God hath predestinated the Works as well as the Glory of the Elect. That he hath foreseen the Sins of the Reprobate, and knowing them, not only foresees, but predestines the Punishment which they shall suffer, but he affirms, that it can't be said, that he hath predestinated them to Death or Damnation. So that all the difference between *Hincmarus* and his Adversaries is in this, that these affirm, that God foreseeing the Sins which the Reprobate would voluntarily commit, hath predestinated and condemned them upon the account of them to Damnation. And *Hincmarus* confesses, that God hath prepared and predestinated this Eternal Punishment for their Crimes, but will not say that he hath predestinated them to be damned. St. *Fulgentius* in his Book which he wrote to *Monimus*, was most favourable to the Opinion which *Hincmarus* opposes, for which reason it is, that in the 13*th*. Chapter he opposes some Passages of St. *Prosper*, and in his 14*th*. a Passage of St. *Austine*'s cited by *Fulgentius* himself. In the 15*th*. Chapter he returns to the History of the pretended Predestinarians. He says that the ancient Predestinarians had 4 Errors. The first, That God condemns Men for the Sins which they have not committed, but would have committed had they lived. The 2*d*. that Baptism doth not take away Original Sin from them who are not of the number of the Predestinated. The 3*d*. that there is no difference between Prescience and Predestination. The 4*th*. that God hath predestinated Men to Sin and Damnation. He owns that the Modern Predestinarians held not the first Error, that they pass by the 2*d*, avoid the 3*d*, and have new moulded the 4*th*, although they retain the substance of it, asserting, that God hath predestinated the Reprobate to Damnation, although he hath not predestinated them to Sin, since they can't suffer Damnation but by Sin. He confutes the two former Errors in a few words. Then he undertakes to justifie his Articles, by shewing that they are agreeable to the Doctrine of the Holy Fathers, and chiefly of St. *Austine*, St. *Fulgentius*, and St. *Gregory*. He proves the first, which is concerning Predestination, by transcribing in the 16*th*. Chapter several long Quotations of those Fathers. In the 17*th*. he examines a place in the Book intituled, *Hypomnesticon*, attributed to St. *Austine*. In the 18*th*. he proves, that the number of the Elect is certain, and determined. In the 19*th*. he owns, that a double Predestination may in some Sense be allowed, though not in that of *Gotteschalcus* and his Adherents, who affirm, that God hath predestined Sinners to Torments, as he hath the Good to Glory, but that it may be said, the Elect are predestined to Glory, and Eternal Torments are predestined for the Wicked. In the 20*th*. he examines in what Sense St. *Gregory* speaks of the Predestinarians in the Plural Number. In the 21*st*. Chapter he produces several Passages of St. *Austine*, to justifie the Sense and Terms of his 2*d*. Article of Free-will. In the 22*d*. he shews, that what is said in that Article is conformable to the Decisions of the Councils of *Africa* and *Orange* about Grace and Free-will. In the 23*d*. he answers the Accusation brought against him, that he had affirmed, that Man had wholly lost his Free-will by the Fall of *Adam*. He owns, that Man hath a Freedom of Will since *Adam*'s Sin, but his Free-will is a Slave to Sin, which leads him to the commission of Evil only, so that he can't do any good through the weakness of it without the Grace of Jesus Christ. In the 24*th*. Chapter he treats about his 3*d*. Article, which is about the Will of God to save all Men. He declares, that the Church of *Rome*, which is the first Church in the World, ought to be consulted about that point in the first place. He compares it to the Ancient *Jerusalem*, and cites a Passage in the forged Decretal of Pope *Anacletus*, which says, that that Church was founded by God himself. He adds also a Citation out of *Innocent*'s Letter to *Decentius* Bishop of *Eugubium*, after which he quotes a Sentence of *Cœlestine*, where he says, that the Prayers of the Church determine what we shall believe, *Legem credendi lex statuat supplicandi*; From whence he concludes, that since the Church prays for all Men without restriction or exception, we ought to believe, that God will have all Men to be saved without exception. But why then are not all Men saved? He says, 'tis because they will not; They that love Darkness rather than Light, Injustice than Justice, Sin than Virtue, destroy themselves; That it will not then follow, that God is not Almighty, because he knows how to dispose of their Actions who will not do as he wills them. Whereupon he cites several Passages out of St. *Austine* and St. *Gregory*, but depends chiefly upon the words of St. *Chrysostome*. In the next Chapter he joins some expressions taken out of the Writings attributed to St. *Dionysius* the *Areopagite*, St. *Cyprian*, St. *Hilary*, St. *Chrysostome*, St. *Theophilus*, St. *Jerome*, and St. *Cyril*, some things also he brings out of St. *Austine* and St. *Prosper*, to whom also he adds St. *Cœlestine*, St. *Leo*, St. *Gregory*, *Bede*, and *Cassiodore*. In the following Chapter he confirms this Doctrine of the Will of God to save all Men without exception, because if God would not have all Men to be saved, some would be under a necessity of Damnation. And whereas his Adversaries objected, that the Will of God is all powerful, and therefore, if God would have all Men to be saved, they would be so; he puts the same Question to them as to the Angels, and urges them to answer it. Are those Angels which are fallen, fallen by the Will of God, or not? And since they could not deny according to their own Principle, but that God did desire their Salvation; He concludes, that they must own, that God's Will hath not always its effect. He there recites several Passages of the Fathers to explain those places of Scripture where the Allpowerful Will of God is spoken of. In the 27*th*. Chapter he examines the State of the Question concerning the 4*th*. Article, the Death of Jesus Christ for all Men. He declares, that it extends not to the Devils, for whom Jesus Christ was no Mediator, but only to Men. And whereas it was demanded of him, whether Jesus Christ died for Antichrist; He answers, that Antichrist shall be a Man, and since Jesus Christ died for all Men, he is of the number of those for whom Christ died. In the 28*th*. Chapter he cites several Passages of the Fathers, to prove, that Jesus Christ died for those Men who are dead in their Sins, although it can't be said, that they are redeemed for Eternal Salvation. In the 29*th*. he justifies the Expression which he had delivered, that there never was a Man whose flesh was not assumed by Jesus Christ, and cites several places of the Fathers which approve that Expression. He then shews, that those that are Baptized receive the Faith that worketh by Love, which he had affirmed in his last Article. He adds in the following Chapter, that except two Sentences of it, the rest of that Article is taken out of St. *Prosper*.

Hincmarus having thus justified himself, passes his judgment upon the Writings which were come to his hands, made upon this subject. He disapproves *Scotus*'s and *Praedestus*'s Books, and says, that he will not enter into any Council with them because he does not know their design, yet he tells us, that he had observed some Expressions in them contrary to the Catholick Truth, *viz*. That there is a Triple Divinity; That the Sacrament of the Altar is not the true Body and Blood of Jesus Christ, but a Memorial only

Hincmarus's 2*d*. Treatise of Predestination.

Of Grace and Predestination.

Of Grace and Predeſtination.

only of his true Body and Blood; that the Angels are Corporeal; that the Soul of Man is not in his Body; that the Tortures of Hell are nothing elſe but the Remembrance of Sins, and the Reflection of a guilty Conſcience; and other fruitleſs Queſtions concerning the Manner how we ſhall ſee God, which ariſe perhaps, ſaith *Hincmarus*, from hence, that thoſe who are buſieſt to move ſuch Diſputes take no Care to ſee him. He rejects the 7. Rules laid down by *Prudentius*. In the 31*ſt*. Chapter he ſhews, That thoſe that lived before the coming of Jeſus Chriſt are redeemed by his Death, as well as thoſe that live after his coming. In the 32*d*. he produces a great Number of Teſtimonies both from the *Greek* and *Latin* Fathers, to prove, that Jeſus Chriſt died for all Men without Exception. In the next Chapter he confirms the ſame Doctrine by ſeveral Reaſons grounded upon the Doctrine of the Holy Fathers, and ſhews, that although Jeſus Chriſt died for all Men, yet they are not all redeemed and ſaved, becauſe they will not. In the 35*th*. he approves the 5*th*. Canon of the Council of *Valence*, propounded by his Adverſaries; That Jeſus Chriſt died for all thoſe that are regenerate by Baptiſm: But he maintains, that *Gotteſchalcus* and the Predeſtinarians deny that Baptiſm waſhes away the Guilt of Original Sin from thoſe that are not predeſtinated, and confutes their Error.

Hincmarus's Remarks upon the Conſtitution of the Council of Valence *about Ordinations.*

The Biſhops of the Council of *Valence*, after the Articles of Grace, Free-will, and Predeſtination, confuted by *Hincmarus*, added a Canon concerning the Ordinations of Biſhops to this Effect: To prevent for the Future, that ignorant Biſhops, unable to diſcharge that great Function, and whoſe Lives are not ſufficiently examined, may not be put into the Sees, as they formerly have been, (to the utter Ruine and Overthrow of all Church Diſcipline) it is decreed, That after the Death of any Biſhop, they ſhould petition the Princes to grant the People and Clergy of that City Power to make a Canonical Election of ſome Perſon of the ſame, or the neighbouring Dioceſs, who is fit to fill the See, and if any Clerk be ſent from Court to be made their Biſhop, they ſhould ſtrictly examine and look into his Life, and Doctrine, and Manners, before they ordain him; and if he be found an Ignorant, Vicious, and Simoniacal Perſon, the Metropolitan ſhould refuſe to ordain him, and going to Court repreſent it to the Prince. *Hincmarus* imagining, that this Canon was made againſt him, and ſome other Biſhops who had been ordained through the Favour of the Court, takes it into Examination, and therefore, in the 36*th*. Chapter he obſerves firſt, that this Canon makes directly againſt him whom he thought the Author of it, becauſe he was ſhaved and ordained in another Church than that of which he was Biſhop, evidently meaning *Remigius* Archbiſhop of *Lyons*. Secondly, he obſerves, That he had left out ſeveral things which concerned the Ordination of a Biſhop, as for Example, If they chooſe a Clergyman of another Church, that he ſhould not be ordained till his Biſhop hath given his Conſent. Thirdly, he ſays, That thoſe Men are not worthy to bear the Names of Biſhops whoſe Ordination was ſuch, as he deſcribes, Ignorant, Vicious, and Simoniacal. Fourthly, he ſays, That in ſpeaking ſo he affronts all the Biſhops of *France*, the Metropolitans who have made ſuch unlawful Ordinations, and the Princes who have approved them. Fifthly, he defends his own Ordination, and relates the whole Hiſtory of the Depoſition of *Ebbo*, and the Proceſs had againſt him; he relates the Judgment given in Favour of him againſt *Ebbo* in the Council of *Soiſſons* in 853, the Declaration of *Ebbo*, who acknowledged himſelf juſtly depoſed, and conſented another ſhould be made Biſhop in his Place, approved by the Biſhops met at *Thionville* in 835, whoſe Sentence was confirmed by Pope *Sergius*. He adds, That 10. Years after this Depoſition, the Biſhops of the Dioceſs of *Rheims* being aſſembled at *Beauvais*, deſired him of the Prince, and he was ordained by his Conſent after he had been Canonically choſen by the Clergy and People of *Rheims*. Hereupon he ſays, that he ſpake theſe things with regret, but he was obliged to it, leſt any Man reading this Canon ſhould think his Ordination contrary to the Canons and Rules of the Church. Then he oppoſes to this Article 12. Canons of the Church concerning the Penalties to be inflicted upon ſuch Perſons as revive old Hereſies that have been condemned; which are, 1. When an Error hath been once condemned by the Church, it needs no further Confutation. 2. That when the Author of an Hereſie is condemned, all that fall into the ſame Hereſie are involved in the ſame Condemnation. 3. That the ſame Condemnation extends to all the Abettors of an Hereſie. 4. That they that communicate with Hereticks, ought not to be admitted to any Synod of the Orthodox. 5. That thoſe that revive a condemned Hereſie ought to be reproved by all the Biſhops by Vertue of the ancient Condemnation. 6. That it is not lawful to introduce new Doctrines, nor compoſe new Creeds. 7. That ſuch as acknowledge their Errors may be again received into the Church, provided that we find ſure Tokens of their ſincere Repentance in their Return. 8. That ſuch Perſons may never be promoted to any higher Degree of the Clergy than what they are now in. 9. That if they relapſe again they deprive themſelves of their Dignity. 10. That thoſe that act any thing contrary to the Definitions of Pope *Cœleſtine* ought to be excommunicated. 11. That ſuch Clergymen may be received, and continued in their Degree of Prieſthood, who having once aſſented to the true Faith, ſubſcribe to Errors, provided they deliver a Recantation of their Errors in Writing. 12. That they that will not ſubſcribe to the Truth are condemned of themſelves. *Hincmarus* alledges a great Number of Authorities of Popes, Councils and Fathers, to prove theſe Points of Diſcipline, which never were conteſted, in which he ſhews more Learning and Skill in the Canons of the Church, than Judgment or Equity. Laſtly, *Hincmarus* ending this Work, adds a Concluſion divided into 6. Chapters, in which he ſums up what he had before ſaid concerning Predeſtination, Grace, Free-will, the Will of God to ſave all Men, and the Death of Jeſus Chriſt for Infidels.

Of Grace and Predeſtination.

Theodonis Villa.

Some time after, *Hincmarus* wrote another Treatiſe againſt *Gotteſchalcus* upon another Subject. He had forbidden, that the Hymn of the Martyrs, called *Sanctorum Meritis*, ſhould be ſung in his Church, becauſe at the End of it the Three Perſons of the Trinity were called *Trina Deitas*, thinking that Expreſſion to be contrary to the Manner of ſpeaking exactly about that Myſtery. *Gotteſchalcus* ſeeking an Occaſion to expoſe and accuſe him, compoſed a Treatiſe to defend this Expreſſion, maintaining that the Trinity was *Perſonaliter Trina*, *i. e.* Perſonally Three, becauſe each Perſon of the Trinity hath his perfect and entire Deity, & *Naturaliter una*. He juſtified this Expreſſion by ſome Examples of like Expreſſions drawn out of the Fathers. *Hincmarus* maintained the contrary, that the Deity was the Name of the Nature not of the Perſons, and that we might not ſay *Trina Deitas*, as we ordinarily do *Tres Perſonæ*, becauſe there is but one God in Three Perſons. It is apparent, that this Diſpute was only about Words and Names, which *Hincmarus* ſpins out to a great Length with much Zeal in his large Treatiſe intitled, *De Trina Deitate*, reciting ſeveral Quotations of the Fathers, and producing ſeveral Arguments, which it is both tedious and needleſs to abridge. We underſtand by *Hincmarus*, that not only *Gotteſchalcus*, but alſo *Ratramnus* Abbot of *Corby* had written in the Defence of this Expreſſion, and that the *Benedictine* Monks did ſing this Hymn, not leaving out *Trina Deitas*. But now we do not find thoſe Words in the Hymn of the Martyrs, which ſeem to be changed into *Te Summa Deitas*, for they are in the Proſe of St. *Thomas* upon the *Euchariſt*. [The Editions of *Hincmarus*'s Works are ſet down at the End of the 6*th*. Chapter following, to which the Reader is referred.]

Hincmarus's *Book upon the Expreſſion* Trina Deitas.

CHAP. III.

A Relation of the Conteſt between Hincmarus *and* Rothadus *Biſhop of* Soiſſons.

Of the Conteſt between Hincmarus *and* Rothadus.

HINCMARUS was engaged in many other Controverſies and Quarrels, which were not ended with leſs trouble than that with *Gotteſchalcus*. The firſt was the Conteſt with *Rothadus* Biſhop of *Soiſſons*, in which he was forced to contend with the Pope himſelf, and at laſt give place to his Judgment. This *Rothadus* had been ordained Biſhop of *Soiſſons* in the Reign of *Lewis the Kind*. He had an Order to apprehend *Ebbo*, his Metropolitan, who was fled, and to ſhut him up in a Monaſtery, that he might attend the Synod. He was preſent in 835. at the Synod held at *Thionville*, where *Ebbo* was depoſed. So that *Rothadus* was an ancient Biſhop when *Hincmarus* was made Archbiſhop of *Rheims*, which was 10. years after the Depoſition of *Ebbo*, which perhaps was the Reaſon, that he would not give ſo much Reſpect and Subjection to *Hincmarus* as he expected of him. The Beginning of the Buſineſs of *Gotteſchalcus* ſhews, that *Rothadus* and *Hincmarus* were not well affected to one another, for *Hincmarus* would not put that Monk into his Cuſtody, ſuſpecting him to be inclinable to Novelties. There were alſo ſome other differences, about which *Hincmarus* was angry with *Rothadus*, as his frequent Admonitions and Threatnings of him ſhewed. At laſt the Quarrel broke out, when *Hincmarus* accuſed him at the Council held at *Senlis* in 863. that he had unjuſtly depoſed a Prieſt of his Dioceſs, and would not obey his Metropolitan, who commanded him to be reſtored,

Of the Conteſt between Hincmarus *and* Rothadus.

Hincmarus's *Accuſation of* Rothadus.

Of the Contest between Hincmarus and Rothadus.

stored, and the Person put in his Place to be removed; that he had squandered away the Church Revenue, and pawn'd a Golden Chalice; that he had sold the Vessels and Ornaments of the Church without the Consent of his Metropolitan, the Bishops of *Provence*, yea, of the Steward and Clergy of his own Church, and that he had lived in such a way as did not become a Bishop. *Rothadus* seeing himself likely to be condemned, appealed to the Holy See, and desired that he might have Leave to go to *Rome*. *Hincmarus* and the Bishops of the Council consented to it, upon Condition that he should return by such a time. *Rothadus* returned immediately to his Diocese, and prepared for his Voyage to *Rome*. But before his Departure he wrote to the King, and *Hincmarus*, and at the same time sent some Heads of Request to a Bishop that was his Friend, to be shewn to the King, in which he prayed the Bishops that had not consented to his Condemnation, to stir in his Defence. The Priest that carried this Letter was constrained by the King and *Hincmarus* to shew it them, although the Bishop to whom it was directed was not present. When *Hincmarus* had read it, he made use of it directly to hinder his going to *Rome*, and have him judged in *France*. He interpreted this as a tacit Renunciation of his Appeal, and that he would be contented to be judged in *France* by the Bishops he had desired the Assistance of, and since they were the Judges he had chosen himself, he could not afterward appeal from them according to the Rule *Ab electis Judicibus appellare non licet.*

Rothadus's Appeal to Rome.

Rothadus's Condemnation

Being therefore glad of this Opportunity, he persuaded the King to appoint those very Bishops for his Judges, whose Assistance he begged, and immediately sent a Prohibition to *Rothadus* to stop his Journey to *Rome*, and caused him to be summoned to a Synod by those Bishops. *Rothadus* refused at first to come, and insisted upon his Appeal to *Rome*, but it was denied him; so, against his Will, he was brought to the Synod, deposed, and afterward deprived, banished and imprisoned. Another Bishop was put into his Place, but to lighten his Sufferings, *Hincmarus* gave him a good Abby, with which he might live commodiously. *Hincmarus* says, that *Rothadus*, at first, seemed to acquiesce in this Judgment, but afterwards being sollicited by the Bishops of the Kingdom, and by *Lotharius*, who quarrelled with him, because he would not wholly join with them in the Matter of *Waldrada*, as also by some Bishops of *Germany*, *Lewis*'s Kingdom, he put himself in the Head of them, and went to *Rome*, to obtain his Restoration. But *Rothadus* on the contrary maintain'd, that he never acquiesced in that Judgment; that he always protested against it; and demanded, that he might be judged at *Rome*, and never had any Intention to choose the *French* Bishops for his Judges; that it was a Trick of *Hincmarus*'s, who made that ill use of the Letter he wrote to a Bishop his Friend. But however that was, *Charles the Bald* having given Pope *Nicholas* an Account, that *Rothadus* who had governed the Dioceses of *Soissons* very ill for 30. years, was deposed, and desiring him to approve his Deposition, was answered, that he did not approve it in the least; and wrote in Particular to *Hincmarus*, that he should restore *Rothadus* within 30. days, after he had received his Letter, or suffer him to come to *Rome*, and come himself, or send his Deputy on his Behalf, threatning him, that if he did not do one of them within that time, he will interdict him from the Celebrating the Holy Sacrament, and would inflict the same Sentence upon all those who consented to the Condemnation of *Rothadus*. *Hincmarus*, and the other Bishops of *France*, understanding that Pope complained of their Judgment, sent the Acts of his Deposition to him, by *Odo* a Bishop, and wrote to him at large concerning that Matter, but the Acts did only confirm the Pope in his Resolution and Opinion: Wherefore he wrote again to *Hincmarus*, that he was much troubled to see, that they had judged that Bishop contrary to the Appeal he had made to the Holy See; that they ought not to have deposed him without writing to the Bishop of *Rome*; and which is much worse, ordained another Bishop in his Place after he had entred his Appeal. For which Reason, he refused to confirm those Privileges which *Hincmarus* had requested him to do, exhorting him to amend what he had done amiss, and enjoining him a second time to send *Rothadus* to *Rome*, threatning him, that if he did not do it, he would pass a definitive Sentence upon him, after a third Admonition. He gave *Charles the Bald* also an Account of what he had written to *Hincmarus*, desiring him to take it into serious Consideration; and to shew his Displeasure, told him plainly, that he must expect no Favour from *Rome*, if he would not maintain the Privileges and Prerogatives of the Holy See. He also wrote a Letter to all the Bishops who were present at the Synod of *Senlis*, and had consented to the Deposition of *Rothadus*; in which, after some Allegations out of the Fathers, and the Canons of the Council of *Sardica*, to confirm the Right of Appeals to the Holy See, and condemning the Behaviour of the Bishops of *France*, in pronouncing Judgment against *Rothadus*, he orders them to recal him from the Place of his Exile, and to send him to *Rome*, and with him two or three Bishops, or their Deputies, that he might re-examine that Affair, assuring them, that if they did not obey his Order within thirty days after they had received his Letter, he would absolve *Rothadus*, and treat them as they had used him. *Nicholas*, at the same time, also gave *Rothadus* Notice of what he had done for him, *viz.* That he had written to *Hincmarus*, and exhorted him to come to *Rome* and answer his Appeal; and after he had received the Acts of his Condemnation, he let him know what he had answered to the Bishops of *France*, at the same time advising him, if he knew himself guilty, to submit to the Sentence passed against him, as he had advised his Adversaries to restore him, if they believed him wrongfully condemned. He tells him also, that he was permitted to come to him, being assured by the King and *Hincmarus*, that he was already let out of the Monastery to which he was confined. He desired the King likewise to furnish him with all Things necessary for his Voyage, and tells the Queen *Hermentruda*, that he could not pass by this Matter, as she had desired him, to gratify her Husband *Charles the Bald*. It is evident that *Hincmarus*, who had a mind to keep the Matter as it was, hindred *Rothadus* from going his Journey, for *Nicholas* was forced to send him a fourth Letter, wherein he complains of his Carriage, and forbids him consecrating him Bishop of *Soissons*, who was chosen to be put in *Rothadus*'s Place. *Hincmarus* seeing himself out of Favour at *Rome* about this Affair, and some other Matters, writes a long Letter to Pope *Nicholas* to justify himself, chiefly about this Matter. In the Letter he assures him, that *Rothadus* was not condemned with a Design to hinder his Appeal to the Holy See, that he was try'd by such Judges as he had made choice of himself, upon which Account it was that he thought it not necessary to send him to *Rome*, but judged it sufficient to acquaint his Holiness of the Sentence they had passed on him; that he was persuaded the Holy See ought not to be troubled with personal Differences, between either the Superior or Inferior Clergy, for the Canons of *Nice*, and the Constitutions of Pope *Innocent*, and many others, leave them to the Judgment of the Metropolitan, and Bishops of the Province. 'Tis true, when the Causes of the Bishops are difficult, and can't be decided by the ordinary Canons in a Council of the Province, then they ought to be carried to the Holy See. As also if a Bishop, who hath been tried by a Council of the Province, and hath not appealed to Judges of his own choosing, thinks himself unjustly condemned, he may appeal to the Patriarch to have his Cause re-examined, and the Pope may write to those that have been his Judges, as it is appointed in the Council of *Sardica*. That the Archbishops only receive their Pall of the Pope, who therefore ought only to be judged immediately by him. Coming in the next Place to the Business of *Rothadus*, he says, That he had been admonished of his Duty long before, and reproved for his Disorders, but not reforming in the least, he was obliged to accuse him before the Synod of Bishops, that he might grow better upon their Advice; and that instead of hearkening to them, he desired that they would be Judges of the Difference between him and his Metropolitan. That these Judges had condemned him, and he acquiesced at first in their Sentence, but afterward being sollicited by the Bishops of the Provinces of *Lotharius*, and *Lewis* of *Germany*, required his Restoration. That upon the Letters that the Pope had written he was set at Liberty, and they would send him to *Rome*, but they did not think it fit to restore him, because he was unworthy, and his Disorders being so publick, they could not do it without Scandal. That if his Holiness would restore him, he would quietly submit to his Decision, but he took himself obliged to let him know the Crimes of that Bishop, of which, if he was well informed, he could not believe that he would disannul the Judgment given against him, especially since he chose the Judges himself; and according to the Council of *Carthage*, it is not allowed to appeal from the Sentence of those Judges a Person hath chosen himself. He insinuates, that according to the Council of *Sardica*, the Pope ought not to have the first Hearing of the Causes of the Bishops, nor judge them at *Rome*, but they ought first to be determined in their own Province; and in Case of Appeal, the Pope must send his Commissioners to the Places. He adds, That if he that hath been condemned at the first Tryal be restored, the latter Examination ought not to hurt the Persons of the first Judges, nor ought they to be reproved for it, unless it appears that they have condemned him out of Enmity, Covetousness, or Partiality. In fine, That if the Pope annuls the Judgment passed upon *Rothadus*, he would render all the Judgments of the Bishops of *France* ever after contemptible. As for himself, he would never concern himself to judge, or condemn any Man, but, if they would not amend upon Admonition, send them to *Rome*. And this he shall be obliged to do, to avoid the Menaces of Excommunication which the Pope hath so often repeated to him, altho' it is the Opinion of the Fathers that Excommunication ought rarely to be used, and that in Case of great Necessity. Lastly, he implores him, that his Compassion for *Rothadus* should not make him over-look the Rules of Discipline, and give an ill Example of Impunity to the Church. These Maxims he confirmed by the Canons of the Councils, and the ancient and genuine Writings of

Of the Contest between Hincmarus and Rothadus.

Hincmarus's Letter to the Pope about Rothadus.

The Quarrel between the Pope and Hincmarus about the Business of Rothadus.

the Popes. *Hincmarus* alſo in this Letter aſſures the Pope, that they had ſent their Deputies to *Rome* in their ſtead, not to accuſe *Rothadus*, but only to ſatisfy him, that the Biſhops of *France* intended no Manner of Diſreſpect to the Holy See in judging him, and to certify the Pope, that that Biſhop was condemned by thoſe Biſhops whom he choſe for his Judges. But tho' *Hincmarus* had promiſed, in the Name of the *French* Biſhops, to ſend their Deputies to *Rome*, nevertheleſs they did not go, and pretended, for an Excuſe, that it was told them that the Ways were not open, and they ſhould be ſtopped in their Journey if they went. Wherefore *Rothadus* went alone, and having waited almoſt eight Months for his Accuſers, he preſented a Petition to the Pope, in which he complains, That he had been depoſed in contempt of his Appeal to the Holy See. He maintains, that he never deſiſted from his Appeal, nor did chooſe nor demand any other Judges. He accuſeth *Hincmarus* of Compulſion and Deceit. He complains of his ill Uſage which he had received from him, and prayed the Pope to try him.

Of the Conteſt between Hincmarus and Rothadus.

Pope Nicholas's Letters in favour of Rothadus.

Nicholas, who had entertain'd him civilly, and dealt with him as a Biſhop, declared himſelf wholly for him, and made an Oration in St. *Mary*'s Church upon the Eve of the Nativity, 865. in which he pleaded *Rothadus*'s Cauſe, and maintains, That having appealed to the Holy See, he could not chooſe any other Judges, nor be judged at another Tribunal; that he had not done it. And laſtly, Since if he had not appealed, they could not have depoſed him without acquainting the Biſhop of *Rome* with it, becauſe the Canons reſerve the Knowledge of ſuch Cauſes as concern the Biſhops to the Holy See: He declares him innocent, and diſannuls the Judgment given againſt him, and reſtores him to his Dignity; and after he had done it, with great Noiſe, upon a ſolemn Day, he makes it known to the Clergy and People of *Rome* in a Letter on purpoſe. He ſent alſo an Expreſs to *Carolus Calvus*, in which he much blames the Proceedings of *Hincmarus* in derogation of the Right which he pretended to belong to the Biſhop of *Rome*, without whoſe Cognizance they could not judge a Biſhop. He complains of the Delays which they had made for above two Years, keeping *Rothadus* from *Rome*, and neither ſending their Deputies, Witneſſes, nor Accuſers. He declares *Rothadus* innocent, and deſires the King, *Charles the Bald*, to ſee him reſtored to his Dignity and Eſtate. At the ſame time he wrote a Letter to *Hincmarus*, in which, after he had upbraided him with the ſame Dealings, he commands him to ſubmit to the Judgment he had given in favour of *Rothadus*, and to execute it, or come himſelf to accuſe him, upon Condition, nevertheleſs, that *Rothadus* ſhould be firſt reſtored to his Dignity and Revenues. In Concluſion he ſays, That if he did not do one of them, he pronounced him, by Vertue of his Apoſtolick Authority, depoſed from his Prieſtly Dignity, and ſeparated from the Communion of the Church, without Hopes of Reſtoration. He wrote alſo a large Letter to all the Biſhops, to oblige them to receive *Rothadus*, and approve the Judgment he had given in his Favour; and taking this Occaſion to greaten his Authority, he claims, as his due, that all Cauſes of the Biſhops ſhould be brought to the Holy See. He upholds this Pretence by the falſe Decretals, which he vouches to be genuine, ancient, and very authentick; and becauſe the Cauſes of the Biſhops are the greateſt Cauſes, whoſe Cognizance belongs to the Biſhop of *Rome*, according to the Conſtitutions of the Popes. He proves that *Rothadus* made no Choice of his Judges, becauſe he named none in particular, but had only written to ſome Biſhops that they would undertake his Defence; that he never renounced his Appeal, nor indeed could he, becauſe having once appealed to a ſuperior Tribunal, he can't be judged at an inferior. Nevertheleſs, he declares that he will do no Injuſtice to any Man, and gave them free Liberty to accuſe him before the Holy See, upon Condition they ſhould firſt reſtore him, and put him in the ſame Quality he was in before their Sentence paſſed upon him. He wrote alſo to the Clergy and People of *Soiſſons*, to congratulate the Reſtoration of their Biſhop, and exhorts them to receive him joyfully. Laſtly, he gave *Rothadus* a Letter directed to him, in which he reſtores him to his Dignity and Revenues, forbids all Men to trouble him, exhorts him to take care of his Biſhoprick, and execute his Epiſcopal Functions diligently, (upon Condition nevertheleſs, that if after he is reſtored, any one ſhall accuſe him before the Holy See, he ſhall be ready to defend himſelf) and pronounced a Sentence of Excommunication againſt them, who, after three Admonitions, would not reſtore any Goods, that belong to the Church of *Soiſſons*, which they had invaded, and againſt them who communicated with ſuch. This Letter is dated *January*, *Indict.* 13. *An.* 866. [Theſe Epiſtles of Pope *Nicholas*, with many others, are printed in one Collection at *Rome*, 1542. and in *Tom.* 8. of the Councils, *p.* 268, 480, 514, and 563.]

Of the Conteſt between Hincmarus and Rothadus.

Rothadus furniſhed with all theſe Letters returned into *France*. The Biſhops of that Kingdom ſeeing the Pope ſo earneſt in that Affair, would not contend with him, but for Peace ſake reſtored *Rothadus*, altho' they were perſuaded that the Pope did not act according to the Canons, which appoint that Biſhops ſhould be judged in the Province, and that their Cauſes ſhould not be carried to *Rome*, but he ought to ſend Commiſſioners to the Places. And this they did ſo much the more willingly, becauſe the Perſon who had been put in his Place was dead, as *Hincmarus* Biſhop of *Rheims* obſerves in the *5th.* Article againſt his Nephew *Hincmarus* Biſhop of *Laon*.

The Concluſion of the Buſineſs of Rothadus.

CHAP. IV.

A Relation of the Conteſt between Hincmarus *and* Wulfadus, *and other Clerks ordained by* Ebbo, *who had been Archbiſhop of* Rheims.

Of the Conteſt between Hincmarus and Wulfadus.

HINCMARUS had no better Succeſs in the Conteſt with *Wulfadus*, and ſome other Clerks ordain'd by *Ebbo*, after the Depoſition of him from his Archbiſhoprick, than he had in the former with *Rothadus*. The Story is this; *Hincmarus*, then Archbiſhop of *Rheims*, having obſerved that there were ſome Clerks in his Dioceſs ordain'd by *Ebbo*, after he was degraded, would not permit them to execute their Office of Prieſt in the Church, nor acknowledge them as Clerks lawfully ordain'd. Theſe Men ſeeing this, appealed to the Council held at *Soiſſons*, in the Monaſtery of St. *Medardus*, in *April*, 853. in which *Hincmarus* preſided with *Wenilo* Archbiſhop of *Sens*, *Paul* Biſhop of *Rouen*, and *Amauri* Biſhop of *Tours*, and at which alſo *Thierri* Biſhop of *Cambray*, *Rothadus* Biſhop of *Soiſſons*, *Lupus* Biſhop of *Chalons*, *Immo* Biſhop of *Noion*, *Erpuin* Biſhop of *Senlis*, *Hermenfridus* Biſhop of *Beauvais*, *Pardulus* Biſhop of *Laon*, *Hilmeradus* Biſhop of *Amiens*, *Hubert* Biſhop of *Meaux*, *Agius* Biſhop of *Orleans*, *Prudentius* Biſhop of *Troyes*, *Herimarus* Biſhop of *Nevers*, *Jonas* Biſhop of *Autun*, *Godefaldus* Biſhop of *Chalon* upon the *Saone*, *Dodo* Biſhop of *Angers*, *Gontbertus* Biſhop of *Evreux*, *Hildebrandus* Biſhop of *Seez*, *Erloinus* Biſhop of *Coutance*, *Balfredus* Biſhop of *Baieux*, *Herrardus* Biſhop of *Lizieux*, *Anſegaudus* Biſhop of *Auranches*, *Breindigus* Biſhop of *Maion*, *Launus* Biſhop of *Angouleme*, *Rhitbol* Suffragan of *Rheims*, ſeveral Prieſts, Abbots, Deacons and Clerks, were preſent, with *Carolus Calvus* himſelf. Theſe Prelates being aſſembled, and treating about ſeveral Matters, *Sigloardus*, who ſupplied the Place of the Archdeacon of the Church of *Rheims*, told them, That there were ſeveral Clergymen ſtanding at the Door and deſired admittance. They asked him their Names, who told them, That they were *Rodoaldus*, *Giſlaldus*, *Wulfadus*, *Fredebertus*, Canons of the Church of *Rheims*, *Sigiſmund* a Monk of the Monaſtery of St. *Thierri*, and three others of the Monaſtery of St. *Remigius*. The Council, and Prince ordered them to come in, and *Hincmarus* immediately asked them their Buſineſs. They anſwered, That they came to deſire that they might be reſtored to their Prieſtly Function, to which they had been admitted by *Ebbo*, but had been ſuſpended from the Exerciſe of it by *Hincmarus*. *Hincmarus* asked them, Whether they had a Petition in Writing. They anſwered, No. Whereupon he told them, that in Eccleſiaſtical Affairs 'tis uſual to uſe Inſtruments and Records. That the *Catechumens* gave in their Names in Writing when they required Baptiſm. That the Elections of Biſhops were confirmed by an Inſtrument ſigned by the Electors. That a Biſhop when he was ordained received Letters Teſtimonial of his Ordination. That all Accuſations, Judicial Sentences, Excommunications, and Admiſſions to Communion were performed by publick Records, and ſo they ought to prefer their Petition ſubſcribed by their Hands, that they may determine about their Demands. Therefore they drew up a Petition immediately, and preſented it to the 3. Archbiſhops the Preſidents of the Council. *Hincmarus* reading it over, and perceiving that *Wulfadus*'s Name was not to it, becauſe he underſtood he was ſick in the Monaſtery, he ſent a Requeſt to him by his Meſſengers to ſign it as the others had done, which he did. When it was brought back, *Hincmarus* ſaid, that if their Complaint had been made againſt any Biſhop, it had belonged to him to judge of it, but being made againſt that Sentence which he had paſſed upon them, the Determination ought to be referred to Judges choſen by both Parties according to the Canon of the Council of *Africa*, confirmed in the firſt Book of the Synodal Articles of the Emperor *Charles the Great*, *Chap.* 43. Whereupon he delivered a Writing,

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Writing, in which he declared, that he chooſes for his Judges in that Cauſe *Wenilo* Archbiſhop of *Sens*, *Amauri* Archbiſhop of *Tours*, and *Pardulus* Biſhop of *Laon*, who ſhould have his place in the Judgment, without any prejudice to the Primacy of the Church of *Rheims*, to his own Rights, and the Reſpect due to the Apoſtolick See. After which he retired, and *Pardulus* took his place. The Complainants were then allowed to chooſe either the ſame Judges or others, or to add whom they pleaſed to them. Whereupon they choſe the ſame, adding only *Prudentius* Biſhop of *Troyes*, againſt whom *Hincmarus* had nothing to object. *Wulfadus* alſo conſented to this Election, and ſo the firſt Action or Seſſion of this Synod ended.

In the ſecond, the Judges declared firſt of all, that if *Ebbo* had ordained theſe Clerks before he was depoſed, or ſince his Depoſition was declared unjuſt and his Reſtoration Canonical, there had been no diſpute, but that they ought to exerciſe their Prieſtly Office. But ſince thoſe that ordained *Hincmarus* have proved that *Ebbo* was juſtly depoſed, and that he never was Canonically reſtored, and that he had the boldneſs to ordain theſe Clerks after his Depoſition, it is evident, that they neither can nor ought to exerciſe their Function. Then *Thierri* Biſhop of *Cambray* preſented the Acts of the Depoſition of *Ebbo*, by which it appears, that he was depoſed after he had owned his fault, that he had himſelf conſented to his Degradation, and had notice given him not to exerciſe any Epiſcopal Function. It was alſo ſet down in the Book of theſe Acts, that Pope *Sergius* had confirmed his Condemnation, and ordered him to be allowed only a Lay-communion; that ſince he had not been Canonically reſtored, but had dared to exerciſe his Prieſtly Function, of which he had been juſtly diveſted.

In the third Action, *Hincmarus*'s Ordination was examined. *Rothadus* Biſhop of *Soiſſons* brought the Teſtimonial of his Election, ſigned by the Clergy and People. *Hincmarus* himſelf preſented his Letters of Ordination, a Letter of the *French* Biſhops, and the King's Letters ſigned and ſealed, by which his Ordination was confirmed.

In the fourth Seſſion therefore they concluded, that *Hincmarus* was lawfully ordained Archbiſhop of *Rheims*, and began to examine the Validity of the Ordinations made by *Ebbo*. *Immo* Biſhop of *Noyon* cited a Decretal of Pope *Innocent*, that they can't receive Orders from them who have no power to ordain.

Whereupon it was in concluſion reſolved upon and determined unanimouſly, in the fifth Seſſion, that all that *Ebbo* had done after his Depoſition, except Baptiſm, was null and void, and all thoſe who had been ordained by him ſhould be deprived of their Orders in what place ſoever they were. Then *Fredebert*, who was one of the Canons ordained by *Ebbo*, hearing this Sentence, ſaid, that he was ordained by that Biſhop, becauſe he ſaw the Suffragans of the Archbiſhop of *Rheims*, of whom *Rothadus* Biſhop of *Soiſſons* was one, were come to *Rheims* by the Order of *Lotharius*, and had reſtored *Ebbo*. To prove this, he produced a Letter ſigned by eight Biſhops. It was proved that theſe Subſcriptions were forged, and *Immo* who was among them, and therefore concerned to clear this Matter, declared, that theſe Clerks being excommunicated had no right to accuſe a Biſhop, but to ſatisfie the Council and Prince, he preſented a Record, by which it appeared, that the Suffragans of *Rheims* had declared, that they ought not to have any thing to do with *Ebbo* after his Depoſition. He adds, that what was ſaid in that Letter of the Staffs and Rings which they affirm that *Ebbo* had given (to three Biſhops ordained in his abſence) was abſolutely falſe, and that thoſe Men who dare ſo boldly to affront and abuſe the Biſhops, ſhould be puniſhed according to the utmoſt Rigour allowed by the Canons.

In the ſixth Action, the Cauſe brought againſt *Hincmarus* being thus decided, he reſumed his place; and then they handled in particular the Validity of the Ordination of a Prieſt, Abbot of the Monaſtery of *Hautvilliers* called *Halduin*, who having been ordained Deacon by *Ebbo*, was afterwards made Prieſt by *Lupus* Biſhop of *Chalons*. The Biſhop excuſed himſelf, that being made Governor of the Church of *Rheims* during the Vacancy of that See by an Order of the Prince, this *Halduin* was preſented to him by the Archdeacon of that Church to be ordained Prieſt; the Synod judged, that conformable to the Canons of the Council of *Nice* and *Sardica*, the Prieſt *Halduin* ought to be depoſed.

In the ſeventh Action it was demanded, how they ought to be dealt with who had communicated in the Sacrament and Prayer with *Ebbo*, becauſe the Canons had ordered, that ſuch ought to be excommunicated, eſpecially if they knew that he was depoſed. *Erpuin* ſhewed, that according to the Canons they might be favoured ſo far as to enjoy Communion ſtill, if they acknowledged their fault.

Hereupon, in the eighth Seſſion, the King deſired of *Hincmarus*, that the Clerks which had been ordained by *Ebbo*, and thoſe who had communicated with him, ſhould be granted Lay-communion, which the Council conſented to, and when they had begged pardon of their fault, and acknowledged it, it was allowed them. Thus was the Judgment of this Affair managed in the Council, as the Acts of it relate more at large, the ſubſtance of which is contained in the firſt of the Canons.

Of the Conteſt between Hincmarus and Wulfadus.

Hincmarus being deſirous to make this Sentence irreverſible, uſed his utmoſt endeavours to get it confirmed by the Pope. And to this end wrote ſeveral Letters to *Leo* IV. but he refuſed to approve the Acts of this Council, becauſe they were not ſent by ſome of the Biſhops who were at the Council, and becauſe he had heard that ſome of the Perſons who were depoſed had appealed to the Holy See. Nevertheleſs *Hincmarus* was ſtill urgent to have the Judgment confirmed, and the Clerks who were concerned in this matter carried their Complaints to *Rome*, inſomuch, that *Leo* IV. having regard to what Pope *Nicholas* had written about it, ſent the Biſhop of *Spoletum* his Legate, to hold a Council in which the Caſe ſhould be decided between the Parties at difference, upon Condition nevertheleſs, that if the Depoſition of the Clerks was confirmed, they ſhould have liberty to appeal to *Rome*. This was not executed, but, *Leo* being dead, *Hincmarus* addreſſed his Succeſſor *Benedict*, and having deſired the confirmation of thoſe Privileges granted by the Popes to the Archbiſhops of *Rheims*, prayed him alſo to confirm what had been done againſt *Wulfadus* and the other Clerks ordained by *Ebbo*, ſhewing him in what manner that Judgment had been paſſed. *Benedict* anſwered him, that if the Buſineſs was ſo managed as he had related, and as it was ſet down in the Acts of the Council, he would confirm their Deciſion with the Apoſtolick Authority, and would make it to remain in force.

The Confirmation of the Judgment of the Council of Soiſſons *by* Leo IV. *and* Benedict.

Pope *Nicholas*, who not long after ſucceeded *Benedict*, confirmed the Privileges granted to *Hincmarus* in the ſame form, but afterwards being changed in his affections towards *Hincmarus* and being ſollicited by *Wulfadus* and his Fellows, he reſolved to review this Affair, and to write to *Hincmarus* to ſhew thoſe Clerks ſome favour, to reſtore them, or to have their Cauſe re-examined in a Council of Biſhops which ſhould meet at *Soiſſons*, and at which *Remigius* Archbiſhop of *Lyons*, *Ado* Archbiſhop of *Vienna*, and *Wenilo* of *Sens* ſhould be preſent, with the Archbiſhops and Biſhops of *France* and *Neuſtria*, where *Hincmarus* and the Biſhops of his Province ſhould meet, and *Wulfadus* and the Clerks in the ſame Cauſe, ſhould be ſummoned: That the whole Matter being examined, they ſhould determine as they thought fit concerning the Reſtoration of thoſe Clerks, but if they ſhall appeal to the Holy See, or deſire to be judged there, both Parties ſhould come to *Rome*, or ſend their Deputies after the Council, which ſhould begin the 16*th*. of *Auguſt*. In fine, That it ought not to be pleaded in excuſe, that thoſe Clerks having not appealed in the year ought not to be received; for beſides that this exception is not in the Canons which ſpeak of Appeals to the Holy See, thoſe Clerks did appeal to Pope *Leo* within the year concerning the Judgment given againſt them, as appears by a Letter of that Pope which he had by him. Wherefore he exhorts *Hincmarus* not to be ſevere with thoſe Clerks. He anſwers alſo to what might be alledged, that he had the Grants of the Holy See, by which this Judgment was confirmed, by ſaying, that if he read them attentively, he would find, that the final Deciſion of that Controverſie was reſerved to the Holy See, which maintains the Rights of other Churches without leſſening its own. This Letter of Pope *Nicholas*'s is dated *April* 2. *Indict.* 14. *Anno* 866. *Hincmarus* at the ſame time wrote a Letter to *Herard* Archbiſhop of *Tours*, and to other Archbiſhops that were to be at that Council, and prayed King *Charles the Bald* to call it together. This Prince anſwered, that he would cauſe the Council to be holden, but withall, that he had deſigned to make *Wulfadus* Archbiſhop of *Bourges*, in the place of *Rodolphus* who was lately dead; that he had been choſen by the Biſhops and People of the Dioceſs, but that he dare not let him be ordained before his reſtoration, till he had written to him about it; that he deſired he might be ordained Prieſt, and then Biſhop, or if he would not do it till the Synod was met, that he would permit the Government of that Church to be left to him. The Pope wrote to this Prince, that he ſhould not do any thing concerning *Wulfadus* till his Cauſe was examined and judged in the Synod.

Pope Nicholas's *Judgment about* Wulfadus.

This Synod therefore met in *Aug.* 866. *Hincmarus* Archbiſhop of *Rheims* preſented four Petitions or Memoirs to it in his own defence. In the firſt he ſhews, that *Wulfadus* and thoſe that had been ordained by *Ebbo* after his Depoſition were declared deprived of their Holy Orders by the Judgment of a Council of five Provinces, and by the Judges they themſelves had pitched upon; That afterward he had himſelf, by the Order of the Council, given an account of the Matter at *Rome*, and that the Judgment of the Synod had been confirmed there by Pope *Benedict*, and alſo *Nicholas*; That he did not envy the Happineſs of theſe Clerks in the leaſt; That he was troubled they were degraded after ſuch a manner, and wiſhed they might be reſtored, but he neither dare, nor could do it after the Judgment of the Synod, it being expreſsly forbidden by the Canons, and Decretals of the Popes, who had ſeveral times declared, that they

The Council of Soiſſons. 866.

Of the Conteſt between Hincmarus and Rothadus.

the Popes. *Hincmarus* alſo in this Letter aſſures the Pope, that they had ſent their Deputies to *Rome* in their ſtead, not to accuſe *Rothadus*, but only to ſatisfy him, that the Biſhops of *France* intended no Manner of Diſreſpect to the Holy See in judging him, and to certify the Pope, that that Biſhop was condemned by thoſe Biſhops whom he choſe for his Judges. But tho' *Hincmarus* had promiſed, in the Name of the *French* Biſhops, to ſend their Deputies to *Rome*, nevertheleſs they did not go, and pretended, for an Excuſe, that it was told them that the Ways were not open, and they ſhould be ſtopped in their Journey if they went. Wherefore *Rothadus* went alone, and having waited almoſt eight Months for his Accuſers, he preſented a Petition to the Pope, in which he complains, That he had been depoſed in contempt of his Appeal to the Holy See. He maintains, that he never deſiſted from his Appeal, nor did chooſe nor demand any other Judges. He accuſeth *Hincmarus* of Compulſion and Deceit. He complains of his ill Uſage which he had received from him, and prayed the Pope to try him.

Pope Nicholas's Letters in favour of Rothadus.

Nicholas, who had entertain'd him civilly, and dealt with him as a Biſhop, declared himſelf wholly for him, and made an Oration in St. *Mary*'s Church upon the Eve of the Nativity, 865. in which he pleaded *Rothadus*'s Cauſe, and maintains, That having appealed to the Holy See, he could not chooſe any other Judges, nor be judged at another Tribunal; that he had not done it. And laſtly, Since if he had not appealed, they could not have depoſed him without acquainting the Biſhop of *Rome* with it, becauſe the Canons reſerve the Knowledge of ſuch Cauſes as concern the Biſhops to the Holy See: He declares him innocent, and diſannuls the Judgment given againſt him, and reſtores him to his Dignity; and after he had done it, with great Noiſe, upon a ſolemn Day, he makes it known to the Clergy and People of *Rome* in a Letter on purpoſe. He ſent alſo an Expreſs to *Carolus Calvus*, in which he much blames the Proceedings of *Hincmarus* in derogation of the Right which he pretended to belong to the Biſhop of *Rome*, without whoſe Cognizance they could not judge a Biſhop. He complains of the Delays which they had made for above two Years, keeping *Rothadus* from *Rome*, and neither ſending their Deputies, Witneſſes, nor Accuſers. He declares *Rothadus* innocent, and deſires the King, *Charles the Bald*, to ſee him reſtored to his Dignity and Eſtate. At the ſame time he wrote a Letter to *Hincmarus*, in which, after he had upbraided him with the ſame Dealings, he commands him to ſubmit to the Judgment he had given in favour of *Rothadus*, and to execute it, or come himſelf to accuſe him, upon Condition, nevertheleſs, that *Rothadus* ſhould be firſt reſtored to his Dignity and Revenues. In Concluſion he ſays, That if he did not do one of them, he pronounced him, by Vertue of his Apoſtolick Authority, depoſed from his Prieſtly Dignity, and ſeparated from the Communion of the Church, without Hopes of Reſtoration. He wrote alſo a large Letter to all the Biſhops, to oblige them to receive *Rothadus*, and approve the Judgment he had given in his Favour; and taking this Occaſion to greaten his Authority, he claims, as his due, that all Cauſes of the Biſhops ſhould be brought to the Holy See. He upholds this Pretence by the falſe Decretals, which he vouches to be genuine, ancient, and very authentick; and becauſe the Cauſes of the Biſhops are the greateſt Cauſes, whoſe Cognizance belongs to the Biſhop of *Rome*, according to the Conſtitutions of the Popes. He proves that *Rothadus* made no Choice of his Judges, becauſe he named none in particular, but had only written to ſome Biſhops that they would undertake his Defence; that he never renounced his Appeal, nor indeed could he, becauſe having once appealed to a ſuperior Tribunal, he can't be judged at an inferior. Nevertheleſs, he declares that he will do no Injuſtice to any Man, and gave them free Liberty to accuſe him before the Holy See, upon Condition they ſhould firſt reſtore him, and put him in the ſame Quality he was in before their Sentence paſſed upon him. He wrote alſo to the Clergy and People of *Soiſſons*, to congratulate the Reſtoration of their Biſhop, and exhorts them to receive him joyfully. Laſtly, he gave *Rothadus* a Letter directed to him, in which he reſtores him to his Dignity and Revenues, forbids all Men to trouble him, exhorts him to take care of his Biſhoprick, and execute his Epiſcopal Functions diligently, (upon Condition nevertheleſs, that if after he is reſtored, any one ſhall accuſe him before the Holy See, he ſhall be ready to defend himſelf) and pronounced a Sentence of Excommunication againſt them, who, after three Admonitions, would not reſtore any Goods, that belong to the Church of *Soiſſons*, which they had invaded, and againſt them who communicated with ſuch. This Letter is dated *January*, *Indict.* 13. *An.* 866. [Theſe Epiſtles of Pope *Nicholas*, with many others, are printed in one Collection at *Rome*, 1542. and in *Tom.* 8. of the Councils, *p.* 268, 480, 514, and 563.]

The Concluſion of the Buſineſs of Rothadus.

Rothadus furniſhed with all theſe Letters returned into *France*. The Biſhops of that Kingdom ſeeing the Pope ſo earneſt in that Affair, would not contend with him, but for Peace ſake reſtored *Rothadus*, altho' they were perſuaded that the Pope did not act according to the Canons, which appoint that Biſhops ſhould be judged in the Province, and that their Cauſes ſhould not be carried to *Rome*, but he ought to ſend Commiſſioners to the Places. And this they did ſo much the more willingly, becauſe the Perſon who had been put in his Place was dead, as *Hincmarus* Biſhop of *Rheims* obſerves in the *5th.* Article againſt his Nephew *Hincmarus* Biſhop of *Laon*.

CHAP. IV.

A Relation of the Conteſt between Hincmarus *and* Wulfadus, *and other Clerks ordained by* Ebbo, *who had been Archbiſhop of* Rheims.

Of the Conteſt between Hincmarus and Wulfadus.

HINCMARUS had no better Succeſs in the Conteſt with *Wulfadus*, and ſome other Clerks ordain'd by *Ebbo*, after the Depoſition of him from his Archbiſhoprick, than he had in the former with *Rothadus*. The Story is this; *Hincmarus*, then Archbiſhop of *Rheims*, having obſerved that there were ſome Clerks in his Dioceſs ordain'd by *Ebbo*, after he was degraded, would not permit them to execute their Office of Prieſt in the Church, nor acknowledge them as Clerks lawfully ordain'd. Theſe Men ſeeing this, appealed to the Council held at *Soiſſons*, in the Monaſtery of St. *Medardus*, in *April*, 853. in which *Hincmarus* preſided with *Wenilo* Archbiſhop of *Sens*, *Paul* Biſhop of *Rouen*, and *Amauri* Biſhop of *Tours*, and at which alſo *Thierri* Biſhop of *Cambray*, *Rothadus* Biſhop of *Soiſſons*, *Lupus* Biſhop of *Chalons*, *Immo* Biſhop of *Noion*, *Erpuin* Biſhop of *Senlis*, *Hermenfridus* Biſhop of *Beauvais*, *Pardulus* Biſhop of *Laon*, *Hilmeradus* Biſhop of *Amiens*, *Hubert* Biſhop of *Meaux*, *Agius* Biſhop of *Orleans*, *Prudentius* Biſhop of *Troyes*, *Herimarus* Biſhop of *Nevers*, *Jonas* Biſhop of *Autun*, *Godeſaldus* Biſhop of *Chalon* upon the *Saone*, *Dodo* Biſhop of *Angers*, *Gontbertus* Biſhop of *Evreux*, *Hildebrandus* Biſhop of *Seez*, *Erloinus* Biſhop of *Coutance*, *Balfredus* Biſhop of *Baieux*, *Herrardus* Biſhop of *Lizieux*, *Anſegaudus* Biſhop of *Auranches*, *Breindigus* Biſhop of *Maion*, *Launus* Biſhop of *Angouleme*, *Rhitbol* Suffragan of *Rheims*, ſeveral Prieſts, Abbots, Deacons and Clerks, were preſent, with *Carolus Calvus* himſelf. Theſe Prelates being aſſembled, and treating about ſeveral Matters, *Sigloardus*, who ſupplied the Place of the Archdeacon of the Church of *Rheims*, told them, That there were ſeveral Clergymen ſtanding at the Door and deſired admittance. They asked him their Names, who told them, That they were *Rodoaldus*, *Giſlaldus*, *Wulfadus*, *Fredebertus*, Canons of the Church of *Rheims*, *Sigiſmund* a Monk of the Monaſtery of St. *Thierri*, and three others of the Monaſtery of St. *Remigius*. The Council, and Prince ordered them to come in, and *Hincmarus* immediately asked them their Buſineſs. They anſwered, That they came to deſire that they might be reſtored to their Prieſtly Function, to which they had been admitted by *Ebbo*, but had been ſuſpended from the Exerciſe of it by *Hincmarus*. *Hincmarus* asked them, Whether they had a Petition in Writing. They anſwered, No. Whereupon he told them, that in Eccleſiaſtical Affairs 'tis uſual to uſe Inſtruments and Records. That the *Catechumens* gave in their Names in Writing when they required Baptiſm. That the Elections of Biſhops were confirmed by an Inſtrument ſigned by the Electors. That a Biſhop when he was ordained received Letters Teſtimonial of his Ordination. That all Accuſations, Judicial Sentences, Excommunications, and Admiſſions to Communion were performed by publick Records, and ſo they ought to prefer their Petition ſubſcribed by their Hands, that they may determine about their Demands. Therefore they drew up a Petition immediately, and preſented it to the 3. Archbiſhops the Preſidents of the Council. *Hincmarus* reading it over, and perceiving that *Wulfadus*'s Name was not to it, becauſe he underſtood he was ſick in the Monaſtery, he ſent a Requeſt to him by his Meſſengers to ſign it as the others had done, which he did. When it was brought back, *Hincmarus* ſaid, that if their Complaint had been made againſt any Biſhop, it had belonged to him to judge of it, but being made againſt that Sentence which he had paſſed upon them, the Determination ought to be referred to Judges choſen by both Parties according to the Canon of the Council of *Africa*, confirmed in the firſt Book of the Synodal Articles of the Emperor *Charles the Great*, *Chap.* 43. Whereupon he delivered a

The Council of Soiſſons.

Writing,

Of the Conteſt between Hincmarus and Wulfadus.

Writing, in which he declared, that he chooſes for his Judges in that Cauſe *Wenilo* Archbiſhop of *Sens*, *Amauri* Archbiſhop of *Tours*, and *Pardulus* Biſhop of *Laon*, who ſhould have his place in the Judgment, without any prejudice to the Primacy of the Church of *Rheims*, to his own Rights, and the Reſpect due to the Apoſtolick See. After which he retired, and *Pardulus* took his place. The Complainants were then allowed to chooſe either the ſame Judges or others, or to add whom they pleaſed to them. Whereupon they choſe the ſame, adding only *Prudentius* Biſhop of *Troyes*, againſt whom *Hincmarus* had nothing to object. *Wulfadus* alſo conſented to this Election, and ſo the firſt Action or Seſſion of this Synod ended.

In the ſecond, the Judges declared firſt of all, that if *Ebbo* had ordained theſe Clerks before he was depoſed, or ſince his Depoſition was declared unjuſt and his Reſtoration Canonical, there had been no diſpute, but that they ought to exerciſe their Prieſtly Office. But ſince thoſe that ordained *Hincmarus* have proved that *Ebbo* was juſtly depoſed, and that he never was Canonically reſtored, and that he had the boldneſs to ordain theſe Clerks after his Depoſition, it is evident, that they neither can nor ought to exerciſe their Function. Then *Thietri* Biſhop of *Cambray* preſented the Acts of the Depoſition of *Ebbo*, by which it appears, that he was depoſed after he had owned his fault, that he had himſelf conſented to his Degradation, and had notice given him not to exerciſe any Epiſcopal Function. It was alſo ſet down in the Book of theſe Acts, that Pope *Sergius* had confirmed his Condemnation, and ordered him to be allowed only a Lay-communion; that ſince he had not been Canonically reſtored, but had dared to exerciſe his Prieſtly Function, of which he had been juſtly diveſted.

In the third Action, *Hincmarus*'s Ordination was examined. *Rothadus* Biſhop of *Soiſſons* brought the Teſtimonial of his Election, ſigned by the Clergy and People. *Hincmarus* himſelf preſented his Letters of Ordination, a Letter of the *French* Biſhops, and the King's Letters ſigned and ſealed, by which his Ordination was confirmed.

In the fourth Seſſion therefore they concluded, that *Hincmarus* was lawfully ordained Archbiſhop of *Rheims*, and began to examine the Validity of the Ordinations made by *Ebbo*. *Immo* Biſhop of *Noyon* cited a Decretal of Pope *Innocent*, that they can't receive Orders from them who have no power to ordain.

Whereupon it was in concluſion reſolved upon and determined unanimouſly, in the fifth Seſſion, that all that *Ebbo* had done after his Depoſition, except Baptiſm, was null and void, and all thoſe who had been ordained by him ſhould be deprived of their Orders in what place ſoever they were. Then *Fredebert*, who was one of the Canons ordained by *Ebbo*, hearing this Sentence, ſaid, that he was ordained by that Biſhop, becauſe he ſaw the Suffragans of the Archbiſhop of *Rheims*, of whom *Rothadus* Biſhop of *Soiſſons* was one, were come to *Rheims* by the Order of *Lotharius*, and had reſtored *Ebbo*. To prove this, he produced a Letter ſigned by eight Biſhops. It was proved that theſe Subſcriptions were forged, and *Immo* who was among them, and therefore concerned to clear this Matter, declared, that theſe Clerks being excommunicated had no right to accuſe a Biſhop, but to ſatisfie the Council and Prince, he preſented a Record, by which it appeared, that the Suffragans of *Rheims* had declared, that they ought not to have any thing to do with *Ebbo* after his Depoſition. He adds, that what was ſaid in that Letter of the Staffs and Rings which they affirm that *Ebbo* had given (to three Biſhops ordained in his abſence) was abſolutely falſe, and that thoſe Men who dare ſo boldly to affront and abuſe the Biſhops, ſhould be puniſhed according to the utmoſt Rigour allowed by the Canons.

In the ſixth Action, the Cauſe brought againſt *Hincmarus* being thus decided, he reſumed his place; and then they handled in particular the Validity of the Ordination of a Prieſt, Abbot of the Monaſtery of *Hautvilliers* called *Halduin*, who having been ordained Deacon by *Ebbo*, was afterwards made Prieſt by *Lupus* Biſhop of *Chalons*. The Biſhop excuſed himſelf, that being made Governor of the Church of *Rheims* during the Vacancy of that See by an Order of the Prince, this *Halduin* was preſented to him by the Archdeacon of that Church to be ordained Prieſt; the Synod judged, that conformable to the Canons of the Council of *Nice* and *Sardica*, the Prieſt *Halduin* ought to be depoſed.

In the ſeventh Action it was demanded, how they ought to be dealt with who had communicated in the Sacrament and Prayer with *Ebbo*, becauſe the Canons had ordered, that ſuch ought to be excommunicated, eſpecially if they knew that he was depoſed. *Erpuin* ſhewed, that according to the Canons they might be favoured ſo far as to enjoy Communion ſtill, if they acknowledged their fault.

Hereupon, in the eighth Seſſion, the King deſired of *Hincmarus*, that the Clerks which had been ordained by *Ebbo*, and thoſe who had communicated with him, ſhould be granted Lay-communion, which the Council conſented to, and when they had begged pardon of their fault, and acknowledged it, it was allowed them. Thus was the Judgment of this Affair managed in the Council, as the Acts of it relate more at large, the ſubſtance of which is contained in the firſt of the Canons.

Of the Conteſt between Hincmarus and Wulfadus.

Hincmarus being deſirous to make this Sentence irreverſible, uſed his utmoſt endeavours to get it confirmed by the Pope. And to this end wrote ſeveral Letters to *Leo* IV. but he refuſed to approve the Acts of this Council, becauſe they were not ſent by ſome of the Biſhops who were at the Council, and becauſe he had heard that ſome of the Perſons who were depoſed had appealed to the Holy See. Nevertheleſs *Hincmarus* was ſtill urgent to have the Judgment confirmed, and the Clerks who were concerned in this matter carried their Complaints to *Rome*, inſomuch, that *Leo* IV. having regard to what Pope *Nicholas* had written about it, ſent the Biſhop of *Spoletum* his Legate, to hold a Council in which the Caſe ſhould be decided between the Parties at difference, upon Condition nevertheleſs, that if the Depoſition of the Clerks was confirmed, they ſhould have liberty to appeal to *Rome*. This was not executed, but, *Leo* being dead, *Hincmarus* addreſſed his Succeſſor *Benedict*, and having deſired the confirmation of thoſe Privileges granted by the Popes to the Archbiſhops of *Rheims*, prayed him alſo to confirm what had been done againſt *Wulfadus* and the other Clerks ordained by *Ebbo*, ſhewing him in what manner that Judgment had been paſſed. *Benedict* anſwered him, that if the Buſineſs was ſo managed as he had related, and as it was ſet down in the Acts of the Council, he would confirm their Deciſion with the Apoſtolick Authority, and would make it to remain in force.

The Confirmation of the Judgment of the Council of Soiſſons *by* Leo IV. *and* Benedict.

Pope *Nicholas*, who not long after ſucceeded *Benedict*, confirmed the Privileges granted to *Hincmarus* in the ſame form, but afterwards being changed in his affections towards *Hincmarus* and being ſollicited by *Wulfadus* and his Fellows, he reſolved to review this Affair, and to write to *Hincmarus* to ſhew thoſe Clerks ſome favour, to reſtore them, or to have their Cauſe re-examined in a Council of Biſhops which ſhould meet at *Soiſſons*, and at which *Remigius* Archbiſhop of *Lyons*, *Ado* Archbiſhop of *Vienna*, and *Wemlo* of *Sens* ſhould be preſent, with the Archbiſhops and Biſhops of *France* and *Neuſtria*, where *Hincmarus* and the Biſhops of his Province ſhould meet, and *Wulfadus* and the Clerks in the ſame Cauſe, ſhould be ſummoned: That the whole Matter being examined, they ſhould determine as they thought fit concerning the Reſtoration of thoſe Clerks, but if they ſhall appeal to the Holy See, or deſire to be judged there, both Parties ſhould come to *Rome*, or ſend their Deputies after the Council, which ſhould begin the 16*th*. of *Auguſt*. In fine, That it ought not to be pleaded in excuſe, that thoſe Clerks having not appealed in the year ought not to be received; for beſides that this exception is not in the Canons which ſpeak of Appeals to the Holy See, thoſe Clerks did appeal to Pope *Leo* within the year concerning the Judgment given againſt them, as appears by a Letter of that Pope which he had by him. Wherefore he exhorts *Hincmarus* not to be ſevere with thoſe Clerks. He anſwers alſo to what might be alledged, that he had the Grants of the Holy See, by which this Judgment was confirmed, by ſaying, that if he read them attentively, he would find, that the final Deciſion of that Controverſie was reſerved to the Holy See, which maintains the Rights of other Churches without leſſening its own. This Letter of Pope *Nicholas*'s is dated *April* 2. *Indict*. 14. *Anno* 866. *Hincmarus* at the ſame time wrote a Letter to *Herard* Archbiſhop of *Tours*, and to other Archbiſhops that were to be at that Council, and prayed King *Charles the Bald* to call it together. This Prince anſwered, that he would cauſe the Council to be holden, but withall, that he had deſigned to make *Wulfadus* Archbiſhop of *Bourges*, in the place of *Rodolphus* who was lately dead; that he had been choſen by the Biſhops and People of the Dioceſs, but that he dare not let him be ordained before his reſtoration, till he had written to him about it; that he deſired he might be ordained Prieſt, and then Biſhop, or if he would not do it till the Synod was met, that he would permit the Government of that Church to be left to him. The Pope wrote to this Prince, that he ſhould not do any thing concerning *Wulfadus* till his Cauſe was examined and judged in the Synod.

Pope Nicholas's *Judgment about* Wulfadus.

This Synod therefore met in *Aug*. 866. *Hincmarus* Archbiſhop of *Rheims* preſented four Petitions or Memoirs to it in his own defence. In the firſt he ſhews, that *Wulfadus* and thoſe that had been ordained by *Ebbo* after his Depoſition were declared deprived of their Holy Orders by the Judgment of a Council of five Provinces, and by the Judges they themſelves had pitched upon; That afterward he had himſelf, by the Order of the Council, given an account of the Matter at *Rome*, and that the Judgment of the Synod had been confirmed there by Pope *Benedict*, and alſo *Nicholas*; That he did not envy the Happineſs of theſe Clerks in the leaſt; That he was troubled they were degraded after ſuch a manner, and wiſhed they might be reſtored, but he neither dare, nor could do it after the Judgment of the Synod, it being expreſsly forbidden by the Canons, and Decretals of the Popes, who had ſeveral times declared, that they

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could not themſelves annul the Canons made by the Councils, and approved by their Predeceſſors. The ſecond Memoir concerns the Perſon of *Ebbo*. *Hincmarus* proves by the Pope's Letters, that *Ebbo* owned his Crime, and was depoſed by 44 Biſhops, whoſe Judgment was afterward confirmed and approved by Pope *Sergius*, who had ordered him to content himſelf with a Lay-Communion, and ſince he was not afterward Canonically reſtored, he ought not to be looked upon as a Biſhop after his Condemnation, and that at this time it ought not in the leaſt to be queſtioned, becauſe this Judgment being paſſed in 835, he had a preſcription of above 30 years againſt him. They alledged, that notwithſtanding his Depoſition he had continued to execute his Epiſcopal Function to his Death. *Hincmarus* replies, that this unwarrantable Action was of no uſe to him, and that the number of thoſe that approved it could not juſtifie his Carriage, which was ſo oppoſite to the Laws of the Church; That it was contrary to all the Canonical Rules for him to exerciſe all the Offices of a Biſhop in the Church of *Mayence*, for the Canons do not permit in any caſe whatſoever a Biſhop who is deprived of his own Diocеſs to exerciſe the Epiſcopal Function in another. *Hincmarus* then ſhews, that his own Ordination was Canonical and Lawful, ſaying, that after the Depoſition of *Ebbo*, *Fulcus* took care of the Church of *Rheims* for 9 years, in which time *Ebbo* did not claim his Dignity again, nor make any oppoſition to him. That *Noto* had done the ſame for a year and a half, without any demand of reſtoration from *Ebbo*. That as for himſelf he was afterward ordained in the Synod of the Province of *Rheims* held at *Beauvais*, being deſired by the People and Clergy of the City, and by the Biſhops of the Province, with the conſent of the Abbot and Monks of the Monaſtery of which he was a Member. That he was put in poſſeſſion of it without any oppoſition from any Man. That his Ordination was approved by the Biſhops of *France*, who wrote about it to Pope *Sergius*, and confirmed by an Edict of King *Charles the Bald*. That all theſe Acts were ſent to *Leo* IV. *Sergius* being dead in the mean time. That *Lotharius* himſelf having in vain ſollicited Pope *Sergius* to have *Ebbo* reſtored, agreed to his Ordination; That the Holy See had allowed it, and *Leo* IV. had granted him the Pall, and had writ to him ſeveral Letters; That Pope *Benedict* and Pope *Nicholas* had confirmed him by granting him his Privileges. Laſtly, That he was not obliged to enter into any diſpute about it with any Man, ſince *Nicholas* had not required of him an account of his Ordination of him. Laſtly, having confirmed that which had paſſed in the Affair of the Clerks ordained by *Ebbo*, it belonged to the Biſhops to direct what they thought juſt and regular to ſatisfie the Pope; That as for himſelf he would not oppoſe what they did; That if it were neceſſary he would explain the Buſineſs more at large, and would ſhew them the Reaſons, why they ſuſpended theſe Clerks at the Synod of *Meaux*, and degraded them quite in the Council of *Soiſſons*. Then he preſented to the Synod the Acts of the Council of *Soiſſons*, with thoſe of the Synod of *Bourges*, and the Privileges of the Popes *Benedict* and *Nicholas*.

Hincmarus alſo preſented a 3*d*. Petition, in which after he had ſet down ſuch Canons and Paſſages in the Popes Letters, as made it appear, that ſometimes Clemency had been uſed towards them whoſe Ordinations were dubious, he conſented for Peace ſake, and to ſatisfie the Pope, that ſome gentle Method might be found out to receive and promote to Holy Orders thoſe who had been ordained by *Ebbo*, yet with a due care that this fact might not prejudice the Canons of the Church, nor the Judgment given againſt them and againſt *Ebbo*.

The Fourth Memoir of *Hincmarus* was preſented to the Council, but not read, for fear of offending ſome Perſons in the Council. It ſhews, that it was againſt his Will, that he was forced to declare, that *Wulfadus*, after he had been condemned by the Council of *Soiſſons*, without the conſent of the Biſhops of that Council, without any authority from the Holy See, and without conſulting the Church of *Rheims*, had left the Province wherein he was baptized, had received the Tonſure of a Clerk, and had executed the Office of a Reader, to go into the Church of *Langres*, which was then vacant, that he might be ordained a Biſhop there. That he had poſſeſſed himſelf of the Revenues of that Church, which according to the Council of *Chalcedon*, ought to have been kept by the Steward for the next Biſhop. That having been removed by the Order of the Synod, he had made an Oath that he would never attempt the like again, nor undertake any Eccleſiaſtical Function for the future. That he had delivered this Declaration in Writing in the preſence of *Pardulus* Biſhop of *Laon*, *Gontbertus* Biſhop of *Evreux*, and *Æneas* Biſhop of *Paris*, before the King, and ſeveral Judges choſen by the Synod. That an Oath and Declaration had been required of him, as the Popes had decreed, to prevent a change of his reſolution. And that it was for the ſame cauſe, that he had deſired Pope *Nicholas* to confirm the Judgment given againſt him in the Council of *Soiſſons*, which had been already confirmed by his Predeceſſor *Benedict*. That he did not ſay this out of Malice, or with a deſign to do *Wulfadus* any Injury, nor to hinder the effect of the Pope's good will towards him, but only to inform the Council fully of what had paſſed in that Affair.

Of the Conteſt between Hincmarus and Wulfadus.

After ſo full an Information, the Biſhops of the Council were of the Opinion, that the Synod of *Soiſſons*, had judged rightly; That *Hincmarus* had good reaſon not to reſtore theſe Clerks in contempt of the Decrees of that Council; That they might nevertheleſs be reſtored without injuring the Authority of the Council of *Soiſſons* confirmed by the Holy See, by granting them to continue in their Orders by Favour and Diſpenſation, and ſo ſucceed the Biſhops when they died. But they thought it not convenient for them to do it by their own Authority, and judged it beſt for the Pope to do it by his. Wherefore they wrote to him, and aſſured him, that they had followed and executed his Orders; and that it might not be thought that they had revoked what was decreed in the Council of *Soiſſons*, *Herardus* Archbiſhop of *Tours* made a ſolemn Proteſtation in the Council in all their Names, that they would never alter their Opinion, but only would conſent, that the Judgment which had been given in ſtrictneſs of Juſtice, might by a merciful Charity be moderated, and ſweetened. Seven Archbiſhops were at this Council, *viz.* *Hincmarus* of *Rheims*, *Remigius* of *Lyons*, *Frotarius* of *Bourdeaux*, *Herardus* of *Tours*, *Wenilo* of *Rouen*, *Egilo* of *Sens*, *Liutbert* of *Mayence*, and 28 Biſhops of *France*, among whom was *Rothadus* Biſhop of *Soiſſons*, who ſubſcribed the Letter ſent to the Pope about the Affair of *Wulfadus* and his Fellows. *Hincmarus* wrote in his own Name to Pope *Nicholas* to excuſe himſelf, that he had not immediately reſtored thoſe Clerks, becauſe he dare not diſannul what been done in a Synod of five Provinces, but that he had ſubmitted to the Synod as he ordered him, and had conſented to the Accommodation that his Brethren had found out agreeable to the Canons of the Council of *Nice*, made concerning thoſe who had been ordained by *Meletius*; That he did not conceive it neceſſary for him to ſend a Deputy in his ſtead, ſince *Egilo* went in the Name of the Council, and the Pope had not enjoined him to come to *Rome*, or ſend his Deputies, unleſs there were an Appeal from the Judgment of the Synod, either on his own part or *Wulfadus*'s. He beſeeches him to confirm what the Council had done, and aſſures him, that he wiſhed no ill to *Wulfadus*, and other Clerks ordained by *Ebbo*, who were but nine in all, as well Canons and Monks, as City and Country Clergymen. *Charles the Bald* wrote alſo a Letter to the Pope, in which he commends *Hincmarus* for his Obedience, approves the Method which the Council had taken, to refer the Reſtoration of *Wulfadus* to the Pope, and gives him notice that he had, in the mean time left the Care of the Church of *Bourges* to him. The King, alſo deſired of the Biſhops of this Council to crown his Queen *Hermintruda*, which was granted him, and the Ceremony was performed by them at the ſame time in the Church of St. *Medardus*.

Egilo Archbiſhop of *Sens* was ſent with theſe Letters, the Acts of the Council, and a Petition ſent by *Hincmarus*, which is not met withal among his Works, in which he gives the Sum of all that he had alledged in the Council concerning the Depoſition of *Ebbo*, and recites ſeveral Authorities out of the Pope's Letters, to ſhew, that he ought not to blame, or condemn, what has been done againſt that Archbiſhop, nor annul the Judgment given againſt *Wulfadus*, or the Clerks ordained by *Ebbo*, but only reſtore them by an Act of Grace.

Pope Nicholas's Letter about the Judgment of the Council of Soiſſons.

Pope *Nicholas* being deſirous to diſannul all that had been done in the firſt Council of *Soiſſons*, was not at all pleaſed with this Judgment, but returned a large Anſwer to the Biſhops, in which he much blames the Tranſactions of that Council, and ſays, That the Acts of it are full of Falſities, and that they were never confirmed at *Rome* after a full knowledge of the Cauſe; That Pope *Leo* his Predeceſſor, had ordered that the Matter ſhould be re-examined, and for that end ſent his Legate to be preſent at the Tryal, but it was never executed, and Pope *Benedict*'s Confirmation was obtain'd by ſurprize by *Hincmarus*, and by a falſe relation of it; and beſides, 'twas not Definitive, or without a Reſerve; That he had adviſed *Hincmarus* to receive thoſe Clerks, and in caſe he would not, he commanded that a Synod ſhould do it; That he was mightily pleaſed that there was no difference in the Council, but they had unanimouſly agreed to reſtore *Wulfadus*, and the other Clerks; That all he complained of was, that ſince they had left their Reſtoration to him, they had not given him a full account of that Affair, and all that concerned it; That they ought to have made a Declaration at large, of all the circumſtances of *Ebbo*'s Depoſition, and Reſtoration, of his ſecond Deprivation, and Tranſlation to another Church; That he wiſhed they had done it in that Cauſe, and would do it in all others, about which he ſhould order a Council to be held. He approved of *Hincmarus*'s ſubmiſſion, but could not but ſmile at his aſſertion, That 'twas not he that had ſuſpended them, or declared them fallen from the Orders, ſince he knew what he had done in his Province againſt them, and how eagerly he had proſecuted that Affair

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at *Rome*, He ſubjoins, that the Matter being not ſufficiently cleared, or examined, he could not paſs his definitive Sentence upon it, but becauſe theſe Clerks were depoſed contrary to the Canons, they ought to be reſtored, and reſettled for the preſent, till *Hincmarus* can produce what he hath againſt them, and prove that they have been lawfully depoſed. He complains, that they had made one of thoſe Clerks a Biſhop at the ſame time that they pretended to leave the Judgment of the Matter to him, and declares, that he will not yield to his Ordination till the thing is ended. Laſtly, in the Buſineſs of *Ebbo*, he ſays, that 'tis no wonder that Pope *Sergius* would not receive him to his Communion, becauſe he was condemned, and had not appealed to the Holy See about his Condemnation, nor had his Cauſe been fully diſcovered to him, or examined. He ſpeaks the ſame things to *Hincmarus* in his Letters written to him at the ſame time, but more eſpecially blames his Carriage, and Adminiſtration, in many ſharp reflections; and concludes, telling him, that he takes it ill that he makes uſe of the Pall on ſuch occaſions as were not allowable. In a third Letter, he thanks King *Charles the Bald* for the ſatisfaction he had given him, in making the Biſhops of *France* unanimouſly join in the Reſtoration of thoſe Clerks, but could not blame *Hincmarus*. Laſtly, in his fourth Letter he congratulates *Wulfadus*, and the other Clerks, for their Reſtoration, and exhorts them to be ſubject to *Hincmarus*; and tells them, that he would allow them a Year's time to proſecute that Affair at *Rome*, if they thought fit. Theſe four Letters bear Date *Dec.* 7. 866. [Theſe Letters of Pope *Nicholas* are extant *Tom.* 8. of the Councils, *p.* 268. and 480. They are alſo printed with a Collection of his Epiſtles publiſhed at *Rome* 1542. Fol.]

By what has been ſaid, it is evident that the Biſhops of *France* would not bring theſe Cauſes to *Rome*, nor be obliged to appear there themſelves to maintain the Juſtice of their Sentence, nor would endure it to be diſannulled, or blamed in the leaſt; the contrary to which, Pope *Nicholas* pretended to do. He required, that the Councils which judged any Cauſes at the firſt Hearing ſhould be called by his Authority; that both the accuſed and the accuſers, had liberty of Appealing to *Rome*, before and after their Sentence; that all Synods ſhould give him a large and full Account of their Proceedings before they paſſed Sentence; that in caſe of Appeal, the Holy See might put the condemned into the Places and Condition they were formerly in, conditionally, and then the Judges ſhould be obliged to come, or ſend their Deputies to *Rome*, to maintain their Judgment, where the Cauſe ſhall be examined a-new, as if it had never been decided. From this time the Biſhops of *France*, who were moſt learned, and beſt skilled in the Canons, to evade the Pretenſions contrary to the Canons, which tended directly to the utter ruining of the Epiſcopal Authority, and overthrow of all Church Diſcipline, and that without quarrelling with the Holy See, judged all Eccleſiaſtical Cauſes that came before them in their Synods; and that their Judgment might be of greater Authority, they cauſed the Contending Parties to chooſe their Judges, becauſe, according to a Maxim of Law, it is not lawful to appeal from the Sentence of thoſe Judges whom they had elected. Laſtly, they cauſed that Judgment to be executed, and in caſe the Perſons condemned referred themſelves to *Rome*, they would ſend the Pope their Reaſons, and require his Confirmation, or rather Approbation of their Judgment, but tho' often cited never would go to *Rome*, nor ſend their Deputies with a Commiſſion to act in their Names, to call any Matter in Queſtion, but left it to the Pope to do as he pleaſed, without oppoſition. And if it ſo happened, that they were obliged either for the good of the Church, or for Peace ſake, or in Obedience to the Will of that Prince, to do as the Pope would have them, they proteſted that it was without any Abrogation of their Sentence, which was valid and juſt, but only to ſhew Mercy to the faulty. Thus they behaved themſelves in this Cauſe. *Hincmarus*, firſt of all, cauſed thoſe Clerks to preſent their Petition in Writing, and to leave it to the Synod of *France*: He then made them chooſe their Judges by agreement, after he had withdrawn from the Tryal. After the Judgment was paſſed he had it executed, and confirmed by the Pope; but at laſt, *Nicholas* I. being ſollicited to it by *Wulfadus*, and being deſirous to have that Cauſe re-examined in a Synod, *Hincmarus* ordered the matter ſo, that not only their Decree was kept in force, but was confirmed without any offence to the Pope, who had reſolved to reſtore theſe Clerks, or to the Emperor, who favoured *Wulfadus*; for he perſuaded the Biſhops not to deal ſo rigorouſly with *Wulfadus* and his Fellows, as in Juſtice they might, and to conſent to their Reſtoration, if the Pope deſired it. This ſhewed a great deal of complaiſance to the Pope, in leaving the thing to his diſpoſal, in reſpect to the Holy See, but it was not what the Pope deſired; he would have had the Synod, which he called, to have quite diſannulled what was done at *Soiſſons*, and himſelf to be made Judge in that Affair; and upon an Appeal, both Parties ſhould have come to *Rome* to conteſt about it. And for this Reaſon it was that he would not determine the Matter definitively, but ſatisfied himſelf to reſtore *Wulfadus*, and the Clerks ordained by *Ebbo*, conditionally.

Of the Conteſt between Hincmarus and Wulfadus.

Before *Nicholas*'s Letters were brought by *Egilo*, *Charles the Bald*, who had ſo great a favour for *Wulfadus*, and would have him ordained Archbiſhop of *Bourges* by all means whatſoever, ſent his Son *Carolomannus*, Abbot of St. *Medard*, to have him ordained and inſtalled, which was done in *September*, by ſome Biſhops who were not very well skilled in the Laws of the Church, which *Wulfadus* had provided, and *Carolomannus* had ſcared into it. It was *Aldo* Biſhop of *Limoges* who conſecrated him; and ſome have ſaid, that that Biſhop, in the midſt of the Ceremony, was taken with a Fever, of which he died ſoon after. *Egilo* being returned with four Letters from Pope *Nicholas* in the Year 867, *Charles the Bald* called a Council at *Troyes*, at which were the Archbiſhops of *Rheims*, *Tours*, *Rouen*, *Bourdeaux*, *Sens*, and *Bourges*, with thoſe 14 Biſhops who were preſent at the Council of *Soiſſons* the Year before; in which, ſome Biſhops favouring *Wulfadus* to pleaſe *Carolus Calvus*, would encounter *Hincmarus*, but he defended himſelf ſo well, that they only reſolved to ſatisfy the Pope to ſend a Synodical Epiſtle, containing a large Relation of what had paſſed in the Depoſition of *Ebbo*, his pretended Reſtoration, and the Ordination of *Wulfadus*, and others, who had been conſecrated after his Depoſition. In it they relate, how the Children of *Lewis the Godly* would have deprived him of his Eſtate, and for that end had made uſe of *Ebbo*, and ſome other Biſhops, who having obliged that Prince to confeſs ſome forged Crimes, had put him in a State of Penance, and deprived him of his Authority; how afterwards, when *Lewis the Kind* was again reſtored by the Authority of his Biſhops, *Ebbo* had left his See, and fled; how he was apprehended, and carried to the Emperor by *Rothadus* Biſhop of *Soiſſons*, and by *Ercarau* Biſhop of *Chalons*; how he had himſelf ſigned, and approved the Reſtoration of *Lewis the Kind*; and owned, that he was unjuſtly, and contrary to the Canons, put to Penance; after which manner having acknowledged his fault in Writing at the Council in *Thionville* held 835, in which Year *Lewis the Kind* died; how afterward *Lotharius* being come out of *Italy* into *France*, *Ebbo* met him at *Worms*, conducted by the Abbot *Boſo* in the Monaſtery, where he then abode; how *Lotharius* having given order that he ſhould be reſtored, he went to *Rheims*, and began to exerciſe his Epiſcopal Function in the preſence of the Biſhops of the Province, without any contradiction from them; How in that time he had ordained *Wulfadus*, and the other Clerks, about whom the Controverſie was, who were told, that he was Canonically reſtored to his Church; How after he had enjoyed peaceably, one Year, the Archbiſhoprick of *Rheims*, he withdrew himſelf into the Kingdom of *Lotharius*, when King *Charles* had paſſed over the *Sequana*, and conquered the Country; How great Service he had done *Lotharius*, who gave him two Abbies, and had employed him in ſeveral Affairs, and ſent him to *Rome* with *Drogon* Biſhop of *Metz*, 844, to Pope *Sergius*, who would not acknowledge him for a Biſhop; How having refuſed to go Ambaſſador into *Greece*, he fell into Diſgrace with *Lotharius*, and was turned out of his Abby; How afterwards retreating into the Empire of *Lewis* of *Germany*, he was made Biſhop of *Hildeſheim* in *Saxony*, where he exerciſed his Epiſcopal Function; How in 845, *Charles* had called a Synod at *Beauvais* to have a Biſhop ordained for the Church of *Rheims*, which had been vacant ten Years, yet governed by the Abbot *Fulcus*, and after by *Notho*; How *Hincmarus* had been Canonically elected and ordained Biſhop, and his Ordination had been confirmed by *Gonthaldus*, whom Pope *Sergius* had appointed at the Sollicitation of *Lotharius* to regulate that Affair. They joined to this Relation all that they had written to the Holy See about that Matter, and all that the Pope had given them in Command, declaring to him, that they approved the Reſtoration of the Clerks ordained by *Ebbo*; and conſented, that they ſhould exerciſe their Office. Laſtly, to gratify the Emperor *Charles*, they required the Pall for *Wulfadus*, ordain'd Biſhop of *Bourges*. This Letter was dated *Nov.* 867, and ſealed up with the Archbiſhop's Seals, and given to *Actardus* Biſhop of *Nants* to be carried to the Pope; But *Charles the Bald* made him deliver it to him, broke the Seals, read it, and wrote another to the Pope, which was more favourable to *Ebbo*, relating every thing that was for him, and concealing what was againſt him; He ſays he was the Son of a Perſon that belonged to the King's Treaſury; that having his liberty, he had entred into the Eccleſiaſtick State, and was made the King's Library-Keeper; that after the Death of *Charles the Great*, in the time of *Lewis the Kind*, *Wulfaraus* Archbiſhop of *Rheims* being dead, and it being left in the power of the People to chooſe whom they would Biſhop, they firſt choſe *Gillemarus*, but he being preſented to the Biſhops to be examined, was found uncapable of it; wherefore the Emperor propounding *Ebbo* as a Perſon of Merit, the People agreed to chooſe him; that in the firſt Rebellion of *Lewis the Kind*'s Sons, *Ebbo* continued loyal, but the ſecond time he had

Wulfadus ordained Archbiſhop of Bourges

The Council of Troyes.

The Letter of the Council of Troyes *to the Pope againſt* Ebbo.

King Charles's *Letter in favour of* Ebbo.

engaged himſelf, and the Party of *Lotharius*, and acknowledged his fault publickly in the Church of St. *Stephen* at *Metz*; that to prevent his Depoſition, he had ſent to the Empreſs *Judith* the Ring that ſhe had given him; that that Princeſs was employed to pacify her Husband *Lewis the Kind*, and to ſollicit for *Ebbo*; that nevertheleſs, ſome Biſhops had perſuaded him to confeſs his fault, and after that Confeſſion, had adviſed him never more to exerciſe his Prieſt's Office; that the Emperor had written to Pope *Gregory* to confirm his Depoſition, and had received his Letter thereupon, but what was in it they knew not, yet *Lewis the Kind* did not ſeem ſatisfied by it, becauſe he did not make another Archbiſhop upon it, which he would immediately have done, if the Pope had confirmed the Depoſition of *Ebbo*; that after the Death of *Lewis the Kind*, *Ebbo* was acknowledged by all the Suffragan Biſhops, Archbiſhop of *Rheims*; that they had all communicated with him, and all that had been ordained Biſhops in his abſence had received the Ring and Croſier from him, with Letters of Confirmation. This is the account that *Charles the Bald* gave the Pope in particular about the Depoſition of *Ebbo*, and after excuſes himſelf for having cauſed *Wulfadus* to be ordained, before he had received the Pope's Anſwer, and demanded the Pall for him, and commends the condition of the Biſhops oppreſſed by the *Britains* to him.—*Hincmarus* had alſo written a private Letter to Pope *Nicholas*, in Anſwer to that which he had received from the Pope, full of reproof, and angry reflections: In it he defends himſelf with much ſubmiſſion, but as much ſmartneſs. He tells him, that he had found in the Letter written to himſelf, and in that to the Biſhops of the Council of *Soiſſons*, many reproachful imputations, which he deſerved for his Sins; that if he were preſent with him, he would do as St. *Benedict* ordered his Monks to do, when they found their Prior offended with them, caſt himſelf upon the Earth at his feet, but what he could not do with his Body he would do with his Mind and Heart, according to the Advice of St. *Gregory*, who bids us to have Patience, and Charity in our Hearts towards our Neighbour, who is at a diſtance from us. In fine, that he had executed the Pope's Command in reſtoring *Wulfadus*, and the other Clerks ordained by *Ebbo*. After he hath thus humbled himſelf, he aſſures him that he was much troubled to ſee him ſo angry with him, but he imputes that Charge to the falſe Reports he had received of him, and owns, that had he been really guilty of thoſe things he is accuſed of, he ſhould have deſerved to be dealt withal more ſeverely, but his Conſcience teſtifies to him, that tho' he be a great Sinner, he is not ſuch an one as the World hath repreſented him. He ſays, that he was heretofore accuſed to Pope *Sergius*, and *Leo*, that he had not that reſpect he ought for the Holy See, but he ſhewed, by his obedient Carriage, how ſubmiſſive he was to the Holy See, and how far from that ambitious Spirit which was charged upon him, as well as from cruelty and falſhood; that neither his own Church, nor the Neighbouring Churches, ever complained that he was ſubject to thoſe Vices, and beſeeches him never to believe that he hath had any deſign to delude him, or oppoſe his Orders, or deſpiſe his Admonitions; that as to *Ebbo*, he thought it not convenient to lay open his faults, leſt any Man ſhould think that he inſulted over the Dead, or would revive an Affair that had been ended and determined above 30 Years. Nevertheleſs, to ſatisfy the Pope, he tells him, how he had declared himſelf unworthy of his Prieſthood, without being conſtrained by violent means to it, or engaged by fraud. He takes notice, that of all the Biſhops who had depoſed him, there now ſurvived but two, *viz. Rothadus* and *Erpuinus*. He then deſcribes the manner how he was ordained into his place; how Pope *Sergius* being ſollicited by *Lotharius* to it, had named *Gonthaldus* Archbiſhop of *Rouen* to examine his Ordination; how *Ebbo*, when he was ſummoned to the Synod by *Gonthaldus* durſt not appear; whence it was concluded that *Ebbo* was never reſtored, and ſhould remain depoſed from his Prieſtly Office and Dignity; and that having loſt it in his Life time, he ſhould not recover it after his Death. He next gives him an Account of the buſineſs of *Wulfadus*, and the other Clerks ordained by *Ebbo* after his Depoſition; and becauſe Pope *Nicholas* chiefly inſiſted upon this, that Pope *Leo* had not confirmed the firſt Judgment given againſt them at the Council of *Soiſſons*, *Hincmarus* gives him the particulars of all that had paſſed between him and Pope *Leo* in that buſineſs, *viz.* That Pope *Leo* had written to him that he could not confirm what had been done in that Synod, becauſe the Council had not ſent their Deputies to him, nor were his Legates preſent at it, nor had the Emperor writ any thing to him about it; and becauſe 'twas ſaid that *Wulfadus*, and the other Clerks had appealed to the Holy See. That, beſides this, *Lotharius* had importuned him not to confirm the Judgment of the Council of *Soiſſons*; That the Biſhops hearing that *Lotharius* concerned himſelf in that Matter, had written to him, and that he had nominated two Biſhops of *Italy* to look into it in a Council, which was called by the Authority of the Holy See; that after this, that Prince had ſent his Deputies to *Rome* to Pope *Leo*, who died as they were on their Journey to him; that being arrived there in the Papacy of *Benedict*, that Pope had granted him a Grant to confirm the Judgment of the Synod of *Soiſſons*; that ſince that, neither the Biſhop of *Spoletum*, nominated by *Lotharius*, nor any other Biſhop, had held any other Synod about that Affair, but that which was lately called by the Authority of Pope *Nicholas*; he defends himſelf againſt that Accuſation that the Pope laid againſt him, that he had falſified *Benedict*'s Letter of Privilege, and aſſures him, that the Copy which he had ſent him was a true one, as he will find, if he compares it with the Original Draught, which is in the Regiſtry of the Church of *Rome*. He adds, that he had not required of the Holy See any other ſpecial Privileges, but what were uſually granted to all Metropolitans, and were anciently granted to the Metropolis of *Rheims*, but becauſe his Province, and alſo his Dioceſs, were partly in one Kingdom and part in another, he thought it neceſſary to have his Privileges renewed, becauſe men had great regard to them, and carnal men being awed by ſuch marks of diſtinction, reſpected him the more. Laſtly, as to the Pall, he aſſures him, that he never uſed it unleſs upon the great Feſtivals of the Paſſover and Nativity, becauſe on the other Holidays of the Year, tho' 'twas allowed for him to wear it, yet he was obliged through urgent buſineſs, and the Affairs of Church and State, to be abſent from his Cathedral Church. In fine, that he deſired the Pall for no particular uſe, becauſe the Pall is an Ornament which is ſuitable for all Metropolitans, as a mark of the Dignity or Virtue of him that wears it. *Hincmarus* had compoſed this Letter before the Council of *Troyes*, immediately after he received *Nicholas*'s Letter, but it was not ſent in that form, for the Biſhops of that Council having given him a large relation of the buſineſs of *Ebbo*, he cut off the beginning of his Letter, and wrote a ſhorter beginning with his own Ordination, and the buſineſs of *Wulfadus*. *Actardus* Biſhop of *Nants*, the Deputy of the Council to go to *Rome*, was alſo entruſted with another Affair by the Council of *Soiſſons*. 'Tis thought commonly to be that of 866, but it was another Council held there in 867, for *Actardus*, who was the Bearer, went to *Rome* in that Year only; and Pope *Nicholas* in his Anſwers to the Synod, and Biſhops of the Council of *Soiſſons* in 866, makes no mention of any thing written in this Letter. The Biſhops of the laſt Council tell him, how the Churches of *Tours* and *Nants* were much annoyed by the *Britains*, who would not come to the Synods of the Province to which they belonged, nor acknowledge the Metropolitans and Biſhops of *France*, pretending to govern themſelves; that they valued not the Petitions that had been made to them; that they had encroached upon *Nants*, and attempted the ſame upon the Biſhopricks of *Tours*, *Angers*, and *Mans*; that almoſt all the Churches of *Neuſtria* had endur'd much by their Cruelty; that they had depoſed the Biſhops of *Dole* and *Vannes*, and put other Biſhops in their place; then they pray the Pope to do them Juſtice, to give *Actardus* a favourable Audience, to reduce the *Britains* to good Order, and to write to their Duke, either to ſubmit to King *Charles*, or elſe to make uſe of the Sword of Excommunication. This Letter is dated *Aug.* 16*th*.

When *Actardus* came at *Rome* he found Pope *Nicholas* Dead, and *Adrian* ſettled in his place, to whom he preſented the Synod and King's Letters. *Adrian* returned this Anſwer to the Biſhops of the Synod of *Troyes*, that tho' they had omitted ſome things as to the Reſtoration of *Ebbo*, yet he commends their Zeal; that he was glad that *Wulfadus*'s Innocency had been proved ſo clearly; that he approved of his Promotion to the Archbiſhoprick of *Bourges*, and granted him the Pall; that he deſired him to put Pope *Nicholas*'s Name into all their Dyptichs, and to oppoſe all that the *Greeks* might ſay, or attempt againſt this Pope. This Letter is dated *Febr.* 11*th*. 868. He ſent an Anſwer alſo to the Letter of the Biſhops of the Council of *Soiſſons*, in the beginning of which it evidently appears, that the Letter before-mentioned was not written by that Council of *Soiſſons* held in 866, but in another which met there in 867, before the Council of *Troyes*. He tells them, that he much pitied the condition of *Actardus*, who was deprived and diſpoſſeſſed of his Biſhopriek and Orders; that he ſhould be put (*incardinari*) into the firſt vacant Church, to exerciſe his Epiſcopal Function there. He ſays, that he had written about it to King *Charles*. And indeed, in the following Letter which is directed to that Prince, he anſwers firſt to the Letter which he had written to him concerning *Ebbo*, telling him, that 'tis to no purpoſe to examine the matters concerning that Biſhop, who is now Dead. He thanks him for the Protection which he had given the Churchmen, which the Holy See thought fit to reſtore. He grants the Pall to *Wulfadus*, and and recommends *Actardus* to his Care to be put into the next vacant See, which was not leſs then his own. He alſo recommends him for the ſame reaſon to *Hincmarus* Archbiſhop of *Rheims*, and *Herard* Archbiſhop of *Tours*, in private Letters to them: He commands this laſt to give *Actardus* an Abby, which he had heretofore in his Dioceſs, and tells him, that he had written to *Solomon* Duke of the *Britains*, and his People, to exhort them to do him Juſtice; and

Of the Conteſt between Hincmarus and Wulfadus.

Hincmarus's Letter to the Pope.

The buſineſs of Actardus.

Adrian's Anſwer about Ebbo and Actardus.

Of the Contest between Hincmarus and Wulfadus.

and desires him to be fully assured, that if they should send any one to *Rome* on their Part, they should not obtain any thing to prejudice his Rights. He grants by another Letter the Pall to *Actardus*, to comfort him for the Loss of his Diocess. Thus ended the Contest between *Hincmarus* and *Wulfadus*, with the other Clerks ordained by *Ebbo*. [These Letters of Pope *Adrian* are printed among his other Epistles, which are 26. in all, in *Tom.* 8. of the Councils, *p.* 896.]

Of the Contest between Hincmarus and Wulfadus.

CHAP. V.

An History of the several Contests that Hincmarus *Archbishop of* Rheims *had with his Nephew* Hincmarus *Bishop of* Laon.

Of the Contests between Hincmarus and his Nephew

HINCMARUS engaged in another Business against his Nephew *Hincmarus* Bishop of *Laon*, which had no better Effects than the former. He had by his Interest and Favour made this Nephew Bishop of *Laon*, which is subject to his Metropolis, in 859. This Man instead of being subject and devoted to the Will of his Uncle, would govern according to his own Humour, and being grown into Favour at Court, accepted an Office there, and obtained an Abby. This displeased the Archbishop of *Rheims*, who did all he could to oblige him to quit them, and reproved him for leaving his Diocess to go to his Abby without his Permission, although it was forbidden by the Canons to Bishops to leave their Province without the Consent of their Metropolitan.

The Contests between the Bishop of Laon *and* Charles the Bald.

The Bishop of *Laon* fearing the Presence of his Uncle, dare not be at the Synod of Bishops met at *Cambray* for the Ordination of a Bishop, although he was summoned. In 868. *Hincmarus* Bishop of *Laon* engaged himself in a Business with *Charles the Bald*. Having some Contests with certain Laymen about the Estate of the Church, and principally with a Lord called *Normannus*, to whom the King had given a Benefice, *i. e.* some Lands belonging to the Church of *Laon*, with the Consent of this Bishop *Hincmarus* himself, who had himself sollicited him, and procured it for him, as one of his Friends, but afterwards repenting of what he had done, and being desirous to get it again, had excommunicated that Lord. He began to discuss the Affair privately before the Commissioners, among whom were some Bishops, but it happened that the Son of *Luido* accused the Bishop of *Laon* before the King, and the Lords of his Council, of having deprived him of a Benefice of his Father's, (*i. e.* of a certain Mannor belonging to the Church, which had of ancient times been possessed and enjoyed by his Father) although to retain the Possession and Enjoyment of it he had paid a Fine to the Church, and had gotten a Grant of him. The King complaining of these Actions to *Hincmarus* Bishop of *Laon*, he answered his Majesty with so much Impudence, that the Prince fell into a great Passion against him, and gave him many ill Words. He then summoned him to his Council, but *Hincmarus* humbly shewed him, that he could not appear, and at the same time sent a Letter to *Rome* to accuse *Normannus*, and to request the Pope to take this Matter upon him, and procure that he might come to *Rome*. *Hincmarus* hereupon was condemned for his Default by the King's Council, and all the Revenues of his Bishoprick were seized on. The King also put him out of his Office at Court and his Abby. And although *Hincmarus* Archbishop of *Rheims* was very angry with him, yet he endeavoured to assist him on this Occasion, and wrote a smart Letter to *Charles the Bald*, in which he affirms, that what he had done against *Hincmarus* was altogether unjust; that it was never heard of, that a Christian Prince should confiscate the Revenues of the Church. Whereupon he recites several Laws of the Emperors and Decrees of the Councils and Popes to prove, that 'tis not allowable for any Man to invade the Church Revenues. Then he presented to the King a Memoir, which contained several Canons, to shew, that Bishops ought not to appear before Lay Judges in Matters Ecclesiastical. The King answered, that the Kings his Predecessors had compelled the Bishops to give an Account before the Lords of his Council of the Benefices they would put their Officers out of. *Hincmarus* replied by another Writing, That that Custom was an Abuse, which was reformed by the Capitularies. The King being at *Pistis* in *Normandy*, he held a Council there. *Hincmarus* Bishop of *Laon* presented a Petition to the Bishops assembled, requiring them to settle him in his Revenues, or suffer him to shift for himself at *Rome*, but the Matter was accommodated by *Hincmarus* Archbishop of *Rheims*, and the Bishop of *Laon* was restored to his Place, after he had begged the King's Pardon, and so he retreated immediately into his Diocess. *Charles the Bald* commanded him several times to come to him, but he would not obey the Order, but designed to fly into the Kingdom of *Lotharius*, who had promised to receive him into his Protection. He had also the Boldness to write to King *Charles*, that he had rather live out of his Kingdom, than to be represented such an ill Man as he was reported to be in it. The King then commanded his Domestick Servants to come to him, some obeyed, but he detained the rest. After this the King a second time sent two Bishops to him, and some of his Guards, to bring them either by Persuasion or Force. *Hincmarus* Bishop of *Laon* having heard that some Soldiers were coming to him, pronounced Excommunication against those that did meddle with the Revenues of his Church. The two Bishops which *Charles the Bald* had sent, having put *Hincmarus* in mind of the Oath which he had made to the King, could not persuade him to go with them to him, and therefore returned after they had obliged such Persons of his Family as were freed by an Oath to appear. *Hincmarus* of *Laon* holding on his Course, issued out an Excommunication against several Persons in the Archbishoprick of *Rheims*, and in other Archbishopricks and Dioceses, not sparing the King, *Charles* himself, which was a Cause of great Scandal to the whole Church and Kingdom. Nevertheless *Hincmarus* Archbishop of *Rheims* found out a Way to compose this Matter, and to hinder the Bishops who were provoked, from bringing it before a Synod, and to reconcile his Nephew with those he had excommunicated; but this did not put an End to this Business, for *Hincmarus* of *Laon*, a Man of an untractable Temper, enraged King *Charles* again, who thereupon called an Assembly at *Verbery*, *Apr.* 24. 869. in which that Bishop was accused; and seeing himself ready to be condemned, he required Leave to go to *Rome*, and remove his Business thither. But King *Charles* instead of granting it, stopped him for some time, upon which he immediately excommunicated, or rather interdicted his Priests and Clergy, and forbad them to celebrate their Office, administer Baptism, yea, even to Infants in Danger of Death, to give the Communion even to dying Persons, or bury any Person in his Diocess, till he shall return, or they receive a Letter from *Rome* to order the contrary. The Archbishop of *Rheims* having heard of this Prohibition by some of the Clergy of the Church of *Laon*, who came to complain to him, wrote immediately to his Nephew to take off the Interdict, and to the Clergy of *Laon*, that they ought to exercise their Function, and administer the Sacraments, without any regard to that dangerous and unlawful Excommunication. He sent them also some Rules taken out of the Canons to direct them how to behave themselves. The Bishop of *Laon* not regarding the Advice of his Metropolitan, he wrote to him a second time more smartly, and enjoined the Clergy of the Church of *Laon* to do their Duty. He wrote also again a third Time to the Bishop of *Laon*, who was set at liberty, after he had taken an Oath to be faithful to King *Charles*. But to justifie himself, he gathered several Extracts out of the false Decretals attributed to the ancient Popes, in which it was said, that Bishops ought to be tried by the Holy See, at the first Examination, if they demanded it.

Of the Contests between Hincmarus and his Nephew

Wermerta

Some time after this, Pope *Adrian* wrote to *Hincmarus* Archbishop of *Rheims*, and King *Charles*, to compel *Normannus* to restore immediately to the Church of *Laon* the Lands he was in Possession of, telling him, that if he did not do it, he would excommunicate them, and to suffer *Hincmarus* Bishop of *Laon* to come to *Rome* to fulfil his Vow he had made of going thither, and to take Care of the Church of *Laon* in his Absence, which provoked them both against the Bishop of *Laon*.

Adrian's Letter in Favour of the Bishop of Laon.

The Quarrels of the two Hincmarus's *about the Business of* Nivinus.

In the mean time *Lotharius* II. King of *Lorrain*, being dead in *Italy*, *Aug.* 8. 869. *Charles* possessed himself of his Kingdom, and being accepted by the Grandees of the Country, he was crowned by *Hincmarus* Archbishop of *Rheims*, *Sept.* 7. in the same Year. In the beginning of the Year 870. *Hincmarus* Archbishop of *Rheims* expelled out of his Dioces a Person named *Nivinus*, being accused of debauching a Nun, and carrying her away. His Nephew not only received *Nivinus*, but put him in Possession of an Estate he had in another Diocess, and gave him in recompence of what he had lost a Pension out of the Revenues of the Church of *Laon*. *Hincmarus* wrote, *Feb.* 19. 870. to him, and tells him, that he ought not to receive either him or his Brother *Berivicus*, whom he had expelled out of his Dioces for several Crimes, of which he was found guilty. *Hincmarus* Bishop of *Laon* returned him an Answer, That he had always avoided to speak or write to him of such things as he had acted contrary to his Judgment, but he was obliged to be plain with him in reference to the Excommunication of *Nivinus*;

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Nivinus, and could not but tell him, that he thought that he ought not to deal with that Perſon as if he had been regularly accuſed, and could not or would not make his Defence, or had been convicted of the Crime, becauſe when he had obtained a Time of him to clear himſelf, although he had no Accuſers, and was come upon the Day appointed to vindicate his own Innocence by the Teſtimony of credible Perſons, he neither found him, nor any Perſon in his ſtead to be his Judge; but without a legal Hearing he was commanded to depart out of his Dioceſs. He finds fault with *Hincmarus* for believing falſe Reports ſo eaſily, and aſſures him, that it was not true that he had received the Eſtate of *Nivinus*, or allowed him a Penſion out of the Revenues of the Church. He alſo defends himſelf ſtrongly againſt the Suſpicion which *Hincmarus* had entertained againſt him, that he ſold the Goods of the Church. He confeſſes that *Nivinus* had a great while ago offered him a part of his Eſtate adjoining to his, but he would not accept of his Gift, whereupon he ſoon after gave it to another Perſon; and alledges ſeveral Canons to prove, that he ought not to have paſſed ſo raſh a Sentence. Laſtly, he ſays, That he thinks *Bertricus* ought not to be looked upon as an excommunicated Perſon, becauſe the Archbiſhop of *Rheims* could not excommunicate him who was not of his Dioceſs, and had neither been put to publick Penance, nor condemned by a regular Sentence.

Another Difference between the two Hincmarus's about Adulphus.

Hincmarus Archbiſhop of *Rheims* ſometime after this ſent another Requeſt to his Nephew, in which he had a more favourable Anſwer. The Biſhop of *Laon* had employed a certain Prieſt named *Adulphus* in a Commiſſion, who did not diſcharge his Truſt well, but being reproved for it by his Biſhop, ſpoke diſreſpectfully to him, and withdrew himſelf. *Hincmarus* angry at this, ſent the Prieſt *Clarentius* to tell him, that he was excommunicated, but he ſtopped his Ears, and would not hear the Sentence, and then fled to *Hincmarus* Archbiſhop of *Rheims*. Afterwards being deſirous to return to *Laon*, the Doors of his Church and Cloyſter were ſhut againſt him, to his Admiration. *Hincmarus* Archbiſhop of *Rheims* interceded for him, and deſired his Nephew to receive him, and reſtore him to his Place, or if not, at leaſt to receive him into Communion. *Hincmarus* Biſhop of *Laon* anſwered him, That that Prieſt had fled very unfitly, and without any Neceſſity, telling him, that he would never have any thing to do with him. That although he had behaved himſelf ſo ill to him, yet in reſpect to what he had written, he would reſtore him to his Prebend and Houſe, and would permit all that would to communicate with him, upon Condition that he ſhall not be allowed Communion with himſelf till he received him upon his Trial, or had Satisfaction. This Letter of *Hincmarus* is dated the 19*th*. and the Anſwer the 27*th*. of *April*, in the ſame Year 870. [This Letter with ſome others of *Hincmarus* Biſhop of *Laon* to *Hincmarus* Archbiſhop of *Rheims* is printed, with the Works of *Hincmarus* Archbiſhop of *Rheims*, by *Sirmondus* at *Paris*, 1645. Vol. 2.]

Hincmarus Biſhop of Laon *declared openly againſt his Uncle.*

At the ſame time *Hincmarus* Archbiſhop of *Rheims* and *Hincmarus* Biſhop of *Laon* quarrelled about another Matter. There was a Chappel in the Dioceſs of *Laon* belonging to a Benefice of the Church of *Rheims*, in which there was ordinarily a Prieſt to officiate, who was preſented by the Incumbent of the Benefice. *Sigibert*, who had the Benefice, had preſented one named *Senatus*, a Servant of the Church of *Rheims*, and *Hincmarus* would ſet him at Liberty, that he might be ordained by the Biſhop of *Laon*. This Clergyman, tho' he was not in Prieſtly Orders, had yet officiated in that Chappel for 4. Years. Then the Biſhop of *Laon* ſent thither two Prieſts of his Company, but after a while he removed theſe Prieſts, and would have a Prieſt only to bear the Titles, and that the Inhabitants ſhould go to a Pariſh of the Dioceſs of *Laon* governed by *Hermerardus*. *Hincmarus* Archbiſhop of *Rheims* deſired his Nephew, either to ordain *Senatus*, or to put into that Church another Prieſt whom he ſhould appoint to bear the Title. Inſtead of ſatisfying his Uncle, he gave him an angry and harſh Anſwer, thinking himſelf abuſed by ſome Admonitions which he had given him in his Letter, with the Authority of his Uncle and Metropolitan. He firſt of all accuſes him as the Author of his Impriſonment; Then he tells him, that he can't give him a full Anſwer as to the Buſineſs of *Hermerardus*, becauſe he had not heard it canonically and regularly; That he did not remember what Deciſion had been made in that Buſineſs, but would inquire of thoſe that had been preſent, and remembred it; That he did not poſitively require the Prieſt *Adulphus* to be preſent at the Synod to be held at *Laon* on the 15*th*. of that Month; That he wondred, that he did not ſend again ſooner, ſince he had granted what he had deſired; That as to *Senatus*, 'twas not true that he had conſented that that Clerk ſhould have the Church in debate, but on the contrary had told him, that he would deal with the Church which the Archbiſhop of *Rheims* had in his Dioceſs, as he had done with that which the Biſhop of *Laon* had in his; That he had a Complaint againſt *Sigibert* for putting that Clerk into the Church that belonged to *Hermerardus*; That *Sigibert* had anſwered, that he did it with the Conſent of his Officers, and particularly of *Adulphus*; That he had anſwered, that if *Hermerardus* would relinquiſh that Church, well, if not, he would proceed as in Juſtice he might; That not being able to perſuade *Hermerardus* to recede from his Right, he had given Notice to *Sigibert* by a Man that belonged to him; That afterward he took that Church from *Senatus*; That *Hermerardus* had deſired to determine the Lands in a Synod; That he had adviſed *Sigibert* to accommodate the Matter; Laſtly, That he could not approve of the Ordination of *Senatus*, and ſince it was faulty at firſt, becauſe he was a Servant, he ought not to confirm it, nor promote him to a ſuperior Degree of Orders.

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Hincmarus Archbiſhop of *Rheims* being met with ſeveral other Biſhops, at the Palace of King *Charles* in *Gondeville*, in the Dioceſs of *Tola*, *Hincmarus* Biſhop of *Laon*, inſtead of ſaluting him as he did the reſt of the Biſhops, would not ſo much as take Notice of him. *Wenilo* Archbiſhop of *Rouen* asking him why he would not live peaceably with his Metropolitan, he anſwered him, that he could never be Friends with him heartily, becauſe he had not burnt the Writings which he had ſent to him concerning the Excommunication which he had iſſued out againſt his whole Dioceſs; adding, that he did but follow his Example in Excommunicating, becauſe he had excommunicated a Village in his Dioceſs belonging to the Biſhop of *Laon*, becauſe the Inhabitants had refuſed to pay him their Tenths, but payed them to the Church to which they belonged, ſo that ſeveral Infants died unbaptized, and ſeveral noble Perſons without the Sacraments. *Hincmarus* Archbiſhop of *Rheims* replied to *Wenilo*, That that Fact was not true, and, That that Recrimination was a tacit Confeſſion of his Fault, and in ſhort, that he deſired nothing more, but that the Writings on both Sides might be examined by a Synod. *Wenilo* relating this Anſwer to *Hincmarus* Biſhop of *Laon*, he ſaid, That he had not the Papers that had paſſed between them, but gave him the Papers which began with the Verſes directed to *Carolomannus*, which was the ſecond Collection of ſome Extracts of the Pope's Decretals, and Canons to ſettle the Judgments of the Cauſes of the Biſhops at *Rome* in their firſt Examination. *Hincmarus* Archbiſhop of *Rheims* having read theſe Papers with a great deal of Earneſtneſs, made an Anſwer to them, which he ſent to *Wenilo*, to be given to the Biſhop of *Laon*. He waited for an Anſwer, or expected that he would have ſent him the Writings which he complained of, that they might be examined, but *Hincmarus* Biſhop of *Laon* would do nothing.

The Conteſt between Hincmarus and his Nephew at the Synod of Attigni.

When they went from hence, the King came to *Attigni*, where he held a Synod in *May*, at which the Deputies of the 10. Provinces of *France* were preſent. Here they firſt gave the Ambaſſadors of *Germany* Audience about the Diviſion of the Empire. Then the Buſineſs of *Hincmarus* Biſhop of *Laon* was brought upon the Board. *Hincmarus* Archbiſhop of *Rheims* after he had delivered him 55. Articles to ſerve for an Anſwer: As to the Collections he had made out of the Decretals, and to all that he had ſaid and written againſt him, preſented a Petition to the Council, in which he related to the Biſhops all that he had done to conquer the Obſtinacy of the Biſhop of *Laon*. He was alſo accuſed in the Council by the Biſhops, who complained of the unjuſt and raſh Excommunications which he iſſued out againſt their Dioceſans; by the King, That he had broken the Oath of Allegiance which he had made to him; and by the Lord *Normannus*, That he had put him out by Force of Arms of the Benefices which he was in lawful Poſſeſſion of. *Hincmarus* of *Laon*, that he might get free from this Buſineſs, demanded that he might be judged by the Holy See, but not being able to gain that Point, he delivered a Writing, in which he promiſed Submiſſion to his Metropolitan *Hincmarus*, and took a new Oath of Allegiance to King *Charles*, but he deſired that *Hincmarus* Archbiſhop of *Rheims* ſhould give him a Writing to oblige himſelf to maintain him in the Privileges that belonged to him, and to defend him. *Frotarius* Archbiſhop of *Bourdeaux* was the Mediator of this Peace. But ſince the Accuſations of *Normannus* and his Wife, who complained of their ill Uſage, and that they were unjuſtly deprived of the Benefices they had enjoyed, and alſo of ſome others to the ſame Effect, did yet ſtand unſatisfied, *Hincmarus* Archbiſhop of *Rheims* choſe for the Judges of that Affair *Actardus* Biſhop of *Nants*, *Ragenelmus* Biſhop of *Noyon*, and *John* Biſhop of *Cambray*. Theſe Judges examined that Matter before the King, and were of Opinion, that the Biſhop of *Laon* ought to reſtore ſome of thoſe Benefices, but they did not give their Judgment upon the Day prefixed, but put it off to another Day to give Sentence. Then *Hincmarus* Biſhop of *Laon*, ſeeing that the Affair would not go well for him, eſcaped away in the Night. What paſſed afterwards, I ſhall give you an Account of, when I have given an Abridgment of the 55. Articles which *Hincmarus* Archbiſhop of *Rheims* preſented in the Council to his Nephew, as an Anſwer to all that he had written and ſaid againſt him.

In the Beginning of this Work he puts ſome Verſes, as an Anſwer to thoſe which *Hincmarus* Biſhop of *Laon* had

Hincmarus's 55. put *Articles*.

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put before his ſecond Collection of Canons, and as this Biſhop had taken this for the Subject of his Verſes, *That Men might freely appeal to the Holy See*, ſo he made it the Subject of his, that according to the Canons all the Biſhops of a Province ought to be ſubject to their Metropolitans, and ſharply reproves his Nephew for not giving him the Reſpect due to him.

In *Art.* 1. he explains the Buſineſs about the Chappel, where the Biſhop of *Laon* accuſed him for excommunicating the Inhabitants becauſe they would not pay the Tenths. He ſays, That the Chappel, which was in the Country of *Attolia*, had been a long time before ſubject to the Prieſt of the Church of the Village of *Juvigny*; That *Bertierus*, ſent by the Biſhop of *Laon* to take Care of that Place, had hindred them from paying their Tithes to the Prieſt of the Pariſh, and had employed them as he pleaſed; That the Prieſt *Aufoldus*, who was to take Care of the Dioceſs of *Rheims*, where this Chappel ſtood, had demanded Juſtice ſeveral times againſt *Bertierus*, and when he could not obtain it, he forbid celebrating Divine Service in that Chappel till the Inhabitants ſhould pay their Tithes to their Curate according to the ancient Uſage, in which if they would hearken to him, they might come to the Church of *Juvigny*, but that Baptiſm and the Communion were denied to no Man, neither did any Man die in that Time without receiving the Sacraments. Having thus cleared himſelf as to that Matter, he proves by a long Poſſeſſion, that the Chappel of the Court and Lordſhip of *Attolia* did belong to the Territories within the Dioceſs of *Rheims*.

In *Art.* 2. he reproves the Biſhop of *Laon* for getting an Abby, and taking an Office at Court without his Leave, and proves, that by the Canons ſuch Things are not allowable to Suffragan Biſhops without the Conſent of their Metropolitan; as alſo for excommunicating *Amalbertus* of the Dioceſs of *Rheims*, being accuſed of Impotency by his Wife, who was taken out of the Biſhoprick of *Laon*.

In *Art.* 3. he reproves him for excommunicating Perſons not of his own Dioceſs.

In *Art.* 4. he relates what had paſſed about the Writings in the Conferences with *Wenilo*.

In *Art.* 5. he anſwers the threatning Speeches which the Biſhop of *Laon* had given out, that he could withſtand his Metropolitan, and valued him not, becauſe the Holy See had already diſannulled two Sentences paſſed by him, *viz.* thoſe againſt *Rothadus* and *Wulfadus*. As to the former, after he hath produced ſeveral Canons to prove, that Metropolitans and a Synod of the Province had a Right to judge the Biſhops at the firſt Tryal, although the Holy See might afterwards reſtore them if it thought fit; He ſays, That the Pope did not find Fault with the Judgment in *France* given againſt *Rothadus*, but through his great Wiſdom, he had deſired them to reſtore that Biſhop who had implored his Help. That as to the ſecond Judgment he was not concerned for it, being none of the Judges, and that ſince the Holy See would not join with ſo rigorous a Sentence, he had conſented to his Pleaſure and the Will of the King. That he had fully cleared himſelf to Pope *Nicholas*, and that his Succeſſor *Adrian* had through his Goodneſs put away all Diſpleaſure and Anger about that Matter. In fine, he ſays, That he had always done with Alacrity what the Holy See had deſired of him, to avoid all Differences, being perſuaded, as St. *Leo* ſays, that the Pope hath ſome Reaſon to mitigate the Severity of the Laws, on Condition that they ſhould ever after beware of it, and keep to the due Execution of the Canons.

In *Art.* 6. he enquires into the Truth of what *Hincmarus* Biſhop of *Laon* had ſaid to ſeveral Perſons concerning his Uncle, *That he had looſed thoſe whom he had bound, had depoſed thoſe whom he had ordained, I will cauſe that he or I will never ſing Maſs more*; *Hincmarus* ſhews, That it did not become him who was his Inferior to ſpeak ſo of him, and vindicates the Rights of Metropolitans, and the Difference between them and other Biſhops. It belongs to them to call Synods, and all their Suffragans are bound to come to them, or ſend their Excuſe, and if they do not ſo, they may puniſh them; That the Accuſations againſt any Biſhop ought to be brought to them, and they may appoint Judges for the Accuſed, or conſent to them that are elected. It belongs to them to ordain the Biſhops of their Provinces, and thoſe that are not ordained with their Conſent, ought not to be acknowledged for Biſhops according to the Council of *Nice*, whereas, if a Biſhop be ordained with the Conſent of his Metropolitan, and other Biſhops of the Province, except one or two, his Ordination is accounted good. If a Biſhop dies in his Province, it belongs to the Metropolitan to name a Viſiter of the vacant Church. A Biſhop ought to ſign the Regulations and Canons which his Metropolitan preſents to him, if they contain nothing in them contrary to the Faith. He can't make any Changes or Alterations in the Lands of his Dioceſs, without the Conſent and Advice of his Metropolitan. Men may appeal from the Judgments of the Biſhop to the Metropolitan; if he hath excommunicated any Perſon, and will not receive him again, he may be abſolved by his Metropolitan in a Synod of Biſhops. Laſtly, The Metropolitan hath a Care of all the Province, and all thoſe that have any Eccleſiaſtical Matters may apply themſelves to him, and he can take Cognizance of them: A Biſhop hath only the Government of his own Dioceſs, in which he may ordain Prieſts and Deacons; if he hath any Differences with another Biſhop, they can't take the Biſhops of another Province for Judges; he can do nothing in the general Affairs of a Province without his Metropolitan: In dubious Cauſes he ought to aſſiſt him, he ought not to go directly to *Rome*; if he will go out of his Province, he muſt firſt obtain Leave of his Metropolitan. Nevertheleſs, if he hath any Accuſation againſt his Metropolitan, he may demand Judges of the Holy See, according to the Council of *Sardica*. Laſtly, The Metropolitan may cauſe the Canons, and Conſtitutions of the Church, to be put in Execution in all the Province, without aſſembling any Synod, or conſulting the Biſhops, and if he finds any thing oppoſite to them, he may reform it immediately, becauſe in ſo doing he is the Author of no new Laws, but the Executer of the old only.

Of the Conteſts between Hincmarus and his Nephew

In the 7*th.* Article, he reproves *Hincmarus* Archbiſhop of *Laon*, for going out of his Dioceſs without his Conſent, and flying from the Judgment of his Metropolitan and the Biſhops of his Province.

In the 8*th.* Article, he accuſes him for ſending the Pope's Letters directed to the King and himſelf, by ſuch Archbiſhops as were at a Diſtance from him, whereas he ought to have ſent them by his own Meſſengers.

In the 9*th.* Article, he reproves him for having excommunicated a Monk of St. *Dennis*, which the King had put in a Monaſtery in the Dioceſs of *Laon*, and would not be perſuaded to revoke that Excommunication.

In the 10*th.* Article, he anſwers the Collection of Decretals made by *Hincmarus* Biſhop of *Laon*, and becauſe he grounded the Authority of theſe Records upon a Paſſage of St. *Leo*, who ſays, that we are obliged to obey the Decrees of his Predeceſſors, made and promulgated concerning the Orders and Diſcipline of the Church, *quæ de Eccleſiaſticis Ordinibus, & Canonum ſunt promulgata diſciplinis*: He explains the Signification of this Expreſſion, and affirms, that it ought to be underſtood of the Laws taken out of the Canons, and which they have publiſhed in their Decretals, and not of the private Decrees which they have made, and which are not agreeable to them; whereupon he cites ſeveral Sentences of the Popes, which declare, That we ought to obſerve the Canons.

In the following Articles, as far as the 16*th.* he treats of the Order and Subordination in general, which ought to be among the Biſhops.

In the 16*th.* Article he treats in particular concerning the Subordination of the Church of *Laon* to that of *Rheims*: He ſays that this Metropolis had eleven Churches under it, before St. *Remigius* erected the Caſtle of *Laon* in that Biſhoprick: That the Biſhoprick of *Laon* owes its Erection to the Church of *Rheims*, and that it hath always been ſubject to it: That the Authority of St. *Remigius* is in his Succeſſors, and that this Metropolis hath been dignified with ſeveral Privileges by the Holy See.

In the 17*th.* he cites ſeveral Paſſages in the Pope's Letters againſt thoſe Inferiors that exalt themſelves againſt their Superiors.

In the 18*th.* and 19*th.* he ſhews that ſeveral have deſtroyed themſelves through Pride and Vanity, by explaining Holy Scripture according to their own Fancies, and by governing according to their own Humour, without following the Tradition of the Church.

In the 20*th.* he ſhews that the Diſcipline of the Church may change and alter: He ſpeaks of the firſt ſix General Councils, whoſe Authority he acknowledged. As to the ſeventh he ſays, That 'twas not received in *France*, and cites a Paſſage of the *Caroline* Book concerning the General Nature of Synods. Afterwards, he heaps together many Hiſtorical Facts, in which he is miſtaken in giving credit to the Suppoſititious Letters of *Mark* and *Fœlix*.

In the 22*d.* he explains St. *Gregory*'s Words in his Letter to *Theoctiſtus*, that they ought not to be abſolved who are excommunicated by the Church; and maintains, that they ought to be underſtood of theſe only that are excommunicated for juſt Reaſons, becauſe we ought not to think that unjuſt Excommunications are made by the Church.

In the 23*d.* and 24*th.* Articles, he ſays, That the *Roman* Church hath not received the 9*th.* Canon of the Council of *Chalcedon*, in that which reſpects the Permiſſion, which it gives to a Clerk, who hath any thing againſt his Metropolitan, to apply himſelf to the Biſhop of *Conſtantinople*. In the laſt of theſe Articles, he rejects the Collection of Canons, which was ſaid to be given by Pope *Adrian* to *Angilram*.

In the 25*th.* and 26*th.* He ſhews that there is a Difference to be obſerved between the Deciſions of General Councils and the Letters of Holy Men and Popes: That 'tis abſolutely neceſſary to obey all the Deciſions of the Councils, but the ſame Subjection is not due to all that is contain'd in thoſe Letters.

Of the Conteſts between Hincmarus and his Nephew

In the 27*th*. he ſhews, that *Hincmarus* Biſhop of *Laon* is not exempted from anſwering, for ſaying, That he was ſtopped; and by pretending that he hath appealed to *Rome*.

In the 28*th*. he ſays, That 'twas an Injury to interdict his Prieſts and Clerks without any Accuſation, or they were either convicted of their Crimes, or confeſſed them. To prove this, he produces a great Number of Canons, which preſcribe the Order to be obſerved in Eccleſiaſtical Judgments, and what ought to go before the Condemnation of every Perſon.

In the 29*th*. and 30*th*. he ſhews, That Superiors have a Right to declare no Excommunications which are manifeſtly irregular and contrary to the Laws of the Church, ſuch as that was by which the Biſhop of *Laon* forbad to adminiſter Baptiſm to Infants, and the Sacrament to dying Perſons, contrary to the Decrees of the Church, which do not allow the Sacraments to be denied to any Perſons in their Neceſſity. He ſets down in this Article many good Rules about Excommunication.

In the following Article he ſays, 'Tis great Inhumanity to deny Burial to the Dead.

In the 34*th*. he ſhews, by ſeveral Paſſages out of the Pope's Letters, that about Matters evident, or already decided, 'tis not neceſſary to call a Synod, nor appeal to the Holy See, and that the things already ordained and decreed ſhould be put in Execution.

In the 35*th*. Article he proves, That the Holy See judges with the Biſhops, and the Biſhops with the Holy See; That no Man can put a reſtraint upon Metropolitans, nor hinder them from judging the Affairs of their Province, much leſs in that which is already ordained, and decided by the Councils. He adds, that in theſe things there is no need of conſulting, or calling together the Biſhops of the Province.

In the 36*th*. Article, he examines the Subſcription of the Inſtrument of the Biſhop of *Laon*, by which he excommunicated thoſe that would not obey the Decrees of the Popes contained in his Collection. He ſays, That if he affirms that this Collection contains any thing ſingular in it, and contrary to the Conſtitutions of the Council of *Nice*, and the other Councils received and approved of by the Church, he is himſelf excommunicated by endeavouring to excommunicate others, and ſo hath ſeparated himſelf from the Church's Unity with thoſe he hath cauſed to ſign it.

In the following Articles to the 43*d*. he gives him wholeſome Advice, and aſſures him in the 40*th*. that he was no Cauſe that he was out of Favour with the King.

In the 43*d*. he vindicates himſelf from the Calumny that the Biſhop of *Laon* had caſt upon him, in accuſing him of falſifying the Quotations which he cited. He ſpeaks of the Buſineſs of *Nivinus*, he ſays, that his Crime was publick and certain, that all the World knew that he had debauched the Nun, and had conveyed her by Night out of the Monaſtery into his Houſe; that the thing being diſcovered, the Nun had undergone her Penance in the Convent, and afterward he had conveyed her away; that he had done all he could to make him acknowledge his Fault, and oblige him to do Penance, but inſtead of undergoing Penance, he had affronted and abuſed him; whereupon he excommunicated him, and expelled him out of his Dioceſs.

In the 44*th*. and 45*th*. Articles, he exhorts his Nephew to come to an Agreement, lay aſide all Animoſities and Enmities, and to take mild Methods to gain the King's Favour without going to *Rome*.

In the 46*th*. and 47*th*. he reproves him for bragging he was never conquered.

In the 48*th*. he ſays, 'Tis very dangerous for a Man to be too fond of his own Opinion.

In the 49*th*. he adviſes him not to abuſe the Talent that God hath given him.

In the 50*th*. he reproves him for not ſuffering any to ſay, That he hath received any Kindneſs, or good Turn, which he hath not deſerved.

In the 51*ſt*. he accuſes him of receiving Preſents from his Clergy, and proves, that it is forbidden by the Canons.

In the 52*d*. he accuſes him of being arrogant, proud and vain.

In the 53*d*. he gives him Advice about his Geſture, and the Motions of his Body, which were indecent.

In the 54*th*. he exhorts him not to miſuſe his Health of Body, or Pleaſures of the World, in the Flower of his Age. Laſtly, he concludes this Work with *Elias*'s Words to *Eliſha*, *I have done for you all I was able*. He adds, that he believes, tho' he ſhall not profit by his Advice, that it will not be in vain, before God, to him that gives it. He prays to God to grant to him, to will, ſay, know, and do what he hath commanded, and to make his Nephew to hear favourably, and do what is convenient for him, and that both of them may will and do what he hath commanded, and perſevere in the Obſervance of his Commandments.

The Sequel of the Affair of Hincmarus of Laon, after he left Attigni.

We will now return to the remaining Part of the Buſineſs of *Hincmarus* Biſhop of *Laon*: After he was gone from *Attigni*, as we ſaid before, he wrote a Letter to *Hincmarus* Archbiſhop of *Rheims*, which was given him the 12*th*. of *July* by one of his Deacons named *Ermenoldus*, in which he beſeeches him, that ſince he had appealed twice to the Pope, as they themſelves acknowledged, he would get Leave of the King to let him go thither. *Hincmarus* Archbiſhop of *Rheims* returned him no Anſwer, whereupon he wrote directly to the King, and having excuſed himſelf for not coming to him, becauſe he had a Feaver, he prays him earneſtly to let him go to *Rome*, that having performed his Vow, he may be recovered from his Feaver. The King anſwered *Bertricus*, who brought him the Letter, That 'twas a wonder that the Feaver, which kept him from Court, ſhould not hinder him from going to *Rome*; that he ſhould come to him, and if he had any juſt Cauſe of going to *Rome*, he would permit him. The King alſo commanded him to give a Benefice to one named *Eloi*. *Hincmarus* Biſhop of *Laon* having received this Anſwer, ſent *Heddo*, Provoſt of the Church of *Laon*, to carry a Petition to the Archbiſhop of *Rheims*, in which he tells him, 1. That he greeted him, and prayed for him. 2. That he was perſuaded that he was ſenſible that he was perſecuted, and that he did ſhare in his Sufferings. 3. That the King had taken away the Revenues of the Church of *Laon*, and given them to *Normannus*, which he knew when he withdrew from *Attigni*. 4. That ſome other Perſons had poſſeſſed themſelves of the Lands belonging to the Church by the King's Order, who had required him to reſtore a Benefice to *Eloi*, who had forcibly gotten it. 5. That he intreated him, who was his Uncle and Archbiſhop, to obtain of the King that he might have a free Adminiſtration of the Revenues of his Church, and to order and diſpoſe of them, as he thought fit: He promiſes in this Juncture to obey him, come to him, and follow his Directions, proteſting, That if the King will not grant him this Favour, he never will obey him more, nor never come in his Preſence: That he will fly to the Holy See, and uſe his Authority by excommunicating thoſe who have invaded the Goods of the Church, as it is allowed in the Conſtitution of the Biſhops, which he had ſent him. This Conſtitution was made up of certain Canons of the Council held in 860. at *Touſſi*, in the Dioceſs of *Tola*, which decreed, among other things, that thoſe who violently ſeized upon the Goods of the Church, ſhould be excommunicated for their whole Lives, nor ſhould obtain Communion at their Death, nor have a Chriſtian Burial; That the Princes and Judges ſhould find out ſuch Perſons as corrupted Virgins and Widows dedicated to God, upon Penalty of being expelled out of the Church, and deprived of Burial; That thoſe that have taken away any of the Church Revenues, or Goods, ſhould reſtore them double, treble, or fourfold, according to the Thing they have taken.

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A Petition of Hincmarus Biſhop of Laon.

Altho' the Name of *Hincmarus* Archbiſhop of *Rheims* be among the Subſcriptions to the Canons of this Council, yet when he received this Writing, he ſaid he had never heard of any ſuch Conſtitutions, and that the Biſhops who were preſent at that Council ſaid the ſame thing: He ſays, That theſe Conſtitutions are unreaſonable, and contrary to the Laws of the Church, and judged by the Subſcriptions, that thoſe Acts were falſe, becauſe he found the Names of ſome Biſhops that were not there, and two Biſhops of the ſame See at the ſame time, *viz*. Two Biſhops of *Auxerre*, *Chriſtianus*, and *Ablo*, and two Biſhops of *Noin*, *Immo* and *Raginelmus*, who ſucceeded him. He adds, that his Seal was among others there, altho' he was ſure that he had not ſet his Seal to that Act.

The Anſwer to the Biſhop of Laon's Petition.

This Petition of *Hincmarus* Biſhop of *Laon* was given to *Hincmarus* Archbiſhop of *Rheims* at *Pontigon*, *July* 16. by *Heddo*: He repreſented his Nephew's Petition to the King, and got the Biſhops then at Court to ſecond him in it, *viz*. *Remigius*, *Hardwicus*, *Odo*, and *Willibert*. The King anſwered, That he thought the Biſhop of *Laon* might be ſatisfied with what was ſaid at *Attigni*; That he had taken more than belonged to his Church out of the Eſtate which the Prince was willing to give him, ſo that he might re-enter upon the Lands of *Paulls*; but as to the other Revenues about which the Conteſt was, he muſt wait till the Matter could be regulated, and Commiſſioners be ſent on both ſides to the Places to examine what doth really belong to the Church, that it may be reſtored to it. As to the Benefices of which he ſpeaks, *Hincmarus* anſwers him, That he had deprived the lawful Heirs of them, to whom he himſelf had once granted them; and that the Judges, which he had choſen, had determined that he ought to reſtore them; that he would ſtay but till ſome Articles were decided before he fled, and would not wait till Sentence were pronounced; That he might return, and bring with him the Arreſt, by which the King had given, or reſtored to the Church of *Laon*, the Lands in queſtion, and would do him Juſtice. In fine, that he had ſent him a Writing of that which was done in the Council of *Touſſi*, which he never ſaw, and of which the Biſhops of that Council never heard, and which was not agreeable to the Original he had. Laſtly, he adviſes him not to excommunicate *Normannus*, nor any others, raſhly, nor go to *Rome* till 'twas examin'd in a Provincial Synod, whether his Appeal to the Holy See were regular.

The Biſhop of Laon's Anſwer

Hincmarus Biſhop of *Laon* returned a long Anſwer to this Letter of *Hincmarus* Archbiſhop of *Rheims*, in which he tells

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tells him, That he did not deſire to enjoy the Revenues of the Church to put them to a bad uſe, but to employ them as the Canons preſcribe; and that it could not but trouble him much to ſee the Revenues, which were intended for the Subſiſtence of himſelf and Clergy, to be taken away, and given to a Perſon to whom his Predeceſſor would never grant a Church-Farm; That another had got a Farm granted him, which uſed to furniſh the Church with Candles; and ſeveral others were given to ſuch Perſons, who had done no Service to the Church a long time, and could be no ways profitable to it; That the King never ſpake a word to him, of that which *Hincmarus* Archbiſhop of *Rheims* mentioned to him; and that he only told him, that he heard he had taken more Grounds in the Lands of *Paulls* than belonged to him, or were granted by the Letters he had ſent him; That he would have them; That he was willing that he ſhould enjoy what was contained in theſe Letters, except the Farms in the poſſeſſion of *Anſgarius*, who was his Man, upon condition, nevertheleſs, that they ſhould reſtore them to him, if he found that they belonged to the Lands of *Paulls*; That the King had delayed to reſtore them to him, but he was put upon doing it by the Advice of *Hincmarus*; That he had not unjuſtly ſeized upon, and kept thoſe Farms, but they have belonged above 60 Years to the Lands of *Paulls*; That he had enjoyed them ever ſince the King had reſtored thoſe Lands, ſix months ſince, till *Anſgarius* had obtain'd them of the King, without any cognizance of the Cauſe, and without examining his Claim. As to the Judges, which, he ſays, were named by him, it is true that the King ordered the Archbiſhop of *Rheims* to nominate ſome Biſhops who ſhould examine the Affair of thoſe who complained that they were deprived of their Benefices; that *Hincmarus* having named them, he did appear before them with one Clergyman and Layman of his Church; that *Regenard* having preferred his complaint firſt, he did ſhew his Reaſons why he deprived him; and whereas, among other things, he had accuſed him of not paying the Service due, the Judges required him to take an Oath that it was ſo, and that *Regenard* ſhould loſe his Benefice. Whereupon *Hincmarus* Biſhop of *Laon* complains, that the Judges regarded Temporal more than Spiritual Cauſes, becauſe being alſo accuſed of ſpoiling the Farms, and having abuſed the Revenues of the Church, they did not condemn him to make any Reſtitution. The ſecond that made his complaint was one *Grivon*, who being accuſed of ſpoiling a Wood which his Father had planted, he defended himſelf by ſaying, 'Twas not ſo, and that 'twas ſome Peaſant that had waſted it againſt his knowledge; and that *Hincmarus* had deprived him of his Benefice only becauſe he would not go to *Rome*; That when *Hincmarus* maintained the contrary, and produced his Witneſſes, they put off the Judgment of that Affair till next Week. He then confeſſes, that he withdrew himſelf, but ſays 'twas to avoid the Perſecution intended againſt him; That all his Family was baniſhed; That they favoured the Lord *Normannus*, who was excommunicated both by the Pope and himſelf; That they would not permit him to go to *Rome*, but had taken away the Revenues that belong to his Church. As to the Conſtitution of the Synod of *Touſſi*, he ſays, that he received it of *Hardwicus* Archbiſhop of *Beſancon*, who was preſent at it; and that it was written by two of his Deacons; and that he remembers well, that 'twas made in that Council; That 'tis true, that he had compoſed another Letter, but finding it too long, he thought it beſt to ſign this which was ſhorter, and, as it were, an abridgment of the other. Laſtly, he enlarges upon the Pope's Decretals; he affirms that they do not contradict one another, and that the Biſhops, who deſire to be judged at *Rome*, at the firſt examination ought to be ſent thither. He complains of his Archbiſhop, that he had been no Help to him ſince he deſired to be ſent thither, but, on the contrary, oppoſed his Intereſt. This is the Anſwer that *Hincmarus* Biſhop of *Laon* gave his Metropolitan; but having no mind to have to do with him, nor thoſe Eccleſiaſtical Judges that he had nominated, he reſolved to requeſt Secular Judges of the King, two months after he retired from *Attigni*. The King appointed *Helmingerius*, *Hotarius* and *Urſio* who were Court-Officers. Theſe Judges altered, and re-examined the things that had been decided by the Eccleſiaſtical Judges, and were more favourable to *Hincmarus* of *Laon* than they had been, for they made the Lord *Normannus* to leave his Benefice; and others, who had gotten poſſeſſion of the Benefices in conteſt through the flight of *Hincmarus*, to reſign them to him again. Things being thus ordered, *Hincmarus* of *Laon* returned to Court, and never ſpake more of going to *Rome*.

A new Conteſt between Hincmarus of Laon and the King.

Hincmarus, Archbiſhop of *Rheims*, was very angry that his Nephew had ſo well acquitted himſelf before the Lay-Judges, contemning the Authority of his See, and the Judges he had appointed; wherefore he wrote to him with a great deal of Paſſion. Nevertheleſs, the Judgment given for him was executed; but not long after, *Hincmarus* of *Laon* engaged in a freſh Quarrel with King *Charles* upon the account of *Carloman*. This happened thus; *Carloman*, the Eldeſt Son of King *Charles*, was baptized in the Church of *Rheims*, and devoted by his Father to be a Churchman, having been ſhaved, and afterwards received all the Orders, as far as a Deacon, from the Hands of *Hildegarius* Biſhop of *Meaux*; but becauſe he was forced to embrace a Profeſſion, which diſpleaſed him, he reſolved to make his eſcape, and being got away, he conſpired againſt his Father. He was accuſed in the Synod of *Attigni*, and condemned as a Rebel, and thereupon being deprived of his Abbies was put in Priſon. Having appealed to *Rome*, the Pope wrote in his favour, and a little after he was ſet at Liberty. But in the Year following he began his Quarrel again, took Arms, gathered Troops, and plundered the Country. *Hincmarus* Archbiſhop of *Rheims*, in the abſence of the King, who was gone into *Burgundy*, aſſembled the Biſhops of his Province immediately, and after he had admoniſhed him four times that he ſhould lay down his Arms, he declared him excommunicated, and all his Soldiers, which were the greateſt part of the Province of *Rheims*, if they did not reform, and do Penance before the 11*th*. of *March*. *Hincmarus* ſent this Letter of Excommunication to *Remigius* Archbiſhop of *Lyons*, and to the Biſhops of his Province, and wrote on purpoſe to *Hincmarus* Biſhop of *Laon*, to require his conſent, under Hand, to this Excommunication, but he gave him no Anſwer to it; wherefore he wrote a ſecond time more earneſtly to him. Then he anſwered, that he would not give his conſent to it, becauſe he had not anſwered his deſire made to him by *Heddo*, which he ought to have added in that Act. *Hincmarus* Archbiſhop of *Rheims* replied, that *Heddo* had never ſpoke to him about it, and that he had not any thing to add. Nevertheleſs, he deſired him to tell him plainly what he would have added, promiſing that he would do it if it were reaſonable, being always ready to learn of others, follow their advice, and reform any thing that was amiſs. In the reſt of the Letter, he ſpeaks with loftineſs to his Nephew, and ſhews that he is greatly diſpleaſed with his Diſobedience. 'Tis dated *Aug.* 19.

Of the Conteſt between Hincmarus and his Nephew

On the 5*th*. of *May*, a Clergyman of *Laon* called *Teutlandus* coming to *Rheims*, the Archbiſhop ordered him to bid his Biſhop to ſend his conſent immediately to the Excommunication of *Caroloman*. Laſtly, *Hincmarus* Biſhop of *Laon* being admoniſhed a 6*th*. time by a Letter from his Metropolitan, anſwered, that he wondred he ſhould deſire his conſent to that Excommunication, ſince he had not taken his Advice in iſſuing it out. He alſo complains, that his Uncle had ſent his Summons by the Clergymen of his own Church, and that he had pronounced a Benediction in the Dioceſs of *Laon* upon ſome of the Confederates of *Caroloman*.

Hincmarus *of* Laon *cited to a Synod.*

On the 14*th*. of *May*, *Hincmarus* Archbiſhop of *Rheims* cited the Biſhop of *Laon* to a Synod, which was to be held, that he ſhould anſwer to the complaints and accuſations brought againſt him; but he, inſtead of giving a civil anſwer, wrote a Letter full of Invectives and Affronts, in which he accuſes him of betraying, and delivering him up, when he was apprehended, and of being his Enemy ever ſince he oppoſed him in his putting a Biſhop into *Rothadus*'s place, till he ſhould receive the Pope's pleaſure about that Affair. Nevertheleſs, *Adrian* wrote two Letters in favour of *Caroloman* to the King his Father, to the Biſhops of *France*, and the Lords, in which he forbids the laſt taking Arms againſt *Caroloman*, and the others to excommunicate him. Theſe Letters bear date *July* 13*th*. but they did *Caroloman* no ſervice, as we ſhall ſhew anon. This Pope wrote alſo to *Hincmarus* Archbiſhop of *Rheims*, *March* 25. to call a Synod for the Reformation of Abuſes in his Dioceſs; and under this pretence *Hincmarus* Archbiſhop of *Rheims* cited *Hincmarus* Biſhop of *Laon*, in the Name of the Pope, and by his Authority, to the Synod which was to be holden at *Douzi*, *Aug.* 5. The Act ſays *July* 5.

Adrian's Letters in favour of Caroloman.

The Council of Douzi.

The Council being aſſembled at *Douzi*, King *Charles* preſented a Bill to them containing ſeveral heads of Accuſation againſt *Hincmarus* Biſhop of *Laon*; the beginning of it is loſt. In that part which remains, he accuſes him for writing to *Rome* againſt him, at the ſame time when he acknowledged in *France*, that he had not meddled with any of the Revenues of the Church; for going out of his Kingdom into *Lotharius*'s; for not coming to him when he had commanded him, and for hindering his Servants to come to him; for writing a ſecond time to *Rome* againſt him; for flying from *Attigni* after he had ſworn Allegiance to him: Laſtly, for arming his Servants to hinder the Governor of the Province, that he might not apprehend certain ſuſpicious Perſons which were at his Houſe, to ſend them to the Council, but let them eſcape. When this Bill was read, the King deſired, that ſince the Biſhop of *Laon*, who had been cited by his Metropolitan to appear before the Council, did not come, they would ſearch what the Canons and Laws decreed concerning thoſe heads of Accuſation brought againſt him; and if he came to the Synod, that the differences between him and his Metropolitan ſhould be judged and determined.

Hincmarus Archbiſhop of *Rheims* preſented another Petition to the Synod, in which he briefly relates all that had paſſed between him and *Hincmarus* Biſhop of *Laon*, the cauſes of complaint he had againſt him, the heads of Accuſation

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ſation that he charged him with, and the conſequence of the whole matter, ſetting down under every Article the Deciſions of the Popes and Councils, ſhewing wherein the Biſhop of *Laon* had offended, and the puniſhment he deſerved. He defends himſelf, againſt the Accuſation, that he had betrayed him, and produces three Letters written at the time he was ſeized, to ſhew that he had no hand in his Impriſonment, but had diſapproved it. He alſo juſtifies himſelf againſt the Accuſation, that he had no reſpect to the Judgment of the Holy See, and ſlighted its Authority, and treats of what paſſed at *Attigni* about that matter. Laſtly, he concludes, that *Hincmarus* Biſhop of *Laon* having been ſummon'd three times by the Council and not appearing, ought to be condemned for his Contumacy, notwithſtanding the Appeal he had made to the Holy See, becauſe it is irregular, and he hath not proſecuted it.

The Biſhops of the Council deſiring ſome time to anſwer the King's Requeſt, made a Collection of the Canons, Laws, and Teſtimonies of the Fathers, upon every head of the Accuſation contain'd in that Bill, concerning the falſe Oaths and Perjury, the Sedition and Violence he had uſed, concerning the alienating of the Revenues of his Church, the Calumnies he had written to *Rome* againſt his Prince, his Diſobedience and Rebellion, and for having made many of the King's Subjects to fly.

This Memoir was read in the Council, and *Hincmarus*, Biſhop of *Laon*, ſummoned again to the Council. But he anſwered, that he had appealed to the Holy See. The Biſhop of *Soiſſons*, who cited him, told him, that he ought to appear at the Synod, and if it were neceſſary for him then to appeal, they would ſuffer him to proſecute it. *Hermerardus* alſo was cited by the Synod. Theſe Citations having been repeated three times, at laſt *Hincmarus* appeared before the Council; but *Hermerardus* would not come. They then read to him the King's Bill, and a Letter from the Pope ſent to him, in which he was ordered to be obedient to his Metropolitan, with an allowance of an Appeal to the Holy See, if there were juſt Cauſe.

The next day, he was ſummoned to the Council, to anſwer to the Accuſations brought againſt him by the King. On the 14*th*. of *Auguſt* he came; and *Hincmarus*, Archbiſhop of *Rheims*, having ordered him to anſwer to the King's Petition, he ſaid, that he was deprived of all his Revenues, and would not anſwer in that Synod: And taking up his Papers, he began to read the Canons concerning Biſhops Appeals. The Council ordered him to anſwer the Accuſations brought againſt him, giving him Liberty afterwards to appeal to the Holy See, if he would. He perſiſted in his firſt Anſwer, that he was deprived of his Revenues, and would not anſwer. They asked him, who had deprived him? He anſwered, his Clergymen knew: And one of them being asked about it, anſwered, that it was the King; who immediately ſaid 'twas falſe, and accuſed *Hincmarus* of arming his Servants to hinder that his Governor might ſend ſeveral Perſons accuſed of Treachery to the Council, of ſaving them, of flying himſelf, and carrying with him the Sacred Veſſels and Ornaments of the Church of our Lady at *Laon*, which made him ſo backward to make his Defence: That ſince he came to the Synod, he had prepared him an Houſe where his Servants might lodge, but he choſe rather to abide in his Court near the Church: That he had ordered *Bernard* to treat him civilly, and take care of his Goods and Papers: That they had brought them to him, with a Golden Croſs ſet with Stones, and ſeveral things belonging to the Church. The King proved the Facts by Witneſſes, though the very Clergy of the Biſhop of *Laon* owned them. He was accuſed of having taken away and given a Chalice, with a Patten of Gold ſet with Stones, to a Prieſt, to hide for him, which the King had given to the Church of St. *Mary* at *Laon*; of having taken away the Relicks and Deeds of the Church of *Laon*, with a Golden Croſs; ſo not only enriching himſelf with the Goods of the Church of *Laon*, but ſuffering his Servants to convey them away.

Hincmarus, Archbiſhop of *Rheims*, having ſummoned him to anſwer theſe Accuſations, he ſaid, he would not anſwer before him, becauſe he had ſomething againſt him, and therefore appealed to the Holy See. *Hincmarus* anſwered him, that he ought not to decline his Judgment, ſince he had often reproved him, and admoniſhed him, but had not yet judged him, and ſo he could not appeal to *Rome*; becauſe by the ancient Canons, no Appeals can be made thither, but after Judgment: Wherefore he ought to anſwer, and ſhould be tryed without any Prejudice to the Privileges or Judgment of the Pope, as it is decreed by the Council of *Sardica*, that he might appeal to *Rome* after the Judgment of the Provincial Synod. *Hincmarus*, Biſhop of *Laon*, ſaid, that he would not anſwer, nor accept his Metropolitan for his Judge, becauſe he had adviſed the King to take him Priſoner. *Hincmarus*, Archbiſhop of *Rheims*, having prayed the King to ſpeak the Truth, the King proteſted with an Oath, that he did it without the Conſent of the Archbiſhop of *Rheims*, and added, that had it not been for the Reſpect he had for him, he would have impriſoned him above two years ago for his Inſolencies; and that if he had not kept his Lords from it, he had been ſet upon in his Palace, and ſtabbed or beaten to death. *Hincmarus*, Archbiſhop of *Rheims* alſo prayed *Ado* and *Hildebaldus*, who were preſent when the Biſhop of *Laon* was apprehended, to ſpeak what they knew; who both of them teſtified, as well as two Prieſts and Earls, that it was done without the Privity of the Archbiſhop of *Rheims*.

Of the Conteſt between Hincmarus *and his Nephew*

After this, *Hincmarus*, Archbiſhop of *Rheims*, read over again the King's Requeſt, and interrogated him about every Article; but he would not anſwer: But all the heads were proved againſt *Hincmarus*, Biſhop of *Laon*, either by Writing or Witneſſes; and being required three times to anſwer, the Archbiſhops of *Beſancon*, *Bourdeaux*, *Bourges*, *Trives*, *Rouen*, *Sens*, and the Biſhops of *Troyes*, *Tongres*, *Meaux*, *Mets*, *Chartres*, *Beauvais*, *Tournay*, *Poictiers*, *Cambray Orleans*, *Chalons*, *Soiſſons*, *Verdun*, and *Paris*, with the Rural Biſhop of *Tongres*, were of Opinion, that he ought to be depoſed, without Prejudice to the Judgment of the Holy See, *ſalvo per omnia Apoſtolicæ Sedis Judicio*. *Hincmarus*, who gave his Opinion laſt, was of the ſame Judgment. This Sentence was ſealed by theſe Prelates and ſome Prieſts. The Name of the Biſhop of *Lyons*, *Remigius*, is found among the Subſcriptions; but he was not at this Synod. The Biſhops of the Council wrote a Letter to Pope *Adrian*, in which they tell him, That they were forced to depoſe *Hincmarus*, Biſhop of *Laon*, as he will underſtand by the Acts of the Council, which they ſent him. Beſide the Crimes therein ſet down, they accuſe him of having converted to his own uſe, or given away, ſeveral of the Ornaments of the Church of *Laon*, to have ſtirred up many Seditions, to have excommunicated and abuſed *Amalbertus*. They deſire the Pope to confirm their Judgment, or if he thought fit to review it, (which they could not think neceſſary) That he would appoint Judges, either of the ſame or neighbouring Provinces, and if he pleaſed, ſend his Legate to be preſent at the Judgment, as it is appointed in the Council of *Sardica*; upon condition nevertheleſs, That *Hincmarus* ſhall not be reſtored to his Dignity, till his Cauſe be examined and tried anew in the Province; becauſe as yet they had not departed from the Rights of the *Gallican* and *Belgick* Churches. They declare, That if he reſtores him, and ſends him into *France*, they'll never trouble themſelves with him, but let him live as he liſt without communicating with him. They recommend, in the laſt place, to him *Actardus*, who was deſired by the People and Clergy of *Tours*, that he might be made Biſhop of that Church by his Authority, altho' they could do it themſelves. This Letter is dated *Sept*. 6. 871.

Hincmarus's Letter to Adrian.

Hincmarus wrote alſo in his own Name to Pope *Adrian*; He begins his Letter with the buſineſs of *Actardus*, and after ſpeaks of the Condemnation of the Biſhop of *Laon*. He excuſes himſelf, that he did not maintain him in the buſineſs with *Normannus*, becauſe he was injured, and the caſe was not that which he had related to the Pope. He laments that he ever ordain'd him, and ſays, That after he had done all he could to reclaim him, and found him incorrigible, he was forced to leave him, and ſuffer him to be condemned. Laſtly, He gives the Pope an account of the buſineſs of the Prieſt, who was depoſed for endeavouring to kill, and actually wounding with a Spear, another with whom he was travelling in a Journey, after he had made himſelf Drunk with him.

Adrian's Anſwer.

Pope *Adrian*, having received the Letter of the Biſhops of the Council, returned an Anſwer, That he approved their Election of *Actardus* for the Biſhoprick of *Tours*, but he diſapproved the Judgment given againſt *Hincmarus* Biſhop of *Laon*, contrary to his Appeal to be judged at *Rome*; He orders that he ſhould come with his Accuſers thither, and forbids them them putting any other Biſhop in his place, till his Cauſe be examined and tryed anew. This Letter bears Date *Dec*. 26.

He alſo wrote at the ſame time two Letters to *Charles the Bald*. In the firſt, which he intended to be publick, he complains, that he had taken his Petitions, which he made to him, ill, and exhorted him to accept them favourably. He orders him to ſend *Hincmarus*, and his Accuſers, to *Rome*, aſſuring him, that he would not conſent to his Depoſition till that were done. He approves the Promotion of *Actardus* to the Archbiſhoprick of *Tours*, without depriving him, nevertheleſs, of the Right which he hath to the Reverſion of the Dioceſs of *Nants*. He exhorts the King to ſee, that all the Revenues of the Church of *Tours* be reſtored that belong to it, as alſo the Monaſteries, which according to the Canons are ſubject to that Biſhop.

The ſecond Letter, which was private and ſecret, was wrote with more mildneſs and aſſurance, but he inſiſts more particularly upon this, That the King had not received his Admonitions with all poſſible ſubjection, and that he had enriched himſelf with the Revenues of the Church. In the reſt, he pretends a great deal of Friendſhip to him, commends his Piety, blames the carriage of *Hincmarus* Biſhop of *Laon*, and ſeems to think him faulty, and juſtly condemned; but nevertheleſs, hopes he will ſend him to *Rome*,

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Rome, that after he hath heard him, he may appoint him Judges, or ſend his Legates to the place to have him judged before them there.

King Charles's Anſwer to the Pope.

King *Charles* being offended at theſe two Letters of the Pope, as alſo at a former, which the Pope had written to him, full of reproachful Language to his Perſon, which he exhorted him to bear patiently, and take in good part, writ ſharply to him, and ſhewed himſelf angry for being treated in ſuch a manner; and becauſe he had ordered him to ſend *Hincmarus* immediately to *Rome*. Hereupon he accuſes him of Worldly Pride, in ambitiouſly claiming a Dominion in the Church; and ſays, That he did not know before, that a King, whoſe Office is to puniſh Evil doers, and revenge Crimes, was obliged to ſend the guilty to *Rome*, after they were condemned and convicted; That he ſhould know, that the Kings of *France* are not the Biſhops Vicegerents, but abſolute Maſters of their Country; That he doth not find that the Popes, his Predeceſſors, did ever write in that faſhion to the Kings of *France*. Then he recites ſeveral expreſſions of the Popes, and ſhews by many Eccleſiaſtical Laws, that no Canon obliged him to ſend Condemned Biſhops to *Rome*, but on the contrary, that Eccleſiaſtical Cauſes ſhould be judged and determined in the Province where the Matters were acted. Laſtly, He adviſes him not to write to him more in ſuch a ſtrain, nor to the Biſhops and Lords of his Kingdom, unleſs he will have his Letters and Meſſengers ſlighted, which he wrote to him, ſaith he, becauſe of the reſpect he did bear to him, and becauſe of the deſign he had to be ſubject, as he ought, to the Vicar of St *Peter*, the Prince of the Apoſtles, leſt he ſhould force him, againſt his Will, to do otherwiſe than he intended. In fine, that he knew that he ought to follow, and to hold to that which was approved by the Holy See, when 'tis found agreeable to the Holy Scripture, Tradition, and the Laws of the Church, but rejected the Claim which was grounded upon forged, and ill-compoſed Pieces.

The Execution of the Judgment given againſt Hincmarus.

Nor did the Biſhops of *France* write with leſs Reſolution to the Pope about that Affair, they boldly rejected the pretences the Pope had, that *Hincmarus* ſhould come to *Rome* and be judged; and maintain'd, that the Judgment given againſt that Biſhop ought to be executed: And in effect it was done, and the Church of *Laon* became vacant *de facto & de jure*, altho' the Holy See would not confirm the Judgment of the Synod of *Douzi*. *Hincmarus* Biſhop of *Laon* was put in Priſon, and two years after his Eyes were put out, as *Caroloman*'s were; a very uſual puniſhment at that time for ſuch as were found guilty of Rebellion. *Charles the Bald* being afterwards crowned Emperor by * *John* VIII. gave him an Account of the Judgment given at the Synod of *Douzi*, and deſired the confirmation of it from him, which he granted, writing to *Hincmarus*, that upon the Relation of the Emperor he approved the Judgment, he, and other Biſhops of *France*, had given againſt *Hincmarus* of *Laon*; after whom, *Henedulphus* was ordained Biſhop of *Laon*, in purſuance of the Decree of his Election made *March* 26. and 876.

* *This Pope, according to* Platina's *reckoning, which* Conteſt *is accounted the trueſt, is between* John IX. *for* John VIII. Hincmarus *Pope* Joan, *of which the* rus *and* Romiſh *Church is ſo much* his Nephew *aſhamed, that they have blotted her out of the Catalogue of their Popes, for though they allow their Popes too many Women, yet they will not endure to hear of a Woman to be a Pope.*

After the death of *Charles the Bald*, *Hincmarus* Biſhop of *Laon* was ſet at Liberty, who hearing that Pope *John* VIII. was retired into *France*, and held a Council at *Troyes*, he went thither and preſented a Petition, in which he complained, That being carried to the Council of *Douzi* by force, deprived of his Goods, accuſed by King *Charles*, he was condemned by the Archbiſhop of *Rheims*, although he had appealed to the Holy See; that ſince that time he had been put in Chains, and his Eyes were put out. He begged of the Pope to do him Juſtice, and paſs an equitable Sentence upon that Matter, which was referred to him. He alledged, that the Biſhops of the Synod of *Douzi* had condemned him very unwillingly, that moſt of them were very much troubled at what they had done by the impulſe of *Hincmarus* Archbiſhop of *Rheims*, who adviſed them to it by Writing. Nevertheleſs, by the Acts of the Council, and the Letters written by them, it doth appear, that they condemned *Hincmarus* Biſhop of *Laon* with a full conſent and agreement, and never did repent that they had done it.

The Council of Troyes.

Nevertheleſs, the Petition of *Hincmarus* Biſhop of *Laon* was approved in the Council of *Troyes* by ſome Biſhops, and King *Ludovicus Balbus* did not oppoſe it; But Pope *John* VIII. judging that it would be a very difficult thing to reverſe the Sentence of the Council of *Douzi*, ordered that *Henedulphus* ſhould continue Biſhop of *Laon*, although he himſelf deſired that he might retreat into a Monaſtery, but allowed *Hincmarus* liberty to ſing Maſs, and to have a Penſion out of the Revenues of the Biſhoprick of *Laon*. Whereupon ſome Biſhops took him, and having clothed him with his Epiſcopal Veſtments, they led him to the Church with Singing, and cauſed him to give the Benediction. He died not long after, and his Uncle *Hincmarus* made Prayers to God for him after his Death.

CHAP. VI.

An Account of ſeveral other Eccleſiaſtical Affairs tranſacted in France, *in which* Hincmarus *was chiefly engaged.*

Of other Eccleſiaſtical Affairs in which Hincmarus *was chiefly engaged.*

HIncmarus, beſides the private Affairs, had alſo a ſhare, as I before intimated, in all the moſt important Affairs both in Church and State, which gave him occaſion to exerciſe his Pen in divers Controverſies. That which made the greateſt noiſe of all, was the Divorce of the Queen *Theutberga*, and *Lotharius* III. King of *Lorrain*; She was the Daughter of *Hubert* Duke of *Outrelemontjou*, and allied to *Charles the Great*. *Lotharius* being fallen in Love with another Woman, endeavoured to diſſolve his Marriage, and made this the pretence, That *Theutberga* had committed Inceſt with her own Brother; He forced her to confeſs it, and ſo diſſolved his Marriage by the Advice of ſome Biſhops in an Aſſembly held 860. at *Aix la Chapelle*. Since theſe Biſhops had given it out that *Hincmarus* approved of this Divorce, he thought himſelf obliged to teſtify his Deteſtation of it in Writing. This Paper was made in his own, and all the Biſhops Names of the Province of *Rheims*, and directed to Kings, Biſhops, and all Chriſtians. He firſt gives this reaſon of the Dedication, That altho' the Church of *Rome* ought principally to be conſulted in matters obſcure and dubious, yet it is convenient to addreſs himſelf to the whole Church, when the ancient Truth is attacked by ſome Novelty; That the Matter about which he treats is of ſo great importance, that Kings and Princes, Magiſtrates and People, ought to give great attention to the Truth of the Judgment, Conſent of the Biſhops, and the Lenity, Patience and Goodneſs of the King. Laſtly, That he addreſſed his Speech to Kings, who ought to be an Example to the People; To the Biſhops, who are obliged to teach what Chriſt hath commanded; And to all the Faithful, who ought neither to approve, nor favour any Man's faults. After this Preface, which he hath adorned with ſeveral paſſages out of the Fathers, to authorize and explain theſe Maxims, he anſwers the Reaſons that are brought to maintain the Divorce of *Lotharius* and *Theutberga*; the firſt and chief was the Inceſt, which that Queen was accuſed to have committed with her own Brother, by whom ſhe is ſaid to have conceived, and afterward procured her Abortion. She denied that ſhe was guilty of any ſuch Crime, and ſince no Proof or Witneſſes could be produced for her, it was reſolved by the Lay-Judges, with the Advice of the Biſhops, and Conſent of *Lotharius* himſelf, that ſhe ſhould name a Man that ſhould undergo the Tryal of hot Water; Acccordingly it was put in Execution, and the Man received no hurt, ſo ſhe was declared Innocent even by the Judgment of the King her Husband. Some time after, this Accuſation was again renewed, and certain Biſhops were ſummoned to the Palace of *Aix la Chapelle*, of which the chief were *Thietgaldus* Archbiſhop of *Treves*, and *Gonthierus* Archbiſhop of *Cologne*, (the former the Uncle, and the other the Brother of *Waldrada*, whoſe Siſter *Lotharius* deſired to marry;) They made *Theutberga* to own that ſhe was not fit to continue *Lotharius*'s Wife; She called *Gonthierus* for a Witneſs, to whom ſhe had confeſſed it, and required him to tell the Reaſon of it before the other Biſhops. *Hincmarus*, after he hath thus recited the Articles of that buſineſs, ſhews, that the Præmonitions that the Biſhops gave the Queen, that ſhe ſhould not accuſe her ſelf of any Crime ſhe was not guilty of, do evidently prove, that they knew ſhe was to accuſe her ſelf; After which he ſays, that the ſecret Crimes which are diſcovered in Confeſſion ought not to be divulged, nor ought any Perſon to be condemned for his ſecret Crimes. He alſo relates the Declaration of *Gonthierus*, *Jan.* 8. who aſſured the Council, that the Queen had confeſſed to him that ſhe had ſuffered an Abuſe, tho' againſt her Conſent; The Judgment of the Biſhops, *Adventius* and *Thietgaldus* was, that if this were true ſhe ought not to cohabit with *Lotharius*; The Counſel of the Abbot *Egilus* was the ſame; and the Extract of the Acts of the Seſſion of that Synod held *Febr.* 14. (at which, beſides *Gonthierus* and *Thietgaldus*, were *Wenilo* Archbiſhop of *Rouen*, *Frotarius* of *Tongres*, or *Liege*, *Hatton* of *Verdun*, *Hildegarius* of *Meaux*, and *Hildninus*) which contains a Declaration in

The Divorce of the Queen Theutberga.

Of other Eccleſiaſtical Affairs in which Hincmarus *was chiefly engaged.*

writing, which the Queen gave the King her Husband, in which ſhe owns, before God and all his Angels, that her Brother *Hubert* had abuſed her. 'Tis then ſaid, that the Biſhops did conjure the King to tell them, whether he had obliged her either by force, or threats, to make this Declaration, and he proteſted that he had not, and that he was much troubled at it; Then the Biſhops asked the Queen again whether it were true, and ſhe boldly ſaid it was; whereupon they judged, that ſhe ought to be put to publick Penance, to attone for the Inceſt which was now become publick by her Declaration. *Hincmarus* ſays, that Pope *Leo* forbids this ſort of Confeſſion by Writing, as to what reſpects the Church; That *Lotharius*, who ſeemed to be troubled at this, was inwardly pleaſed, and was the Author of this Stratagem; That the Queen, having accuſed her ſelf in Judgment in the preſence of the King, and his Lay-Judges, ought not to be put to publick Penance; That ſhe was not regularly condemned, and therefore they had the leſs reaſon to divorce her ſo readily from her Husband, and allow him to marry another

Of other Eccleſiaſtical Affairs in which Hincmarus was chiefly engaged.

He then ſhews, that this cauſe was much different from *Ebbo*'s, becauſe he had choſen his Judges, before whom he regularly and judicially owned his Crime; And beſides, that there is a great deal of difference between depoſing a Biſhop and parting Man and Wife, the Union between Husband and Wife being much more near and cloſe than that between a Biſhop and his Church; That if a Biſhop, Prieſt, or Deacon, own their Crime, although it be falſe that they have committed it, they ought to be depoſed according to the Council of *Valence*, but a Wife cannot be parted from her Husband for the ſame reaſon; That Biſhops may leave their Churches, but a Woman can't depart from her Husband.

It was farther ſaid, that the Archbiſhop of *Rheims* had conſented to what was done in that Aſſembly, and had conferred about it with *Adventius*. *Hincmarus* anſwers, that it was not true; that *Adventius* had indeed ſpoke to him of it, and invited him to be at the Synod, or ſend thither, but he gave him his Anſwer in writing, before he parted from him, that he could not do it, becauſe he had not conſulted the Biſhops of his Province; and that he wrote to him after ſuch a manner, as did ſhew, that he did not approve of that Divorce. Before he enters upon a particular diſcuſſion of this buſineſs, he produces ſeveral Authorities concerning the manner how a lawful Marriage ought to be contracted; he treats of the Reaſons of a Separation between Man and Wife which are, according to him, the deſire of their Salvation, to live Continently, and Adultery, for which the Lay-Judges part Man and Wife, with the conſent of the Eccleſiaſtick, and the Church puts the Guilty to do publick Penance, if the Crime be known. He adds, That in the Caſe in hand, the Separation was neither for the love of Continence, nor for publick and certain Adultery, but only on mere ſuſpicion, and that this Matter ſhould firſt have been examined by Lay-Judges, and then the Biſhops ſhould have done their Duty, and uſed the Authority of the Church. He brought an Example of a Caſe that happened in the Reign of *Lewis the Kind*, how a Woman of Quality, named *Nothilda*, preſented to a General Aſſembly of the State a Petition againſt her Husband *Argembert*. This Prince bid her apply her ſelf to the Biſhops, who ſhould put her over to the Laymen, that they might judge of that Matter, and enjoined her to follow their Judgment, reſerving to themſelves a Power of putting, either her or him, to Penance, who ſhould be convinced of any Crime.

After the Judgment by hot Water was found favourable to the Princeſs *Theutberga*, they that accuſed her ſaid that theſe ſort of Proofs were forbidden; *Hincmarus* endeavours to maintain them by Authority and Uſe, and affirms, That the Man named by the Queen to undergo the Proof of hot Water, not being ſo much as burnt or ſcalded, it was a Miracle that could not be done to authorize a Lye. He adds, That ſince this Judgment was not certain, and they could not accuſe the Perſon ſo cleared, they ought not to make uſe of a ſecret Confeſſion for that end.

It was alſo asked *Hincmarus*, if it were not poſſible that the Queen might have to do with her Brother, and conceive by him, without loſing her Virginity? He laughs at this Propoſition, and ſays, That if ſhe were a Virgin when ſhe was married, it was fooliſh to accuſe her of being defiled, and imagine that ſhe had conceived before her Marriage. He ſent back this Queſtion to the Lay-Judges with another, *viz.* Whether if a Woman, who hath not lived honeſtly before Marriage, but after lives honeſtly with her Husband, deſerves to be condemned to Death for her former Lewdneſs, and whether it be not more fit to pardon her?

They alſo asked, whether the King having had to do with another Woman, after he heard that his Wife had committed this Crime, was not guilty of Adultery? He anſwers, that he could not deny but he was guilty, altho' at laſt his Wife were found guilty of the Crime for which he ſuſpected her, becauſe he had done it before the Sentence of Divorce was paſſed. He adds, that tho' a Man be engaged by Oath to live with another Woman beſides his Wife, or a Woman with another Man beſides her Husband, they ought not to obſerve that Oath.

Of other Eccleſiaſtical Affairs in which Hincmarus was chiefly engaged.

They alſo asked him, if it were true that Sorcerers could make a Man and his Wife to hate each other Mortally? He affirms that they can, and proves by ſeveral Relations that there were ſuch Magicians and Sorcerers, and that the Devils could, by the permiſſion of God, poſſeſs Men, make them Mad, and torment them. He owns, that if it were found, that according to the Civil and Eccleſiaſtical Laws, the Marriage of *Theutberga* were invalid, ſhe might be divorced, and the King marry another; but he maintains, that till his Wife be declared unworthy to be ſo by the Judgment of the Lords, and Advice of the Biſhops, he ought not to think of marrying his Concubine. Laſtly, after he hath confuted ſeveral pretences alledged for the maintenance of the Divorce of *Lotharius* and *Theutberga*, he concludes, that the Biſhops ought to oppoſe ſuch diſorderly proceedings, and if they did it not, or did encourage them, they were highly blameable before God.

Notwithſtanding this oppoſition made by *Hincmarus*, there was a Synod held in 862 at *Aix la Chapelle*, in which the Biſhops aſſembled allowed *Lotharius* to marry another Woman; whereupon he immediately married *Waldrada*. This buſineſs made a great noiſe, and being carried to *Rome*, Pope *Nicholas* wrote about it to King *Charles*, who deſired an opportunity to quarrel with *Lotharius*, and deprive him of his Kingdom, but *Lewis* of *Germany* endeavoured to compoſe the Matter, and *Lotharius* referred it to the Judgment of the States; then having appealed to the Pope, two Legates were named to hold a Council, where two Biſhops of *Lewis*'s, and two of *Charles*'s Kingdom met them, that they might judge of this Matter: this Council was held at *Metz June* 863. In it *Lotharius* went about to confirm his Marriage by the Artifices of *Gonthierus* and *Thietgaldus*, and by corrupting the Pope's Legates. *Gonthierus* and *Thietgaldus* had the boldneſs to bring the Sentence to *Rome*, but Pope *Nicholas*, inſtead of confirming it, called a Council, in which he declared the Judgment of the Synod at *Metz* null and void, depoſed *Gonthierus* and *Thietgaldus*, and declared, that all the Biſhops, which concurred in that Sentence, had incurred the greateſt Puniſhment, which he reſolved to inflict on them, unleſs they changed their Opinion.

Council of Metz.

A Council at Rome.

Gonthierus and *Thietgaldus* ſtoutly defended themſelves, and ſent a Letter againſt Pope *Nicholas*'s Sentence to all the Biſhops, with a Proteſtation, that they had ſignified it to him, in which they declare him Excommunicate, becauſe he had, as they ſaid, gone contrary to the Canons, favouring perſons excommunicated, and ſeparating himſelf from the Society of other Biſhops meerly through Pride; but the other Prelates of *Lotharius*'s Kingdom excuſed themſelves to the Pope; *Thietgaldus* alſo begged Pardon, but could not obtain Abſolution ſo long as Pope *Nicholas* lived; but *Gonthierus*, Archbiſhop of *Cologne*, could never be brought to beg Pardon. *Lotharius* himſelf did all he could to appeaſe the Pope, who deſired, that *Waldrada* ſhould come to *Rome* in Perſon, and receive Abſolution; ſhe promiſed him, and went twice into *Italy*, but repenting as often of her ſubmiſſion, returned back again; wherefore the Pope having called a Synod excommunicated her, and wrote ſeveral ſharp Letters to *Lotharius* the Younger. Afterward he ſent a Legate into *France* named *Atſenius*, who, addreſſing himſelf to *Lewis* of *Germany*, called a Synod, in which *Lotharius* was forced to take his former Wife, but as ſoon as the Legate was gone he began to uſe her ill, and to enter a Proceſs againſt her for Adultery, ſo that ſhe was forced to put her ſelf under the Protection of King *Charles*; the Pope was very much concerned at it, and excommunicated *Waldrada* a-new.

At the ſame time, there were two other Matters of like nature debated between *Hincmarus*, the Biſhops of the Kingdom, and *Charles* on the one part; and *Gonthierus*, and the Biſhops of *Lotharius*'s Kingdom on the other. The one was about *Judith* the Daughter of King *Charles*, the Widow * of the King of *England*, who was taken away from *Senlis* by Earl *Baldwin*, who was fled into the Kingdom of *Lotharius*; and the other concerning *Ingeltrude* the Wife of *Boſon*, who had left her Husband, and was fled into the Dioceſs of *Gonthierus*. As to the firſt of theſe, it was ſoon ended by the Interceſſion of Pope *Nicholas*, for Earl *Baldwin*, whom he had excommunicated at the Sollicitation of King *Charles*, coming to *Rome* with *Judith*, caſt himſelf at the Pope's feet; at which he was ſo much moved, that he wrote ſeveral Letters to King *Charles*, his Queen *Hermentruda*, and the Biſhops, to obtain their Pardon; by which means the King conſented to the Marriage, and ſo it ended.

The Buſineſs of Judith and Baldwin.

Ethelbald whoſe Father Ethelwolfe had had her to Wife before.

As to the Wife of *Boſon*, *Gonthierus* wrote about her to *Hincmarus*, *An.* 860. propounding the Queſtion thus to him: if this Woman come to me, and tell me that ſhe hath committed Adultery, deſiring that I would protect her from Death, which ſhe is afraid of from her Husband, ought I to put her to publick Penance in my Dioceſs, at a diſtance from her Husband, or ſhall I ſend her again to her Husband, making

The Buſineſs of Boſon.

Of other Eccleſiaſtical Affairs in which Hincmarus was chiefly engaged.

making him promiſe that he will not put her to Death? *Hincmarus* anſwers, That he ought not to put another Man's Wife to Penance who belongs to another Dioceſs, nor protect her; That *Boſon* doth not accuſe her of Adultery, but complains, That ſhe hath left him, and promiſes that he will do her no Harm; So that all you can do upon this Occaſion is this, That the King of the Country, whither ſhe is fled, ſhould make her return to her Husband, but withal, taking ſuch Security of her Husband, as is uſual to be given for thoſe who have put themſelves under the Protection of the Church.

The Buſineſs of Count Raimond.

There was alſo another Buſineſs of the like Nature, in which *Hincmarus* was engaged; Count *Raimond* had marry'd a Daughter to a certain Lord named *Stephen*, who would not live with her as his Wife, under a Pretence that ſhe had had a Carnal Knowledge of one of her near Relations, but would not tell who it was. Earl *Raimond* wrote a Letter of Complaint about it to the Synod held at *Touſſi*, 860. whereupon *Stephen* was ſummoned to the Synod, where he propounded the Buſineſs, and told them, That whereas in his Youth he had had a Carnal Knowledge of one of the near Relations of the Daughter of Earl *Raimond*, it happened that he deſired to have her in Marriage, and obtained it; but afterward calling to mind what he had formerly done, he went to a Confeſſor to know whether he might not do Penance for his Sin in Private, and marry the Earl's Daughter, as they had agreed? The Confeſſor anſwered, No; and ſhewing him a Book, which he ſaid was a Book of Canons, by which it was decreed, That he that hath had any Carnal Knowledge of the Woman's Relations, whom he would marry, muſt not conſummate the Marriage with her; That afterward falling under the Diſpleaſure of the King his Lord, he was forced to leave the Kingdom, without breaking of the Contract with *Raimond*'s Daughter, or marrying her, ſo that it was put off for ſome time; That afterward he was conſtrained to marry her publickly, but for fear he ſhould damn his Soul, he would not have any Carnal Knowledge of her. This he aſſured the Council, with an Oath, that it was true, and that he did not do it for Intereſt, or becauſe he loved another Woman; declaring, That he was ready to follow the Judgment of the Biſhops, if they could ſatisfy him that his Honour and Salvation might be alike ſecured, in giving Contentment to his Father-in-Law and Wife. The Synod reſolved, that it was neceſſary to call a Council of Biſhops and Lords, at which the King himſelf ſhould be preſent; That the Lords ſhould examine the Buſineſs, and the Biſhops conclude it. *Stephen* accepted this Condition, and *Hincmarus* was employed by the Council to ſearch into the Truth of the Matter, by which he was obliged to write to the Archbiſhops of *Bourges* and *Bourdeaux*, and the Biſhops of their Provinces. He tells them, That they ought to bring *Raimond*'s Daughter to the Aſſembly, and enquire of her, whether it was true that her Husband had no Carnal Knowledge of her; That it ought to be ſearched into, whether *Stephen* did not ſay this that he might leave his Wife; That he ought to name the near Relation he had known; That he ought to ſwear it was true; and if it did appear to be true, that he had really done ſo with any of her near Relations, they ſhou'd be parted, and *Stephen* ſhould be put to publick Penance.

The Council of Rheims, in 842.

In 842. *Nov.* 1. *Hincmarus* held a Council at *Rheims* with the Prieſts of his Dioceſs, in which ſeveral very uſeful Conſultations were made. They decreed and ordered, That all Prieſts ſhould know how to explain the Creed and Lord's Prayer, and be able to repeat by Heart the Preface and Canon of the Maſs, and recite diſtinctly the Pſalms, Hymns, and *Athanaſius*'s Creed; That they ſhould know how to adminiſter Baptiſm, abſolve Penitents, and anoint the Sick; That on every *Sunday* they ſhould conſecrate Water, and burn Incenſe after the Goſpel and Offertory; That they ſhould diſtribute the Holy Bread to all thoſe that would not communicate; That they ſhould read the 40. Homilies of St. *Gregory*; That they ſhould know the Kalendar, and how to ſing, and ſhould ſing the Service; That they ſhould take Care of the Poor and Sick; That they ſhould not pawn the Holy Veſſels; That they ſhould not bury any Man in the Church, without Permiſſion from the Biſhop, and ſhould demand nothing for Burials; That they ſhould take no Gifts of Penitents; That when they meet at Feaſts they ſhould be ſober; That when they meet at Conferences they ſhould not make any Feaſts, but be contented with Bread, and two or three Glaſſes of Wine, and no more; That Fraternities ſhould be upheld for Piety-ſake, and none ſhould be ſuffered to promote Feaſting and Revels; And laſtly, That when any Prieſt died, no Man ſhould get Poſſeſſion of his Church without the Biſhop's Order.

He gave alſo, at the ſame time, to the Prebends and Deans that were to viſit his Dioceſs, ſome Articles of Enquiry, *viz.* What Titles every Prieſt had, and by whom he was ordain'd; What is the Revenue of his Living, and how many Houſes in his Pariſh; In what Condition the Ornaments of his Church are, and how the Relicks are preſerved; If there be a Place to throw the Water in, with which the Veſſels of the Altar and Ornaments are waſhed; If the Holy Oils were kept locked up; If there be a Clergyman that keeps School; In what Caſe the Church is, and whether it be in good Repair; Whether the Tithes be divided into three Parts, and an Account be given of two of them to the Biſhops; Whether there be any Church-Wardens; Whether the Church-Revenues be improved, and no private Advantage made of them; If the Clergy live orderly, and do not familiarly converſe with Women, frequent Ale-Houſes; How thoſe that are vicious ſhould be reproved, and for what Crime they may be condemned and degraded.

Of other Eccleſiaſtical Affairs in which Hincmarus was chiefly engaged.

A Synod of Rheims in 857, and 874.

In 857. which was the 12*th*. Year of *Hincmarus*'s Biſhoprick, *June* 9. he held another Synod, in which he added ſome other Rules, which ordered, That Publick Sinners ſhould be put to Penance in Publick by the Authority of the Biſhops, to whom the Curates are obliged to ſend them; That if they do not preſent themſelves to receive them, after they have been advertiſed of it by the Prieſts, they ſhall be excommunicated within 15. Days; That they ſhall require nothing for Burials, and no Man ſhall celebrate Maſs but upon a conſecrated Altar or Table. He alſo made ſome other Conſtitutions in 874. in *July*, commanding, That Prieſts, Curates, and Prebends, ſhould reſide in their Benefices, and not retire into Monaſteries; That they ſhould take nothing to make Church-Wardens, and ſhould allow thoſe that are choſen a Part of their Tithes, to be imploy'd about the Buildings, and Ornaments of the Church; That Prieſts ſhould not be familiar with Women, nor enrich themſelves with the Revenues of the Church; That they ſhould give nothing to Patrons to be nominated to any vacant Church.

The Conſtitutions of Hincmarus in 877.

Theſe are the Conſtitutions which *Hincmarus* made for the Prieſts, but leſt the Archdeacons, who are to put them in Execution in their Viſits, ſhould not give them in Charge to the Curates, he made, *July*, 877. an Order, in which he forbids them to go their Viſitations with many Attendants, or Horſes, to require or exact any thing of them, to ſtay long with them; Not to meddle with the Diviſion of Pariſhes, to make the Ancient Churches to be ſtill ſubject to their Pariſhes, in which there have always been Prieſts; to ſuffer no Man to have a Chappel without the Permiſſion of the Archbiſhop; to diſcharge no Penitents through Favour before they have done their Penance, nor to ordain any Perſons not duly qualified, nor to ſettle any Deans without the Authority of the Biſhops.

The Coronations of Kings.

After theſe Conſtitutions follows, in the Works of *Hincmarus*, a Recital of the Ceremonies and Prayers uſed at the Coronation of *Charles the Bald* for the Kingdom of *Lotharius*, celebrated at *Metz* by *Hincmarus*, *Sept.* 8. 869. as alſo at the Coronation of *Lewis*, *Dec.* 8. 877. and of *Judith* the Daughter of *Charles*, when ſhe was married to *Ethelwolfe* King of *England*, *An.* 856. as alſo of Queen *Hermentrude*, celebrated at *Soiſſons*.

Some Inſtructions of Hincmarus to Charles the Bald.

Hincmarus alſo, in a Letter to *Charles the Bald*, gives various Inſtructions to Princes out of the Fathers, which he lays down as undoubted Truths, *viz.* That God makes good Kings, and permits bad ones; That a good Prince is the greateſt Happineſs of the People, and a bad one their greateſt Misfortune; That a wiſe Government is the greateſt Proof of great Power; That a King ſhould chooſe wiſe, experienced, and virtuous Men; That nothing is better than for Rulers to know how they ought to rule; That it is moſt profitable, that good Kings have the greateſt Kingdoms; That Neceſſity only ſhould make them make War; That War is lawful, if it be juſt; That God gives the Victory to whom he pleaſes; That they ought to be prayed for that dye in Battles; That Kings ſerve God by making Laws for his Honour; That they are obliged to compel Men to do Good, and puniſh them juſtly; That they may ſometimes ſhew Favour, but they ſhould be careful they do it not unfitly; That they ſhould be continually upon their Guard, that they be not ſurprized by their Favourites or Flatterers; They ſhould have no wicked Men about them, nor pardon their Relations; That they ought to mix Juſtice with Mercy. After he hath thus ſpoken of a Prince, as endued with Kingly Powers, he then lays down the Virtues of a Prince conſidered as a Chriſtian, which is nothing but a Collection of Texts of Scripture, and Sentences of the Fathers, concerning the Duties of a Chriſtian Life. He hath alſo a third Letter to the ſame King, concerning the Nature of the Soul; He holds that it is Spiritual, not confined to a Place, and doth not move locally, altho' it changes its Will and Manners. He alſo moves this Queſtion, Whether we ſhall ſee God, in another World, by the Eyes of our Body, or only by the Eyes of the Soul?

Hincmarus's Advice to Lewis of Germany.

In the Year 858. *Lewis*, Emperor of *Germany*, entred *Charles*'s Kingdom to invade him, while he was gone to War againſt the *Britains* and *Normans*; *Hincmarus*, and the other Biſhops of his Dioceſs, whom he had told the States that they muſt ſtay at *Rheims*, ſent a Remonſtrance to him, in which they tell him plainly, That he was unjuſt to his Brother, in entring into his Kingdom in an Hoſtile Manner, exhorting him to make Peace with him, to turn his Arms againſt the *Pagans*, to preſerve the Privileges of the

Church, and ſuffer no Man to rob it of its Revenues; to reſtore thoſe Monaſteries of the Monks which are in the Poſſeſſion of Laymen, to take Care that the Monks live according to their Rule, and that the Revenues of Hoſpitals ſhould be diſpoſed of rightly by the Overſeers, with the Authority of the Biſhops. He then gives him ſome Directions how he ought to live and reign, and how he ought to govern the General Synod of *France*.

Of other Eccleſiaſtical Affairs in which Hincmarus was chiefly engaged.

Hincmarus's Advice to King Charles.

In 859. *Charles* being ready to march againſt *Lewis*, *Hincmarus* wrote to him to hinder the Diſorders and Pillaging which the Soldiers uſed to make. He alſo admoniſhes the Churchmen at Court, by another Letter, to hinder the Soldiers, which were uſed to pillage, to do it again. Laſtly, he admoniſheth the Prieſts of the Dioceſs of *Rheims* to excommunicate them, who, after Admonition, ſhould continue to pillage any.

A Remonſtrance to Lewis of Germany.

In 875. after the Death of *Lewis* King of *Italy*, and Emperor, *Charles the Bald* being gone into *Italy* to be crowned Emperor, and poſſeſs himſelf of *Italy*, *Lewis* of *Germany* falls upon *France* to give him a Diverſion; *Hincmarus* preſents him with a long Petition full of Quotations of the Fathers, to ſtop him in this Enterprize, and it was effectual.

The Manner of proceeding againſt a Prieſt.

The ſame Year *John* Biſhop of *Cambray* was written to by *Hincmarus*, who gave him Directions how he ſhould deal with the Prieſt *Hunoldus*, who was ſuſpected of an unlawful Familiarity with a Woman. He ſays, That the Cuſtom of the Province hath been to make Enquiries about the Prieſt who is thus charged and defamed, that their Witneſſes muſt be ſworn, and interrogated concerning his frequent Converſe and Familiarity with Women; That after the Depoſition of 6. Witneſſes, there ought to be a 7*th*. to prove the Fact; That if there be no Witneſſes, but it be only a common Report, the Prieſt muſt clear himſelf by the Oath of 6. of his Neighbouring Prieſts.

The Condemnation of a Prieſt.

Some time after, in 878. he condemned a Prieſt of his Dioceſs himſelf, named *Goldbaldus*, who was accuſed of converſing with a Woman; the Fact was proved, but the Prieſt fled from Judgment. The Inſtrument of this Prieſt's Depoſition is among *Hincmarus*'s Works. In the ſame Year he excommunicated * *Soucherus* and *Hardoiſa*, who married their near Relations, and would not be parted from them.

* Or, Fulcherus.

Hincmarus's Book againſt Anſegiſus's Privilege.

In the Year 876. Pope *John* VIII. named for his Vicar in *France* and *Germany*, *Anſegiſus* Archbiſhop of *Sens*. This Privilege being prejudicial to the Church of *Rheims*, and the Authority of *Hincmarus*, he wrote a large Treatiſe to defend the Rights of Metropolitans againſt the new Pretences of theſe Vicars; and in particular, glories much in the Rights and Privileges of the Church of *Rheims*. He cites a Letter of Pope *Hormiſdas*, in which he makes *Remigius* his Vicar in *France*; and a Bull of *Benedict*, which aſſerts, That all Perſons in the Province of *Rheims* are ſubject to their Metropolitan, and that no Man can go before any other Judges, without Prejudice to the Right of the Holy See. He adds, That he would not refuſe to meet at a Synod of ſeveral Provinces, provided that it be called either by the Pope, or Emperor, becauſe the firſt General Councils were called by the Emperors; and St. *Gregory* himſelf bids the Kings of *France* to aſſemble Synods in their Realms. He obſerves, that *Boniface* Biſhop of *Mayence*, whom the Pope had made his Vicar in *France* and *Germany*, had never encroached upon the Rights of the Metropolitans; That *Drogon* Biſhop of *Metz*, having obtained the ſame Prerogative of Pope *Sergius*, could not enjoy it, becauſe they, who ſuſtained any Loſs by it, would not acknowledge him.

The Council of Pontegon.

Anſegiſus's Letter of Privilege was brought to the Council held *June* 19. at *Pontegon*, where the Pope's Legates were met to repreſent the Pope. The Emperor, who was preſent, asked the Biſhops what they had to ſay againſt the Pope's Bull. They anſwered, They were ready to obey it, ſo far as was conſiſtent with the Rights of their Metropolitans, according to the Canons and Decrees made and confirmed by the Popes, agreeable to the Laws of the Church. The Emperor, and the Pope's Legates, urged them to approve the Privilege granted to *Anſegiſus*, without any Reſtrictions, but they perſiſted in the Exception, only *Frotarius*, Archbiſhop of *Bourdeaux*, anſwered as the Emperor deſired, being willing to be tranſlated to *Bourges*, becauſe his Country was ravaged: The Emperor inſiſted on it, That the Pope had named *Anſegiſus* to keep his Place in the Synod, and he had ſet him above all the Biſhops of his Realm, on the ſide of the Pope's Legates. *Hincmarus* exclaimed againſt it, and publickly complained, That they had done a thing contrary to the Canons of the Church. The Queſtion was revived again in another Seſſion, *July* 14. in which the Biſhops proteſted, That they would obey the Pope's Letters in the ſame Manner that their Predeceſſors had obeyed his Predeceſſors, according to the Conſtitutions. This Anſwer ſatisfied the Emperor and Pope's Legates ſomewhat more, but the Buſineſs being again debated in the laſt Seſſion, they explained themſelves in the ſame Manner that they had done in the firſt Seſſion; ſo that *Anſegiſus* could gain nothing more of them.

In the ſame Synod *Hincmarus*, and the other Archbiſhops, were forced to take an Oath of Fidelity openly to the Emperor. This Action much diſpleaſed *Hincmarus*, ſo that he made ſeveral Obſervations upon the Terms, in which the Oath was expreſſed; but that which troubled him moſt was, That his Fidelity ſeemed to be queſtioned, in requiring of him a new Oath of Fidelity, who had for ſo many Years ſerved his Prince faithfully. The ſame Year he compoſed a Writing, to ſhew that the Land of *Neuills* belonged to the Church of *Rheims*.

Of other Eccleſiaſtical Affairs in which Hincmarus was chiefly engaged.

Hincmarus's Letter about Appeals.

In the Year 877. *Hincmarus* wrote a Letter to the Pope in the Name of *Charles the Bald*, about the Appeals of Prieſts to the Holy See. Several Prieſts juſtly and canonically condemned by their Biſhops went to *Rome*, and ſurreptitiouſly obtained Letters of Abſolution. This Abuſe freed Criminals from Puniſhment, weakened and diſannulled the Biſhops Authority, and quite deſtroyed the Order and Diſcipline of the Church: So that to ſtop the Courſe of theſe Actions, the Emperor wrote a Letter to the Pope, in which, after a Collection of Canons which reſpected the Judgment of the Biſhops and Prieſts, he prayed him to obſerve them, and conform to the Council of *Sardica*, in the Appeals of Biſhops; and as to Prieſts, they ought by the Canons to be judged by their Biſhops, and can't appeal from the Judgment of their Biſhop and Metropolitan. In the End, he prays the Pope to admoniſh the Biſhops that they be moderate in their Judgments, and not ſuffer themſelves to be tranſported either with Paſſion or Pride.

His Advice to Lewis Balbus.

Charles the Bald died a little time after, and left for his Succeſſor his Son *Lewis Balbus*, or the *Stammerer*, who was crowned by *Hincmarus*, *Dec.* 8. 877. Soon after this Archbiſhop ſent him a Paper of Directions how to govern his Realm; He adviſes him to prevent all Diſagreements among his great Men, to aſſemble them, and take their Advice in Government, to put in Execution the Ordinance made by his Father concerning the Honour of Biſhops, and Privileges of Churches, to keep his Subjects in Peace and Unity, to oppoſe the Inroads of the *Britains*, and hold Friendſhip and Correſpondence with the Kings his Couſins. He exhorts him to pray to God, that he may attain an Heavenly Felicity, adminiſter Juſtice, and live like a Chriſtian.

His Treat upon the Duties of Biſhops.

About the ſame time, upon the Occaſion of the Election of the Biſhop of *Beauvais*, he wrote a Treatiſe of the Duties of a Biſhop and his Functions, which are to ſing the Publick Service of the Church, conſecrate the Chriſm, to adminiſter Baptiſm according to the Tradition of the Church, and to take Care that the Prieſts alſo baptize; to ordain Prieſts, Deacons, and other Orders of the Clergy, at the Time ſet apart by the Church, to call Synods of Prieſts, to go to Provincial Synods, and to aſſiſt at the Ordination of Biſhops, when he is invited, or to ſend a Prieſt and a Deacon to excuſe him; to govern his Clergy, and furniſh the Church with all Things neceſſary; to have Hoſpitals to receive the Poor and Paſſengers, to have a Care of the Monaſteries in his Dioceſs, and the Country-Pariſhes, to preach the Word of God to the People, to confirm, impoſe Publick Penance, abſolve thoſe that have gone through with it, to have a Care of all the Revenues of his Church, to ſerve the Prince in his Wars for the Defence of his Church, to make a good Uſe of the Church-Revenues, to know and obſerve the Holy Canons.

His Letter to Charles the Groſs.

Lewis the Stammerer dying in 879. left two Sons, *Lewis* and *Caroloman*; Theſe two Princes having many Enemies lying upon them, had need of the Emperor's Protection, who was *Charles the Groſs*. *Hincmarus* wrote to him, to thank him for the Kindneſs he ſeemed to have for theſe young Princes, and to deſire him to protect the Church, and to appoint theſe Princes ſome Counſellors and Tutors, who might have a Care to educate them well, and to teach them all Virtues neceſſary for Princes.

The Election of the Biſhop of Beauvais.

At the Beginning of the Reign of *Lewis* III. the Church of *Beauvais* having been vacant ſome time, *Hincmarus*, and the Biſhops of his Province of *Rheims*, being met in St. *Mary*'s Church, proceeded to the Election of a Biſhop, and choſe *Odo*. The Clergy and People of *Beauvais* had before choſen two, one after another, but they were rejected as uncapable, by reaſon of their Ignorance and corrupt Manners. The Biſhops, who had choſen *Odo*, had wrote to the King, to pray him, that he would leave the Election of their Biſhops to their Metropolitan, and the Biſhops of their Province, with the Conſent of the People and Clergy, and after they would preſent the Biſhop choſen to him, that he might put him into the Poſſeſſion of the Revenues of the Church, which was under his Protection; And when this is obtain'd, he ſhall be ordain'd by the Biſhops. The King pretending to name him whom he would have, who was already choſen, refuſed to grant the Biſhops Requeſt, and wrote to *Hincmarus*, That his Intention was to govern and diſpoſe both Eccleſiaſtical and Civil Matters, and deſired him to be obedient to him, as he had been to his Predeceſſors; And that he would have the Church of *Beauvais* given to *Odacer*, in whom the Votes of the People concurred with him. *Hincmarus* anſwered him, That the Election of Biſhops ought to be left to the Biſhops, Clergy and People; that he ought not to force them to chooſe the Perſon he had named to them; That the Eccleſiaſtical Laws, which give Power

of

Of other Ecclesiastical Affairs in which Hincmarus was chiefly engaged.

of electing Bishops, were revived in the Ordinances of the Kings his Predecessors; That he was not Lord over the Church-Revenues, to dispose of them as he pleased. He puts him in mind of the Profession he made at his Coronation to protect the Church; That as for *Odacer*, he could never endure that he should be Bishop of *Beauvais*; and if he put him in Possession of the Church, he would not permit him to execute the Orders of his Priesthood in his Diocess; That he ought not to be ordained, although he was chosen by the Suffrages of the Clergy and People of *Beauvais* unanimously, because they having elected two unfit Persons successively, the Right of Election was fallen to the Bishops.

King *Lewis* having again earnestly sollicited *Hincmarus* by a second Letter to grant his Request, and to approve of the Election of *Odacer* to the Bishoprick of *Beauvais*, he answered him with greater Resolution than before; and when *Odacer* was put in Possession of the Revenues of that Church against his Will, he excommunicated him by a Circular Letter directed to all Priests, and all the Faithful of the Church.

Hincmarus's Advice to Carolo. man.

Lastly, *Lewis* being dead, and *Caroloman* only remaining King of *France*, *Hincmarus*, according to his Custom, sent an Instruction to him how he ought to govern himself. It is written with Gravity and Authority. He inserts the Duties of the King's Servants, and Counsellors of State.

His Writing against Rapes.

It is not certain to what King *Hincmarus* dedicated his Letters against Rapes, a Vice common in those Ages; He proves, both by the Ecclesiastical and Civil Laws, That that Crime ought to be punished severely; that Marriages with ravish'd Women are forbidden, and that Kings ought neither to tolerate them, nor compel Fathers to consent to them.

His Tract about Proofs.

He hath also made a Treatise about the Proof by Water, sent to *Hildegard* Bishop of *Meaux*, either when Men, to prove their Innocency, are dipped in Scalding Water without burning, or when they cast themselves into cold Water, and yet swim on the Top of the Water; and endeavours to justify this Custom, but the greatest part of his Reasons are meer Sophisms, which are destroyed by the Principle which forbids us to tempt God.

His Absolution by Letter.

He hath also a Letter written to *Hildebold* Bishop of *Soissons*, who being sick, had sent him a General Confession of his Sins in Writing, praying him to give him his Letters of Absolution. He writes to him again, That by the Apostolick Authority he absolved him of all his Sins, and prayed God to forgive them to him by the Grace of his Holy Spirit, to deliver him from all Evil, to keep him in perpetual Peace and Safety, and guide him to Eternal Life. These are the Terms in which he gave him Absolution; To which he also added, That not being able to come to him and pronounce it himself, he hoped his Ministers and Priests would do it: And tells him, That he had sent by one of them the Holy Oil, with which being anointed, he shall receive Remission of his Sins. He exhorts him also to make, besides this General Confession, a particular one to God, and a Priest; and adds some Precepts about a true Conversion.

The Form of Episcopal Ordination.

The Form of Episcopal Ordination which he sent to *Adventius* Bishop of *Metz*, is very remarkable. He says, That the Bishops of the Province ought to meet the *Saturday* before the Bishop Elect is to be ordain'd, and there openly read the Decree for his Election, and the Bishops must demand if their Votes are unanimously for him, if he hath all Virtues requisite for a Bishop, and no Man hath any Thing to say against him. Then they ought to ordain him according to a Canon of the Council of *Carthage*. That on the Lord's-day, the Bishops, Clergy, and People, ought to meet in the Place where the Metropolitan useth to ordain. That the Person elected ought to go out of the Vestry clothed with his Pontifical Vestments, and take the lowest Seat among the Bishops. That the Metropolitan shall begin the Service as far as the *Gloria*. That after the *Gloria*, he shall read the Prayer for the Consecration; and when that's ended, he shall exhort the People to pray for him who is to be ordain'd, and for them that ordain him. That taking him by the Hand, he shall kneel down before the Altar with all the Bishops his Associates, while they read the Litany. That when the *Agnus Dei* is begun to be sung, they shall rise up. That the Metropolitan shall take the Gospels, and lay them upon the Neck and Shoulders of him that is to be ordained; That that Book shall be held by him that consecrates him, and two other Bishops: That all three of them shall lay their Hands upon the Head of the Person to be ordained, and he that consecrates him shall read the Prayer. Then he shall go on with the Service, and when he comes at the Places marked with the Crosses, the Bishop, that consecrates him, shall take the Vessel of Holy Oil in his Left-hand, and taking some of it with his Thumb of his Right-hand, shall make Crosses upon the Crown of the Head of the Person that is to be ordained, reading the Prayers in that place. This being done, and all the Congregation saying *Amen*, they shall take the Gospels from the Neck of him that is to be ordain'd, put the *Agnus* upon his Finger, and give him the Pastoral Staff; After which he shall take his Place among the Bishops, *viz.* The first, if he be a Metropolitan, and the last, if he be a single Bishop. Then they shall read the Place in the Epistle to *Timothy*, where he speaks of the Qualifications of a Bishop; and when the Service is ended, they shall lead him to the Episcopal Chair, from whence he shall return into the Vestry, and then shall come out again to celebrate the Sacrament. Then they shall give him a Testimonial of his Ordination.——

Of other Ecclesiastical Affairs in which Hincmarus was chiefly engaged.

* *Hincmarus* opposes the Translation of Bishops in a Writing composed upon that Subject, upon the Occasion of the Translation of *Actardus* Bishop of *Nants* to the Archbishoprick of *Tours*. He proves, that according to the Laws of the Church, and the Tradition of the Apostles, the Translation of Bishops is forbidden, altho' in some Cases these sort of Translations are permitted for the Good of the Church. The only lawful Reasons for Translations, according to him, are these, The Necessity of preaching the Gospel, and the Peoples refusing to accept a Bishop. As for the Persecution of a Bishop in his Diocess, he shews, that it is not a sufficient Reason for Translation; and that according to the Law and Canons, a Bishop persecuted, or driven out of his Diocess, ought only to remain in another in the Quality of a Bishop, but there is no necessity he should be a Titular Bishop in another Church. As to the particular Case of *Actardus*, that he might have remained in the vacant Church, where the Council permitted him to remain without removing to the Church of *Tours*, and that 'twas not heard of that he might be Archbishop of *Tours*, and yet retain the Right which he hath to the Church of *Nants*. *Actardus* excused himself, because he had not sufficient Revenues in the Church of *Nants* to live honourably according to his Quality; but *Hincmarus* says, That that Pretence is by no means a lawful Excuse, but on the contrary, proves his Covetousness, and so much the more, because he had elsewhere Abbies, and an Estate sufficient for his Maintenance and Expence. There are in this Treatise a great many excellent Citations out of the Fathers, and some very good Precepts against the Covetousness and Ambition of Bishops.

* *Hincmarus's Treatise against the Translation of Bishops.*

His Tract of the Judgment of Priests.

His Treatise of the Accusations and Judgments of Priests, is a Collection of the Ecclesiastical and Civil Laws upon that Subject; in it he shews, what Persons may accuse Priests, the Quality, and Number of the Witnesses, the Judge before whom they ought to be accused, which is the Bishop; the Judgment from which they may appeal to the Metropolitan, the common Subjects for which they may be accused, the Manner how they ought to clear themselves when there are no Witnesses nor Proofs against them. He confutes the Opinion of some Persons who held, that a Priest, or Bishop, could not be accused by their Inferiors. He shews the Falshood and Impertinence of a Decree taken out of the forged Acts of Pope *Silvester*. He owns, That for Causes Civil and Pecuniary, a Clergyman may be summoned before a Lay-Judge, and ought to answer before him by his Attorney. Lastly, he is of Opinion, that the Estates of Clergymen, all Ecclesiastical Revenues, and Oblations of the Faithful, do belong to the Church. He orders, That all Bishops Officers should be careful to inform them, whether that Part of the Tenths, which ought to be distributed to the Poor, be appropriated to the Church, and whether they take any Presents of any Man to put them in the Registers of the Church, or require of them any Sort of Service; whether they do not put in their Kindred; and lastly, if they look after the Poor and Infirm of their Parishes.

The Process against Teutfridus

Hincmarus applies the Laws, which he had laid down for the Judgment of Priests, to the particular Fact of a certain Priest called *Teutfrid*, who had taken away the Ornaments of the Church: He shews, first, That he ought to be judged in his Province, either by his Bishop, or by a Council; That if he hath confessed, or is convicted of having conveyed away the Ornaments, he should be condemned to make Restitution, deposed and excommunicated: If it be found that he hath rejected the Judgment of the Church to have Recourse to the Prince, he ought also to be excommunicated, and deposed, according to the Canons of the Councils at *Antioch* and *Carthage*; That if he confesses, or be convicted to have sworn falsly to his Neighbours in his own Behalf, he ought to be condemned as a perjured Person, and that he ought not to be excused, by saying, That he was forced, or by putting another Sense upon his Words, because God can't be deceived by such Equivocations; and that we ought not so much to consider the Words of him that swears, as what is meant by him that imposes the Oath.

The Vision of Bernoldus.

The Relation of the Vision of *Bernoldus* is worth our Notice, because of the Circumstances of what happened to that Person, who being fallen sick, made his Confession, received Absolution, Unction with the Holy Oil, and the Communion of the Body and Blood of Jesus Christ: That afterward he fell into such a Condition, that he could not speak, nor take any thing but a little Water, and when he had remained thus three Days, on the fourth Day about Noon, he became utterly senseless, but coming to himself about Midnight, he called for his Confessor, who being come, and having

Of other Eccleſiaſtical Affairs in which Hincmarus was chiefly engaged.

having made ſuch Prayers as are uſual upon ſuch Occaſions, he told him he had been in another World, and had ſeen 41. Biſhops in a certain Place, among whom were *Ebbo*, *Pardulus*, and *Æneas*, who ſeemed to him to be mangled, and black, as if they had been burnt, quaking ſometimes for Cold, and ſometimes ſcorched with Heat; That *Ebbo* calling him to him, ſaid to him, Since you have a Permiſſion to go into the other World, we pray thee to do us this Service, as to bid the Prieſts and Laymen of our Dioceſs to pray, and offer Sacrifice, and give Alms for us; That *Bernoldus* anſwering, That he knew not where to find them, they ordered a Perſon to conduct him, who brought him to a large Palace, where there were a great Number of Biſhops; That returning from this Walk, he came to the firſt Biſhops, whom he found in a better Condition, and more merry than they were the firſt time, who told him, That he had freed them from the evil Guardian they had, and had put them into a State of Reſt; That afterward he ſaw the Emperor *Charles* in another Place, who charged him to tell *Hincmarus* that he was in Torments for not following his good Advice, and that he prayed him to help him, and deliver him from thoſe Pains by his Prayers; That after this, he was carried into a Place full of Light, where he ſaw *Hincmarus* ready to ſing Maſs, and that being diſcharged of his Commiſſion, at his return he found *Charles* in a light Place, and in a good Condition; That he alſo met with *Jeſſe*, and ſaw ſeveral poor Souls tormented by the Devils in Lakes of Fire; That he alſo ſaw Earl *Atharius*, who charged him to bid his Wife pray to God for him; That he was diſmiſſed by a Man of an honeſt Countenance, who exhorted him to abound in good Works, that he might have an happy Station in another World, and promiſed him that he ſhould live 14. Years. That *Bernoldus*, after he had related theſe Things, received the Communion, and then eat and drank. *Hincmarus* hearing of this, (and believing it true, becauſe he had read of ſuch like Viſions in St. *Gregory*'s Dialogues, and heard, that the like had happened to a certain Monk named *Wetinus*, in the Reign of the Emperor *Lewis the Kind* (or *Godly*) he took an Occaſion from hence to exhort all the People of his Dioceſs to live well, and recommended it to them to pray for King *Charles*, and for all others, whom this reſtored Perſon had ſeen, interpreting what they had ſaid in this Senſe, That if they did what they deſired, they ſhould receive the Comfort which they longed for.

A Relation of King Pepin's Repentance

Towards the End of *Hincmarus*'s Works is a Piece added concerning the Repentance of King *Pepin*; This Prince being delivered by the Lords of *Aquitain* to his Brother *Charles*, and confined to the Monaſtery of St. *Medard* at *Soiſſons*, *An.* 852. made his Eſcape out of that Monaſtery, and fled to the *Normans*, who then ravaged *France*, but was taken again. *Hincmarus* conſulting with himſelf how he ought to be dealt with, made this Treatiſe, and in it concludes, that he ought to be exhorted to make a ſincere and general Confeſſion of all his Sins in Secret, and Publickly acknowledge his Fault in leaving his Monaſtery, being perjured, and made no better than an Heathen, and do his publick Penances; that then he may be reconciled, receive the Clerical Tonſure, and put on a Monk's Habit, promiſing to live regularly for the future. And after this he may take the Communion, but muſt be treated civilly and kindly, and left at Liberty in the Monaſtery, yet the Monks ought to obſerve ſtrictly, that he doth not relapſe into the ſame Fault, nor eſcape, as he hath already done from the Monaſtery of St. *Medard*, and as *Carloman* had done from the Monaſtery of *Corbey*.

Several Letters of Hincmarus.

At the End of *Hincmarus*'s Works are ſome Fragments of his Letters taken out of *Hodoardus*: The firſt is taken out of a Letter written to King *Charles the Bald*, concerning the Manner how he ought to adminiſter Juſtice to the Biſhops; The ſecond is out of a Letter to *Lewis* Emperor of *Germany*, about the Ordination of *Bertulphus* to the Archbiſhoprick of *Treves*; This Church had been a long time vacant, and *Hincmarus* ordained *Bertulphus* to it. *Lewis* of *Germany* was angry at it, as an Encroachment upon the Rights of his Kingdom, and an Intruſion upon a Church that did not belong to him; wherefore *Hincmarus* wrote to him to excuſe himſelf, and ſays, that he undertook that Ordination for the Good of the Church; that he thought, ſince there were not Biſhops enow in the Province of *Treves* to ordain a Metropolitan, it belonged to him, who was the next Archbiſhop, to do it; and ſo much the rather, becauſe the Churches of *Rheims* and *Treves* were looked upon as Siſters, and the Cuſtom in the Councils was, that the moſt ancient of thoſe two Churches ſhould have the Precedency of the other. That indeed, he had not concerned himſelf with that Ordination, but by the Entreaty of the Church of *Treves*, by whom *Bertulphus* was generally approved of; That he was reſolved to maintain what he had done, and to defend the Validity of this Ordination; That ſo long as he lived he would acknowledge *Bertulphus* Archbiſhop of *Treves*, unleſs he were Canonically depoſed; That *Walto*, who had invaded that Church, ſhould never be acknowledged by him for a lawful Biſhop, and if he perſiſted in his Claim they would condemn him.

Of other Eccleſiaſtical Affairs in which Hincmarus was chiefly engaged.

In another Letter written to the Monks of St. *Dennis*, he forbids them to ſell their Tythes, and convert the Price of them to their own Advantage. In the 4*th*. directed to an Earl, he forbids him taking any Thing for his Nomination to a Church, and tells him, That if a Perſon capable of a Place be preſented to him, he will ordain him, if he will vouch that he hath given nothing for it, if not, he ſhall put in another. He complains, that there was a Perſon put into the Regiſter of the Church who had given a Preſent to have his Name written into it.

In the Fragment of the 5*th*. Letter, he aſſures *Hermengardis*, *Lotharius*'s Queen, that he never was unfaithful to the Emperor her Husband.

The 6*th*. is an Admonition to the Nuns, about the Election of an Abbeſs [for the Monaſtery of St. *Croſſe*.] The laſt is a Fragment of a Treatiſe of *Hincmarus*'s, intituled, *Ferculum Solomonis*, taken out of *Durandus* Abbot of *Troarn*, who ſays that this Treatiſe of *Hincmarus* was in Verſe; That which we have in the End of the firſt Tome of this Author's Works is in Proſe, and ſeems to be a ſecond Part of that Work. The firſt is loſt, and we have not ſpoken of the other, becauſe it contains nothing in it but ſome Myſtical Notions and Meditations.

There are two other Treatiſes of *Hincmarus* of the ſame Nature, the one upon theſe Words of the Pſalmiſt, *Herodii Domus Dux eſt illorum*; and the other upon the Myſtical Name which he had given to the Council of *Nice*, in which he affirms, That it deſerves that Name, becauſe the Number of 318. which was the Number of the Biſhops preſent at it, is a Myſtical Number.

Judgment upon Hincmarus.

By what we have ſaid of the Life, Actions and Writings of *Hincmarus*, it is plain that he was better verſed in the Canons and Diſcipline of the Church, than in the Studies of Eccleſiaſtical Doctrines; He had read the Writings of the Councils well, and had made Collections of the Paſſages of their Writings, and Canons, upon all Sorts of Subjects; He knew how to uſe them dexterouſly, and convert them eaſily to his own Advantage; He was a great Politician, and knew very well how to uſe the Laws of the Church to bring about his Intentions and Deſigns; The *French* Church is much beholding to him for his Vigor in defending her Liberties, and the Dignity of her Biſhops and Metropolitans, againſt the Attempts that the Popes had made upon their Rights, yet without depriving the Holy See of the Reſpect and Subjection that was due to it; He found out a Way to oppoſe the unjuſt Pretences of the Court of *Rome*, without making a Schiſm, or ſlighting the Holy See.

But it was not againſt the Popes only, that he maintained the Rights of the Church, he alſo defended them againſt the Kings, and tho' he was much in Favour, yet he courageouſly defended his Rights, by telling them freely what was their Duty. Some Perſons may, perhaps, blame him for intermeddling ſo much with Affairs of State, but this may be ſufficiently juſtified by the Uſage of *France* in his Time, where the Biſhops were looked upon not only as the Spiritual Paſtors of the Church, but as the Principal Members of the State.

His Style is fitter a great Deal for Precepts and Inſtructions, than for Works of Doctrine or Eloquence, for 'tis clear and plain, but neither ſmooth nor elegant; the Faults which are to be met withal in reading his Works, are recompenſed by Abundance of excellent Rules and Authorities for the Government of the Church; There is no Author, where we meet with ſuch plenty and ſo well authoriz'd, and from whom we can know the Rights of the Church ſo well; Altho' he doubted of the Fathood of the forged Decretals of the Popes, yet he quotes them often, but 'tis uſually when they are agreeable to the Common Right, for when they diſagree he rejects them, and grounds himſelf chiefly upon the Canons of the General Councils, or other Councils received and approved by the Church, and upon the Decretals of the Popes, which are agreeable to that Diſcipline

A Part of his Works were printed at *Mayence*, [by the Care of *John Buſæus*] in 1602. and at *Paris* in 1615. by *Cordeſius*, [who added ſeveral Tracts of *Hincmarus* to the former Edition] but Father *Sirmondus* put out a much larger Edition in 2. Vol. in Folio, printed at *Paris* by *Cramoiſy* in 1645. Since Father *Cellot* publiſhed in 1658. four little Pieces of his againſt *Hincmarus* Biſhop of *Laon*, [with learned Notes of his own, and joined to them the Council of *Douzi*] which are alſo inſerted in the 8*th*. Tome of the Councils, with ſome new Letters of *Hincmarus* about the ſame Buſineſs.

CHAP. VII.

The History of the Controversie upon the Eucharist *debated in the Ninth Century.*

Of the Controversie upon the Eucharist.

THE Famous Controversie of *Rome* with the *Lutherans* and *Calvinists*, upon the *Eucharist*, has made Men more attentive to all Controversies formerly raised about that Mystery. The Ninth Century affords us one no less important than abstruse. It cannot be deny'd, that there were Great Contests in this Age about the *Eucharist*, occasioned by the Book of *Paschasius Radbertus*, *Concerning the Body and Blood of Jesus Christ*; but the Difficulty is, to know the true State of the Question: And that's the thing which lies now upon me to clear, by giving a Faithful Account of the Authors that have written upon this Subject, as well as of their Writings. I shall begin therefore with *Paschasius Radbertus*, whose Book has occasioned the Debate upon this Subject.

The Importance of this Controversie.

The Life of Paschasius.

Paschasius was a Native of *Soissons*, who, being from his Infancy forsaken by his Relations, was brought up by the Charity of the Nuns of our Lady of *Soissons*, in the outparts of their Abby. He became afterwards a Monk in the Monastery of *Corbey*, then under the Government of St. *Adelardus*, Brother of *Theodrada* the Abbess of our Lady of *Soissons*, who had taken care of *Paschasius* in his Youth. He proved a very Studious Man, managed divers Conferences, and writ several Books. In short, having got a great name both by his Learning and Virtue, he was chosen Abbot of *Corbey*, *Anno* 844; but would not take upon him the Order of Priesthood, and contented himself with that of Deacon, which he had taken when he was a private Monk. Some Difference happened betwixt him and the Monks, which made him quit his Charge; and he spent the rest of his Life in reading and writing of Books. He died in the year 865.

Paschasius's Treatise concerning the Body and Blood of our Saviour.

His Treatise concerning the Body and Blood of our Saviour, was written when he was yet a Monk; and that during the Exile of his Abbot, to whom he gives in his *Preface* the name of *Arsenes*, and whom he calls another *Jeremy*. It has been a received Opinion, that it was *Adelardus*, who was Exiled *Anno* 814. But it is plain, by the Dialogue made by *Paschasius* upon the Life and Actions of St. *Adelardus*, that it was not *Adelardus*, but *Wala*, whom he called by the names of *Arsenes* and *Jeremy*. *Wala* was Exiled in the beginning of the Troubles raised by the Division that happened betwixt the Emperor *Lewis*, sirnamed *the Godly*, and his Children, of which *Paschasius* himself takes notice in that Book, which made Father *Mabillon* conjecture, that this Book of *Paschasius* was not written till the Year 831; notwithstanding that, in a Manuscript of the Abby of *Corbey*, it is said, that this Abbot *Arsenes* is *Adelardus*, *Sanctus Adelardus*; which words seem to be foisted in, and are not to be found in other Manuscripts.

This Book *Concerning the Body and Blood of our Saviour*, bore likewise the Title of *A Treatise of the Sacrament*; for it is not true that *Paschasius* writ two Books with those two different Titles, but one Book with both Titles, as it appears by some Ancient Manuscripts. By other Manuscripts we find, that it was dedicated to an Abbot named *Placidus*, which is confirmed to us by the Testimonies of *Sigebertus* and *Trithemius*. This *Placidus* was the Famous *Varinus*, Abbot of the New Abby of *Corbey* in *Saxony*, as it appears by a Letter of *Paschasius*, to be seen in the beginning of this *Treatise*, in the Manuscript of *Annesy*, published by Father *Mabillon*; who informs us besides, that this Book was composed for the Instruction of the *Saxons*, who were not as yet well instructed in the Christian Faith. In it, having first prepared their Minds to believe the Ineffable Mystery of the Eucharist, by demonstrating, that God by his Omnipotency may bring to pass many things Supernatural, and to us Incomprehensible, he says, that no Man ought to doubt of its being the *Body of Jesus Christ*, and that his Flesh and Blood be really there; and shews, that none ought to be ignorant of so great a Mystery, daily celebrated in the Church, and such as ought to be received by the Faithful: Which they cannot do Worthily and Effectually, unless they can discern the Excellency of the Mystical Body and Blood of Jesus Christ from what they perceive by the Taste. That it is called *Sacrament*, either because under the Species of a Visible Sign, God is pleased to work some secret Thing, or because the Holy Ghost does consecrate the Visible Sign, and under the Veil of Outward Signs does work some Mystical Thing for the Salvation of the Faithful. That all Sacraments in general may be defined to be an Earnest or a Pledge of Salvation, by which, under a Visible Representation, the Holy Ghost works in an invisible manner. That such are in the Church the Sacraments of Baptism, Chrism, and that of the Body and Blood of Jesus Christ; therefore called Sacraments, because under the Visible Species the Flesh is consecrated by a Secret and Divine Vertue, so that they are in effect Inwardly, what they are thought to be Outwardly by Faith. That in Baptism we are regenerated by the Holy Ghost, and afterwards, by the Power of Jesus Christ, nourished with his Body and Blood; and that we ought not to wonder, that the Holy Ghost, who has formed our Saviour's Body in the Virgin's Womb, should, by an Invisible Power, change the Bread and Wine, though there appear no Visible Change, because it is done Spiritually and Invisibly. That by the Consecration of this Mystery, the Body and Blood of Jesus Christ are truly created, produced, and sacrificed in a Mystical Manner. That it is not to be deny'd, but that there is some Figure in this Mystery, being 'tis a Mystery, but that the Figure does not hinder the Reality. That what appears outwardly is a Figure, but the inward a Reality, because the Body and Blood of our Saviour are made of the Substance of the Bread and Wine: So that this Mystery is both a Figure and a Verity; a Figure of the hidden Truth, and a Verity, not perceivable indeed by the Senses, but believed by Faith. That the Ancient Figures differed vastly from this, they being but a Shadow and Image of what we really enjoy by Receiving this Mystery, the real Flesh and real Blood of Christ our Saviour. That those who do not dwell in Christ, that is, who remain in Sin, take the Sacramental Elements out of the Priest's hand, but do not eat and drink Spiritually the Body and Blood of Christ. That, in fine, the Church is the Body of Christ, that all the Faithful are Members of his Body, and that the Eucharist is daily consecrated to be the Body of Christ, but that those only, who are his Mystical Members are allowed to receive it. That from this Food some receive Life, others Death; it being Life to such as are Members of Jesus Christ, and Death to such as are Members of the Devil. That we must raise our Mind to God, and believe that after the words of Consecration, 'tis the Body and Blood of Jesus Christ, that very Flesh which was born of the Virgin, and died upon the Cross. That Christ himself is upon the Altar, offering, as High-Priest, our Vows and Supplications to the Lord. That the Angels are present at this Sacrifice, in which our Saviour once sacrificed upon the Cross for the Salvation of Mankind, is daily offered in a Mystical Manner for the Attonement of the Sins we daily commit, to discriminate the Good from the Wicked, to dwell Corporally in such as have received Baptism, that they may dwell in him, and to nourish the Faithful: That therefore he is called *Bread*, because as the Bread nourishes the Body, so the Body of Jesus Christ nourishes the Souls of the Faithful: That he is also called *Wine*, because as the Wine is made of the Juice of several Grapes, so we are justify'd by the Graces and Spiritual Influences which flow from him, who is the true Vine, of which the Faithful are but Branches. That it is the very Blood which ran out of his Side at his Death and Passion; and that for that Reason it is, that we mingle Water with the Wine, because out of his Side there came both Blood and Water. That others say, Water is mingled with the Wine, to joyn together the Water of Baptism, and the Blood which was the Price of our Salvation. That, whether the Consecrating-Priest be a good or bad Man, we ought to believe, when we receive the Eucharist from his hands, that we equally receive the Truth of the Mystery; because the Consecration is not made by the Merit of him that consecrates, but by the Power of the Creator, and the Vertue of the Holy Ghost; and that it is Jesus Christ who baptizes, as it is he, by whom, through the Vertue of the Holy Ghost, the Eucharist becomes his Flesh and Blood. That the Priest is not the Creator of Christ's Body, but that he prays to God the Father by his Son; that he offers Gifts unto him, before the Consecration, and prays him to accept of them; and that he makes this Offering in the Name of the Church and of the Faithful. That, although this Sacrament has neither

Of the Controversie upon the Eucharist.

[*No Man ought to doubt*, &c.] Although in this sum of *Radbertus's Book de Sacramento Corporis & Sanguinis J. C.* there be many Expressions that manifest the Ancient Doctrine of the Spiritual Presence in the Sacrament only; yet it must not be deny'd, but that he speaks very plainly of the Substantial Conversion, and stands up stoutly for it; yet that this was a New Doctrine, and a strange Notion in the Church, appears by the General Opposition made to it by the Learned Men of the same Age, viz. *Rabanus*, *Scotus*, *Bertram*, &c. the sequel of the Controversie will manifest.]

Of the Controverſie upon the Euchariſt.

the Taſte nor Colour of the Fleſh and Blood, yet by the ſtrength of Faith and Reaſon our Soul receives 'em as ſuch; and that as we have received in Baptiſm the Image of our Saviour's Death, ſo we receive in this Sacrament the Likeneſs of his Fleſh and Blood; ſo that there is Truth in this Myſtery: and yet the Heathens cannot reproach us, that we drink the Blood, or eat the Fleſh of a Dead Man.

That, to evidence theſe Truths, either to ſuch as called them in queſtion, or to thoſe who had a tender love for theſe Holy Myſteries, the † Body and Blood of our Saviour have ſometimes viſibly appeared upon the Altar, particularly to a Prieſt who had deſired it ardently. That the Conſecration of this Sacrament is made by the Energy of the words of Jeſus Chriſt. That howſoever this Myſtery be the Fleſh and Blood of Chriſt, it may nevertheleſs be call'd Bread and Wine, by reaſon of the Effects they produce. For as the Terreſtrial Bread is a ſupport to our Temporal Life, ſo this Spiritual Bread yields unto us a Spiritual and Heavenly Life; and as Wine doth rejoyce the Heart of Man, ſo does this Heavenly Drink rejoyce the inward Man. That by receiving the Fleſh of Chriſt we receive his Divinity, and that we receive both his Body and Blood, becauſe they cannot be ſeparated. That, though our Saviour did adminiſter this Sacrament to his Apoſtles after Supper for ſome Myſtical Reaſons, it was nevertheleſs the Practice of the Catholick Church to receive it faſting. That it is not requiſite however to forbear eating till the Euchariſt be digeſted, according to the Injunctions of ſome Apocryphal Books. That, though this Sacrament nouriſhes our Bodies, we ought chiefly to conſider the Spiritual Effects of the Body and Blood of Jeſus Chriſt, as nouriſhing our Souls in a Spiritual Manner; ſo that it is frivolous to fear that this Sacrament goes into the draught as our Terreſtrial Food, or that it mingles it ſelf, and is digeſted with it. That we ought not to believe, that Chriſt is to drink Wine during his Reign of a Thouſand years, as ſome have imagined. And laſtly, that, though Good and Bad Men receive the Body and Blood of Jeſus Chriſt, yet we muſt believe, that this Sacrament is Salvation to the firſt, and Damnation to the laſt. Thus I have, in few words ſummed up *Paſchaſius*'s Doctrine upon the Euchariſt from his aforeſaid * *Treatiſe*; to which he adds ſeveral Conſiderations, with Allegorical and Myſtical Reflections, and towards the Concluſion ſome Paſſages out of St. *Hilary*, St. *Auſtine*, St. *Ambroſe*, St. *Gregory*, St. *Leo*, St. *John Chryſoſtome*, and *Beda*, for the Confirmation of it.

A long time after this *Treatiſe* was publiſhed (for it was written in 831. before *Paſchaſius* was Abbot of *Corbey*, and what we are going to ſay happened but about the latter end of his Life, towards the Year 864.) *Fredegardus*, or *Frudegardus*, a Monk of the new Abby of *Corbey*, for whoſe Monks *Paſchaſius* had compoſed this Book, having met with ſome Men of a different Opinion, and himſelf entertaining ſome Doubts upon this Subject, did freely write unto him his thoughts upon the Matter. In Anſwer to which *Paſchaſius* writ him a ‡ Letter, wherein he explained and confirmed what he had laid down in his *Treatiſe concerning the Body and Blood of our Saviour*. There he ſays, that notwithſtanding the Scruples of thoſe Perſons, he had good Reaſon to maintain, that it is the very Fleſh of our Saviour which is given to us in the Euchariſt, the ſame Fleſh that was born of the Virgin, and the ſame Blood that was ſhed upon the Croſs. Otherwiſe, ſays he, how can this Sacrament confer Eternal Life and the Remiſſion of Sins, were it not the Fleſh and Blood of him who is Life and Salvation? *Fredegardus* did own it to him, that he had been of that Opinion; but that having read in the third Book of the Chriſtian Doctrine, writ by St. *Auſtine*, that theſe words of our Saviour, *This is my Body, This is my Fleſh*, are a Figurative Expreſſion, and a Figure more than a Reality, he could not tell how to reconcile that with his former Sentiment. And the rather conſidering what that Holy Father ſeems to ſay, that it were a horrible thing to believe, that Chriſtians eat the ſame Body which was born of the Virgin, and drink the ſame Blood that was ſhed upon the Croſs. To which *Paſchaſius* anſwers, that it is not inconſiſtent with good Senſe, to ſay, that thoſe words of our Saviour are a Figurative Expreſſion, becauſe there is a Figure in this Myſtery, and that the Real Body and Blood of Chriſt are really found in it, but in a Myſtery and Figure, as our Saviour is called the Character and Figure of his Father, though he is really God. That he has ſufficiently explained it in his Book, by aſſerting, that the Euchariſt is both a Figure and a Real thing. That St. *Auſtine* himſelf did own it, and that he agrees in that Point with St. *Ambroſe*, St. *Cyprian*, and *Euſebius Emeſenus*, ſome of whoſe Paſſages he quotes. Whence he infers, that it is the Doctrine of the Fathers, though many doubt of it, who cannot apprehend how, the Bread remaining viſibly entire, it can be ſaid, that it is the Body and Blood of Chriſt. But that they would have other Thoughts of it, ſhould they but conſider, how five or ſix Loaves could be multiplyed into an infinite Number; and as thoſe Loaves were multiply'd by the Power of God, ſo Chriſt's Fleſh is multiply'd, and the abundance of his Fleſh and Blood diffuſed in the Sacrament. That we ſay likewiſe, that Chriſt is daily ſacrificed upon our Altars, though he died but once for the Salvation of Mankind, becauſe we believe it to be done Spiritually, but not without the Sacrament: Which is not reiterated, by cauſing Chriſt to die again; but he is Myſtically ſacrificed every day for us, that we may receive in the Bread what was nailed to the Croſs, and drink in the Cup what ran out of our Saviour's Side. For walking by Faith, our Belief ought to be Spiritual, not Carnal. Upon which he quotes a paſſage of St. *Gregory*, and another of the Council of *Epheſus*, and then invites *Fredegardus* to read over his *Treatiſe* attentively. Not, ſays he, that there is any thing extraordinary in it, being contrived for the meaneſt capacity; but becauſe he heard that *Treatiſe* had ſtirred up many to apply themſelves to the Knowledge of this Myſtery, teaching them to entertain Notions worthy of our Saviour, whoſe Body is Incorruptible, becauſe Spiritual, and that all things that are done in the Sacrament are alſo Spiritual. He tells him, that 'tis that Spirit who gives Life to thoſe who receive it worthily; and that thoſe who want Faith, or receive it unworthily, eat and drink their own Damnation. To his Letter he ſubjoyns an *Abſtract* of his *Commentary* upon the 26*th*. Chapter of St. *Matthew*'s Goſpel, wherein he explains the Words of the Inſtitution of the Euchariſt, and oppoſes thoſe who give them only a Figurative Senſe, as if the Words imported nothing but the Figure and Vertue of the Body and Blood of our Saviour, and not his Real Fleſh and Blood. Then he tells him, that he thought himſelf obliged to explain that paſſage more at large, upon the Information he had received, that ſome People found fault with what he had formerly written upon that Subject: Which Doctrine he confirms by the Teſtimonies of St. *Ambroſe*, St. *Hilary*, and the Council of *Epheſus*, together with ſome Expreſſions in the Canon of the Maſs.

Although *Paſchaſius* in his Book followed the Doctrine of the Church, it having been the Opinion of all the Orthodox before him, that the Body and Blood of Chriſt were actually preſent in the Euchariſt, and that the Bread and Wine were changed into the Body and Blood of our Saviour. Yet it was not uſual in thoſe Times to ſay poſitively, that the Body of Chriſt in the Euchariſt was the ſame that was born of the Virgin, and to aſſert it ſo plainly. This is the Judgment of Father *Mabillon*, which he expreſſes in theſe words; *Quippe ante* Paſchaſii *Librum de Corpore & Sanguine Domini confitebantur Catholici omnes Chriſti Domini verum Corpus, verumque Sanguinem revera exiſtere in Euchariſtia; itemque Panem & Vinum in illa converti; at nemo* Paſchaſii *tempore illud Corpus eſſe idem quod ex* Maria *Virgine natum eſt tam directè aſſerere auditus fuerat.* Theſe Expreſſions, ſays the ſame Author again, are indeed to be found in the Ancient Fathers; but this Age was either ignorant of thoſe Paſſages, or did not take notice of them, *Id quidem autem ex Patribus tradiderant non pauci, ſed ignota erant illo ævo, aut certè non obſervata eorum hac de re Teſtimonia.* *Paſchaſius* therefore, adds Father *Mabillon*, teaching this Doctrine in his Book ſo poſitively, gave occaſion for ſome eminent and learned Men to oppoſe his Opinion. Theſe are his Words, *Quapropter cum Paſchaſius in Libro ſuo tam fidenter & aſſeveranter illud docuiſſet, hujus rei Novitate, ut ſibi videbatur, commoti ſunt quidam Viri docti haud incelebres, qui ſcriptis editis hanc ejus ſententiam acriter impugnarunt.* *Paſchaſius* maintained it by a Paſſage of St. *Ambroſe*, in his Book of Myſteries; whence he concluded, that the Sacrament of the Euchariſt was the very Fleſh of our Saviour, born of the Virgin, crucified, and raiſed again from the Dead: Which Expreſſion, being made publick, was diſliked by *Rabanus*, *Ratramnus*, and an Anonymous Author in the time of *Paſchaſius*, then in the next following Age by *Erigenus*. They look'd upon *Paſchaſius* as one that receded from the expreſs Words of St. *Auſtine* and St. *Jerome*, who ſaid, our Saviour's Body might be taken in two or three manners, and they could by no means approve of ſuch Expreſſions. Their Controverſie was * not about the real Preſence, which they owned with *Paſchaſius*, but only about the Expreſſion it ſelf. *Paſchaſius* maintained, that not only the Body of our Saviour was really in the Euchariſt, but alſo that Chriſtians ought plainly to ſay, that there was no Difference betwixt the one and the other. His Adverſaries on

Of the Controverſie upon the Euchariſt.

[† *The Body and Blood of our Saviour viſibly appeared.*] This Fabulous Apparition *Heſpinian de Sacr. l. 4. p. 1 p. 325.* tells us, is plainly foiſted into the Original Manuſcript, and doth ſo plainly differ from the Style and Doctrine of the reſt of the Treatiſe, that it is eaſily diſcernable to a moderate Judgment, that the Chapters 38 and 39, wherein it is, are added by the *Monk* who put it out, or by ſome other, who would promote the Doctrine of Tranſubſtantiation by ſuch Legendary Tales.]

* *This Book is printed by it ſelf at* Cologne, 1551. *under the Name of* Rabanus, *and under* Paſchaſius's *at* Hagenoa, 1528. Lovain 1561, *and at* Helmſtad, 1616.

‡ Paſchaſius's *Letter to* Fredegardus.

The State of the Queſtion between Paſchaſius *and his Adverſaries.*

[* *Not about the Real preſence, but only about the Expreſſion.*] Although Tranſubſtantiation be not plainly aſſerted in this Controverſie, for it was not yet come ſo far as to determine how Chriſt's body was preſent in the Sacrament, whether *In* or *Trans*, or *Sub*, or *Con*; yet this Diſpute laid the Foundation for it, though our Hiſtorian would perſuade us 'twas but a verbal one only: Yet the Oppoſition

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of ſuch learned men as appeared againſt *Radbertus*, do plainly intimate more, who would not fight with Shadows. Theſe Expreſſions had a plain Tendency to a great Error: for though both Parties acknowledged a *Real Preſence*, yet herein was the difference; *Radbertus* was for a carnal and bodily *Preſence*, *Bertram*, *Scotus*, &c. were for a ſpiritual and figurative *Preſence*; according as the Ancient Fathers had always held: which is not leſs real than the other. And if we keep in mind this Diſtinction, *Radbertus* and *Bertram* are as far from agreeing as Truth and Error.]

on the other ſide, to whom this Expreſſion appeared too harſh, as if there were no Figure in the Euchariſt, and the outward Species were the very Body of our Saviour, were diſguſted at it. So that the ſtate of their Controverſie was not, whether Chriſt's Body was truly and really in the Euchariſt, but whether we ought to ſay that he was there in the ſame manner as he was born, crucified, and raiſed from the Dead; whether he was there without Veil, or Figure; or whether the outward Signs that appeared to our Senſes were the Body and Blood of Chriſt. 'Tis true, *Paſchaſius* owned the Figure in the Euchariſt, as they did the real Preſence. But his Adverſaries repreſented him as one that denied the Figure; and he thought his Adverſaries diſowned the real Preſence, or at leaſt that they had ſome Objections againſt it. Thus the whole Controverſie betwixt them was merely about Expreſſions, and for want of a right Underſtanding.

The firſt Author that oppoſed Paſchaſius *was* Anonymous.

The firſt Author that writ againſt *Paſchaſius* was a nameleſs Author, whoſe Writings upon this ſubject Father *Mabillon* found in a Manuſcript of *Gemblours*, at the end of *Erigerus*'s Treatiſe, with this Title, *Dicta cujuſdam ſapientis de corpore & ſanguine Domini adverſus Ratbertum.* This Author ſays that, as all the Faithful ought to believe and confeſs that the Body and Blood of Jeſus Chriſt are one and the ſame Fleſh, ſo they ought to believe that of the Bread is made his real Fleſh, and of the Wine his real Blood, by the Conſecration and Vertue of the Holy Ghoſt. Yet he oppoſes *Paſchaſius*'s Expreſſion; viz. *Quod non ſit alia caro Chriſti quam quæ nata eſt de Maria, & paſſa in Cruce, & reſurrexit de Sepulchro*; and ſays, that the Notion was perfectly new, he never read, or heard of it, and wonders St. *Ambroſe* ſhould make uſe of it. But he oppoſes St. *Auſtine* to him, who ſays that our Saviour's Fleſh is not eaten with our Teeth, ſuch as it was upon the Croſs, or as after it roſe from the Dead. And, to reconcile St. *Ambroſe* with St. *Auſtine*, he ſays, that our Lord's Body in the Euchariſt does not differ in Nature, but in Species, from his Body born of the Virgin; meaning (as he explains himſelf) that it is really the ſame, though in another ſtate, and under another form, *viz.* under the Species of the Bread and Wine. So fully convinced was this Author, that *Paſchaſius* believed our Saviour's Fleſh to be in the ſame manner, and as viſibly in the Euchariſt, as upon the Croſs, that he charged him with this impious Aſſertion, that as often as Maſs is celebrated, our Saviour ſuffers as really as he did upon the Croſs. Father *Mabillon* affirms, that this anonymous Book is *Rabanus*'s Letter to *Egilo*; but he brings no certain Proof for it. The Title is different, nor is the Treatiſe made in the form of a Letter; ſo that I am apt to think it another Thing. However, 'tis certain *Rabanus* has alſo found fault with *Paſchaſius*'s Expreſſions: for, beſides *Erigerus*'s authority, who joyns him with *Ratramnus*, as one of *Paſchaſius*'s Adverſaries, *Rabanus* himſelf in his Letter to *Heribaldus*, ſpeaks on that Subject in theſe Words; *Some Men*, ſays he, *not having true Sentiments upon the Sacrament of the Body and Blood, aſſert, that that very Body and Blood of our Saviour, which was born of the Virgin, and in which our Saviour ſuffered Death upon the Croſs, is the ſame Body we receive at the Altar; which Opinion we have confuted, as much as in us lay, in our Letter to* Egilo *the Abbot, wherein we teach what ought to be believed concerning Chriſt's Body.* 'Tis true, theſe very Words, *Idem eſſe quod ſumitur in Altari*, are not in the Manuſcript; but Monſieur *Baluzius* has inſerted them, upon the Credit of *Erigerus*. And, whatever Additions or Alterations might be made, 'tis plain, *Rabanus* did by no means approve of *Paſchaſius*'s way of expreſſing himſelf; yet this is no Argument but that he believed Chriſt's real Preſence in the Euchariſt. For in the tenth Chapter of the ſeventh Book of Orders he expreſly ſays, that *the Bread is changed into the Body of Chriſt, and the Wine into his Blood*, and looks upon this Change as a very great Miracle. *Who could believe*, ſays he, *that the Bread could be changed into the Fleſh of Chriſt, and the Wine into his Blood, if our Saviour himſelf had not ſaid it, by whom both the Bread and Wine were created, and all things made of Nothing? 'Tis much more eaſie for him to make one thing of another, than to make all things of Nothing.* In his Book of the Inſtitution of Clerks, he ſays, that *the viſible Creatures being ſanctified by the Holy Ghoſt, paſs into the Sacrament of the Divine Body.* And in his Manuſcript Commentary upon *Joſhua*, he ſays, *That the Fleſh and Blood of the unſpotted Lamb are offered every day on the Altar, for the Nouriſhment of the Souls of the Faithful who receive the ſame, that the Shadow of the Law being paſt, the Truth of the Goſpel may come to light by Jeſus Chriſt himſelf.* Whereby it appears that *Rabanus* did not in the leaſt oppoſe the real Preſence of Chriſt's Body in the Euchariſt, but only diſproved *Paſchaſius*'s Expreſſion, which he thought ſeemed to ſuſtimate that the outward Signs of the Sacrament of the Euchariſt, which our Eyes ſee, and our Hands feel, are the very Body of our Saviour.

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There is another Anonymous Author, whoſe Work is quoted by *Erigerus*, and inſerted in the 12*th.* Tome of *Dacherius*'s *Spicilegium*, who ſpeaks to the ſame purpoſe. *As that bears there is nothing* (ſays he) *but what is true and real in Chriſt, ſo there is nothing in the Myſtery of his Body and Blood, which is conſecrated into what it was not, by vertue of the Bleſſing and the Word of God, that can be falſe or deceitful; and thoſe Gifts being thus conſecrated, are changed by an inviſible Power into what they were not before, as the Water was changed into Wine at* Cana, *but that this being a ſpiritual Change, is not perceptible but by Faith.* Meaning, that the * Species of Bread and Wine remain, and that the inward Change, though real and effective, is not perceived by our bodily Eyes, but by Faith.

Who is the Author of this Book. Ratramus.

[**The Species remain, and the inward Change, though real, is not perceiv'd by our Eyes, but by Faith.*] Mr. *Du Pin* in repreſenting this Controverſie, uſes the words, Species, Accidents and Form, to expreſs the Elements of the Sacraments to us, that he may make the *Romiſh* Doctrines appear in the Venerable Robes of Antiquity, and ſo deſcribes the Real Change, all along, as if it were Corporeal; but if we attentively obſerve the words of the Author, we ſhall find that *Bertram*, and thoſe of his Sentiments, allowed no *Material*, but *Sacramental* Change in the Elements. *Chriſt*'s Body and Blood were preſent Effectively and Really, but not Bodily and Subſtantially, or Tranſubſtantially, as the *Romaniſts* hold; and in this Senſe it is, that we Proteſtants, agreeably to all true Antiquity, as *Caſaubon* ſays, *Credimus in Euchariſtiâ præſentiam, non minus quam ipſi Papicola veram.*]

But nothing gives us a clearer Inſight into the State of the Queſtion, then under debate, than the Book of the Body and Blood of our Lord, which paſſes commonly under the name of *Bertram*: But becauſe ſome queſtion whether he be the Author, it will not be improper, before we relate what is ſaid therein to the preſent purpoſe, to examine whoſe Work it is, whether of *Ratramnus* himſelf, a Monk of *Corbey*, or of ſome other Author. The Firſt Impreſſion of this Book was at *Cologne*, *Anno* 1533, by the Care of the Proteſtants of *Germany*; which made it the more odious to many Catholicks, who, without a due examination thereof, look'd upon it as a Book that countenanced the Error of the Proteſtants in the point of the Euchariſt. Some there were, as amongſt others, *Sixtus Senenſis*, and *Deſpenſeus Santonenſis*, who gave it out for ſpurious: But, ſome Ancient Manuſcripts of it being found, that ſuppoſition ceaſed. Some undertook the Defence of this Treatiſe, others conceived there were many things in it fit to be corrected, and others gave it quite over. But, however Divines were divided in thoſe days, upon the Doctrine of this Book, ſtill they agreed in this, that *Bertramus* and *Ratramnus* were the ſame, though *Bertramus* is the moſt commonly uſed, and to be ſeen both in *Sigebertus* and *Trithemius*. Archbiſhop *Uſher* is the firſt that quoted him under the name of *Ratramnus*, taking it for an undoubted Truth, that *Bertramus* and *Ratramnus* were the ſame. But *Mareſius* being asked his Opinion concerning this Author, by Father *Dacherius*, writ to him a Learned Epiſtle, inſerted into the Second Tome of his *Spicilegium*, that came out in 1657, in which he maintains, That the Book bearing the name of *Bertramus*, is not *Ratramnus*'s; but that it is the Book of *Johannes Scotus Erigena*, who did certainly write a Treatiſe on the ſame Subject, in which he ſeemed to oppoſe the Reality of our Saviour's Body in the Euchariſt. This Opinion was followed by Father *Paris*, a Canon Regular of St. *Genoveſa*, eminent both for his Learning and Piety, in the Diſcourſe he made upon this Subject, and which he put at the end of the Firſt Tome of his Book, called, *The Perpetual Tenour of our Faith*: and of late by Father *Hardouin*, in his Treatiſe of *The Sacrament of the Altar*. The Principal Reaſons on which they ground their Conjectures are theſe. 1. What Authors have ſaid of the Book of *Johannes Scotus*, concerning the Body and Blood of our Saviour, does agree with the Book that bears the name of *Bertramus*. *Aſſelin* tells us, That it was a little Book, wherein he endeavoured to prove, that what is conſecrated upon the Altar, is not really the Body and Blood of Chriſt; for a Proof whereof, he alledged ſeveral places of Scripture, which he explained contrary to the true meaning of them, and quoted, amongſt other things, St. *Gregory*'s Prayer in theſe words, *Perficiant in nobis tua, Domine, Sacramenta*, &c. to which he added next, *Species geruntur iſta, non Veritate.* All which agrees with *Bertramus*'s ſmall Book, wherein the Author ſeems to deſign to diſprove the Reality of Chriſt's Body in the Euchariſt. In order to which he alledges ſeveral Paſſages taken out of the Fathers, and, amongſt others, that very Prayer of St. *Gregory*, with this

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Gloſs, *Dicit quod in Specie geruntur iſta, non Veritate*. *Berengarius*, ſpeaking of *Scotus*'s Book, tells us, That it was written by the Order of *Carolus Magnus*; and *Bertramus*'s Book is thus dedicated, *Ad Carolum Magnum*. 'Tis own'd, that *Charles* the *Great* is the ſame with *Charles* the *Bald*: But, ſince the Title of *Great* was not commonly given to this laſt, 'tis unlikely (ſome think) that two Authors ſhould have dedicated it to him: So that *Bertramus*'s Book muſt be the ſame mention'd by *Berengarius*. 2. 'Tis alledged, That the Book of *Johannes Scotus*, and that of *Bertramus* never appear'd together; and that the Authors who quoted the one, never quoted the other. 3. 'Tis affirm'd, that the Style, Genius, and Character of *Bertramus*'s Book, are the ſame with that of *Scotus*; that there is the ſame Spirit of Confuſion and Contradiction which appears in his other Works, and the ſame Diſagreement from the Doctrines generally received in the Church. The Arguments are in due form. The Concluſion of *Bertramus*'s Book is very like unto the Preface of *Scotus*'s Book of Predeſtination; and the Concluſion of his Fifth Book of the Diviſion of Nature. Theſe are the Conjectures of Learned Authors, which indeed ſeem very ſtrong, and might have made their Opinion very probable, had not the Learned Father *Mabillon* brought poſitive Proofs to the contrary, ſuch as are not grounded upon meer Conjectures, but upon Matter of fact: Who, in the firſt place, inſiſts upon the authority of a Manuſcript of the Abby of *Lobbes*, written above 800 years ſince; wherein is found the Book of the Body and Blood of our Saviour; and, next to that the two Books of *Ratramnus*, touching Predeſtination. One bearing this Title, *Incipit Liber Ratramni de Corpore & Sanguine Domini; Juſſiſti, glorioſe Princeps*. The other this, *Incipit Liber de Prædeſtinatione Dei, Domino glorioſo atque præcellentiſſimo Regi Carolo*, Ratramnus: Which Inſcriptions are confirmed by an Ancient Catalogue of Books of that Library made in 1049, with theſe words in it, *Ratramni de Corpore & Sanguine Domini Liber* I. *Ejuſdem de Prædeſtinatione Dei ad eundem Libri* II. It is an unqueſtionable Evidence, that the Book bearing the name of *Bertramus* is really his; that this Manuſcript which is of the ſame Century, bears his name in the Title, and his Books of Predeſtination are joyned unto that of the Body and Blood of our Saviour, which proves it to come from the ſame Author. The ſame Father does aſſure us beſides in his Travels into *Germany*, that he ſaw another Manuſcript of above 700 years ſtanding, with the very ſame Superſcriptions.

Secondly, 'Tis worth our Obſervation, that the Anonymous Author of Father *Cellot* doth attribute to *Ratramnus* Abbot of *Corbey*, and to the Author of the two Books concerning Predeſtination, That of the Body and Blood of our Saviour, under the name of *Bertramus*. And, if that Anonymous Author was Contemporary, his Teſtimony in this Caſe muſt needs be deciſive. Now that Author was *Erigerus*, Abbot of *Lobbes*, who ſucceeded *Fulcuin* in that Dignity, *Anno* 890, and died in 907, as Father *Mabillon* proves by an Ancient Manuſcript; wherein the Anonymous Book, publiſhed by Father *Cellot*, bears the name of *Erigerus*. And it appears beſides by the Chronicle of *Lobbes*, that that Abbot had written upon that Subject. This is obſervable moreover, that the ſaid Author, ſpeaking of *Ratramnus*'s Book concerning the Body and Blood of our Saviour, ſays, That it was divided into a hundred Chapters, the ſame Diviſion that is found in the foreſaid Ancient Manuſcript of *Lobbes*: Which makes it a ſtrong Preſumption, that it was the very ſame Manuſcript which *Erigerus* had.

Thirdly, In two Ancient Manuſcripts of *Sigebert*, inſtead of *Bertramus*, we read *Ratramus*, or *Ratramnus*. In *Trithemius* he is called *Betramnus*, or *Ratramnus*: Which names do not differ much from that of *Ratramnus*, afterwards ſmoothed into *Bertramus*. But that which is the moſt deciſive in this caſe, is, what thoſe Authors do ſay, *viz.* That the Author of the Book touching the Body and Blood of our Saviour, did alſo write a Book concerning Predeſtination, dedicated to *Charles* the *Bald*. *Scripſit*, ſays *Sigebert*, *Librum de Corpore & Sanguine Domini, & ad Carolum Librum de Prædeſtinatione*. *Trithemius* makes him Author of ſeveral Works, of all which he found (as he ſays) but one Book *De Corpore & Sanguine Domini*; and another, *Ad Carolum de Prædeſtinatione*. Now the Book of Predeſtination, written by *Johannes Scotus*, was not dedicated to *Charles*, but to *Hincmarus* and *Pardalus*; whereas *Ratramnus*'s Book was dedicated to that Emperor. We muſt therefore conclude *Ratramnus* to be the Author of the Book concerning the Body and Blood of our Saviour.

Theſe poſitive Proofs are ſufficient to deſtroy all oppoſite Conjectures, which, how plauſible ſoever they may appear, are not altogether ſolid. For why might not both *Ratramnus* and *Scotus* write a Book upon the Euchariſt, as they did upon Predeſtination; And what ſhould hinder both their Works to be much of the ſame length? They might be each of them conſulted by the Emperor *Charles* the *Bald* about the Euchariſt, as they were about Predeſtination. Why could they not both be of the ſame Opinion, as *Ratramnus* and *Gotteſchalcus* chanced to be of the ſame Judgment about this Expreſſion *Trina Deitas*? 'Tis not to be wondered at, that both of 'em ſhould have made Collections of Paſſages out of the Fathers, ſeeing it was the common Practice in their Time, and the uſual way of thoſe two Authors. Why is it urged, that they have not both alledged St. *Gregory*'s Prayer, *Perficiant tua, Domine*, &c. being it was a common Teſtimony? The Gloſs of *Ratramnus*, upon that Prayer, differs from that of *Scotus*, who, according to *Aſſelin*, had written, *Specie geruntur iſta, non Veritate*. *Ratramnus* does not ſay ſo; but explaining the words of the Prayer, *Dicit* (ſays he) *quod in Specie geruntur iſta, non Veritate, id eſt per Similitudinem, non per ipſius rei Manifeſtationem*: Which words, *Specie geruntur iſta, non Veritate*, were the Comment *Scotus* made upon it; whereas here the Words of the Prayer are explained by the next Words, not in the leaſt diſagreeable to the Catholick Faith. As to the Dedication, Why might it not happen that two Authors ſhould be of the ſame Mind, in giving the Title of Great to *Charles* the *Bald*? Beſides, that in the Manuſcript of *Ratramnus*'s Book in the Abby of *Lobbes*, there is no ſuch thing to be found as *Præfatio ad Carolum Magnum Imperatorem*. And, when this Book was compoſed, *Charles* was not yet Emperor: So that the Title muſt needs be added afterwards. But there are other Inſtances of this Epithet of *Great*, given to *Charles* the *Bald*. The ſecond Reaſon grounded upon a Pretence, That they who were acquainted with *Scotus*'s Book, knew nothing of *Bertramus*'s, is confuted by what has been already alledg'd, that in the Ninth and Tenth Centuries *Ratramnus*'s Book was tranſcribed under his name, and quoted by *Erigerus*, that of *Scotus* by *Aldrevadus*. In the Eleventh, the Book of *Ratramnus* was tranſcribed by *Sigebert*, and *Scotus*'s Book by thoſe who writ againſt *Berengarius*. To conclude, the laſt Reaſon is a groundleſs Error. So far is it from being true, that *Bertramus*'s Book is of the ſame Style and Character with thoſe of *Scotus*, that on the contrary it is moſt uniform both in Style and other Circumſtances with *Ratramnus*'s other Works, whereof any Reader may be a competent Judge. Thus much as to what concerns the Author of the Book, that bears the name of *Bertramus*. Let us now proceed to the Subject Matter of it.

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The Queſtion, upon which *Charles* the *Bald* asked his Opinion, is thus ſtated by him. *While* (ſays he) *amongſt the Faithful, ſome ſay there is no Veil or Figure in the Myſtery of the Body and Blood of* Jeſus Chriſt, *which is daily celebrated in the Church, but that it is done by a plain Manifeſtation of naked Verity, and others on the contrary maintain, that the Body and Blood of our Saviour are contained therein under the Figure of the Myſtery, and that what appears to our bodily Senſes differs from what our Faith perceives in it; the Church is divided by theſe different Opinions, and a way made to a kind of Schiſm.* So that here is the true State of the Queſtion, *Whether or no there is any Figure in the Euchariſt, if it be without any Veil, and whether the Body it ſelf and Blood of our Saviour be perceived by our outward Senſes. Your Majeſty*, ſays he, *deſires to be ſatisfy'd, whether the Body and Blood of Chriſt be made in a Myſtery or in Truth; that is to ſay, whether it is ſo made, as that there is ſomething ſecret and hidden, not to be perceived but by the eyes of Faith; or whether our outward eyes do outwardly perceive what the inward ſight does perceive inwardly in it, without any Veil of the Myſtery, in ſuch a manner, that the whole of it does manifeſtly and openly appear.* Thoſe are the words of the firſt Queſtion. So that the Queſtion is not, Whether the Body and Blood of Chriſt be in the Euchariſt, that being taken for granted; but whether they be there without Veil, ſo as to appear to our outward Eyes. For 'tis in this Senſe the Author takes the Word Verity, and oppoſes it to Figure. 'Tis a naked Verity, without Veil or Myſtery, ſuch as is perceived by our outward Senſes, and doth exclude all manner of Figure.

The Opinion of the Author of the Book that bears Bertramus's *Name.*

The other Queſtion propoſed to *Ratramnus*, is *Whether that very ſame Body we receive be that which was born of the Virgin* Mary, *which ſuffer'd, and was put to Death, which was buried, and roſe again from the Dead, then aſcended into Heaven, and now ſits on the Right Hand of the Father Everlaſting*: That is to ſay, Whether his Body be in the ſame manner in the Euchariſt, as it was and is in thoſe Places, and whether it be there in as viſible and palpable a manner. For, to prove that it is not ſo, he ſays, *That the Body of our Saviour, in its natural ſtate, is under the form of a humane Body, with Bones and Sinews, and all the Lineaments of a Man's Limbs*; Whereas in the Euchariſt 'tis under another Form, *not ſupported by Bones and Sinews, nor with that Diſtinction of Limbs, in ſuch a ſtate as makes it incapable of proper Motions, or to give any ſign of Life.*

To thoſe two Queſtions *Ratramnus* anſwers diſtinctly, in the two Parts of his Book. But, that his Opinion of the State of the Queſtion may be the better underſtood, he gives firſt the Definitions of what he calls a Figure and a Verity.

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Verity. *A Figure*, says he, *is when there is some Obscurity, and that under some certain Veils another Thing is exhibited. A Verity, on the contrary, is a manifest Demonstration of the Thing, without the Covering of any Image or Figure.* This being granted, he maintains, *That if the Mystery of the Body and Blood of our Saviour were made without any Figure, it could not properly be called a Mystery, because that cannot be called a Mystery, wherein there is nothing hidden; nothing but what is perceived by our outward Senses; nothing cover'd with any Veil. That that Bread which is made the Body of Christ, by the Ministry of the Priest, shews outwardly one Thing to the Senses, and, at the same Time, insinuates into the Minds of the Faithful, that there is another Thing inwardly. Outwardly it appears to be Bread, as it was before; we perceive its Form, the Colour, and Taste; but we believe, that inwardly it is something much more precious and excellent, because it is a divine and heavenly Thing, that is to say, the Body of our Saviour which is exhibited therein, which does not fall under our outward Senses, but is by the Eyes of our Souls seen, received and eaten.* The same he says of the Wine, and our Saviour's Blood; and concludes, that the Bread and Wine are, by a Figure, the Body of Christ; that is to say, *That we do not see any Flesh and Blood, but Bread and Wine, though after the Mystical Consecration it is no more called Bread and Wine, but the Body and Blood of Jesus Christ.* To which he adds, that, *If there were no Figure, as some maintain'd, and that the whole Truth might be plainly seen, there would be no Room for Faith, and then 'twould be no Mystery, because it hath nothing in it that is secret.*

Next he shews, That the Change which is made in the Eucharist is not made visibly, and to our outward Senses. 'For, says he, *'tis not a Change of a Thing that was not, into one that is*; Seeing the Bread and Wine were, before they 'were changed into the Body and Blood of our Saviour. 'Nor is it a Change of a Thing that is, into one that is 'not, seeing the Form of the Bread and Wine appears the 'same to our Eyes. Nor lastly, the Change of one Thing 'into another by a Change of Qualities, the Qualities of the 'Bread and Wine remaining still the same. *Whence he concludes*, That those who believe no Figure in the Eucharist 'cannot explain that Change, and must own that there is 'nothing in it, which was not before. Nevertheless, *says he*, 'tis something else, for the Bread and Wine are made the 'Body and Blood of our Saviour. And here he charges his 'Adversaries home, asserting, they must either own, that 'the Change which is made in the Eucharist is not an out-'ward Change; or, deny, That it is the Body and Blood 'of our Saviour, *Quod nefas est non solùm dicere, sed etiam cogitare*, the very Thought of which is criminal. But they 'granting, *says he*, That the Body and Blood of Christ are 'in the Sacrament, which cannot be without a Change for 'the better, and that Change cannot be made corporally, 'into that which falls under our outward Senses, but spi-'ritually; it necessarily follows, that it must be made in a 'Figure, because under the Veil of the Corporeal Bread 'and Wine, the Spiritual Body and Blood of our Saviour 'are really present, and do conjunctly exist. But we must 'not therefore imagine, that they be two Existences of two 'different Things, *viz.* Body and Spirit. For, on the con-'trary, 'tis but one and the same Thing, which, in one 'Respect, is the Species of the Bread and Wine; and, in 'another Respect, is the Body and Blood of our Saviour. 'Now this Bread and Wine, as they fall under our out-'ward Senses, are Species of Corporal Creatures. But, if 'consider'd in Relation to the Power which has raised them 'into a Kind of Spiritual Being, they are the Mysteries of 'the Body and Blood of our Saviour. By their outward 'Superficies falling under our Senses, they are Creatures 'subject to Change and Corruption; but, if we look upon 'em with Relation to the Strength, and Effect of the My-'stery, they confer Life and Immortality on those who re-'ceive them.

This he explains by the Simile's of Baptism and the Manna, which indeed are not altogether parallel, but such as may be, in some Sense, apply'd to it. For, as in Baptism, there is an outward Sign that falls under our Senses, and an inward Grace apprehended by Faith, so there are in the Eucharist the Species of Bread and Wine that fall under our Senses, and the invisible Body of our Saviour. And as the inward Grace and Vertue of Baptism for the healing of our Souls is also real and true, so the Body of our Saviour Christ is really and truly present under the Species. As to the Manna, this Author seems to be singular in his Opinion about its Conversion into the Body and Blood of our Saviour, which he affirms in very ardent Terms; but he was forced to do it, the better to adapt his Simile to the Subject in hand; which is a further Proof that he owned a real Change in the Eucharist. Next to that he quotes that Place of Scripture out of St. *John*'s Gospel, Chap. 6. *If you do not eat the Flesh of the Son of Man, and drink his Blood.* Upon which he makes this Observation, That our Saviour does not say, That, to eat his Flesh, it must be cut in Pieces, such as it was crucified, or that his Blood must be drunk in the same Manner as it was shed upon the Cross; but that *the Faithful shall truly receive by this Mystery the Bread and Wine converted into the Substance of the Body and Blood of Christ.* Thus is clearly explained the Reality of the Body of Christ, and the Change of the Bread and Wine into the Body and Blood of our Saviour. Afterwards he quotes several Passages out of St. *Austine* and St. *Isidorus*, upon which he observes, 'That the Bread and Wine are changed into 'the Body and Blood of Christ, not in a visible, but in an 'invisible Manner, by the Operation of the Holy Ghost; 'and that they are therefore called the Body and Blood of 'Christ, because they are not look'd upon by their outward 'Appearance, but as they are made by the Divine Spirit; 'and that by an invisible Power they become quite another 'Thing than they appear to our Eyes. That Part of 'the Eucharist, which is outward and visible, feeds our 'Bodies, whilst the inward and invisible feeds and gives 'Life to our Souls.

Lastly, He concludes this first Part in these Words; 'By 'what hath been said hitherto it plainly appears, That the 'Body and Blood of our Saviour received in the Church 'by the Mouth of the Faithful, are Figures, if consider'd 'by the visible and outward Form of the Bread and Wine: 'But, if consider'd by their Substance, hidden to our Eyes, 'that is, by the Power of the Divine Word, they are in-'deed the Body and Blood of Christ. Therefore, according 'to the visible Creature, they are a Food for our Bodies; 'but, by the Power of a mightier Substance, they nourish 'and sanctifie the Souls of the Faithful.

After this, he comes to the second Question, which he expresses in these Words; *Whether the same Body which was born of the Virgin* Mary, *which suffered, and was buried, and sits on the Right-hand of the Eternal Father, be the same which the Faithful daily receive in the Church by the Mystery of the Sacrament.* The first Author he quotes upon this Question is St. *Ambrose*, a Passage out of whose first Book, *De Sacramentis*, he sets down; and out of it he draws this Conclusion; That what we receive corporally, that is, what we touch with our Teeth, swallow down, and goes into the Belly, is not the Thing that feeds our Souls; but that it is the living Bread, the Body of Christ, which is perceptible only to our Faith: Which shews, that this Question agrees to the former, and that it does not lie in this, to know, Whether the Body and Blood of our Saviour be received in the Eucharist; but how it is received, and in what Manner it is there, whether without any Figure or Veil, and whether it be that very Thing we feel, or break, &c. And here he repeats his Argument drawn from the Change, which must be inward and invisible, seeing it is not outward and apparent. Thus continuing to alledge Passages out of St. *Ambrose*, he starts this Objection; *Those*, says he, *who are not of my Opinion, do object and say, That what we see is the very Body of our Saviour; and that which we drink is his Blood; and that we ought not to enquire how it comes to pass, but that 'tis our Duty to believe it to be so.* To which he makes this Answer, *That this Opinion is reasonable, and that we ought firmly to believe, that it is the Body and Blood of Christ; but that therefore we believe it, because we do not see it; for, could we see it, we should not say I believe, but I see it; that it is not the Eye of the Body but Faith that perceives it; and that what is seen is not in Specie, but in Operation and Effect, the Body and Blood of Christ; that is to say, That the Body of Christ does not appear in it under a Humane Shape. Therefore*, adds he, *St.* Ambrose *says, That we ought not to mind the Course of Nature, but the Power of Christ, who changes what seemeth good unto him, and in what Manner he pleases, who created those Things which were not, and changes what he has created into what it was not before.* To be vertually the Body of Christ, according to our Author, is to be so really, but not visibly, because under another Form or Appearance. For, as he says afterwards, 'tis Bread in Specie; but, in the Sacrament, the real Body of Christ: *In Specie Panis est, in Sacramento verum Christi Corpus.* 'Tis the Body and Blood of Christ, but not in a corporal Manner. *Corpus Christi, sed non corporaliter; Sanguis Christi, sed non corporaliter.*

The Difference he makes betwixt the Body of Christ in which he suffered, and that in the Eucharist is, 'That the 'first was had under no Form, but its own. It was what 'it appeared to be to the Eyes and to the Feeling; what 'the *Jews* saw upon the Cross, and afterwards in the Grave. 'His Blood, in the like Manner, was visible, not co-'ver'd with any Veil. Whereas his Blood which the Faith-'ful drink, and his Body which they eat, are quite another 'Kind of Thing, both in the Sign and the Thing signify'd. 'The corporal Flesh that was born of the Virgin, and cru-'cify'd, consisted of Bones and Sinews, had Limbs and 'Parts distinct from each other; shewed Signs of Life, and 'had proper Motions. But the Spiritual Flesh wherewith 'the Faithful are fed spiritually, according to the outward 'Form, consists of Grains of Wheat, and is made by a 'Baker's Hands, no Part of it distinct from another. It does 'not appear living, nor animated, is not endued with any 'proper and natural Motion, and its Vertue of conferring 'Life is the Effect of a Spiritual Power, of the invisible

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'and efficacious Power of God. What it appears outwardly 'to be is quite another Thing from what it is thought to 'be inwardly.' To which he adds, That the Bread of the Eucharist is not only a Figure of our Saviour's Body, but observes by the Bye, that it is also a Figure of the Body of the Faithful, and that the Water mingled with the Wine does likewise represent it in a Spiritual Manner. In fine, to demonstrate it further, that the Species of Bread and Wine are not the Body of our Saviour, he says, That his Body in Heaven is incorruptible, eternal, indivisible; but that the Sacrament is corruptible, and divisible, in its outward and sensible Parts, though incorruptible in that Part of it which is perceptible to Faith. From whence he draws this Conclusion, *Therefore what appears outwardly is not the Thing it self, but the Image of it, and what the Soul perceives and apprehends in it is the Truth of the Thing.*

All which he proves by several Passages of St. *Austine*, by the Prayers of the Mass, and other Passages, from which he does still infer, That the Body of Christ in the Eucharist differs from that which was born of the Virgin, that suffered, and rose again from the Dead, yet not in Substance, but in Appearance. Lastly, directing his Speech to the Emperor, he declares, That he has clearly proved by Places of Scripture, and by the Fathers Writings, that the Bread and Wine which are called the Body and Blood of our Saviour are a *Figure*, because a Mystery; also, that there's a Difference betwixt the Body of Christ in that Mystery, and that which suffer'd Death and was buried. That here it is invisible, not being perceiv'd but by Faith; whereas being unveil'd upon the Cross, it was known, and fully discover'd by the outward Senses. That the Mystery of the Eucharist is likewise a Figure of the Elect People of God. And lastly, that the Bread and Wine called, and being in Effect the Body and Blood of our Saviour, do represent our Lord's Death and Passion. That from some Expressions of his one ought not to infer, That the Faithful do not receive the Body and Blood of Christ in the Mystery of the Sacrament, because Faith does not receive what the Eye perceives, but what is believed by Faith, and that it is a Spiritual Meat and Drink which feeds our Souls in a Spiritual Manner, and yields unto them a Spiritual Life, according to our Saviour's saying, *'Tis the Spirit that quickens, the Flesh profiteth nothing.*

Joannes Scotus, as well as *Ratramnus*, was likewise consulted upon the same Question by *Charles the Bald*, and writ a Book on the same Subject; in which he argued against the same Expressions opposed by *Ratramnus*. But 'tis apparent he went farther than he, delivering such Things as were contrary to the Doctrine of the Church upon the real Presence: Which *Hincmarus* charges him with in the 31*st*. Chapter of his Treatise of Predestination; wherein speaking of him and *Prudentius*, he says, That they set on Foot new Tenents, contrary to the Faith of the Church; and amongst others, That *the Sacraments of the Altar are not the real Body and Blood of our Saviour, but only a Commemoration of his Body and Blood.* But this cannot be justly attributed to *Prudentius*, who never was look'd upon to be guilty of any Error in this Point; but only to *Scotus*, whose Book was afterwards quoted by *Berengarius*, and condemned by the Orthodox. *Hincmarus* wrote this in 859. which shews, that the Consultation of *Charles* about the Eucharist happened before that Year, and serves to fix the Epocha of *Ratramnus* and *Scotus*'s Book upon this Subject.

Expressions of other Authors of this Age upon the Eucharist.

Amongst the Authors of the same Century that have but cursorily treated of this Matter, *Amalarius*, *Florus*, and *Druthmarus* speak of it like *Ratramnus*. But *Haimo* Bishop of *Halberstadt*, and *Remigius* Monks of *Auxerre* follow *Paschasius*'s way of speaking, and even go beyond his Bounds, denying, after St. *John Damascene*, that the Eucharist may be called a *Figure* of the Body and Blood of our Saviour.

About the latter End of this Century, *Erigerus* Abbot of *Lobbes* wrote against the same Proposition which *Ratramnus* had attempted to overthrow; but still maintaining the real Presence in the Eucharist. *Sigebert* and the Author who continued the Chronicle of *Lobbes*, speaking of him, observe, That *he had collected many Passages out of the Orthodox Fathers against* Paschasius Radbertus, *touching the Body and Blood of our Saviour.* Yet 'tis certain, that *Erigerus* is so far from contending directly with *Paschasius*, that he doth in Effect excuse him, and defend his Cause by the Authority of several Fathers, declaring, That he only failed in this, that he did not quote Word for Word the Passage of St. *Ambrose*, but gave the Sense only. He charges him not with Error, but with Simplicity; and observes, that he did not deny but that there was a Figure in the Eucharist. It appears however, that he favours the Opinion of *Ratramnus* and *Rabanus*, and that he does not approve of *Paschasius*'s Expression, *viz.* That it is the same Flesh which was born of the Virgin that is in the Eucharist, being persuaded, that though it is the same, yet it ought to be consider'd as different, because 'tis in a different State. And for this Reason it is that he makes a Collection of Passages out of the Fathers against *Paschasius*, wherein Mention is made of two or three Bodies of Christ, by reason of the different States of his Body. The same Expressions are moreover to be found in the Sermons of *Alfricus* Archbishop of *Canterbury*, who seems to have copied *Ratramnus*.

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This Way of explaining the Mystery of the Eucharist was so far from being condemn'd in the Time of *Berengarius*, even by his Adversaries, that *Lanfrank* makes use of it in the Dialogue he made against him. Wherein he owns, that one may say of Christ's Body in the Eucharist, that *it is the same which was born of the Virgin, and yet not the same; that it is the same, as to the Substance, Property, and Vertue of its true Nature; and not the same, if we consider the Species of Bread and Wine.* After the same Manner *Algerus* does reconcile the Fathers, who seem to differ in their Opinions on this Matter. *The Holy Fathers*, says he, *have observed this Duplicity, not of Substance, but of Form, when speaking of the Body of our Lord in the Eucharist, they say, that it was the same which was born of the Virgin, and in some Sense not the same; the same in Substance, and not the same in Form.* *Fulbertus* Bishop of *Chartres* makes the same Distinction in his Epistle to *Einardus*.

But we ought to observe, that *Paschasius*'s Mode of Expression was not new, as his Adversaries affirmed. Witness * many of the Ancient Fathers, who speak in the same Manner: As amongst the *Greeks*, St. *Ignatius*, *Athanasius*, *Chrysostome*, *Cyril* of *Jerusalem*, *Cyril* of *Alexandria*, the Fathers of the Council of *Ephesus*, *Anastasius Sinaita*, St. *Gregory* of *Nice*, St. *John Damascene*; and amongst the *Latins*, St. *Hilary*, St. *Ambrose*, and St. *Austine* himself in his Discourse to the *Neophites*; besides many others, who deliver Propositions equivalent to that of *Paschasius*. So that *Paschasius* cannot justly be charged with Innovation, either in the Thing it self, or the Way of expressing it. And his Adversaries seem to have fall'n upon him undeservedly, the more because he rejected the Conclusions they drew from his Expression, and owned that the Eucharist was both Figure and Reality, and that it contained the Body of Christ under the Veil and Species of the Bread and Wine.

[* *Many of the Ancient Fathers speak as* Paschasius.] It is confessed, that many of the Ancients did use many Hyperbolical Expressions about the Sacrament, much like *Paschasius*'s, but it was to stir up Reverence to their Holy Mysteries, and convince Men that the Elements were not mere Bread and Wine, not dogmatically to assert a Carnal Presence; for in their Doctrinal Discourses about it, they speak only of a Spiritual and Figurative Presence.]

The Question of Stercoraniism.

Another famous Question about the Eucharist was started in this Age, *viz.* Whether any Part of the Eucharist be evacuated, as our other Food? They who stood for the Affirmative being called by the odious Name of *Stercoranists*. To understand clearly the State of this Question, we must remember the Eucharist consists of two Things, one inward and hidden, the other outward and sensible. The first is the Body and Blood of our Saviour, which are present in the Sacrament after an invisible Manner; and the other consists of the Species of Bread and Wine, which appear to our outward Senses. None ever did believe that the invisible Body and Blood of Christ were subject to the same Conditions with our other Nourishment, or produced the same Effects. But because the Species of Bread and Wine under which 'tis contained feed our Bodies, we say without any Scruple, that the Body and Blood of Christ are converted into our Substance, and feed our Body. This Expression was ever used in the Church. And some Fathers have proved the Resurrection of our Bodies, *Because it is not to be thought*, says St. *Irenæus*, *that our Flesh being fed with the Body and Blood of our Saviour, should remain for ever in a State of Corruption.*

But if the Body of Christ has a nourishing Property, 'tis not the Body it self by its own proper Substance; but it is by the outward Signs, the Bread and Wine, which nourish us by the Matter which God hath made as it were a Vehicle to us of the Body and Blood of Christ which in our Faith and Minds took up before the Place of the material Bread and Wine. But notwithstanding that the Church has made no Scruple to say, that the Body and Blood of our Saviour are converted into our Substance, and nourish us by the Species of Bread and Wine, it was ever thought indecent even to think, much more to assert, that it was liable to the same Evacuation as our common Food, and that any Part of it should go into the Draught. The first that seems to have took Notice of this Question is *Origen*, whose Decision of it is in these Words, that *this Food consecrated by Prayers and the Word of God, goes down into the Belly, and so into the Draught, as to the Matter it does consist of*, meaning the Species of Bread and Wine, *not as to what it is made by Prayer.* The Author of the Sermon of the Eucharist, which is in the fifth Volume of the *Greek* and *Latin* Works of St. *Chrysostome*, seems to differ in his Opinion. *Is that Bread*, says he, *which you see with your outward Eyes? Is that Wine? Has that Food the same Fate as other Sorts of Food? God forbid, and let none of you have such Thoughts of it.* This Author seems to affirm, That the Body of our Lord is the very Species that we see; and does formally deny

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deny it to be liable to the same Condition with our common Food. St. *John Damascene* embraces this Opinion in the 14*th*. Chapter of the 4*th*. Book of the Orthodox Faith; adding however, that the outward Species of the Eucharist is converted into our Substance. *Paschasius* is of the same Opinion, and says 'tis a Weakness to think that any Part of this Mystery is under the Laws with other Food. *Frivolum est ergo*, says he Chap. 20. *sicut in Apocrypho Libro legitur, in hoc Mysterio cogitare de Stercore, ne commisceatur in alterius cibi digestione.* And he asserts, That all passes into our Flesh and Substance, without any Evacuation. *Ratramnus* indeed does own, that the Spiritual Body of our Saviour is not under the same Condition with other Food, and will not so much as have it said that it feeds our Bodies, seeing it is Food for our Souls. But he affirms, according to his Principles, That the visible and outward Species are under the same Laws with all other Food. This is all that is said by those Authors upon that Question.

Amalarius's Opinion upon the Question of Stercoranism.

But *Amalarius* treats of it on purpose in his Letter to *Gontardus* a Monk, who took Exception at his spitting presently after his receiving the Eucharist, supposing he might then spit out some Part of our Saviour's Body, the Fear of which kept other Priests from spitting at such a Time. To which *Amalarius* answers, That being a phlegmatick Man, he could not long forbear spitting, and that he hoped, that for his Infirmity sake God will not deprive him of the Body of Christ his Saviour as the Nourishment of his Soul, if it be but pure and humble before him, and that what he must needs eject for the Health of his Body, will be no Prejudice to his Soul. These are his Words, *Et quod exeundum est propter Sanitatem Corporis, faciat exire sine dispendio Animæ.* To justifie himself more at large, he thoroughly handles the Question, and makes this Observation, That the Body of Christ is upon Earth as often as he pleases; that nothing but an ill Disposition of the Mind can make the Body incapable of receiving it; so that tho' any Part of Christ's Body should come out of his Mouth, unknown to him, one ought not therefore to think him irreligious, or that he despised the Body of our Saviour, nor think that his Body went to any Place where God would not have it; that our Saviour's Body quickens our Souls; or rather, is the Life of our Souls; and therefore we do not take its Life away, tho' we part with it. To conclude, he says, 'Tis needless to enquire, 'whether our Saviour's Body, after it is received with an 'upright Intention, be invisibly raised up into Heaven, or 'kept in our Body till its Burial; whether it be exhaled in-'to the Air, or issues out of the Body with the Blood, or 'through the Pores, the Lord saying, that whatever comes 'into the Mouth goes down into the Belly, and from thence 'into the Draught; but the chief Thing that we ought to 'mind is, that we do not receive it *Judas*-like, with a 'treacherous Heart, that we do not slight it, but distinguish 'it (as we ought) from common Food.' Thus *Amalarius* propounds the Question, without deciding it, and does not declare his Opinion in the Matter.

Rabanus's Opinion about the Question of Stercoranism.

Heribaldus Bishop of *Auxerre* having propounded the same Question to *Rabanus* Archbishop of *Mentz*, the Archbishop returned him this Answer; 'As to your Question concer-'ning the Eucharist, Whether being consumed and voided 'out of the Body as other Sorts of Food are, it re-assumes 'the Nature it had before its Consecration upon the Altar? 'This Question, says he, seems to me superfluous, because 'our Saviour himself says in the Gospel, That whatever 'comes into the Mouth goes down into the Belly, and 'from thence into the Draught. The Sacrament of the 'Body and Blood of our Saviour is made of Things visible 'and corporeal; but it works Sanctification and the invi-'sible Salvation both of the Body and Soul. There is no 'Ground to think, that what is digested in the Stomach 'should return into its former State, a Thing avouched by 'no Man as yet.' Here *Rabanus* supposes, that the Species of Bread and Wine in the Eucharist, are under the same Laws and Contingencies with our common Food, and that they do not re-assume their proper Nature which they had before the Consecration. For it is plain, that he does not speak of our Saviour's Body, but of the outward Species of Bread and Wine.

The Sentiment of a nameless Author upon the Question of Stercoranism.

Some Authors that were more scrupulous, fancied this Opinion unsuitable to the Dignity of the Mystery, and that it was more decent to think, either that the Species are annihilated, or that they have a perpetual Being, or else are changed into Flesh and Blood, and not into Humours or Excrements to be voided. 'Tis the Opinion of an Anonymous Author, quoted by *Erigerus* under the Character of a certain learned Man, whose Work is inserted in the second Volume of *Dacherius*'s *Spicilegium*. 'This Author di-'stinguishes two Things in the Eucharist, *viz.* the invisible 'Body of our Saviour, which is Spiritual Food to the Soul; 'and the outward Food, which nourishes the Body: And 'telling us what becomes of this, he opposes two contrary 'Places of Scripture; one of our Saviour, teaching us, that 'whatever goes into the Mouth goes down into the Belly, 'and thence into the Draught; and the other of the Apostle, 'that makes a great Difference betwixt the Eucharist and 'other Sorts of Food. The first Place makes no Exception 'at all of the Sacrament; but the second teaches us to di-'stinguish it from our usual Food. That indeed it is eaten 'and swallowed down in the same Manner as our usual 'Food, putting it in our Mouths, and conveying it down 'into the Belly; but when 'tis come thither, none but the 'Lord knows how he disposes of it. For we know, says 'he, that it may be consumed by a Spiritual Power, that 'it may be kept for ever from Corruption, because God 'may do what he pleases with his Sacrament. But God for-'bid it should be subject to be conveyed into the Draught, 'or capable of being digested, corrupted or consumed by 'Heat, or altered by any other Cause, &c.

Erigerus's Opinion upon the Question of Stercoranism.

Erigerus makes a more strong Opposition against the Opinion of *Rabanus*, and says, 'twas a scandalous Thing for *Heribaldus* to propose such a Question to him, but more scandalous for *Rabanus* to have minded it, and most scandalous to have solved it as he has done. He declares himself against him, affirming that the Symbols of Bread and Wine are not voided out of our Bodies, nor changed into useless Humours or Excrements, but into our Flesh and Blood, to be raised again from the Dead.

Guitmondus and Algerus their Opinions upon the Question of Stercoranism.

Guitmondus was of the same Opinion with *Erigerus*; affirming, That, though a Man may be nourished by the Species of the Eucharist, yet no Part of it is turned into Excrements. That they are never putrify'd, corrupted, nor any Way alter'd, whatever they seem to be, either to try the Faith of the Elect, or to punish the Neglect of those who keep 'em too long. That no Vermin can gnaw 'em, no Beast eat 'em; and, if such a Thing happen, the Sacrament is, by Miracle, convey'd to some other Place. Now, to obviate this Objection, That if a Priest should consecrate one great Loaf, or several Loaves, a Man might live upon it, and shall void his Excrements in the usual Manner, he declares, that in this Case the Sacrament is also miraculously convey'd away, and an unconsecrated Loaf substituted in the Room of it by the Angels, or by the Evil Spirits, to cheat the Hereticks. *Algerus* speaks much to the same Purpose, and holds, That the Species do not come out of our Bodies by Excrements, but are annihilated. He utterly denies, that Excrements can arise from the Species eaten, and will not allow them to be corrupted or putrify'd, burnt, or alter'd in the least, though they seem so to be. Lastly, He taxes the *Greeks* with an erroneous Belief, That the Eucharist is liable to the same Laws and Contingencies with other Sorts of Food, because they say, That the Fast ordained by the Church is broken by the Communion; and calls 'em therefore by the infamous Name of *Stercoranists*: Which Accusation he got from Cardinal *Humbertus*, who lays the same Thing to the Charge of *Nicetas Pectoratus*. But he fathers upon him that Opinion, as a Consequence of his Assertion, that the Fast was broken by the Eucharist, and not as a Doctrine formally asserted by him. The Truth is, there is nothing of that in the Writings of *Nicetas*, who blaming the *Latins* for celebrating the Mass in Lent upon other Days than *Saturday* and *Sunday*, says, Their Practice is not well-timed, because celebrating the Mass at the third Hour, which is the Time appointed to offer this Sacrifice, they cannot keep the Fast till the ninth Hour. Afterwards he quotes some Canons, to prove the Unreasonableness of this Custom, and justifie the Practice of the *Greeks*, who offer this Sacrifice on *Saturdays* and *Sundays* only at the third Hour, and communicate on other Days at the ninth Hour, upon the prefanctify'd Elements. So that *Nicetas* does not say positively, That the Fast is broken by the Eucharist; and, though he should say so, it would not follow, that he believ'd it subject to the same Laws and Contingencies as our usual Food, for that one might believe, that to ease one from the trouble of Fasting, and feed the Body in any Manner of Way, is *ipso Facto* to break the Fast; which is not the Thing insisted on by *Nicetas*, or the *Greeks*: Who believed, the Celebration of the Sacrifice broke the Fast, for that it is an Action full of Joy and Solemnity. This is the Reason given for it by *Balsamon*, upon the fourth Canon of the Council of *Laodicea*. 'To offer, says he, 'the Sacrifice, is to celebrate a Feast, and express the so-'lemn Joy of the Church; and to do this, is not to weep 'or fast.' Besides, *Nicetas* does suppose, that presently after the Celebration of the Mass it is lawful to eat; and consequently that the *Latins* having finished in the Morning that Celebration of the Mass, broke the Fast presently after. In which Particular he errs; for the *Latins* did not celebrate Mass in Lent at the third Hour, but in the Evening, and so broke their Fast but late. However, neither *Nicetas* nor the *Greeks* did ever say, That the Body and Blood of Christ were under the same Laws as common Food; nay, 'tis probable, they did not believe, that the Species of Bread and Wine went into the Draught, their great Doctor St. *John Damascene* having taught the contrary. As for *Algerus*, he accused them of *Stercoranism*, only upon the Credit of *Humbertus*, whose Words he does but transcribe. And *Humbertus* charges *Nicetas* with it by a Consequence that has failed, and which does not necessarily follow. It does not appear, that there has been, since that Time, any farther Contest with them upon this Point; and amongst the Errors which the *Latins* after-

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afterwards condemned in *Michael Cerularius*, there is no Mention made of this, therefore this Error can by no Means be proved upon the *Greeks*.

Of the Controversie upon the Eucharist.

Now, to come back to the *Latins*, we have sufficiently proved, that there was no Difference amongst them about the Flesh and Blood of our Saviour contained under the Species, that none was so much infatuated as to think, that that Mystical Flesh and Blood were subject to the same Laws and Contingencies with our usual Food; but that they had debated amongst them this Scholastical Question, what becomes of the Species of Bread and Wine? and that many of them being of Opinion, that it was indecent to conceive, that they were subject to the same Laws and Contingencies with our common Food, would not have it thought, that any part of it was converted into Excrements, or voided out of the Body, and therefore conceived that they were either annihilated, or converted into the Substance of our Flesh, to be raised again from the Dead. This Opinion, which had the Vogue in this and the following Centuries, has been since rejected by our Schoolmen, who doubt not but that the Species of the Eucharist may be corrupted and converted into another Substance, God by his Infinite Power producing another * Matter instead of that which is converted into the Body and Blood of our Saviour.

The State of the Question among the Latins.

[* *Another Matter.*] What a many Transubstantiations must follow upon the first Forgery. Transubstantiation on the Altar creates another in the Belly, lest Christ's Body should be subject to indecent Evacuations. So necessary it is to fall into many Absurdities to maintain one wilful Error.

Of the Controversie upon the Eucharist.

[To what is said in *Page* 84. *Paschasius* is of the same Opinion, and says, 'Tis a weakness to think, that any part of this 'Mystery is under the same Laws with other Food, this *Note* the Author hath added at the end of the Book, *viz.* This is not without difficulty, for *Paschasius* says well, *Frivolum est ergo, sicut in Apocrypho libro legitur, in hoc mysterio cogitare de stercore.* But this will bear two Interpretations; That it is a frivolous opinion to believe, That the Essential part of the Eucharist passes or returns; or, It is a frivolous question to trouble our selves about, whether it passes or not; since we need not to fear its mingling with other Aliments. I rather think that *Paschasius* is of the latter opinion; for though he asserts, that the Eucharist nourishes our Bodies, he does not intend that we should, by that word, understand a Carnal Nourishment of our Bodies, but a Spiritual Nutriture of our Souls. See the entire Passage in *Paschasius*'s Treatise, *Chap.* 20. and the 80*th. Page* of this work.

CHAP. VIII.

The History of the Controversie about the Manner in which the Virgin Mary *brought forth* Christ.

Of the Controversy about the Manner of our Saviour's Birth.

Paschasius and *Ratramnus* had another Controversie about the Manner in which our Saviour came out of the Virgin's Womb. *Ratramnus* being informed, there were some in *Germany* that maintained, our Saviour did not come out of the Virgin's Womb, *per virginalis januam vulvæ, sed monstruose de secreto ventris incerto trimite*; he thought such an Opinion dangerous, conceiving it followed from thence, that Christ was not truly born, but issued from the Virgin, *quod non est nasci, sed erumpi.* He therefore opposed it in a small Treatise, [Intituled, *De partu Virginis*] published by Father *Dacherius*, in the second Volume of his *Spicilegium*; wherein he owns it as an undoubted Truth, that *Mary* lived all her life-time a Virgin, *ante partum, in partu, & post partum*; but confutes those who believed, that our Saviour came not into the World *per Semitam Vulvæ*, but some other Way. He brings in against them several Places of Scripture, and Passages of the Fathers, which prove, that Christ came out of the Virgin's Womb; yet he owns withal, that he came out *per Valvam clausam*, as he came into the Place where his Disciples were met, through the Door, and not through the Wall, yet without opening the Door.

Ratramnus's Opinion about it.

Paschasius Ratbertus, who had been Abbot of *Corbey*, and who was then but one of the Private Monks (as appears by the Title he assumes in his Epistle Dedicatory) thinking that *Ratramnus*, heretofore his Monk, but who perhaps had, before this, quitted that Abby, had deliver'd, in his Treatise, such things as seemed prejudicial to the perpetual Virginity of *Mary*; and that he had disposed Men to believe, that she had brought forth our Saviour into the World in the same manner as other Women bring forth Children, *aperta scilicet Vulva*; did put out a Book of our Saviour's Birth against that of *Ratramnus*, wherein he confutes him, without naming of him, and charges him with the aforesaid Error; rejecting withal that Error of *Ratramnus*'s Adversaries, *quod Christus non fuisset natus.* Therein he chiefly answers to St. *Ambrose* and St. *Jerome*'s Passages, which might breed some Difficulty. This Book is dedicated to the Abbess and Nuns of *Soissons*. And whereas he calls the Abbess *Matrona Christi*, that gives us to understand, it was *Theodrada*, and not *Emma* that succeeded in 846. because, as is observed by Father *Mabillon*, that Title was only bestowed upon Abbesses that had lived in a married State.

Paschasius's Opinion of our Saviour's Birth.

This Answer of *Paschasius* proving ineffectual with the Followers of *Ratramnus*'s Opinion, so as to convince them of their Error, who affirmed on the contrary, that they had done no Injury to the perpetual Virginity of *Mary*; He wrote another Book upon the same Subject, of which we have but a Fragment left. These are the two Treatises published by *Feu-ardentius*, (a) under the Name *Ildephonsus* of *Toledo*, which Father *Dacherius* has restored to their true Author upon the credit of several Manuscripts, and caused them to be printed in the 12*th.* Volume of his *Spicilegium*.

Ratramnus had another Controversie with a Monk of the same Abby of *Corbey*, who had asserted, that all Men were of one Substance, and had but one Soul. This Opinion was grounded upon a place of St. *Austine*'s *Treatise, of the Quantity of the Soul*; but he held it immediately from one *Macarius*, the * *Scot*, i. e. an *Irish-Man*. *Ratramnus* sent him a Letter, to make him quit that Opinion. But this Monk, in his Answer, persisting still in the same, *Odo*, Bishop of *Beauvais*, who had been Abbot of *Corbey*, ordered *Ratramnus* to confute that Monk's Book, which he did; and made it appear, in Writing to *Odo*, that *Macarius*'s Opinion was unwarrantable. This Treatise has not yet appeared in Print: but Father *Mabillon*, from whom we have this Information, saw it in a Manuscript of the Monastery of St. *Eligius* near *Noyon*.

Of the Controversy about the Manner of our Saviour's Birth.

A Question upon the Nature of the Soul.

[* *The* Scot, i. e. *an* Irish-man.] In this Age, the Country, that we now call *Ireland*, was called *Scotland*, and consequently the *Irish* were *Scoti*, as our Author rightly interprets *Scotus* in this place. *Scotland* was at this time called *Albany*, and took the present name from the *Irish-Scots*, who having a long time infested the *Picts*, at last incorporated about the year 1101. with them, and gave that Country the name, as the two most Learned Prelates, Dr. *Usher*, and *Lloyd*, have fully proved, in their Books *de Prim.* P. 734. and an *Hist. Account*, &c. P. 7.]

Ratramnus had yet another Controversie about the Expression of *Trina Deitas*, and writ a Book against *Hincmarus*, to justifie it; which Book is lost. Lastly, he attempted to confute the Objections of the *Greeks* against the *Latin* Church; his Treatise upon this Subject is yet extant, and we shall speak of it in its proper place. He lived till towards the latter end of this Century, and got himself such a Name, that there was no Question debated in his Time, but *Ratramnus* was desired to write upon it.

A Judgment upon Ratramnus.

His Book of the Body and Blood of our Saviour was printed the first time at *Cologne*, in 1532. under the Name of *Bertramnus*; and afterwards at *Basil* in 1550. They that were employed in the Censure of Books, in Execution of a Decree of the Council of *Trent*, did put it amongst the prohibited Books. Afterward *Sixtus Senensis*, *Despensæus*, and *Genebrardus Santonensis*, look'd upon it as a Book forged by *Oecolampadius*. Pope *Clement* the VIII. did likewise reject it as an Heretical Book; wherein he was followed by *Bellarmine*, *Quiroga*, *Sandaval*, and *Alanus*. Yet notwithstanding, the Divines of *Louain* making, in the year 1571, an Index *Expurgatorius* for *Flanders*, did not absolutely prohibit it, but only till it were corrected. This Opinion was followed by *Possevin*, and some others. Cardinal *Perron* did not think it spurious, though he was no Friend to

The Fortune of Ratramnus's Book concerning the Body and Blood of our Saviour.

(a) By *Feu-ardentius.*] The first Treatise of *Paschasius* is the second Treatise of *Ildephonsus*, beginning with these words, *Quamvis omnium Ecclesiarum Virginitas*, &c. But from Page 54, where these words are in the Margent, *hic aliquid desideratur*, you must go to Page the 424. Line 13*th.* where the Remainder of this Treatise is found; though *Feu-ardentius* has published it as another Discourse. This second Treatise of *Paschasius* is the Sermon which begins Page 47. *Inter Sanctarum*, &c. The end of the first Treatise may be part of this; being of the same Style, upon the same Subject, and likewise dedicated to the Nuns. But the other Sermons attributed to *Ildefons*, upon the Assumption, the Nativity and Purification of the Blessed Virgin, belong to another Author of later date than *Paschasius*, being either of the Twelfth, or the Thirteenth Century.

the

Of the Controversy about the Manner of our Saviour's Birth.

the Doctrine of it. In 1657. Monsieur *de Marca* laboured very hard to make it pass for *Scotus*'s Book, in the Letter annexed to the second Volume of the *Spicilegium*: Which, in process of time, became a common Opinion, defended by Father *Paris*, in his Dissertation at the end of the first Part of his Book of Perpetuity, *&c.* Yet it does not appear, that the Author of this Book was altogether of that Opinion, or that he offer'd to decide who was the Author of that Treatise. But he made a Discourse upon that Author's Opinion; wherein he plainly shews, that he did not directly oppose the real Presence; though at the same time he owns, there are some Passages apt to make one believe, that he was no Favourer of it. Father *Paris*'s Opinion in this case soon became the most prevalent amongst the *Roman* Catholicks, whilst the Protestants maintain'd firmly, that that Book was *Ratramnus*'s. But in 1680, Father *Mabillon* did clearly convince the *Roman* Catholicks of their Prejudice in this case, by proving in his Preface to the second Volume of the fourth Age of *Benedictine* Writers, that the Book was *Ratramnus*'s; and defended withal his Doctrine as Orthodox: Which Book was afterwards (*viz. Anno* 1672.) printed at *Paris*, according to the Manuscript of *Lobbes*, with a Translation into *French*, by a Doctor of the *Sorbon*, who writ the History of the Fortune of this Book, and defended its Doctrine in his Preface. Father *Mabillon* having thus both by stress of Argument, and the Authority of the Manuscripts by him quoted, reclaimed the best part of the *Roman* Communion from their Mistaken Opinion of Monsieur *de Marca*, and Father *Paris*, yet Father *Hardouin* stood it out against him; and in his Book of the Sacrament of the Altar, printed in 1689, endeavour'd to prove, he had a design of destroying the real Presence. The Protestants took care to have this little Book of *Ratramnus*, at divers times, printed and translated. There are extant some old Translations of it, printed in 1558, and 1560; and a new one, published in 1653. [But the the best of these is that which was printed at *London* 1686, with an excellent *Preface*, vindicating *Bertram* from all Popish Objections, with much Reason and Learning.]

The other Treatises of *Ratramnus* have not been so well known, nor so often publish'd, and have not appear'd in publick before this Century. His two Books concerning Predestination were printed in the Collection made by Father *Mauguin* of the Authors of the Ninth Century upon Grace, published in 1650. [*Tom. I. p.* 29. and are since put in the *Biblioth. Patrum*, *Tom. XV.*] and his two other Works, *viz.* That of our Saviour's Birth of the Virgin *Mary*, and the four Books against the *Greeks*, were put out by Father *Dacherius*. That of our Saviour's Birth, in the fourth Tome of his *Spicilegium*, which came out *Anno* 1655; and the four Books against the *Greeks*, in the second Tome of the same Collection, were printed in 1657.

The Editions of the other Books of Ratramnus.

Joannes Scotus Erigena.

Joannes (*b*) sirnamed *Scotus*, or *Erigena*, from *Ireland* his Native Country, had likewise a great share in the Contests about the Eucharist and Grace. He came into *France* about the beginning of the Reign of *Charles* the *Bald*. (*c*) And being a Man of Parts and Learning, a good *Peripatetick*, and well skilled in the *Greek* Language, which few People were then well acquainted with in these Parts, (*d*) he got himself a good Fame, and was accordingly regarded by the King, who had a particular respect for learned Men. But, having introduc'd some Errors, for which he was cited by Pope *Nicholas* I. who writ to *Charles* the *Bald* to send him to *Rome*, or to expel him from the University of *Paris*, in which he made a good Figure, he took a dislike to *France*, and (*e*) withdrew into *England* about the year 864, where he died (*f*) about the year 874. (*g*) He seems not to be the same with *Joannes Scotus* Abbot of *Etheling*, who was *Grimbaldus*'s Companion, and Master to *Alfred*.

John Scot's *Book concerning the Body and Blood of Christ.*

One of the Principal Works of *Joannes Scotus Erigena*, was his Treatise concerning the Body and Blood of our Saviour: Which Book is lost, unless it were that which bears the Name of *Ratramnus*, the Improbability whereof we have sufficiently proved. In that Treatise he asserted, that the Sacraments of the Altar were not the real Body and Blood of Christ, but only a Remembrance of both. This Doctrine he did not fully explain: But if we may give credit to *Asselin*, that was the Drift of it. The Book was

(*b*) Sirnamed *Scotus*, or *Erigena*, from *Ireland* his Country.] All the Ancients assure us, that this Author was a *Scot*. *Hincmarus* speaking of him, *L.* 1. *de Prædest. c.* 31. has these words, *Auctor factitatur à multis Joannes Scotigena. Anastasius* the Library-keeper, *Joannem inde Scotigenam*. And Pope *Nicholas*, in a Letter to *Charles* the *Bald*, *Quidam ut Joannes genere Scotus*. The other Authors of that Time that wrote against him, call him *John Scot*, or simply *Scot*. And, 'tis well known, that in those Times *Ireland*, not *Scotland*, was called by the name of *Scotia*. *Trithemius* gives him the name of *Erigena*, or *Eringena*, which imports the same with *Scot*; *Ireland*, in the Language of his Country, being called *Eri*, or *Erin*.

(*c*) *He came into* France *in the beginning of the Reign of* Charles *the* Bald.] In 851. he had already raised his Reputation so high, that he was consulted about the Question of Predestination, as we have already observed; which is an Argument, that he was some hither before that Time, that is, about the beginning of *Charles*'s Reign. But 'tis not likely that he did come with *Alcuinus* to found the University of *Paris*, or that he was a Disciple of *Beda*, as some Authors have pretended, because he died not till about the year 870.

(*d*) *He became in a little time very eminent.*] Pope *Nicholas* says of him, That he was a noted Man in the University of *Paris*. These are his words, *Aut certè Parisiis in Studio cujus jam olim capital fuisse perhibetur*. Certain it is, that *Charles* had a singular esteem for him, by whom he was consulted about the Question of the Eucharist; as he was by *Hincmarus* and *Pardulus*, about the Doctrine of Predestination, *&c.*

(*e*) *Withdrew* (*or fled*) *into* England.] *Quidam & Haereticus putatus est*, says Simeon Dunelmensis, *cujus Opinionis particeps fuisse dignoscitur* Nicolaus *Papa*, *qui ait in Epistolâ ad* Carolum, *Illaesum est Apostolatui nostro*, *&c. Propter hanc ergo Infamiam reduit suus* Francia, *&c.* *Matthew* of *Westminster*, and *William* of *Malmesbury* speak much to the same purpose. Pope *Nicholas* II being dead in 868. if *Scot* was forced by his Letter to return into *England*, he must have gone thither towards the year 864. which however does not agree with the Testimony of those Authors, who affirm, that he was called thither by King *Alfred*, who did not begin to addict himself to Learning till after the year 880, and that he was Companion to *Grimbaldus*, who quitted *France* not till after that year; it appearing by a Charter, that he was yet residing in his Abby, *Anno* 886.

(*f*) *About the year* 874.] *Anastasius* the Library Keeper, in a Letter to *Charles* the *Bald*, dated the 16th. of the *Calends* of *April*, *Anno* 875. speaks of him as of a dead Man: Which is another Argument against those Men's Opinion, who make this *Scotus* a Tutor to King *Alfred*, and Companion to *Grimbaldus*. What Death he died, is a Thing very uncertain. The forementioned Historians, and many others say, That he suffered Martyrdom; and that he was slain by Children, that stabbed him to Death with Pen-knives. But *William* of *Malmesbury*, the first who related this Story, which was conveyed from him to the rest, speaks dubiously of it. 'Tis true, he relates certain Verses made in honour of *John* the Sophister, written upon a Monument of *Malmesbury* Church, where it is said, that he died a Martyr; but there is no certainty, whether that *John* the Sophister be the person we speak of, or another Man. But this is certain, that neither *Berengarius*, nor his Scholars, who have so much magnified *John Scot*, ever contended for his Martyrdom: Nor does it appear, that those Authors who were contemporary with him, or that writ soon after his death, did ever give him the Title of a Martyr. 'Tis possible, the Abbot of *Etheling*'s death, who was stabb'd by some Assassins employ'd by his Monks, might be apply'd to *John Scot*; so that, by disguising the Story in some measure, he might be supposed to be the Man who was with Pen-knives stabbed by Scholars. And, by dating his Martyrdom on the 4th. of the *Ides* of *November*, the day on which another *John Scot*, a Bishop, was killed, *Anno* 1060, three distinct *Johns* will be blended into one, with the Epithet of *Sophista* proper to our *Scot*; that of *Martyr* proper to the Abbot of *Etheling*, and the day of the Bishop's Death. However we read in the Book of *English*-Martyrs, and also in a *Roman*-Martyrology printed at *Antwerp* in 1586, these words, *Eodem die* (speaking of the fourth day of the *Ides of November*) *Sancti Joannis Scoti, qui Graphiis Puerorum confossus* Martyrii *Coronam adeptus est*. But there's no such thing to be found in all the other *Roman* Martyrologies. The Reason why I date not his death before the year 874. is, because in some *Greek* and *Latin* Verses, written upon an ancient Glossary, bearing the name of *John* at the head of it, he speaks of Pope *John*, who was not raised to the Papal See till towards the end of the year 872. And if those Verses be his, 'tis like he was then come back into *France*.

(*g*) *He seems not to be the same with* Joannes Scotus *Abbot of Etheling*.] The Reasons which induce me to believe, that our *John Scot* was not the Abbot of *Etheling*, are these: First, that the Abbot of *Etheling* was an East-*Saxon*, a *Saxon* of *Germany*, or at least of *Essex*, and *John Scot* an *Irish-man*. Secondly, The first was called into *England* by *Alfred*, and came thither with *Grimbaldus* after the year 880; whereas *John Scot* withdrew from *France* into *England* upon a disgust, and died before the year 875. Thirdly, The Abbot of *Etheling* was both Priest and Monk, which we do not read any where of *John Scot*; and he was himself so far from owning it, that he calls himself only *Servus*, or *extremus Servorum*, or *extremus Sophia Studentium*. But 'tis certain that he lived at Court, as appears by the Epistle sent him by *Pardulus*, and by his Preface to the Book of Predestination. Fourthly, The Abbot of *Etheling* was slain by some Assassins in his Abby Church towards the year 895, being then a strong Man, and one that could defend himself, as *Asserius* avers it, who relates his death, and says, that he stood in his own defence, *quòd bellicosæ Artis non expers esset*; whereas our *Scot* was dead long before: but put the case he had lived till then, he could not then be a strong Man, or able to make any defence. Fifthly, *William* of *Malmesbury* makes a distinction of those two *Johns*; but he mistakes in his Supposition, that they were both called into *England* by *Alfred*. *Asserius*, a Contemporary Author, makes mention but of one *Scot* called into *England* by *Alfred*.

dedicated

dedicated to *Charles* the *Bald*, who had commanded him to write on this Subject. And *Berengarius* quoted this Author, as one that had taught the Doctrine he had ſtood for, wherein his Adverſaries did not contradict him. But they condemned the Book of *John Scot*, as containing *Berengarius*'s Error; and it was attainted for that reaſon by the Synods of *Vercelli*, *Paris* and *Rome*, by which means it might come to be loſt. It was written againſt by *Aldrevaldus*, a Monk of the Abby of *Fleury*, who muſtered againſt it a Collection of Paſſages out of the Fathers, inſerted into the 12*th*. Volume of the *Spicilegium*.

Of the Controverſy about the Manner of our Saviour's Birth.

John Scot writ moreover two Books about Predeſtination; five Books of Natures, or about the Diviſion of Natures, and a Book of Viſion. We have already ſpoken of his Books of Predeſtination. The five Books of Natures are written by way of Dialogue, and in the ſame Style, that is, after a Scholaſtick Abſtruſe Manner. The Natures he divides into four Kinds, one that creates, and is uncreated; another that creates, and is created; a third that does not create, and is created; and a fourth which neither creates, nor is created. In the three firſt Books he treats of the three firſt Kinds of Nature; and in the fourth and fifth he explains the return of the created Natures into the Nature uncreated. In the ſecond Book he handles the Controverſie betwixt the *Greek* and *Latin* Churches, about the Proceſſion of the Holy Ghoſt. He tells us, That God has created in his Son, from all Eternity, the Primogenial Cauſes of all Things, the Goodneſs by himſelf, Eſſence by himſelf, *&c.* That the World was created after Man had ſinned; and that, if Man and Angels had not ſinned, God would have created no Senſible and Material World. He aſſerts, That our Saviour's Manhood was perfectly changed into his Godhead, after his Reſurrection. That the Malice and Puniſhments of the Infernal Spirits ſhall ceaſe one Day, and come to a Period. That, after their Fall, they were clothed with Aereal Bodies. That the Damned ſhall enjoy all Natural Comforts. That all Creatures whatſoever ſhall be at laſt transformed into the Humane Nature. That our Bodies ſhall be turned into our Souls at the Day of Reſurrection. And laſtly, That all Things ſhall be converted into their Primogenial Cauſes, and return into God: So that, as before the World was created, there was no Being but God, and the Cauſes of all Things in God; ſo after the End of the World, there will be no Being but God, and the Cauſes of all Things in Him.

The Books of Natures by John Scot.

Theſe Books, which are in Manuſcript in the Library of St. *Germain des Prez*, were printed at *Oxford* in 1681. The Book of Viſion doth ſtill remain a Manuſcript. Father *Mabillon* has found one in a Monaſtery near St. *Omer*; and ſays, That *John Scot* argues in that Book about the very ſame Queſtion which is debated in the 30*th*. Letter of *Lupus* Abbot of *Ferrara*.

John Scot tranſlated into *Latin* the Works fathered upon St. *Denys*, the Tranſlation whereof he dedicated to *Charles the Bald*. Pope *Nicholas* I. wrote to that Prince about it, and deſired it of him. *Anaſtaſius* the Library-Keeper having peruſed it, found he had followed his Author too cloſe, and that he had not taken a ſufficient Care to ſhun Obſcurity. This Work, with *Anaſtaſius*'s Letter, is in a Manuſcript of the Library of the *Jeſuits*-College at *Bourges* [and Part of it has been printed with St. *Denys*'s Works, at *Cologne*, in 1536.] *Scot* has alſo tranſlated ſome Comments of *Maximus* upon the Books of St. *Denys*; and his Tranſlation of *Maximus*'s Comments upon St. *Gregory Nazianzen* was printed at *Oxford* in 1681. *Trithemius* makes mention of a Commentary upon St. *Matthew*'s Goſpel, and of a Book of Offices compoſed by *John Scot*.

John Scot's *Tranſlations.*

What we have hitherto ſaid of *John Scot*, is a ſufficient Proof, that he had ſome Tincture of Learning, and that he was ſkilled in Logicks and Metaphyſicks. But it is plain on the other ſide, that he had a thwarting Diſpoſition, that he was but a weak Arguer, and a ſorry Divine.

Paſchaſius's *Works.*

To conclude, what relates to the Subject Matter of this and the foregoing Chapter, all we have to do is to ſpeak of the Works of *Paſchaſius Ratbertus*, upon which we have been hitherto ſilent.

He attempted a Commentary upon St. *Matthew*'s Goſpel, when he was yet a Monk, that is, before the Year 844. being choſen Abbot, the Duties of his Place made him diſcontinue it. Yet he began the fifth Book, where he had left off, and proceeded as far as the ninth, while he was yet Abbot. Having eaſed himſelf from the Burden of that Station, he went on with the reſt more undiſturbed. However he ſuſpended it yet a while, his Time being taken up with other Works. And then it was he wrote a Commentary upon the Lamentations of *Jeremy*, and an Explication of the 44*th*. *Pſalm*. But he took in hand the eleventh Book again, at the latter End of his Life, ſo that the Letter to *Fridegardus* was not written by *Paſchaſius* till about that Time.

Of the Controverſy about the Manner of our Saviour's Birth.

Paſchaſius's Commentary upon St. *Matthew*'s Goſpel is very large. In it having explained the General Senſe of every particular Place, he makes long Moral Reflections, taken for the moſt Part out of the Works of the Holy Fathers. The firſt four Books are dedicated to *Gontlandus* a Monk of St. *Riquier*; and the laſt, to the whole Body of Monks in that Abby.

The Explication of the * 44*th*. *Pſalm* is dedicated to the Nuns of our Lady of *Soiſſons*, in Acknowledgment of the Benefits he had received from them. The ſame is divided into three Parts. The firſt is upon the Title of the *Pſalm*, as in the *Septuagint*, *For the Beloved*; and in the *Hebrew*, *For the Lilies*, or *For the Flowers*: Whence he takes Occaſion to enlarge upon the Praiſe of Virgins. In the ſecond Part, he expounds that Part of this *Pſalm*, which exalts the Beauty of the Bridegroom, and applies it to Chriſt. In the third, he applies to the Church what is there ſaid of the Bride. To expound the Letter, he makes uſe of the Commentary attributed to St. *Jerome*; often comparing together the *Hebrew* Text, *Symmachus*'s Verſion, and that of the *Septuagint*.

* 'Tis with us the 45th.

His Commentary upon the *Lamentations* of *Jeremy* is much more Allegorical than the former. Here you will find Myſteries upon the *Hebrew* Characters, the Uſe of which is only for Diſtinction. 'Tis a tedious Work, divided into five Books, and dedicated to a Monk called *Odilmannus Severus*. Therein he deplores the Vices and Licentiouſneſs of his Age; as, amongſt others, Simony, the Covetouſneſs of ſeveral Prieſts, the corrupt Lives both of the Regular and Secular Clergy, who minded too much the Concerns of this World, the Uſurpation of Church-Lands, and Grinding of the Poor. With Grief does he mention likewiſe, in the fourth Book, an Invaſion made by Pirates, who had committed great Depredations to the very Gates of *Paris*: Which ought to be underſtood of the *Normans*, who, in the Year 856, or 857. burnt the Church of St. *Germain* in the Fields.

Theſe are *Paſchaſius*'s Works, which have been collected and publiſhed by Father *Sirmondus*, and printed at *Paris* in 1618. Since which Time Father *Dacherius* has publiſhed in the 12*th*. Volume of his *Spicilegium* a Treatiſe of our Saviour's Nativity, dedicated to *Theodrada*, Abbeſs of the Abby of our Lady of *Soiſſons*, who died in 846. In which he aſſerts, That our Saviour coming into the World, came out of the Virgin's Womb, by penetrating her Subſtance, and without any Opening.

To conclude, Father *Mabillon* has put out two Books of *Paſchaſius*, containing the Life of St. *Wala*, Abbot of *Corbey*. The firſt he compoſed when he was a Monk, towards the Year 856; And the ſecond, after the Deceaſe of his Friend *Severus*, about the Year 859. By this we learn ſeveral Particulars of the unjuſt Depoſing of *Lewis*, ſirnamed the *Godly*, and the State of the Church of *France*. The Life of *Adelardus* is alſo attributed to him.

Paſchaſius was a Man of great Piety and Learning. He writes in a clear, neat and elegant Style. He was well read both in Eccleſiaſtick and Prophane Authors. He had withal pretty good Parts of his own; only it may be ſaid perhaps, that he was a little too myſtical. His Book upon the Euchariſt is an accurate and elaborate Piece. His Encomium was made in Verſe by *Engemoldus*, and is to be ſeen in the Beginning of his Works. He died upon St. *Riquier*'s Day towards the Year 860.

CHAP. IX.

The Hiſtory of the Conteſt betwixt Photius *and* Ignatius, *about the Patriarchal See of* Conſtantinople.

Of the Conteſt betwixt Photius *and* Ignatius.

IGNATIUS was Son of *Michael Curopalata* the Emperor, ſirnamed *Rangabis*, and of *Procopia*, Daughter of *Nicephorus* the Emperor. *Michael*, who ſucceeded his Father-in-Law, *Anno* 811. had not ſat full two Years upon the Throne, when he was forced to reſign the Empire into the Hands of *Leo* the *Armenian*. He had three Sons, *Theophilactus*, *Stauratius*, and *Nicetas*. The firſt two he had admitted to govern with him; but *Stauratius* happened to die, before he had quitted the Empire. *Theophilactus*

Ignatius's *Birth.*

was ſhaven, and turned, with his Father, into a Monaſtery, and ſo was *Nicetas*, his youngeſt Brother, then but fourteen Years of Age. *Theophilactus*, upon his Coming into the Monaſtery, had his Name changed into *Euſtratius*; and *Nicetas*, into that of *Ignatius*, the Prince we now ſpeak of. *Leo* the *Armenian*, being reſolved to ſecure unto himſelf the Empire he had got by Treachery, baniſhed *Michael*, his Wife and Children, and ſent them into ſeveral Iſlands, parting them from one another, and keeping them under a ſtrict Guard;

Of the Conteſt betwixt Photius *and* Ignatius.

Of the Contest betwixt Photius and Ignatius.

Guard; and his two Children he made incapable of raising Issue to the Family, to which the Imperial Crown did of Right belong. He declared against the Use of Images, and turned *Nicephorus* the Patriarch out of his See of *Constantinople*, to make Room for *Theodosius*, an Enemy of Images. *Leo* having quietly enjoy'd the Empire some Months above seven Years, was slain by *Michael*, sirnamed *Balbus*, or the *Stammerer*, who raised to the See of *Constantinople*, after the Death of *Theodosius*, *Anthony*, sirnamed *Byrsodepsa*, who was Metropolitan of *Perga*. *Theophilus*, Son of *Michael* the *Stammerer*, succeeded his Father, *Anno* 819. and raised *John Iconomachus* to the See of *Constantinople*, in the Room of *Anthony*. At last *Theophilus* dying in the Year 841. the Government fell into the Hands of *Theodora*, as the Guardian of *Michael*, Son to *Theophilus*. This Princess expelled *John* from his See of *Constantinople*, and caused *Methodius* to be ordained again, who was four Years possessed of that See. After his Death, *Ignatius*, who, till that Time, had lived a Monastick Life in the Isles of *Hiatres*, and *Terebintus*, by him peopled with Monks, was raised to that Dignity in 847. He had been ordained Priest by *Basil*, Bishop of *Peræa*. At that Time there was a Brother of *Theodorus*, Uncle to *Michael*, called *Bardas*, who had a great Share in the Government. This Man was desperately in Love with his Daughter-in-Law, with whom he held a secret Commerce. *Ignatius* offended at so great a Lewdness, rebuked him for it, with a Freedom suitable to his Character. And observing *Bardas* still persisting in his wicked Course, he refused to give him the Sacrament upon the Twelfth-day. *Bardas*, a mighty Man, and of a cruel Temper, incensed at his Refusal, took his Time to break out into an open Resentment of it. Not long after this, designing to rid himself of *Theodora*, who shared the Empire with him, he persuaded *Michael*, That it was Time for him to reign by himself; and advised him to send away his Mother and Sisters into some Monastery. The Emperor, following his Advice, commanded the Patriarch to see that Business done, who refused to obey that Order: Which Refusal made Way for *Bardas* to accuse him as an Abettor of the Rebellion of a certain Person, who pretended to be a Son of *Theodora* by another Husband. *Michael*, in the mean Time, caused his own Mothers and Sisters to be shaven, and shut up into a Nunnery; afterwards turns out *Ignatius*, and banishes him into the Isle of *Terebinthus*, requiring him several Times to resign; but although he could not obtain it from him, yet he put *Photius* in his Place.

Photius's Character.

This *Photius* was descended from a noble Family of *Constantinople*, and Nephew of *Tarasius* the Patriarch. He was raised to the chief Dignities of the Empire, being made Principal Secretary of State, Captain of the Guards, and Senator. He was both a refined Statesman, and a Person of profound Learning. So great a Grammarian he was, and so well versed in Poesy, Philosophy, Physick, and other Sciences; and (as the Author of the Life of the holy Patriarch *Ignatius* observes it) so great a Master of Eloquence, that he might pass, without Contradiction, for the greatest Man of his Age in Point of Learning, and might even be compared with the Ancients. In short, he had all the Parts requisite for an able Man; a happy Genius agreeable to a studious Life, and a good Estate to get him a good Library of Books; but, above all, so great a Desire to raise his Reputation, that it made him pass whole Nights in the Course of his Studies: And, whereas he aimed at the Patriarchal Dignity, he diligently apply'd himself to the reading of such Ecclesiastical Writings as might fit him for it.

His Ordination.

He was yet but a Layman, when he was chosen Patriarch. But, that he might be, as it were, gradually raised to that Dignity, he was made Monk the first Day, Reader the next, and the following Days Subdeacon, Deacon and Priest. So that in the Space of six Days, he attained to that Dignity, which fell out on *Christmas-day*, *Anno* 858. He was ordained by *Gregory Asbestas*, formerly Bishop of *Syracuse*, but degraded at *Rome*, whereupon he withdrew into *Constantinople*. *Ignatius*, unwilling that he should assist at his Ordination, had forewarned him not to appear in the Ceremony, and signify'd unto him his Desire, that his Affair should be examined, and Judgment passed upon it, before he held any Correspondence with him: Which *Gregory* being much offended at, he, from that Time, declared himself *Ignatius*'s Enemy, and separated from the Church, with *Peter* Bishop of *Sardis*, *Eulampius* of *Apamea*, and some others of the Clergy: Whom therefore *Ignatius* the Patriarch cited before him, and caused to be excommunicated. They writ against him to the Pope, who required of *Ignatius*, that he would send some Person to *Rome* to give him a full Information of that Affair. *Ignatius* did accordingly send one *Lazarus*; and the Point being duly examined by the Direction of Pope *Benedictus*, the next Successor to *Leo*, *Ignatius*'s Sentence was approved of by the Holy See. The Schism however continued during the eleven Years *Ignatius* was in the Bishoprick of *Constantinople*, who could not reduce *Gregory*, nor those of his Party, to their Duty; because he had so great an Interest amongst the Grandees, and with *Photius* in particular.

The Metropolitans, subject to the Patriarchal See of *Constantinople*, acknowledged *Photius*; but they extorted from him a Promise in Writing, that he should respect *Ignatius* as his Father, and should by no Means persecute him. Yet, notwithstanding this Promise, two Months after *Photius* was raised to that See, *Ignatius*'s Friends were secured, and himself accused of a Conspiracy against the Government. He brought an Information against him, and removing him from the Isle of *Terebinthus*, whither he had withdrawn himself, he was convey'd to another Island called *Hiera*, from thence to *Berneta*, and afterwards to *Numeta*, where he was very ill used, bound with Chains, and cast into Prison: From thence he was carried to *Mitylene*; and, whilst he was there, *Photius* having called a Council together, pronounced his Deposition, and an *Anathema* against his Person.

Of the Contest betwixt Photius and Ignatius.

Ignatius *expell'd and depos'd.*

Photius having thus secured himself in his Patriarchal Dignity, was not fully satisfied; but being desirous to get this Sentence confirmed by the Bishop of *Rome*, sent two Bishops to Pope *Nicholas*: Whom he pray'd to send two Legates to *Constantinople*, to re-establish the Church-Discipline, and utterly extirpate the Residue of the Sect that opposed Image-worship, being resolved to compel them to approve of *Ignatius*'s Deposition. For he did not formally desire of the Pope the Approbation of it, but he gave him to understand, that *Ignatius* had voluntarily quitted the Patriarchal See, by reason of his Age and Craziness, and had withdrawn himself into a Monastery belonging to a certain Island, and that he was in great Esteem both with the Princes and People. Upon this Request, Pope *Nicholas* sent two Bishops to *Constantinople*, *viz.* *Zachary* and *Radoaldus*, with the Character of Legates *a latere*, with full Power to regulate the Business of the *Iconoclasts*, and to inform themselves so far only of *Ignatius*'s Deposition, as to make the Report thereof to the Holy See. At the same time he wrote both to *Michael* the Emperor, and to *Photius* himself, about the Deposition of *Ignatius*. In his Letter to the Emperor, he expresses his Dislike, that *Ignatius* had been deposed without consulting the Holy See about it, and that a Layman was put into his Place, contrary to the Canons of the Church, and the Decrees of the Popes. He therefore declares to him, That he cannot give his Assent to *Photius*'s Ordination, before he is fully informed by his Legates of the whole Matter of Fact; That he desired, *Ignatius* should be cited before them and the Council, to ask him the Reason, Why he left his Flock; and to enquire whether his Deposition was made canonically; And that, when he should have a true Account of Things, he would decide the Matter by an Apostolick Decree, according to the true Merit of the Cause. Next, he recommends the Worship of the Images of Jesus Christ, the Virgin *Mary*, and Saints, proving the Lawfulness of it by the Tradition of the Church, and some Instances out of the Old Testament. To which he adds, That as Altars are sanctify'd by Benediction, and as the Bread, after Consecration, is in Reality the Body of Christ, and the Wine becomes his Blood; so the Wood, whereof a Cross is made, is but common Wood, before 'tis brought into the Form of a Cross; but when it has once receiv'd that Form, it becomes holy, and the Horrour of Devils, by reason of our Saviour's Figure upon it. He exhorts the Emperor, to restore to the Pope the Authority he formerly had, by his Vicar the Bishop of *Thessalonica*, over the old and new *Epirus*, over *Illyria*, *Macedon*, *Thessaly*, *Achaia*, the two *Dacia*'s, *Mœsia*, *Dardania*, and *Prevalitania*. And, to assert it as his Right, he sent to the Emperor some Letters of his Predecessors. He farther requires the Restitution of the Papal Patrimonies in *Calabria* and *Sicily*; and that the Archbishop of *Syracuse* might be ordained by the Holy See. Lastly, he tells him, that he sends him, as Legates, *Radoaldus* Bishop of *Porto*, and *Zachary* of *Agnania*; whom he desires him to receive with a Respect suitable to their Character; to give them frequent and favourable Audiences, to give Credit to their Informations; not to suffer 'em to be ill-intreated, and to send them back under a safe Guard. These are, in short, the Contents of Pope *Nicholas*'s Letter to the Emperor. That to *Photius* is shorter; wherein he expressed, how joyful he was to understand by his Letters the Stedfastness of his Faith, but that he was grieved on the other side, to see such Violations made of the Canons of the Church, in the Business of his Promotion, being as it were, all at once raised from a Layman, to the Dignity of a Patriarch; wherein he had transgressed the Canons, and the Decrees of the Popes, so that he could not approve of his Ordination, before he were fully informed by his Legates he had sent to *Constantinople* of his Morals, Conduct, and Affection to the Doctrine of the Church; And that, when he should be fully satisfy'd about it, he would honour him according to his Station, and give him real Proofs of his Brotherly Love. These two Letters, dated *Sept.* 25*th.* 860. being this Pope's second and third Letters, were given to his Legates, upon their Departure for *Constantinople*.

Pope Nicholas's Letter upon the Ordination of Photius.

Whilst an Answer was expecting from *Rome*, *Ignatius* was remanded to the Isle of *Terebinthus*, where he suffered much from the Emperor's Officers, and by an Inroad the

Of the Conteſt betwixt Photius *and* Ignatius.

Scythians made into it, who plunder'd the Iſland and all the Monaſteries; ſo that he was conſtrained to withdraw himſelf into a private Houſe at *Conſtantinople*.

The Council of Conſtantinople *againſt* Ignatius.

The Pope's two Legates being come to *Conſtantinople*, the Emperor called a Council thither in 861. which conſiſted of 318. Biſhops, the Pope's Legates aſſiſting at it. *Ignatius* was cited to appear at this Council by the Commiſſioners, to anſwer to the Charge exhibited againſt him. He demanded of thoſe Officers that came to cite him, Whether he muſt appear in a Biſhop, Prieſt, or Monk's Habit? They being ſtartled at it, could give him no Anſwer, But that he ſhould hear from them about it the next Day; when they came back to him, and cited him a ſecond Time, in the Names of *Zachary*, and *Radoaldus* the Pope's Legates, to appear before the Synod in the Habit which he thought in his Conſcience moſt proper for him. Upon which he put on his Patriarchal Veſtments, and marched forth, attended by Biſhops, Clerks, Monks, and a world of People, towards the Church, wherein the Aſſembly was. Being come over againſt St. *Gregory*'s Church, at a Place where a great Croſs ſtood upon a Marble-Pillar, in the middle of the Street, a Nobleman, ſent by the Emperor, came to tell him, That if he did not appear in a plain Monk's Habit, 'twould go near to coſt him his Life. *Laurentius* the Prieſt, and the two *Stephens*, did likewiſe forewarn him, not to come in his Pontifical Habit. *Ignatius* forced to obey, was dragged alone into the Synod, habited like a Monk. He was no ſooner come in, but the Emperor fell upon him with opprobrious and virulent Language; but after a while, being a little cooler, he commanded him to ſit down on a Wooden Bench. He begged Leave to ſalute *Radoaldus* and *Zachary*, which was granted him. He asked them who they were, and what their Commiſſion was? To which they anſwer'd, That they were Legates from Pope *Nicholas*, to take Cognizance of his Affair. He farther asked them, Whether they had any Letter from his Holineſs for him? They anſwered, They had none: Suppoſing they had not to do with a Patriarch, but with a Man depoſed in a Provincial Synod. Then he charged them to expel the Adulterer, who had, by Force, poſſeſſed himſelf of his See; declaring withal, That if they had not Power to do it, they had none to be his Judges. They anſwer'd, That they had Power from the Emperor to be Judges in his Affair. Whereupon *Ignatius* was preſſed by the Courtiers to make his Reſignation, by which the Metropolitans were awed that ſollicited his Reſtoration. Thus was the firſt Day ſpent in Heats and Conteſts, ſo that the Aſſembly was adjourned to another Day. Mean while *Ignatius* was preſſed very hard to a Reſignation, which he would never yield unto. Being cited again to appear before the Council, he anſwer'd, He would not appear, and that he would never own for his Judges Men that appeared ſo viſibly prepoſſeſſed againſt him; who were ſo far from expelling *Photius*, that they did daily eat at his Table, and to whom he had ſent Preſents before their Arrival. That he appealed to the Pope, and was willing to ſubmit himſelf to his Judgment. Thoſe who ſtood for him required the ſame Thing. To make out the Juſtice of his Demand, he alledged *Innocent*'s Letter to *Chryſoſtome*, and the Canon of the Council of *Sardis*, touching the Review of the Biſhop's Cauſes: Which notwithſtanding, being preſſed to appear in the Council, he urged, That thoſe who had cauſed him to be ſummoned thither did not underſtand the Canons, nor the Practice of the Church, that a Biſhop muſt be cited by two Biſhops, not (as he was) by two Perſons, one a Layman, the other a Deacon. But his Arguments not being able to prevail againſt Violence, he was forced into the Council; wherein appeared againſt him ſeveral Witneſſes, depoſing, That his Ordination was invalid, becauſe he was choſen by Favour: He rejected thoſe Witneſſes, as produced by the Emperor; adding, That if he were not Archbiſhop, the Emperor was no Emperor, nor any of thoſe Biſhops truly ſo, for that they had been all conſecrated by him. He ſaid further, That *Photius* being an Adulterer, was no Member of the Church; and that he could not ſet himſelf up to rule, and feed Chriſt's Flock. Firſt, Becauſe he was one of thoſe that were condemned and excommunicated. Secondly, Becauſe of a Layman he was made a Patriarch ſo ſuddenly. Thirdly, Becauſe he owed his Ordination to an excommunicated and depoſed Biſhop. Fourthly, Becauſe having given a Promiſe in Writing, That he would never moleſt him, he had broken his Oath within 40. Days after his Intruſion. To which no Anſwer was given; but inſtead of it he was preſſed again to reſign, which he conſtantly refuſed. So that the Aſſembly broke up this ſecond time, as the firſt, *re infectâ*. In the following Seſſions, the Emperor cauſed no leſs than 72. Witneſſes to be heard; who depoſed, That he was not raiſed to the Patriarchal See according to the Canons; but, with much Bribery, and by the Emperor's Favour. Whereupon was read the thirteenth of the Apoſtles Canons, which ordains, That if any one becomes a Biſhop by the Secular Power, he ought to be depoſed. In fine, after a long Deliberation, the Council pronounced his Depoſition; and bringing him before them, his Pontifical Habit was put on, and he was preſently diveſted of the ſame.

Of the Conteſt betwixt Photius *and* Ignatius.

Image-worſhip was another Thing debated in, and confirmed by this Council; the Acts whereof were accordingly divided into two Parts, one about Images, and the other about *Ignatius*'s Depoſition. Therefore perhaps the *Greeks* call it, The firſt and ſecond Synod; or, if we rather give Credit to *Zonaras*, and *Balſamon*, 'twas becauſe the Reſolutions taken at the firſt Seſſion being not ſet down in Writing, by reaſon of ſome Troubles, another Sitting was appointed, in which the Determinations of both were reduced into Writing. Theſe two Authors give us an Account of XVII. Canons made in this Aſſembly.

The Canons of the Council of Conſtantinople.

The *1ſt.* is, To prevent an Abuſe in the Foundation of Monaſteries. For many of the Founders retained the Property thereof, and diſpoſed of Monaſteries as of their other Eſtates. To prevent which Diſorder, 'tis ordained by this Canon, That no Monaſtery ſhall be erected, but with the Biſhop's Advice and Conſent, who is to conſecrate it; That an Inventory ſhall be made of the Situation, and Appurtenances of the Monaſtery, and all that belongs to it, which ſhall be kept in the Archives of the Biſhoprick; and that it ſhall not be lawful for the Founder to make himſelf Superior of it, or to make any other that he thinks fit, without the Biſhop's Concurrence.

The *2d.* Canon is levelled againſt thoſe who put on a Monk's Habit, without obſerving the Rules and Conſtitutions of a Monaſtick Life. To redreſs which Grievance, 'tis ordained by this Canon, That a Monk ſhall do nothing but by the Superior's Direction, to whoſe Rules he is ſubject, and in whoſe Monaſtery he ſhall be bound to live.

The *3d.* enjoyns the Superiors to make an Enquiry after ſuch Monks as have left their Monaſteries, and to ſhut them up again.

The *4th.* prohibits the Monks to quit their Monaſteries, either to retire themſelves into Secular Houſes, or to change Monaſteries; leaving the Biſhops a full Power to remove them, if they think it neceſſary.

The *5th.* imports, That the Monks Habit ſhall be given only to ſuch as have been proved three Years, except in Caſe of Diſeaſes, which may allow of a ſhorter Time; or when ſuch as are admitted, have formerly led a Kind of Monaſtick Life in the World, it is ſufficient, in this Caſe, to keep them in the State of Novices ſix Months.

The *6th.* Canon declares, That Monks ought to have nothing of their own; that, before they turn Monks, they may freely diſpoſe of their Eſtates; but after they are entered, the Monaſtery has the ſole and entire Property of all they have, and they are diſabled from uſing, or diſpoſing of it as their own. That in caſe it be diſcovered, that any of them has retained an Inheritance to his own proper Uſe, it ought to be ſold, and the Money given to the Poor. All which Regulations extend, by Act of the Council, not only to Monks, but in like Manner to Nuns.

The *7th.* forbids all Biſhops to found Monaſteries at the Charge of their Dioceſs: Which was to prevent the Ruine of Biſhopricks, the Biſhops in thoſe Times being apt to beſtow all their Cares and the Incomes of their Biſhopricks, upon erecting and founding of Monaſteries.

The *8th.* is againſt ſuch as voluntarily aſſumed to themſelves the Office of Biſhop, or cauſed themſelves to be made ſuch, without an urgent Neceſſity, as in caſe of Diſeaſe. And ſuch it condemns to be depoſed, if Clergymen; and if Laymen, to be excommunicated.

The *9th.* is againſt thoſe who ſtrike and abuſe others.

The *10th.* ordains, That thoſe ſhall be depoſed who ſhall take upon them to convert into prophane Uſes, Veſſels, or Sacred Veſtments, made uſe of at the Altar.

The *11th.* forbids all Clergymen to take upon them Secular Employs, or Offices.

The *12th.* forbids to celebrate, or adminiſter the Sacraments in private Chappels, without the Biſhop's Conſent.

The *13th.* prohibits all inferior Clergymen to ſeparate from their Biſhop, before he be try'd and condemn'd by his Judges.

The *14th.* contains the ſame Prohibition to Biſhops, in Relation to their Metropolitan.

By the *15th.* the ſame Thing is ordered to be obſerved, in Relation to the Patriarch; except in Caſe of Hereſie, if the Patriarch do publickly teach it. In which Caſe thoſe that forſake his Communion, before the Judgment of the Synod, ought not only not to be depoſed, but are worthy of Praiſe for ſo doing: Which ought to be underſtood of a manifeſt and condemned Hereſie.

The *16th.* enjoyns, That no Biſhop ſhall be ordained in a Church, the Biſhop whereof is ſtill living, unleſs he has voluntarily reſigned his Biſhoprick, or has been depoſed in due Form. But, if a Biſhop do forſake his Flock, and abſents himſelf ſix Months from his Church, without a lawful Occaſion, he ought to be depoſed, and another put in his Place.

The *17th.* forbids to raiſe a Layman or a Monk immediately to the Epiſcopal Dignity.

Theſe are the Canons ſaid to be made by this Council. The firſt appear to have been made indirectly againſt *Ignatius*; but the two laſt do plainly condemn the Conduct of *Photius*: Which might ſuggeſt a Belief, that they were made

Of the Contest between Photius *and* Ignatius.

made by another Synod, but that 'tis usual with Men to appear most severe against those Disorders they themselves have been guilty of.

The Persecution of Ignatius.

Photius was not satisfy'd in deposing *Ignatius*, and stripping him unhandsomely of his Sacerdotal Habit; but to extort a Resignation from him, he caused him to be shut up in a close narrow Prison, where he received very ill Usage. And there he was forced to make a Cross over a Writing, the Contents of which were, that he owned himself unworthy of being a Bishop, and that he had not been duely raised to the Patriarchal Dignity, but with Bribing and Favour; and that he was not the lawful Possessor of it, but an Usurper. This Signature being thus extorted from him, he was left undisturbed in the Palace of *Pose*. Mean while he drew a Petition, by way of Appeal, to the Pope; wherein having represented his Case to his Holiness, as it is related here, he begs of him that he will commiserate him, and lend him his helping Hand, in imitation of his Predecessors *Fabian*, *Julius*, *Innocent*, *Leo*, and all those that have laboured for the Propagation of the Faith and Truth.

But *Ignatius*'s Adversaries, not contented with his forced Resignation, persuaded the Emperor, that it was fit he should publickly read it himself in the Church, and anathematize himself. In order to which, upon a *Whitsunday*, his House was beset with Guards: Which *Ignatius* perceiving, made his Escape in a Country-man's habit, with Baskets, and got over into the Islands, where he absconded, shifting frequently his Habitation, for fear of being discover'd. In *August* following there happened an Earthquake at *Constantinople*, which the People attributed to the Persecution of *Ignatius*. For which reason, the Princes were forced to promise, that he should no more be molested, nor any Harm done him for having concealed himself, nor to any Person or Persons that had concealed him: Which Promise being made publick, *Ignatius* discovered himself, and was sent back into his Monastery, there to live in quiet. Whereupon the Earthquake ceased, and the *Bulgarians* were converted.

Zachary and *Radoaldus* being returned to *Rome*, declared only to the Pope, by word of Mouth, that *Ignatius* had been deposed, and *Photius* raised in his stead to the See of *Constantinople*, but concealed from him the share they had in it.

Two days after came an Ambassador, named *Leo*, from the Emperor, with two Volumes, containing the Acts of the Council at *Constantinople*; one concerning *Ignatius*'s Deposition, and the other about Images. He also brought a Letter from the Emperor to the Pope, wherein he desired his Assent, under his own Hand, to the Deposition of *Ignatius*, and the Promotion of *Photius*. At the same time a Monk, by Name *Theognostus*, came to *Rome* from *Ignatius* in a Layman's Habit, who informed the Pope of what had passed. The Pope, far from doing what the Emperor desired of him, wrote immediately a Letter to all the Patriarchs, wherein he declared his Dislike of *Ignatius*'s Deposition, and *Photius*'s Intrusion. He wrote likewise to *Michael* the Emperor, that he would never yield his Consent to the Deposition of *Ignatius*, nor the Ordination of *Photius*. And, whereas, to justifie this last, *Nectarius* and St. *Ambrose* were alledged as two Precedents, being made of Laymen Bishops; he makes it out, that they had a particular Calling, and that they had not been ordained to thrust a Bishop out of his See. He answers farther to the same Instances, and that of *Tarasius*, in the Letter he writ at the same time to *Photius*, that it is for the Good of the Church, through Necessity, or by a particular Inspiration of God, that the Laws of the Church have been dispensed with upon such Occasions; but that none of those Reasons could take place in his Ordination. He complains, that *Photius* refuses to own or observe the Pope's Decretals, because they condemn his Ordination. He does acknowledge, that some Churches may have particular Customs different from those of *Rome*. But he maintains withal, that this Way of ordaining a Layman Bishop, contrary to the Canons, and the General Laws of the Church, ought not to be tolerated. His farther Complaints are, That his Legates were not used with that Respect he expected; that they had been detained a long time without the Freedom of speaking to any one, and that they had been forced by Threats to consent to the Deposition of *Ignatius*, and the Intrusion of *Photius*. These three Letters are under the same Date, *viz.* *March* 18*th*. 862.

Pope Nicholas's *Letters upon the Deposition of* Ignatius.

A Council held at Rome *upon the Ordination of* Photius.

The Pope having sent them to *Constantinople*, and other parts of the World, a Council was called by His Holiness at *Rome*, in order to have this Business thoroughly examined. The Pope knew not at first how much his own Legates had contributed to the Deposition of *Ignatius*, and thought they had been forced to it. But, hearing that they had been corrupted by *Photius*, and that they themselves had deposed *Ignatius*, and owned *Photius*, he thought himself bound, for the Vindication and Honour of the Holy See, to call this Synod. *Radoaldus* did not appear, but *Zachary* did; who being convicted to have had a hand in the Deposition of *Ignatius*, and to have acknowledged *Photius* as the lawful Patriarch, he was deposed and excommunicated. He afterwards did acknowledge his Fault, declaring, that he had acted contrary to the Orders he had received from the Holy See, by consenting to the Deposition of *Ignatius*. *Radoaldus* being absent, his Condemnation was put off till another time.

Of the Contest between Photius *and* Ignatius.

This Council did also take into their Consideration the Difference betwixt *Ignatius* and *Photius*, and confirmed Image-worship, as may be seen by the six Articles inserted into the seventh Letter of Pope *Nicholas*.

The first declares, that *Photius* being a Layman ordained a Patriarch by *Gregory* of *Syracuse*, for having invaded the See of *Constantinople*, and thrust out *Ignatius* the lawful Possessor thereof; for having held Communion with Persons excommunicated by the Holy See; having corrupted the Pope's Legates; having banished and persecuted the Bishops who would not acknowledge him, is therefore degraded from his Sacerdotal Office, and all Orders Ecclesiastical, by the Authority of God, of the Princes of the Apostles, St. *Peter* and St. *Paul*, of all the Saints, of the six General Councils, and by the Judgment of the Holy Ghost; and if, after this Judgment, he continues in possession of that See, he is excommunicated, with all such as shall abet him, or hold Communion with him.

The second contains the like Sentence of Deposition against *Gregory* of *Syracuse*, and a Commination against him, if he continues to raise Troubles against *Ignatius*; and such as hold Communion with him are hereby declared excommunicated.

In the third Article, all such as *Photius* has promoted to Orders, and have held Communion with him, after his Instruction, are declared to have been unlawfully ordained, and their Orders to be void accordingly.

The fourth enjoyns the Restoration of *Ignatius*, though he never was truly deposed, nor justly condemned or degraded; and declares, that all Persons that shall hinder him from assuming again his Sacerdotal Habit, from performing the Duties of his Place, or from the peaceable Enjoyment of his See, shall be deposed and excommunicated.

The fifth enjoyns, that all Persons exiled upon this account, be restored to their several Stations; and declares, all that shall obstruct it to be excommunicated.

The sixth confirms what had been decreed by the Popes touching the Images of *Jesus Christ*, the Holy Virgin, and the Saints; and pronounces an Anathema against *John* of *Constantinople* and his Followers, who taught, that they ought to be broken, and trampled under our feet.

To these six Articles, Pope *Nicholas* adds two Decisions, made in a former Synod, against those who held, that our Saviour's Godhead had suffered upon the Cross. By the first it is determined, that our Saviour indeed suffered in his Flesh, but that his Godhead remained Impassible. And the second pronounces an Anathema against those who shall say, that our Saviour suffered in his Godhead.

Radoaldus, whose Judgment was put off, being returned into *Italy* from *France*, the Pope sent some Bishops, to summon him to appear at the Synod. But he concealed himself so well, that they could find him no where. *Anno* 863. he came suddenly into *Rome*, where he combined for some time with the Pope's Enemies; but durst not stay till the Synod sat, which was put off by reason of the Troubles. He fled from *Rome*, spoiled his Church, and took Sanctuary in another Diocess. But in the Year 864. he was deposed and excommunicated in the Synod which then sat, with Threats of Anathema, if he held Communion with *Photius*.

Pope Nicholas's *Letter to* Michael *the Emperor.*

Michael the Emperor having received the Pope's Letter, sent him a very sharp Answer, expressing his Discontent. To which the Pope made a long Reply, confuting, Article by Article, what the Emperor had written: Who complaining as if he had been ill used by the Holy See, tho' since the sixth Council, no Emperor of the *Greeks* had honoured the Holy See so much as he had: The Pope makes him this Return, that he has not abused him in any manner, but only warned and rebuked him, as Bishops ought to do; and that, if his Predecessors did not bear the Honour that was due to the Holy See, 'twas because most of them were Hereticks, when those that were good Catholicks had always a Veneration and Respect for the Holy See. The Emperor, speaking of the Legates, he desired the Pope to send him, had used the word *to Command*: Which hard Expression the Pope could not digest, and therefore brought in several Instances of Emperors, who writing to the Popes, had used the words *to Pray*, or *to Desire*; and says, that in the Letter sent him by *Michael*, he himself had used the word *to earnestly Intreat*, *Obsecramus*. Nor does he pass by the Epithet of *Barbarous*, given by the Emperor to the *Latin* Tongue; but tells him very seriously, that he ought to have spoken better of a Language made by God himself, made use of in the Inscriptions of the Cross, and in which God is worshipped amongst the *Latins*. To which he adds, that he who glories in being the Emperor of the *Romans*, should not despise the *Roman* Tongue. The Emperor had signify'd in his Letter, that he had not required the Legates to be Judges a second time in the Cause of *Ignatius*. And the Pope makes him this Return, that the Event is a Proof, that was his Design; that, for his part,

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he had given them no Power but to get an Information of the Matter, and make him the Report thereof, but not to give Judgment in the Caſe. That thoſe who had condemned *Ignatius*, were his Enemies, or Excommunicate Perſons either ſuſpected, or accuſed, and ſo could not be his Judges; and that they were all inferior to him, having conſequently no Power to ſit upon, much leſs to depoſe him. Upon which laſt Head he does much enlarge, endeavouring to prove by Inſtances, as well as by the Authority of the Popes and Councils, that the Patriarchs of *Conſtantinople* can be brought to no Judgment but the Pope's. He maintains, that the Emperor could not call a Synod, and much leſs bring his Officers thither.

The Emperor had ſent him Word, That the Council by which *Ignatius* was depoſed, was as numerous as the *Nicene* Council. To which the Pope anſwers; That it is not the Number, but the Merit and Worth of the Biſhops aſſembled in Council, which ought to be regarded; That no Patriarch was preſent at this, and all the Biſhops were Suffragans of *Conſtantinople*; That the ſmall Number ought to be no Prejudice, provided they act from a Pious Principle; and a great Number availeth nothing, if Ungodlineſs be at the bottom of their Proceedings. That on the contrary, the greater the Number of the Wicked is, the more eaſily they may compaſs their wicked Deſigns. The Emperor had writ, That he deſired Legates only upon the account of Images. And the Pope makes him this Return, That he made it only his Pretence, and that his Aim was to make uſe of them againſt *Ignatius*. But he declines an Anſwer to what the Emperor had alledged againſt the Privileges of *Rome*, and contents himſelf to ſay, That they are Divine and Perpetual; That they may be aſſaulted, but not overthrown; that they were not granted by Councils, but owned and reſpected. The Emperor had demanded of him *Theognoſtus*, and ſome other Monks of *Ignatius*'s Party, who had taken Sanctuary at *Rome*. But the Pope refuſed to deliver them up. He affirms and proves, by the Example of St. *Athanaſius*, and the Teſtimony of Pope *Julius*, that he had a Power to cite both *Photius* and *Ignatius* to *Rome* and to be Judge of their Difference. Yet he is willing, if they cannot come in Perſon, to receive their Deputies. He wiſhes that *Photius* ſhould ſend him, on his part, the Biſhop of *Syracuſe*, with others left to his Choice; and names the Deputies that ſhall appear in behalf of *Ignatius*. He conſents that the Emperor ſhall ſend thither Officers from him, and ſays, the Buſineſs ſhall be judged at *Rome* by his Council.

In another Letter written to the ſame Emperor, *Nov.* 13. 866. and ſent him by Legates, he exhorts him to yeild to his Reaſons. He gives him an Account, how *Zachary* and *Radoaldus* were depoſed, for having exceeded their Power, in condemning *Ignatius*. He complains, that the firſt Letter he had written had been counterfeited, and makes it appear, that the Council held againſt *Ignatius* had not proceeded in a Legal Manner: and that he ſhould have been reinſtated before his Cauſe was judged. He requires from the Emperor, that he would cauſe that injurious Letter he had ſent him, to be burnt, and threatens with Excommunication the Inditers of it.

Other Letters of Pope Nicholas *about the Affair of* Ignatius.

At the ſame time he ſent to the Clergy of *Conſtantinople* an Account in Writing of what had paſſed at *Rome* about the Concern of *Photius* and *Ignatius*; *Photius* in particular he charges with ſeveral Things, in a Letter directed to him. In another to Prince *Bardas* he expreſſes the Diſſatisfaction he lies under, to ſee thoſe Hopes fruſtrated which he had entertained of him; and adviſes him to recollect himſelf, and to protect *Ignatius*: Whom he informs on the other ſide of what he had done for him; and comforts him in his Condition. *Theodora* the Empreſs he praiſes in another Letter, exhorting her to Patience, and aſſuring her that he would do his utmoſt to reſtore *Ignatius*. He intreats *Eudoxia* to protect him, and deſires the ſame of the Senators of *Conſtantinople*. Thus you have the Subſtance of the ſixteen firſt Letters of Pope *Nicholas*, collected by himſelf, and ſent into all Parts, to inform the whole World of this Affair, and of his Conduct in it.

Ill Treatments made to Ignatius.

But whilſt Pope *Nicholas* laboured hard to reinſtate *Ignatius* in his See, *Photius* and *Bardas* were no leſs active and induſtrious to bring him to a fatal End. *Photius* ſuborned a Man, and cauſed him to be intercepted with two Counterfeit Letters; one to the Pope, ſubſcribed by *Ignatius*, and the other under the Pope's Name to *Photius*. Whence he took occaſion to impeach *Ignatius* for keeping Correſpondence in the Weſt, and writing thither againſt the Emperor. Whereupon *Ignatius* was apprehended, who remained in Cuſtody, till the Letter-bearer was manifeſtly proved to be an Ill Man, and an Impoſtor. After this he had ſome Reſpite; till *Bardas*, frighted by a Dream, in which he ſaw the Patriarch imploring the Pope's Aſſiſtance againſt him, kept him under ſo ſtrict a Guard, that he could not ſo much as ſay Maſs, or ſpeak to any Man. At laſt *Bardas* was ſlain, in *April*, *Anno* 866. by the Emperor's Order, who ſet up *Baſilius Cæſar* in his Place the 26*th*. following, being *Whitſunday*.

Photius, reſolved to be revenged of the Pope, exaſperated as much as in him lay the Emperor againſt him, and perſuaded him to call a Council, in order to condemn the Pope, as the Pope had condemned him. He ſummoned to *Conſtantinople* all the Biſhops of his Patriarchate, and ſet up others, who pretended themſelves to be ſent as Deputies from the other Patriarchs. Pope *Nicholas* was accuſed before this Council, his Depoſition pronounced, and his Perſon excommunicated. This done, *Photius* ſollicited the Emperor *Lewis* King of *Italy*, and the Princeſs *Ingelberg*, to declare themſelves againſt the Pope, promiſing to procure him the Imperial Crown of the Eaſt, ſhould they but expel that Pope from his See. The Acts of this Council he ſent into the Weſt by *Zachary*. But, ſoon after this, *Michael* the Emperor was ſlain by *Baſilius*'s Order, who thereupon was declared Emperor, *Sept.* 23*d*. 867.

Of the Conteſt between Photius *and* Ignatius.

The Council of Photius *againſt the* Pope.

The firſt Thing *Baſilius* did, after he had ſettled himſelf upon the Throne, was the Expulſion of *Photius*, and Reſtoration of *Ignatius*. He ſent Orders for *Zachary* to return, baniſhed *Photius* into a Monaſtery, ſent for *Ignatius* to *Conſtantinople*, and reinſtated him in his See, *Novemb.* 23*d*. in the ſame Year.

Ignatius *reinſtated.*

This is obſervable in the Life of this Patriarch, that he came now into his Church, whilſt the Prieſt offering the Sacrifice, was ſinging theſe Words in the Quire, *Giving Thanks unto the Lord*. *Ignatius* being in Poſſeſſion of his See, excommunicated preſently *Photius*, thoſe that had been ordained by him, all his Followers, and ſuch as held Communion with him. He likewiſe begged of the Emperor, that he would ſummon a General Council to remedy thoſe Evils the Church did lie under. And ſeveral Deputies were immediately diſpatched to the Pope at *Rome*; *John*, Biſhop of *Pergos*, from *Ignatius*; *Peter* of *Sardis* from *Photius*; and an Officer, named *Baſilius*, from the Emperor. *Peter* of *Sardis* periſhed by a Ship-wrack, in the Gulf of *Dalmatia*; the other two had better Luck, and came ſafe to *Rome*; where they found Pope *Nicholas* dead, and *Adrian* raiſed into his Place, who received them very graciouſly. They ſhewed him the Acts of the Councils held by *Photius* againſt *Ignatius*, and Pope *Nicholas* I. *Adrian* called a Synod, which condemned them to be burnt, and excommunicated *Photius* a ſecond time. Next he preſented to them two Biſhops, by name *Donatus* and *Stephen*, for his Legates, to act in his Name in the Council to be held at *Conſtantinople*.

The Council of Conſtantine Ind. 3. *Anno* 869. of the Common Account. They ſtantinople *being* 8*th*. *General Council.*

This Council was ſummoned by *Baſilius* the Emperor in the third Year of his Reign, and the ſecond of that of met in the Church of St. *Sophia*, on the right ſide, where the Catechumeni were commonly inſtructed. In the midſt of the Aſſembly were placed the Holy Goſpels, with a Croſs. It began the fifth of *October*, and ended the laſt day of *February* following. During which time they had ten diſtinct Seſſions. As to the Number of Biſhops aſſiſting thereat, it vary'd very much. At firſt it conſiſted only of the Pope's Legates, *viz*. *Donatus* Biſhop of *Oſtia*, *Stephen* Biſhop of *Nepi*, and *Marinus* a Deacon, *Thomas* Archbiſhop of *Tyre* repreſenting the Patriarch of *Jeruſalem*, and *Ignatius* Patriarch of *Conſtantinople*. With them did 12 Biſhops ſit, by their Order, who had firmly adhered to *Ignatius*'s Cauſe and Intereſt. In the ſecond Seſſion they admitted ten Biſhops, who begged Pardon for having ſided with *Photius*. The third conſiſted only of 23 Biſhops, and the fourth of 21. In the fifth there were two Metropolitans, to wit, of *Epheſus* and *Cyzicum*, who had not been in the former; but on the other ſide ſome of the Biſhops that had been in the former, did not appear in this. The ſixth conſiſted of thirty ſeven Biſhops, their Number increaſing as the Biſhops that had ſtood for *Photius* came in and ſubſcribed a Writing, whereby they rejected him, and owned *Ignatius*. The next two were not more numerous. But the ninth, at which *Joſeph* was preſent, as a Deputy from the Patriarch of *Alexandria*, was compoſed of above 60 Biſhops; and the laſt of above 100 who all ſubſcribed to the Deciſions of the Council. At all their Sittings there were Senators, Noblemen, and Officers of the Emperor, with *Bahanes* at the Head of them, who ſpoke to the Biſhops in the Name of all. The Emperor was there in Perſon at the ſixth, ſeventh and eighth Seſſions. *Conſtantine* came thither with him at the ninth, at which were preſent alſo *Anaſtaſius* the Library-Keeper, and *Eberard*, as Ambaſſadors from *Lewis* Emperor of *Italy*, beſides two Ambaſſadors from the King of *Bulgaria*. Almoſt all the Biſhops were of *Aſia*, *Thracia* and *Greece*.

The firſt time they ſat was *October* the 5*th*. The Pope's Legates, *Ignatius* Patriarch of *Conſtantinople*, a Deputy from the Patriarch of *Jeruſalem*, *Thomas*, Metropolitan of *Tyre*, repreſenting the Patriarch of *Antioch*, that See being then vacant; and the Noblemen being met, they ſent for the Biſhops in, who had been perſecuted for the Cauſe of of *Ignatius*, being 12 in Number, *viz*. Five Metropolitans of *Greece*, and Seven Biſhops, who accordingly took their Places in the Council. Then *Bahanes*, the Chief of the Noblemen, read aloud the Emperor's Exhortation to the Council; wherein he declared, that having purpoſed to put an End to the Differences that troubled the Peace of the Church,

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Church, he had ſent for Legates from the Biſhop of *Rome*, and Deputies from the other Patriarchs, to hold an Oecumenical Council; that he exhorted the Biſhops to come with a Spirit of Peace, and to ſeek out Remedies for the preſent Evils. Whereupon *Bahanes*, turning to the Pope's Legates, deſired them, in the Biſhop's Name, to declare unto them whence they came, and what Power they had. They anſwered, that it was never done before in any Synod, to examine the Power of the Pope's Legates. To which *Bahanes* reply'd, that what he did was not for want of Reſpect to the Holy Apoſtolick See; but becauſe the late Legates *Radoaldus* and *Zachary* had deceived them, by abuſing their Power. This Reaſon being allowed of, they preſented the Pope's Letter to the Emperor; which was read in *Latin* by *Marinus* the Deacon, one of the Legates, and turned into *Greek* by *Damian* a Clergyman, the Emperor's Interpreter. In this Letter *Adrian*, having congratulated *Baſilius*, concerning his Elevation to the Imperial Throne, commends his Deſign of reſtoring Peace to the Church, and his Application to the Holy See to find out a Remedy for the Evils the Church of *Conſtantinople* did lie under: He approves of what he had done in the behalf of *Ignatius*, and againſt *Photius*; and returns him his Thanks for his proceeding in that Matter, according to the Judgment of the Holy See, and the Modern Biſhops. As to thoſe Biſhops, and other Perſons, that had troubled the Peace of the Church, and continued to hold Communion with *Photius*, after his Condemnation, he ſays, they ought to be differently uſed according to the Difference of their Faults, which he leaves to the Judgment of his Legates and *Ignatius*. And, whereas the Emperor had deſired, they ſhould not be proceeded againſt to the utmoſt Rigour; he tells the Emperor, that he is very much concerned at it, becauſe not only by the Judgment of *Nicholas* his Predeceſſor, which he has ſubſcribed to, but alſo by the Laws of the Church, they ought to be moſt ſeverely puniſhed, without any hopes of their Reſtoration. However, for Peace-ſake, and to ſave a great many Men, his Opinion was that Moderation might be uſed, and ſome Favour may be ſhewed them, as has been practiſed on the like occaſions by the Pope's Predeceſſors, of which he gives ſome particular Inſtances. That therefore he deſires the Meeting of a Council, wherein his Legates ſhall preſide; who, upon their Knowledge of the Perſons and their Faults, may be competent Judges thereof. That a Declaration of Abhorrency ſhall be made againſt the Council held againſt the Holy See, and all the Acts thereof ſhall be burnt.

He likewiſe exhorts the Emperor to make all the Biſhops ſubſcribe to the Decrees made in the Synod of *Rome* againſt *Photius*, and for *Ignatius*. In concluſion, he prays him to ſend him back four Monks, fled from *Italy* into *Conſtantinople*; and recommends unto him his Legates, together with *John* Biſhop of *Silea*, *Ignatius* his Deputy, and *Baſilius* his Envoy. He prays him to excuſe their long Tarrying, as being none of their Fault; for he could not poſſibly diſpatch them ſooner, having upon him the Care of ſo many Churches.

This Letter being read, the Deputies of the other Patriarchs were likewiſe deſired to read their Letters, that Information might be had both of their Qualities and Power. *Elias*, Deputy of the Patriarch of *Jeruſalem*, ſaid, they could not be ignorant who they were, and that they might know it by the Emperor's Exhortation; However, to ſatisfie the Deſire of the Aſſembly, he declared, that *Thomas* Biſhop of *Tyre* repreſented the Patriarch of *Antioch*, during the Vacancy of that See, being the firſt Metropolitan of that Patriarchate, and conſequently had no occaſion to bring Recommendatory Letters; and that he ſpoke for him, becauſe he could not ſpeak *Greek* without ſome Difficulty. As for himſelf, that he had a Letter from *Theodoſius* his Patriarch to *Ignatius*, which had been already read, and might be read again. The Contents of which Letter were, that he durſt not before write unto him, or ſend any body to him, for fear of incurring the Suſpicion and Perſecution of the Prince of the *Saracens*, whom *Jeruſalem* was then ſubject to, and who treated the Chriſtians with a great deal of Humanity, ſuffering them to build Churches, and to have a free Exerciſe of their Religion, without any Violence or Hardſhip put upon them; but, that having receiv'd his Orders to write to him, he ſends him *Elias* to repreſent his Perſon, a Man of eminent Parts, able to give a ſound Judgment of things under debate; that the Prince of the *Saracens* appointed *Thomas* Biſhop of *Tyre* to bear him Company; and that he deſires him to obtain from the Emperor the Liberty of ſome *Saracens* who were his Priſoners, whereby the *Saracens* Anger might be appeaſed, who otherwiſe threatned the *Chriſtians*.

Then was read the Paper ſent by the Pope to be ſubſcribed by all the Biſhops, containing an Excommunication of all Hereticks, particularly of *Photius*, and all the Oppoſers of Image-worſhip, with a general Approbation of all the Proceedings againſt *Photius*, and *Gregory* Biſhop of *Syracuſe*, by the Popes *Nicholas* and *Adrian*, a Condemnation of all that had been done by *Photius* againſt the Holy See; and laſtly, an Acknowledgment of *Ignatius* as the lawful Patriarch. This Form was approved of by all the Biſhops, and the Deputies from the Eaſt. *Thomas* and *Elias* ſaid, they agreed to it, and deſired to hear it read. The like Form was drawn up at *Conſtantinople*, before the Legates came thither, and contained ſix Articles. In the firſt, they acknowledge *Ignatius* as the lawful Patriarch. In the ſecond they declare, that all the Biſhops who had ſtood by *Ignatius*, and therefore depoſed by *Photius*, ought to be reſtored to their reſpective Sees. In the third, they give it, as their Opinion, that all Prieſts, or other Clerks ordained by *Methodius*, or *Photius*, who joyned with *Photius*, and are returned into the Church ſince his Expulſion, may be admitted and reſtored, after they have performed ſuch Penances as ſhall be laid upon them. In the fourth, they declare *Photius* degraded from his Sacerdotal Office, and incapable of Reſtoration, and do farther anathematize him, in caſe he do not ſubmit to the Pope's and their Judgment. In the fifth, they declare *Gregory*, Biſhop of *Syracuſe*, condemned and depoſed, and all that have been ordained by *Photius* unworthy of the Sacerdotal Office. In the laſt, they recommend the Execution of theſe Things, declaring they have, in all Points, conformed themſelves to the Judgment of Pope *Nicholas*, and excommunicating all Perſons that do not ſubmit to his and their Judgment: Which Articles were approv'd of by the Pope's Legates, and the whole Aſſembly in Council. Whereupon the Pope's Legates, and the Deputies from the Patriarchs of the Eaſt, being asked by the Commiſſioners, why they had condemned *Photius* in his Abſence; they gave their Reaſons why they refuſed either to ſee or hear him, together with the Reaſons which had induced them to own *Ignatius*, whom all the Patriarchal Churches had acknowledged to be the Right Patriarch. This done, the Seſſion concluded with Acclamations for the Emperor, the Empreſs, and the Patriarchs.

Of the Conteſt between Photius and Ignatius.

In the ſecond Seſſion, the Pope's Legates, *Thomas* of *Tyre*, *Elias* the Deputy from *Jeruſalem*, and the twelve Biſhops that had firmly adhered to *Ignatius*, being met with the Emperor's Commiſſioners, *Paul*, the Keeper of the Records of the Church of *Conſtantinople*, ſaid, that the Biſhops that had ſtood for *Photius* pray'd to be admitted: Which being granted, they declared, that they had been ordained by *Methodius*, or by *Ignatius*; acknowledged their Error in ſiding with *Photius*, begged Pardon for the ſame, and preſented a Petition, the Subſtance whereof is as followeth. That having been drawn in by the Artifices of *Photius*, or prevailed upon by the Fear of Perſecution, and the Puniſhments he had threatned them with, and inflicted upon *Ignatius*'s Friends, they had been forced to own and ſupport him; that they acknowledged their Fault, and begged Pardon for it; proteſting, they ſhould never adhere to *Photius*, or any of his Party, as long as they ſhould continue in their Obſtinacy. This Petition of theirs being preſented, the Pope's Legates declared, that they received them. The Form was read unto them; who, having approved of, and ſubſcribed unto it, their Petition being laid upon the Goſpel and the Croſs, they preſented it to *Ignatius* the Patriarch, who reſtored unto them their Pontifical Habit, and then they took their Places in the Council: Though the Number of the Biſhops be not expreſly mention'd, yet ten of them are named in this Seſſion.

The Prieſts ordained by *Methodius* and *Ignatius*, who had ſided with *Photius*, were likewiſe admitted; who, having preſented a Petition to the ſame purpoſe as the former, and ſubſcribed to the Form, were alſo reſtored. The ſame was done with the Deacons, Subdeacons, and other Clerks, theſe Penances being inflicted upon them all. That they that eat Fleſh, ſhould forbear it, together with Eggs and Cheeſe; and they that eat no Fleſh, ſhould abſtain from Eggs, Cheeſe, and Fiſh, on *Wedneſdays* and *Fridays*, and eat nothing but Pulſe with Oyl, and a little Wine; to fall upon their Knees fifty times a day; to ſay a hundred times *Kyrie eleiſon*, *My God*, *I have ſinned*, *forgive my Sin*, *O Lord*; to repeat the ſixth, thirty ſixth, and fiftieth Pſalms, until *Chriſtmas-day*; and to forbear, till that day, all Sacerdotal Function. Thus ended this Seſſion, with the uſual Acclamations.

In the third Seſſion, which was held on the 11*th*. of *October*, the Pope's Legates, the Deputies from the *Eaſt*, the Commiſſioners, and 23 Biſhops being met together, the Archbiſhops of *Ancyra* and *Nice*, who had been ordained by *Ignatius* and *Methodius*, and had favoured *Photius*, were ſummoned to ſubſcribe unto the Form, in order to be reſtored. But they declared, that having ſufficiently ſuffered for having formerly ſubſcribed, whether to good or ill purpoſe, they were reſolved to ſubſcribe only to the Profeſſion of Faith they had ſubſcribed unto when they were ordained, and pray'd the Council to be ſatisfy'd with their Reſolution. After this, the Emperor's Letter to Pope *Nicholas* was read, wherein he ſignify'd unto him the Depoſing of *Photius*, and intreated him to let him know, how he ſhould deal with thoſe who had eſpouſed his Quarrel, or had been ordained by him, expreſſing his Deſire, that they ſhould be pardoned who came in firſt to acknowledge their Fault. He gave him Notice withal, that he ſent Deputies

Of the Conteſt between Photius *and* Ignatius.

from *Ignatius* and *Photius*, with *Baſilius* one of his Gentlemen-Uſhers, that he may order Things in their Preſence as he ſhall think moſt expedient, or ſend them back with Commiſſioners from him, that he may know his clear Intention.

This Letter was followed by another from *Ignatius* to the ſame Pope; in which, having extolled the Holy Apoſtolick See, and commended the Emperor's Zeal, he ſays, that he ſends him a Metropolitan and a Biſhop, to expreſs his thankful Acknowledgment, to give him a faithful Account of all Paſſages, and know of him what Meaſures he muſt take in the preſent Juncture, concerning the Biſhops of *Photius*'s Faction; whom he divides into two Claſſes, *viz.* thoſe ordained by himſelf, and thoſe ordained by *Photius*. He puts amongſt theſe *Paul* Biſhop of *Cæſarea* in *Cappadocia*, who oppoſed him at firſt, but afterwards returned to his Duty. With this Letter was read Pope *Adrian*'s Anſwer, in which this Pope having promiſed *Ignatius* the Patriarch, that his Affection for him ſhall not fall ſhort of his Predeceſſor's, and praiſed God for his Reſtoration; he gives him, for a Standard, the Decree given by Pope *Nicholas* againſt *Photius* and *Gregory*; and, confirming the ſame, declares them degraded of all Sacerdotal Offices, and not to be regarded as Biſhops, no more than *Gregory* and *Photius*, who took upon him a Power he had not; *Gregorium Syracuſanum & Photium Tyrannum, & eos quos idem Photius in Gradu quolibet ordinaſſe putatus eſt, ab Epiſcoporum numero, vel dignitate, quam uſurpative ac ficte iedit, merito ſequeſtrantes.* To prove *Photius*'s Ordinations to be void, he gives thoſe following Reaſons. Firſt, becauſe *Photius* was like *Maximus*, and his Ordination, or rather Intruſion, in all points like unto his. Secondly, becauſe Pope *Nicholas* his Predeceſſor had ſo decreed it. Thirdly, becauſe *Photius* being a Great Man, a Courtier, a Novice, an Intruder, an Adulterer, Excommunicated, having no lawful Power, could not conſequently confer it upon his Followers. A Maxim which he afterwards confirms, as owned by *Photius*, and thoſe of his Party. He therefore requires that the ſame Rigour be uſed, with relation to thoſe who had been ordained by *Photius*, and even to *Paul* himſelf, who was recommended unto him by *Ignatius*, who (ſays he) muſt expect an everlaſting Reward for the Perſecution he had ſuffer'd, beſides the temporal Rewards of the Church, and the Honour he has acquired by his Sufferings. As to thoſe who had been ordained by *Methodius*, or *Ignatius*, he commends the Zeal of thoſe who had withſtood *Photius*, and ſuffer'd conſtantly for the Cauſe of *Ignatius*; but, for the reſt, who ſubmitted to *Photius*, either of their own accord, or by Force, he declares, that, provided they come in, and ſign the Form he ſends by his Legates, they ought to be pardon'd, and left in Poſſeſſion of their Church-Dignities, notwithſtanding their Oppoſition againſt the Patriarchal Dignity, and the Holy Catholick See. Yet he declares withal, that thoſe who aſſiſted at the Illegal Council held at *Conſtantinople* againſt the Holy See, ſhould be incapable of Pardon, were not the Compaſſion of the Holy See invaded by them as great as their Demerit. He exhorts *Ignatius* to ſee the Articles drawn up at *Rome*, againſt *Photius* and his Council ſubſcribed unto. Laſtly, he commends *John* of *Silea*'s Charity and Zeal for *Ignatius*. This Letter being read, was highly commended by all the Biſhops, and ſo this Seſſion ended with the uſual Acclamations.

The fourth Seſſion was held *Octob.* 13*th.* In which two Biſhops were accuſed, *Theophilus* and *Zachary* by Name, who were both ordained by *Methodius*, and continued obſtinate in *Photius*'s Party. Theſe Biſhops being called into the Council, required that the other Biſhops that ſtood it out for *Photius*, ſhould alſo be called in. There was ſome Time a Debate upon the Matter, whether or no they ſhould be admitted. But the Pope's Legates did at laſt conſent, that three of them ſhould be called in, in the Name of the reſt, to hear the Sentence paſſed againſt them. When they were to be called in, they had all withdrawn themſelves, except *Theophilus* and *Zachary*, who being come before the Council, maintained, that Pope *Nicholas* had communicated with them. The Legates convinced them of Falſhood, by *Nicholas*'s Letter againſt *Photius*, which they cauſed to be read. *Thomas* and *Elias* made it appear likewiſe, that they had never owned *Photius* for a Patriarch. Which appearing undeniable, *Theophilus* and *Zachary* were preſſed upon to ſubſcribe to the Form againſt *Photius*. But they would not ſo much as hear of it, and ſo were turned out of the Council. This is the Sum of what paſſed in this Seſſion.

In the fifth, held *Octob.* 20*th.* *Paul*, the Emperor's Charter-Keeper, had ordered *Photius* to be brought before the Council. Some Laymen being ſent to know of him, Whether he was willing to appear? He anſwer'd, that he came not willingly, but was carry'd by Force. The Biſhops however order'd, that he ſhould come in. He proteſted againſt it, refuſed to anſwer the Queſtions made unto him, and would, by no means, acknowledge his Fault. Pope *Nicholas*'s Letters, containing the Sentence paſſed againſt him, were read, and the Deputy of the Church of *Jeruſalem* proteſted again, that the Patriarchs of the Eaſt had never owned him, exhorting him to do Penance. This done, the Pope's Legates declared him excommunicated; and the Council did approve of it. He was exhorted to do Penance, and to acknowledge his Fault, there being no Refuge left for him, now that *Rome* and the *Eaſt* had declared againſt him. To which he anſwer'd, that his Plea was not of this World. He was again warned to think ſeriouſly of his Caſe, and had Time given him for it.

Of the Conteſt between Photius *and* Ignatius.

The Emperor himſelf was preſent at the ſixth Seſſion, which was held *Octob.* 25*th.* *Metrophanes*, Metropolitan of *Syria*, made him a Compliment. After which a Memoir of the Pope's Legates was read, containing the Subſtance of what had paſſed againſt *Photius*. Then were called in the Biſhops ordained by *Photius*, and Pope *Nicholas*'s Letter to *Michael* the Emperor was read. Upon which the Council told them, that they ought to forſake *Photius*, and ſubmit to their Judgment, who had declared his Ordinations void. They endeavour'd to defend *Photius*'s Ordination, and their own, againſt the Decree of Pope *Nicholas*, by ſome Inſtances of Biſhops condemned or rejected by the Popes, who, notwithſtanding, were owned to be lawful. To which the Emperor himſelf gave this Anſwer; that thoſe Biſhops had been owned and defended by other Patriarchal Sees, whereas *Photius* was forſaken by all; that he pitied their Caſe, and exhorted them to ſubmit themſelves to the Mercy of the Council. The Pope's Legates told them, that if they would ſubſcribe to the Form, and do Penance, they ſhould be received into the Church-Communion; and, at the ſame time, anſwered to the Inſtances by them alledged, to ſhew, that the Pope's Deciſions concerning condemned Perſons, had not been always followed. After this, the Emperor cauſed a long Exhortation to be read, directed to thoſe who were of *Photius*'s Faction, whereby they were exhorted to ſubmit themſelves, and had ſeven days time to conſider of it.

The ſeventh Seſſion was held *Octob.* 29*th.* in the Preſence of the Emperor. The Time allowed to *Photius*, to conſider what he would do, being elapſed, he was called in, with *Gregory* Biſhop of *Syracuſe*. *Marinus* the Deacon, one of the Legates, cauſed his Croſier to be taken away from him; and the reſt of them adviſed him to ſubſcribe unto the Form, that he might be received as a Layman, into the Church-Communion. Inſtead of returning them an Anſwer, he directed his Speech to the Emperor, wiſhed him a long Life, and declared he had no Anſwer to give to the Legates. Being asked by *Babanes*, Whether he had any thing elſe to ſay? He anſwer'd, that Queſtion might have been ſpared, had they but minded what he had told them a few days ſince, and that he exhorted them to do Penance themſelves. The Council was incenſed at this Anſwer of *Photius*; whereupon the Biſhops ordained by him, or who adhered ſtill to him, were immediately called in, and the Form brought from *Rome* offered unto them to ſet their Hands to it. But all the Arguments which the Biſhops and the Emperor himſelf did make, to induce them to it, proved inſignificant. Pope *Nicholas*'s Letter to the Biſhops of the Patriarchate of *Conſtantinople*, and the Clergy of that City, containing the Sentence paſſed againſt *Photius* and his Adherents, was read unto them; together with *Adrian*'s Letters to the Emperor, to *Ignatius* the Patriarch, and the Acts of the Synod held at *Rome*, under that Pope againſt *Photius*, in the Preſence of the Deputies ſent from *Conſtantinople*. Which Acts begin with three Diſcourſes of the Pope to the Council; the firſt containing a compendious Hiſtory of the Intruſion and Attempts of *Photius*. In the ſecond, the Pope requires the Condemnation of the Acts of the pretended Council of *Photius* againſt the Holy See. And the third contains a Complaint of his Preſumption, in paſſing a Judgment againſt the Pope, whom he pretends to be liable to the Judgment of no Man, which he proves by the Inſtance of *Symmachus*: And, in Anſwer to the Example of *Honorius*, who was anathematiz'd by the Eaſtern Biſhops after his Death; He ſays, That he was accuſed of Hereſy; for which Cauſe only 'tis lawful for Inferiors to reſiſt their Superiors, and forſake their Errors; and that neither the Patriarchs, nor Biſhops, could have ſet up for his Judges, if the then Biſhop of *Rome*, as firſt Biſhop, had not himſelf conſented to it. To which he adds, that the Council of *Epheſus* had cenſured and condemned *John* of *Antioch*, for his attempting to paſs Judgment againſt St. *Cyril* Patriarch of *Alexandria*, whoſe See precedes that of *Antioch*. Which Maxim was approved of, and confirmed by this Council, praying the Pope to pardon thoſe who ſhould acknowledge their Fault, and return to their Duty, and to regulate that Matter in the Preſence of the Deputies ſent from *Conſtantinople*. Upon which the Pope declared, that all the Acts of the Council held by *Photius* againſt the Authority of the Holy See, ought to be utterly deſtroyed, and thrown into the Fire; that all the Aſſemblies he held againſt *Ignatius* ought likewiſe to be had in deteſtation; that he reiterates and confirms the Sentence paſſed againſt him by his Predeceſſor, yet willing to admit him, as a Layman, into the Church-Communion, if he will but conſent to all the Proceedings of the Holy See againſt him, and condemn his own

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own againſt his Predeceſſor; That he grants Communion to all ſuch as have given their Conſent or Approbation to that Council, provided they approve of what was done by the Holy See. And, whereas the Name of *Baſilius* the Emperor is put into the Acts, he declares, That it was falſly put in, being aſſured, that Prince had always had a great Reſpect for the Holy See; for which Reaſon he declares him a moſt Orthodox and Religious Prince. Laſtly, That he excommunicates all Perſons that ſhall in time to come adhere to, or approve of the Acts of that Council, and that ſhall not approve of the Decrees of the Holy See: This Judgment was ſigned by more than thirty Biſhops of *Italy*, nine Cardinal-Prieſts, the Archdeacon of *Rome*, and four Deacons.

Theſe Acts of the *Roman* Synod being read over in the Council of *Conſtantinople*, *Nicetas* ſaid, That, ſeeing *Photius* refuſed to ſubmit, he thought it fit that the Excommunication pronounced againſt him ſhould be reiterated. *Ignatius* the Patriarch having made a Speech thereupon to the Council, *Stephen*, Deacon and Notary, pronounced ſeveral times the Anathema againſt *Photius*, and made ſeveral Acclamations to the Proſperity of the Emperor, the Empreſs, the Pope, and the Patriarchs Deputies.

The eighth Seſſion was held upon the 8*th.* day of *November*; the Acts of the Council of *Photius* againſt Pope *Nicholas* being firſt burnt by the Emperor's Order. There appeared three Perſons bearing ſuch Names as *Photius* had given to the pretended Deputies from the Pope and the Patriarchs, who declared, That they had not ſubſcribed to thoſe Acts, and knew not what they were about. Being preſſed to pronounce an Anathema againſt thoſe that had ſubſcribed thereunto, they did it. This done, one *Theodorus Erithinius*, an *Iconoclaſt*, being ſummoned to appear at the Council, was called in. The Emperor preſſing him to own the Lawfulneſs of Image-worſhip, to convince him thereof, asked him, Whether he honoured his Image upon a Medal? He proteſted, That he had for it all the Reſpect and Veneration which he ought to have. If then, ſaid the Emperor, you reſpect the Image of a Mortal Man, much more ought you to honour the Image of Chriſt, of the Virgin, and the Saints. *Theodorus* being puzzled with this Objection, deſired Time, but he was preſſed to declare. The Decree of Pope *Nicholas*, relating to Images, was read to him, yet he refuſed to yield. Three others, *Iconoclaſts*, acknowledged their Error, and pronounced an Anathema againſt all ſuch Perſons as ſhould refuſe to honour Images. *Theodorus*, and all other *Iconoclaſts*, were anathematized by the Council, which repeated again their Excommunication againſt *Photius* and *Gregory*. And ſo ended this Seſſion, with the uſual Acclamations.

The ninth Seſſion was held *Feb.* 12*th.* in the Year following. There was admitted a Deputy from the Patriarch of *Alexandria*, who brought a Credential Letter from him to the Emperor; in which he ſignify'd, that he could not give his Judgment in the Difference betwixt the two Patriarchs of *Conſtantinople*, becauſe by Reaſon of his Remoteneſs he had no certain Information of it; that the Biſhops, and other Clergymen, under that Patriarchate, were the more proper Judges; that there were formerly two Patriarchs of *Alexandria*, when *Narciſſus* having withdrawn himſelf into the Wilderneſs, another Patriarch was ordained in his Place; that *Narciſſus* being returned, he ruled ſome Time with him, after whoſe Deceaſe, *Alexander* Biſhop of *Jeruſalem*, was choſen to govern together with *Narciſſus* the Church of *Alexandria*. After the Reading of this Letter, this Deputy (named *Joſeph*) was admitted as Vicar of the Patriarch of *Alexandria*; and was asked, Whether he was informed of what related to the Ordination of *Ignatius*, and the Depoſition of *Photius*? His Anſwer was, That he was not only informed of the Matter, but had himſelf examined all Paſſages relating to it, and approved of the ſame; and, to aſſure the Council of it, he tendered a Writing, which was read in full Council; whereby he formerly declared his Opinion in the Thing. Next, the Witneſſes were called in, who had appeared againſt *Ignatius* in the Synod held before *Zachary* and *Radoaldus*. One of them, called *Theodorus*, was examined firſt of all; who confeſſed, That he had been forced by an expreſs Order of *Michael* the Emperor, to ſwear falſly, and to depoſe againſt the Ordination of *Ignatius*; that he had confeſſed his Fault to an Abbot, who had therefore impoſed upon him a Penance, which he had performed. But being ask'd, Whether the Party who had laid that Penance upon him was a Prieſt, or not? He anſwer'd, He knew nothing on't; but that he was an Abbot, and had great Confidence in him. In ſhort, he owned this Council to be lawful. Another Witneſs, named *Leo*, did alſo averr, That he had falſly depoſed againſt the Ordination of *Ignatius*. Being asked, Whether he had done Penance for his Fault? He anſwered, He had not; but, if any were laid upon him, he would ſubmit to it; Declaring, That he owned this Council to be lawful. But being ask'd, Whether he did anathematize *Photius*, and all thoſe againſt whom the Council had pronounced an Anathema? Who am I, ſays he, to pronounce an Anathema? This is only done, adds he, in Caſe of Hereſie, whereas *Photius* is Orthodox. Wherefore, ſays he, ſhould I then anathematize him? The Patriarchs Legates anſwer'd, That his Actions were worſe than Hereſie it ſelf. Upon which *Leo* did anathematize him, and all thoſe whom the Council had anathematiz'd, when he ſaw that it might be done for other Cauſes than Hereſie. Eleven Witneſſes more were examin'd, who all confeſſed, They had been compelled to bear falſe Witneſs againſt *Ignatius*. Some of them had done Penance for it, and thoſe who had not, received it from the Council. As to the other Falſe Witneſſes then abſent, they had a general Penance laid upon them, To be two Years out of the Church, two Years with the Hearers without receiving the Communion, and to abſtain from Fleſh and Wine during theſe four Years, except *Sundays* and Holy-days; to ſtand up three Years with the Faithful, performing three times a Week the like Abſtinence; and were declared excommunicated, unleſs they came to acknowledge their Fault, and ſubmit to that Penance. 'Tis true, the Council left it to *Ignatius* the Patriarch, to moderate, as he ſhould think fit, the Rigour of the Penance.

After this another Buſineſs was brought in before the Council, relating to ſome Officers of *Michael* the Emperor, who had took upon them to wear the Sacerdotal Habit, and to perform the Office of a Prieſt; one named *Theophilus*, the Emperor's Maſter of Horſe, having laid the Goſpels upon their Heads, and ſaid Prayers in Deriſion of Ordination. *Theophilus* was dead; but three of thoſe Officers were found guilty of this Sacrilege: Who being brought before the Council, the Patriarchs Legates obliged them to confeſs their Crime, the Enormity whereof they expoſed unto them; and they freely ſubmitted to what Penance ſhould be laid upon them. Laſtly, The falſe Deputies of the Patriarchs, whoſe Names *Photius* had put in the Acts of his Council, were examined before the Deputy of the Patriarch of *Alexandria*.

In the tenth Seſſion, at which aſſiſted both the Emperors, the laſt day of *February*, the Canons were read that were to be authorized by this Council.

The 1*ſt.* confirms the Canons and Rules ſet down by the Apoſtles, by the general and particular Councils, and by the Holy Fathers and Doctors of the Church.

The ſecond exacts a due Obſervation and Execution of what had been decreed by the Popes *Nicholas* and *Adrian*, upon Pain of Depoſition of Clerks, Delinquents, and Excommunication of Laymen.

The 3*d.* requires the ſame Adoration to our Saviour's Image, as to the Book of the Goſpels; becauſe, as our Salvation is obtained by the Words contained in that Holy Book; ſo in Images, we learn by the Features and Colours, what the Scripture teaches by the Letters; and therefore they ought to be honoured according to ancient Tradition, with Worſhip relating to the Original; and as we honour the Goſpel, and the Figure of the Croſs, ſo ought we to honour the Virgin *Mary*'s, and the Saints Images. This Canon ends with an Anathema againſt ſuch as ſhall not do it.

In the 4*th.* Canon, the Council condemns *Photius*, and declares, That he never was a Biſhop; That thoſe ordained, or raiſed to any Church-Dignity by him, ſhall be degraded; that the Churches conſecrated by him, or thoſe whom he had ordained, ſhall be conſecrated anew; and that all the former Acts of his Sacerdotal Functions ſhall be null.

By the 5*th.* 'tis prohibited to ordain a Man, who leaves the World and turns Monk, in order to become a Biſhop, or Patriarch, though he has continued ſome conſiderable Time in each Degree of the Orders. And as to thoſe who left the Secular Life without any ſuch Ambition, it is ordained, That none ſhall be raiſed to that Dignity, till they have been Readers the Space of one Year, Subdeacons two Years, Deacons three, and Prieſts four Years. A Time not requiſite to obſerve, in reſpect of thoſe that have been, from the very firſt, Clerks or Monks.

The 6*th.* pronounces an Anathema againſt *Photius*, for having intruded falſe Deputies, and againſt all thoſe who ſhall hereafter impoſe thus upon the Publick.

By the 7*th.* it is prohibited to ſuffer any Perſon, condemned by this Council, to paint Images, or teach in the Churches.

The 8*th.* contains a Prohibition to the Patriarch of *Conſtantinople*, to exact Declaratory Subſcriptions from Biſhops, that they ſhall own him for their Patriarch.

By the 9*th.* it is determined, That thoſe who have thus ſubſcribed for *Photius*, are not bound to ſtand to it.

By the 10*th.* it is prohibited to ſeparate from the Patriarch's Communion, or to refuſe to name him in the Celebration of the Holy Myſteries, before he has been condemned in a Council, how conſpicuous ſoever be his Crimes: Which extends likewiſe to Biſhops, in relation to their Metropolitans, as it does to theſe in relation to their Patriarch.

The 11*th.* pronounces an Anathema againſt ſuch as hold, That Man has two Souls.

The 12*th.* doth enjoyn the Depoſition of Biſhops, that ſhall prove to have been choſen by the Intrigues or Violence of Princes.

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By the 13*th*. 'tis order'd, That the principal Dignities of the Church of *Conſtantinople* ſhall be conferred upon ſuch Clerks of that Church, as have ſerved in leſſer Offices, and not to Strangers, or Perſons having Secular Employments.

The 14*th*. provides for the Honour of Epiſcopacy, by enjoyning the Biſhops not to meet great Men and Princes at a Diſtance from their Churches, or to light when they meet them, or to proſtrate themſelves before them.

The 15*th*. prohibits all Biſhops, upon Pain of being depoſed, to ſell, or alienate what belongs to their Churches, and pronounces an Anathema againſt the Purchaſers or Retainers thereof. If a Biſhop erects a Monaſtery out of his Church-Revenues, he ought to leave it to the Church. But if it be out of his own Revenues, he may diſpoſe of it; provided nevertheleſs, that it ſhall not become a Place of Habitation for Laymen.

The 16*th*. is to prevent the Impiety of ſuch as take upon them, in Deriſion, the Prieſtly Habit: Which Sacrilege is ſtrictly forbidden by this Council, enjoyning, That if any Emperor, or Prince, ſhould attempt for the Future to do any ſuch Thing, he ſhall be therefore liable to a Penance, and anathematized, if he refuſe to ſubmit to it: And if the Patriarch of *Conſtantinople*, or his Suffragan Biſhops, ſhould wink at it, they ſhall be depoſed; and that all thoſe who ſhall prove to have been any ways inſtrumental in ſuch an Impiety, ſhall do Penance, and be excluded during the Space of three Years, from the Communion of the Church, *viz*. one Year in each Degree of publick Penance.

The 17*th*. renewing the ſixth Canon of the *Nicene* Council, concerning the Rights and Prerogatives of the Patriarchs, declares, That both at *Rome*, and in the Patriarchates of *Antioch* and *Jeruſalem*, the Patriarchs ſhall be impowered to ſummon to their Councils all the Metropolitans whom they ordain or confirm, by giving them the *Pallium*, and likewiſe to reprove and correct them. That it ſhall be no lawful Excuſe for the Metropolitans to alledge, That their Princes will not give them Leave to go out of their Dominions, or that they are bound to hold a Synod twice a Year, becauſe they ought to perform the Good of a whole Dioceſs, that is, of ſeveral Provinces, procured by a Patriarchal Synod before that of one Province. That it is needleſs for Princes to be preſent at thoſe Synods, becauſe it does not appear, that they have aſſiſted at any but General Councils. It is therefore ordered by this Council, That the Metropolitans which are ſummoned by their Patriarch, and ſhall not appear two Months after his Summons, ſhall be excluded from Church-Communion, and depoſed, in Caſe they continue a whole Year in their Obſtinacy.

The 18*th*. doth pronounce an Anathema againſt all thoſe that ſhall take away from any Church her Rights or Privileges, obtained by the Grant of Princes, or enjoy'd during thirty Years.

The 19*th*. prohibits all Metropolitans to remove from their own into other Dioceſes, abuſing their Authority, to conſume the Revenues of the Churches of their Suffragan Biſhops. Yet it enjoyns, That Hoſpitality ſhall be uſed towards them, when they ſhall be obliged to go through any Dioceſs; but that they ſhall be provided only of ſuch Things as ſhall be found there; that they ſhall proceed on their Way, without making any long Stay, or exacting any Thing, either from the Biſhop, or Church. For, if all Biſhops be bound to uſe their Revenues with Parſimony, and not ſpend them for their own Uſe: How great is their Fault, who impoveriſh, or burden the Churches of other Biſhops?

The 20*th*. enjoyns, That thoſe who are in Poſſeſſion of Church-Lands, paying Rent for the ſame, ſhall not be turned out by Force, and without a due Courſe of Law, for want of Payment, but ſhall be ſummon'd; and, if in three Years Time they pay not what they owe, Application ſhall be made to the Judges, that by Vertue of a Judgment, the Church may be put into Poſſeſſion of her Land.

The 21*ſt*. declares, That all due Reſpect muſt be ſhewed to Patriarchs, and all Attempts to turn them out of their Sees are unlawful: That the Pope of Old *Rome* ought to be honoured and reſpected in the firſt Place, and next to him the Patriarchs of *Conſtantinople*, *Alexandria*, *Antioch*, and *Jeruſalem*. That none ought to attempt to write againſt the Pope, under Pretence of ſome Crimes, which they falſely impute to him, as *Photius*, and, before him, *Dioſcorus*, have done; that all thoſe, who, in Imitation of them, ſhall caſt any Obloquy, by Word of Mouth, or in Writing, againſt St. *Peter*'s Holy See, the Prince of the Apoſtles, ſhall be condemned, as thoſe two Hereticks are; and that if any Prince attempt to depoſe him, he ſhall be excommunicated. But if a General Council being met, there happens any Difference with the Biſhop of *Rome*, he ought to be conferred with about the Matter, and his Anſwers be had, to make the beſt of it on either ſide, and no raſh Judgment to be paſſed againſt the Supreme Biſhop.

By the 22*d*. it is ordered, That Princes and great Men ſhall have no Hand in the Election of Patriarchs, Metropolitans, or Biſhops, but ſhall receive him whom the Biſhops have choſen. Yet if any Layman be invited to join his Aſſiſtance in the Election, he may lawfully do it.

The 23*d*. charges the Biſhops not to give away what belongs to other Churches; nor to ordain thoſe Men Prieſts or Clerks in Churches, that have no Dependency upon them, nor to perform their Functions in any other Dioceſs, without the Leave of the Biſhop of the Place.

Of the Conteſt betwixt Photius *and* Ignatius.

The 24*th*. is againſt the Metropolitans, that ſend for their Suffragan Biſhops to perform their Functions, while they are taken up with Secular Employs. The Patriarch is ordered to puniſh them; and, if they perſiſt in their Delinquency, to depoſe them.

The 25*th*. declares, That all Biſhops and Prieſts, Deacons and Subdeacons, ordained by *Ignatius*, or *Methodius*, who ſtill adhere to *Photius*, ſhall be depoſed, and made incapable for ever of all Sacerdotal Functions; but, if they repent hereafter, they ſhall be received into the Church-Communion, but not reſtored to their Dignity.

The 26*th*. allows the Freedom to any Prieſt or Deacon, depoſed by his Biſhop, to appeal to his Metropolitan; who ſhall ſend for the Biſhop, and examine the Clerk's Caſe in a Synod, in order to confirm or annul the Judgment given againſt him. It gives likewiſe to Biſhops, judged by their Metropolitans, the Liberty of a Recourſe to the Patriarch, as the Judge of the Cauſes of the Metropolitans within his Patriarchate; and excludes both the Provincial Biſhops and the Neighbouring Metropolitans, from taking any Cognizance thereof.

The 27*th*. being the laſt of all, enjoyns all Biſhops to make uſe of their *Pallium* at proper Times and Places; and not to abuſe it through Pride or Ambition, by wearing it at all Times, and uſing it in all their Functions; and that all ſuch as have been Monks ſhall keep ſome Marks of their Profeſſion.

Theſe Canons being read, the Legates propoſed, That the Definition of the Council ſhould be read, which contained a Confeſſion of Faith, or a Symbol of a pretty large Extent; an Acknowledgment of the ſeven firſt General Councils; the Condemnation of ſome Hereticks therein condemned; the Condemnation of *Photius*, and the Approbation of what had been enacted in this Council. This Definition being unanimouſly approved of by all the Biſhops, the Emperor asked, Whether any one amongſt them had any thing to ſay againſt the Canons and Decrees of this eighth General Council, becauſe whoever ſhould oppoſe them, after the Breaking up of the Aſſembly, ſhould be condemned to Baniſhment. At the ſame Time he exhorted the Biſhops to give wholſome Inſtructions to their Flocks, and all Clergymen to keep Peace amongſt them, and not to depart from the Council's Deciſions. The Laymen he charged to forbear diſputing about Church Matters, the Cognizance whereof belongs to the Patriarchs, Biſhops, and Doctors of the Church: Which Exhortations were approved of by all the Biſhops. Laſtly, The Pope's Legates propoſed, That the Acts of this Council ſhould be ſubſcribed unto, and invited the Emperors to do it in the firſt Place. But *Baſilius* anſwer'd, That he ought not to ſubſcribe, but after the Biſhops, in Imitation of *Conſtantine*; yet, ſeeing they did him that Honour, he was willing to ſign next to the Deputies of the Patriarchs. So *Donatus* Biſhop of *Oſtia* ſigned firſt; next to him the other Deputies from *Rome*, then the Deputies of *Alexandria*, *Antioch*, *Jeruſalem*, and *Conſtantinople*; and next to theſe the Emperors *Baſilius*, *Conſtantine*, and *Leo*; and laſtly, all the Biſhops, every one according to his Rank. Five ſeveral Copies were ſubſcribed unto. The Officers and Noblemen who had aſſiſted at this Council, declared their Abhorrency of all the Actings of *Photius* againſt Pope *Nicholas* and *Ignatius* the Patriarch; and that they freely ſubmitted to the Deciſions of the Council: Which was accordingly recorded by the Regiſters; and ſo the Council broke up, with the uſual Acclamations.

The Pope's Legates did not ſubſcribe, till after a Review made of all the Acts, by *Anaſtaſius* the Library-Keeper, who was well skill'd in the *Greek* Tongue; who, having obſerved, that the Commendations given in Pope *Adrian*'s Letter, to the Emperor of the Weſt, were razed out, they made a Scruple to ſubſcribe, and complained of it. The *Greeks*, unwilling to own the Emperor of the Weſt, refuſed to have them inſerted; and, to palliate the Matter, alledged, That in a Council, God's Praiſe only, not the Commendations of Princes, ought to be mentioned. A Pretence not very taking from Perſons that continually repeated their Acclamations in Honour of the Emperors. This Debate however obliged the Legates, fearful to do any Thing that might diſpleaſe the Pope, to ſubſcribe, with this Reſtriction, that they gave their Conſent to the Acts of this Council.

The Council afterwards cauſed Circular Letters to be drawn, to acquaint the whole World with the Condemnation of *Photius*, and the Reſtoration of *Ignatius*. One was particularly directed to Pope *Adrian*, full of Thanks and Approbation of the whole Proceedings of the Holy See in this Matter. The Emperors writ likewiſe two Letters about this Council; one to the Patriarchs, to let them know the Succeſs of their Meeting; and the other to the Pope, full of Thanks and Commendations.

Ignatius

Of the Conteſt betwixt Photius *and* Ignatius.

Conteſtations upon Bulgaria.

Ignatius the Patriarch writ in particular a Letter to Pope *Adrian*, wherein he prays him to conſent, That the Readers ordain'd by *Photius* might be admitted into Holy Orders, and deſired Favour for *Paul*, the Keeper of the Records of the Church of *Conſtantinople*, and for *Theodorus* Metropolitan of *Caria*.

The Council being ended, ſome Biſhops of the Patriarchate of *Conſtantinople* went to wait upon the Emperor, and complained, The Church of *Conſtantinople* was made too much ſubject to the Church of *Rome*; adding, That the Uncertainty that was obſerved in the Legates Subſcriptions, might give Occaſion to alter what was paſſed, and that they could not recover their Liberty, if they did not recover the Forms they were fain to ſubſcribe unto. Whereupon thoſe Forms were taken out of the Hands of thoſe to whom the Legates had committed the Care of them; and they found it exceeding difficult to recover them, though they made uſe of the Intereſt of the Ambaſſadors of the Weſtern Empire, who preſſed it ſo hard upon the Emperor, that he found himſelf obliged to get them returned into their Hands. Three days after this, the Emperor ſent for the Pope's Legates into a Place where *Ignatius* the Patriarch, and the Deputies of the other Patriarchs were met together. An Envoy of *Bulgaria*, *Peter* by Name, was called in; who acquainted the Aſſembly, That the Prince of *Bulgaria* was very joyful to learn, that they had met in Council for the Good of the Church; and, that he thanked the Legates of the Holy See of *Rome* for having writ to him in their Way hither. After theſe Compliments, he asked the Patriarchs Vicars, in the Name of the *Bulgarians*, What Church they muſt be ſubject to? To which the Pope's Legates anſwer'd immediately, That the *Bulgarians* had been firſt inſtructed in the Chriſtian Faith by the Church of *Rome*, which had ſent unto them Biſhops, and Prieſts, according to their Deſire. The Envoy owned, That it was true, the *Bulgarians* had firſt apply'd themſelves to the Church of *Rome*, which they had owned hitherto; but that this was the Time to decide with the Patriarchs Legates, to which of the two Churches it was moſt reaſonable they ſhould ſubmit themſelves, the Church of *Rome*, or that of *Conſtantinople*. The Pope's Legates anſwer'd, They had made an End of thoſe Things they were ſent for; and that they could not regulate any Thing farther, or conſent to any Regulation prejudicial to the Church of *Rome*, concerning ſuch Matters as they had no Power to treat of: But, the whole Country of *Bulgaria* being full of *Latin* Prieſts, their Opinion was, That they ought to ſubmit themſelves to no Church but that of *Rome*.

The Deputies of the Patriarchs of the Eaſt asked the *Bulgarians*, Whoſe Country *Bulgaria* was, when conquer'd by them? Whether they had, at that Time, *Greek* or *Latin* Prieſts? To which they anſwer'd, That they conquer'd it from the *Greeks*, amongſt whom they found *Greek* Biſhops. Whence the Patriarchs Deputies inferred, That thoſe Biſhops were ordained by the Patriarch of *Conſtantinople*. But it was reply'd by the Pope's Legates, That, though they were *Greeks*, it did not follow, that they were ordained by the Patriarch of *Conſtantinople*; that the Difference between Laymen did not make any Confuſion in the Eccleſiaſtical Order; and that the *Latin* Church had *Greeks* in ſeveral Places who were ſubject to her. The Deputies of the Patriarchs retorted, They cou'd not deny but that *Bulgaria* was a Member of the *Greek* Empire, which the Legates granted; but affirmed withal, That the Diviſion of the Church does not agree therein with that of the Empire. Being asked, Upon what they grounded the Right of the Church of *Rome*, they anſwer'd, Firſt, That it was plain by the Decretals of the Biſhops of *Rome*, that the two *Epyrus's*, *Theſſaly*, and *Dardania*, to which the *Bulgarians* gave the Name of *Bulgaria*, had formerly belonged to the Church of *Rome*. Secondly, That the *Bulgarians* had voluntarily ſubmitted themſelves to the Holy See. Thirdly, That the Holy See had ſent unto them *Latin* Prieſts and Biſhops, and that they had yet actually a *Latin* Biſhop. That the Right of the Church of *Rome* being ſo well grounded, and her Poſſeſſion ſo long, ſhe ought not to be deprived of it. The Deputies of the Patriarchs asked them, Upon which of thoſe Pretences they grounded themſelves. To which they anſwer'd, They did not own them for Judges, who were under the Holy See, and that they had no Power to treat of this Matter. Notwithſtanding which Proteſtation, the Deputies of the Patriarchs made this Deciſion; That it was unreaſonable for the *Romans*, who diſowned the *Greek* Empire, and were confederated with the *French*, to pretend to a Right of Ordination in their Emperor's Dominions; and therefore their Judgment was, That that Part of *Bulgaria* which formerly belonged to the Empire, and had received *Greek* Prieſts and Biſhops, ſhould be reſtored to the Church of *Conſtantinople*. The Pope's Legates on the other ſide declared, That they made void that pretended Judgment given by the Deputies of the Eaſt, and conjured *Ignatius* the Patriarch to forbear ſending Prieſts or Biſhops into *Bulgaria*; and preſented to him, at the ſame Time, a Letter from Pope *Adrian* upon that Subject: Which being read by *Ignatius*, not without ſome Reluctancy, he anſwer'd in general Terms, That he would not engage himſelf in that Affair.

Of the Conteſt betwixt Photius *and* Ignatius.

The Pope's Legates taken by the Sclavonians.

The Emperor, although he was provoked by the Oppoſition of the Pope's Legates, concealed, for ſome Time, his Reſentment. Having treated them ſumptuouſly, he diſmiſſed them with rich Preſents; but took no Care to provide for their Safety, and ſent them away without a Convoy. So that they were intercepted by the *Sclavonians*, who ſeized upon all they had, and, amongſt other Things, of the Authentick Acts of the Council. In ſhort, they were very ill treated, and kept ſome Time in Captivity: But, being at laſt releaſed, upon preſſing Letters from the Pope, and the Weſtern Emperor, they returned to *Rome* at the latter End of the Year. They gave the Pope an Account of their Voyage, and deliver'd unto him *Ignatius*'s Letter, and ſome Writings they had recover'd from the *Bulgarians*, with thoſe they had put into the Hands of *Sippo*, Miniſter of State, and *Anaſtaſius* the Library-keeper, which fell not into the ſame Danger, but preſerved, and brought the Acts of the Council entire to *Rome*.

Pope Adrian's *Letter.*

Pope *Adrian* was very well pleaſed with the Tranſactions of the late Council, but no leſs diſſatisfied with what had paſſed ſince, as he expreſſed it in the Letter he writ to the Emperor, dated *Nov.* 10. 871. In which, having praiſed their Piety and Zeal, he makes great Complaints of their Neglect of his Legates, as to their Safety, being left without a Convoy, to the Mercy of *Barbarians*, by whom they were ſtript, made Captives, and very ill uſed. But that which touches him moſt to the Quick, is the Buſineſs of *Bulgaria*, complaining of the Attempt made to extort it from the Juriſdiction of the Holy See, and that *Ignatius* has had the Confidence to ordain a Biſhop, in order to ſend him thither. To which he adds, That, if they continue in that Reſolution, he muſt vindicate his Right, and make void the Ordination of all ſuch as ſhall perform any Epiſcopal or Eccleſiaſtick Functions in that Country by the Miſſion of the Biſhop of *Conſtantinople*. As to *Ignatius*'s Requeſts to him, he declares, That he cannot alter any Thing in that Matter, nor derogate from the Ordinances of his Predeceſſors, or the Council; for, it was not the Practice of the Popes to abuſe, according to their Fancy, the Decrees of their Fathers, as did ſome *Greeks*, who uſed the Pope's Decrees as long as they favoured their Deſigns, but laid them aſide, when they found them contrary.

New Troubles upon the Account of Bulgaria.

This however hindred not the *Greeks* from taking Poſſeſſion of *Bulgaria*, and turning out of it the *Latin* Prieſts and Biſhops. But the Popes did not loſe all Hopes to recover it. In order to which, *John* VIII. next Succeſſor to *Adrian*, ſent in the Year 878. two Legates to *Conſtantinople*, viz. *Peter* and *Eugenius*; the firſt, Biſhop of *Ancona*, this of *Oſtia*. The Pretence was, To bring the Church of *Conſtantinople* into a peaceable Temper, then ſtill divided by the Faction of *Photius*. But he charged them to go to the Prince of *Bulgaria*, and writ, at the ſame Time, a very poſitive Letter to *Ignatius* the Patriarch, the Subſtance of which was, That he now warned him the third Time to yield up *Bulgaria* to the Holy See of *Rome*, and thirty days after the Receipt of this Letter, to call from thence all Biſhops, Prieſts, and other Eccleſiaſticks by him ordained. If not, he would exclude him from the Communion of the Body and Blood of Chriſt, as long as he perſiſted to keep that Country under his Juriſdiction; and, if he continued in his Obſtinacy, he would declare him deprived and fallen from the Patriarchal Dignity, wherein he had been kept by the Favour of the Holy See. At the ſame Time the Pope writ two Letters to *Michael* King of the *Bulgarians*, exhorting him to ſubmit to the Church of *Rome*; and required of Count *Peter*, that he would uſe his utmoſt Endeavours to perſuade that Prince to it. Laſtly, he commanded all *Greek* Prieſts and Biſhops, then in *Bulgaria*, to withdraw themſelves within the Space of thirty days, declaring them deprived of their Functions, if they refuſed to do it within that Time.

Photius *returns into* Conſtantinople *and is reſtor'd.*

Photius, relying upon this Diviſion between the Pope and *Ignatius*, attempted his Reſtoration; and, having by his Artifices procured the Emperor's Favour, with the Aſſiſtance of *Theodorus Santarabenus*, he returned to *Conſtantinople*, *Ignatius* yet living. 'Tis ſaid, This Patriarch offer'd him to write in his Behalf to all the Biſhops under his Patriarchate, and procure, that he ſhould have his Abſolution, provided, he would forbear all Sacerdotal Functions; but *Photius* refuſed it, being reſolved to attempt his Reſtoration to the Patriarchal Dignity. Thus, inſtead of reconciling himſelf with *Ignatius*, he declared againſt him, and ordained in *Magnaurus*'s Palace, *Ignatius* yet living. But this Patriarch dying, *Octob.* 23*d.* 878. *Photius* went into St. *Sophia*'s Church with armed Men; forcing a great many Biſhops, Clerks and Monks, to communicate with him, and to own him as their Patriarch; depoſing, and perſecuting all that refuſed; turning out all that had been ordained by *Ignatius*, and reſtoring them to their reſpective Stations, after he had re-ordained them. At the ſame Time he took Care to confer the principal Dignities of the Church upon his own Creatures. And, to prevent all Oppoſition on the Papal ſide,

Of the Conteſt betwixt Photius *and* Ignatius.

with Threats and Preſents he prevailed with the two Legates, to tell publickly, both the Clergy and People, That they were come to depoſe *Ignatius*, and to declare *Photius* their Patriarch.

Pope John *the* VIII. *gives his Conſent to* Photius's *Reſtoration*

To bring the Holy See to conſent to *Photius*'s Reſtoration, *Baſilius* the Emperor ſent Ambaſſadors to Pope *John* the VIII. to deſire of him, That he would receive *Photius* into his Communion, and own him as Patriarch. Three Monks were alſo ſent to deſire the ſame Thing, in the Name of the Patriarch of *Jeruſalem*; and *Photius* ſent *Theodorus Santarabenus*, to bring about this Accommodation; who were all well received, and had a favourable Audience from the Pope. The Eaſtern Emperor, whoſe Forces began then to be conſiderable in *Italy*, promiſed him to ſecure the Coaſt of *Campania* from the Irruptions of the *Saracens*, and to yield him up *Bulgaria*. To juſtifie the Reſtoration of *Photius*, the Neceſſity of it was urged, for the Good of the Peace, and the Re-union of Mens Minds. To which his Partiſans added, That *Ignatius* himſelf was for it; and a Paper was produced, under his Name, whereby he deſired the Pope's Conſent to it.

The Pope, in Anſwer to the Emperor, ſent him Word, That *Ignatius* of happy Memory being dead, he conſented, by Reaſon of the preſent Neceſſity, and for the Good of the Peace, that *Photius* ſhould be owned as Patriarch, provided that he gave Satisfaction, and begged Pardon before a Council; That he declared him abſolved, with all the Churchmen of his Party, from all Cenſures and Condemnations againſt them; and that he thought it convenient, to have him re-inſtated in the See of *Conſtantinople*; but that he expected, no Layman or Courtier ſhould, for the Future, be raiſed to the Patriarchal Dignity of *Conſtantinople*; and that Cardinal-Prieſts, or Deacons of that Church, ſhould be choſen for that See. To which he added, That he granted this, but on Condition that *Bulgaria* ſhould be reſigned up to him, and that the Patriarch of *Conſtantinople* ſhould make no Claim to it. Laſtly, He exhorted the Emperor to own, and bear Reſpect to the Patriarch, and to endeavour the Re-union of the Biſhops, and the whole Clergy with *Photius*; declaring all thoſe excommunicated, That ſhould refuſe to hold Communion with him, after three ſeveral Notices. This Letter, bearing Date the 16*th*. of *Auguſt*, 879. was carried by one *Peter*, a Prieſt, who was ſent to *Conſtantinople*, with the Deputies come from thence. He had alſo, under his Care, a private Letter to *Photius*, wherein the Pope expreſſed unto him the Joy he received by the Reunion and Peace of the Church of *Conſtantinople*, and his Conſent to his Reſtoration, provided that he begged Pardon in a Synod, and reſtored *Bulgaria* to the Holy See. Other Letters he was charged with, one directed to the Clergy of *Conſtantinople*; another to the Patriarchs of the Eaſt, upon the ſame Subject; and a third, directed to thoſe who ſhould refuſe to hold Communion with *Photius*, wherein he warned them to acknowledge him as their Patriarch; if not, that he had charged his Legate to excommunicate them.

He writ in particular to the two Legates he had ſent to *Conſtantinople*, and let them know he was not ſatisfy'd with their raſh Approving of *Photius*, without his Order or Knowledge; that however he joyned unto them *Peter*, Cardinal-Prieſt, that they might labour together for the Peace of the Church, according to the Letters and Inſtructions he had given him. By which Inſtructions, they were to make their firſt Viſit to the Emperor, and deliver him the Letter they had for him; the next day to viſit *Photius*, and give him his Letter, with Salutations from him, and a Declaration of the Command they had received from him, to own him for Peace-ſake, as Patriarch, and to make all the Churches own him, provided he received all thoſe that ſhould be willing to hold Communion with him, though his Adverſaries before. That a Council ſhould be called, in which they ſhould preſide with the Patriarch, and the Deputies of the Patriarchs of the Eaſt, and wherein ſhould be preſent the Metropolitans and Biſhops of the Patriarchate of *Conſtantinople*. In it he order'd, That there ſhould be read his Letter to the Emperor, and the Biſhops be asked, Whether they approved of it; which done, they ſhould declare, That the Holy Father having the Care of all the Churches, and being deſirous to procure Peace amongſt them, had ſent them thither to make up their Breaches, to reconcile thoſe that were at Variance, and raiſe up them that are fallen; That they might all with one Accord glorifie the Father, the Son, and the Holy Ghoſt. Then they were to propoſe the following Canons, *viz*. That after *Photius*'s Deceaſe, no Layman ſhould be raiſed to the Patriarchal Dignity; that *Photius* ſhould ſend no *Pallium* into *Bulgaria*, nor make any Ordination there. 'Tis very probable, the Pope had enjoyned *Photius* to beg Pardon of the Council, as is mention'd in the Pope's true Letters. But this Article is not found in the Memoir which we have only from *Photius*, nor in the Letters of Pope *John* the VIII. which he cauſed to be read in the Council, and out of which he had razed this Article with ſome others, as he had added unto it an Article againſt the eighth Council, to be found alſo in this Memoir, falſify'd by *Photius* in the like Manner. All this was done by the Pope in a Synod held at *Rome*, conſiſting of 17. Biſhops of *Italy*, 4. Cardinal-Prieſts, and 2. Deacons, whoſe Hands are to be found at the End of this Memoir.

Of the Conteſt betwixt Photius *and* Ignatius.

The Council confirms the Reſtoration of Photius.

Peter being arrived at *Conſtantinople* in 879. *Photius* ſummon'd thither a full Council, to which he gave the Name of the VIII. Oecumenical Council; which, by his Account, conſiſted of 383. Biſhops. The firſt Thing he declared, at the Opening of the Aſſembly, was, That Pope *John* the VIII. had received him into his Communion; firſt, by his two firſt Legates, *Paul* and *Eugenius*; next by *Peter* the Prieſt, whom he had ſent purpoſely for it. Whereupon *John*, Biſhop of *Heraclea*, complained, That the Church of *Rome* had occaſioned all the Troubles befallen to the Church of *Conſtantinople*, blaming the Conduct of the Popes *Nicholas* and *Adrian*, and exalting that of *John* the VIII.

In the ſecond Seſſion, held the 16*th*. of *November*, the Pope's Letters to the Emperor and to *Photius* were read: But ſo falſify'd, that what concerned *Ignatius* was razed out, as were alſo the Injunction to *Photius*, to beg Pardon before the Council, ſome advantageous Expreſſions about the Holy See, and what related to the Reſtitution of *Bulgaria*: Which was ſupply'd with high Commendations of the Emperor and *Photius*, and the Condemnation of the eighth Council. Theſe Letters being read, *Photius* extolled his Kindneſs which he pretended himſelf to have to *Ignatius* the Patriarch, and promiſed that he would honour his Memory. After this, a Letter from *Michael* the Patriarch of *Antioch*, upon this Subject, was read; wherein he required alſo the Condemnation of the eighth Council. Then was called in *Thomas*, Archbiſhop of *Cæſarea*, the only Deputy from the Eaſt, that had aſſiſted at the eighth Council. *Photius* cauſed him to renounce what he had both ſaid and done in that Council. The Letters from the Patriarchs of *Jeruſalem* and *Antioch* to *Photius*, were likewiſe read; wherein they gave him very high Commendations, and owned him as Patriarch. This Seſſion ended with the reading of a Letter from *Abramius* Archbiſhop of *Amydus*, who writ very ſharply againſt the eighth Council.

In the third Seſſion, held *Nov*. the 18*th*. the Letters from Pope *John* the VIII. to the Church of *Conſtantinople*, to the Biſhops of that Patriarchate, and to the Patriarchs of the Eaſt, were read. In which, expreſſing his Deſire to procure the Peace of their Church, the Biſhops of that Patriarchate declared thereupon, that they had Peace amongſt them, before the Coming of that Letter; and ſome Mention being made of *Bulgaria*, they judged it reaſonable that Affair ſhould be referred to the Emperor, the Bounds of the Empire being concerned therein. A Letter from the Patriarch of *Jeruſalem* to the Emperor was likewiſe read, wherein having deplored the Miſeries and Calamities of his Church, he prayed that Prince to aſſiſt it with his Princely Charity. Laſtly, The Pope's Inſtructions to his Legates, an Abſtract whereof we have already made, came alſo to be read.

In the fourth Seſſion there appeared a Deputy from the Patriarch of *Antioch*, who brought ſome Letters from that Patriarch, and that of *Jeruſalem*, both written in the Behalf of *Photius*. Wherein they declared, That the Deputies, who had aſſiſted at the eighth Council, in the Name of their reſpective Churches, had been ſent by the *Saracens*. Theſe Letters being read, the Noblemen came in who had aſſiſted at the ſaid Council, and expreſſed their Sorrow for what they had done, being (as they pretended) impoſed upon by the falſe Deputies of the Patriarchs. Five Articles were read, which were propoſed in the Name of the Pope's Legates. The firſt, about the Reſtitution of *Bulgaria* to the See of *Rome*: The ſecond, that for the Future no Layman ſhould be elected Patriarch of *Conſtantinople*: The third, that no Clerk of another Church ſhould be choſen: The fourth, to abrogate the Council held againſt *Photius*: And the fifth, that thoſe ſhould be excommunicated who refuſed to hold Communion with *Photius*. All which Articles, except the firſt about *Bulgaria*, were approved of by the Council.

In the fifth Seſſion, held *Jan*. the 26*th*. 880. *Photius* complained, That the Church of *Rome* ſeemed unwilling to receive the ſeventh General Council. But the Pope's Legates having ſatisfy'd the Council in that Matter, it was decreed unanimouſly, That that Council ſhould ſtand for the ſeventh Oecumenical.

After this, *Metrophanes*, Metropolitan of *Syria*, was ſummoned to appear, for refuſing to hold Communion with *Photius*. Whereupon the Pope's Legates required a Canon to be made, diſabling *Photius* from receiving ſuch as had been excommunicated or depoſed by the Biſhop of *Rome*, and the Biſhop of *Rome* from receiving thoſe that had been condemned or excommunicated by *Photius*: This was the firſt Canon. The ſecond was made upon the Remonſtrance of *Photius*, and order'd, that Biſhops that turned Monks, ſhould not retain their Biſhopricks, and diſabled them from the Recovery thereof. A third Canon was added, againſt ſuch as ſhould impriſon, or abuſe Biſhops. This done, the Acts of the Council were ſigned by the Legates, and all the Biſhops.

May the 10*th*. they met together in the Emperor's Palace, in whoſe Preſence was read the Symbol, or Creed of the Council

Of the Conteſt between Photius *and* Ignatius.

Council of *Conſtantinople*, with a Prohibition to add any thing to it; which was againſt the *Latin* Creed, to which was added the *Filioque*. *Baſilius* the Emperor with the Princes his Sons, ſubſcribed to this, and diſapproved, by his Subſcription, all that had been tranſacted againſt *Photius*.

May the 13*th*. the Biſhops met again in the Great Church, to whom was read the Creed agreed upon in the laſt Meeting, and repeated Anathema's pronounced againſt all Perſons that ſhould either add to, or take any Thing from it. Thus you have an Abſtract of the Acts of this Council, publiſhed by *Baronius*, and taken out of the Acts themſelves, the Manuſcripts whereof are to be found in the *Vatican* Library, and that of the *Colonni*'s.

The Pope's Legates returned to *Rome*, with Letters from the Emperor and *Photius* to the Pope; to whom they made their Report of *Photius*'s Reſtoration, and of the peaceable State wherein they left the Churches of *Conſtantinople*. The Pope, in his Anſwer, congratulated the Emperor for it, and returned him his Thanks, at the ſame time, for his Care in ſending Galleys for the Defence of the Territory of *Rome* againſt the *Saracens*; for his reſtoring to the Church of *Rome* St. *Sergius*'s Monaſtery in the Neighbourhood of *Conſtantinople*; and, laſtly, for having reſtored *Bulgaria* to the See of *Rome*. He prays him to continue his Good Will to that See; and adds, at the End of the Letter, that he allows of the Acts of the Council at *Conſtantinople* for the Reſtoration of *Photius*; but, if his Legates had any way treſpaſſed upon his Orders, he diſowns all ſuch Actings, and declares them void. This Letter bore Date, *Auguſt* the thirteenth, 880.

Pope John *diſowns what his Legates had done.*

He alſo congratulated *Photius* upon his Reſtoration, for which he told him he was obliged to the Holy See; but blamed him for refuſing to make a Publick Acknowledgment of his Fault, and beg the Council's Pardon. He enjoyns him to ſubmit himſelf, and the Faithful to the Holy See; and ends his Letter with the ſame Clauſe contained in that to the Emperor: Which ſhews, that he was not, as yet, fully informed of all thoſe Things the Legates had conſented to. And indeed, when he underſtood how they had been ſurpriſed, he went up to the Choir of his Church, from whence he fulminated his Excommunication againſt all Perſons that ſhould not receive the Condemnation of *Photius*; and, having depoſed his Legates, he ſent *Marinus*, who had been twice already Legate in the *Eaſt*, to repair the Miſchief done by the late Legates. *Marinus* being arrived at *Conſtantinople*, did ſtrenuouſly maintain what had been done under Pope *Nicholas*, and in the eighth Council againſt *Photius*, refuſing to conſent to the Abrogation of the Acts of that Council. The Emperor incenſed at his Preſumption, in diſannulling what the other had ratified, cauſed him to be caſt into Priſon; and having kept him there the Space of thirty days, thinking that Mortification would make him change his Mind, he ſent him back to *Rome*, where his Conſtancy was ſoon requited. For Pope *John* dying in the Beginning of the Year 882, he was choſen to be his next Succeſſor on the firſt of *February*.

The following Popes are againſt the Reſtoration of Photius.

Being raiſed to that High Station, the firſt Thing that he did was, to condemn *Photius* again; to declare void all the Epiſcopal Functions he had took upon him; and to abrogate all the Acts of the falſe Council of *Photius*. His Pontificate having laſted but one year and odd days, he had for his Succeſſor *Adrian*, the third of that Name, to whom *Baſilius* the Emperor made preſent Applications, to get him to own *Photius*. But this Pope, on the contrary, did openly declare againſt him, and confirmed what his Predeceſſor had done. *Baſilius*, provoked by this Denial, writ *Adrian* a Letter full of Invectives againſt the Biſhops of *Rome*, but chiefly againſt *Marinus*; affirming; that he could not legally be choſen Biſhop of *Rome*, becauſe of his being Biſhop of another Church. This Letter was deliver'd to Pope *Stephen* the V*th*. who ſucceeded *Adrian* in 885. *Stephen* made a ſober, but ſmart Anſwer to the Emperor; in which he tells him, that he wonders how he could write in ſo violent a Style to his Predeceſſor; for he could not be ignorant, that the Sacerdotal Dignity was not any way ſubject to the Regal Power; That, though the Emperor repreſented Chriſt upon Earth, 'tis only in reſpect to Civil and Temporal Things; And that, as God has given him a Supreme Power over the Things of this World, ſo has he given, by St. *Peter*, to his Succeſſors, a Supreme Authority over Spiritual Things. That it was the Emperor's Part to deſtroy with the Sword the Impiety and Barbarity of Tyrants; to do Juſtice to his Subjects; to make Laws; and to have Armies both by Sea and Land; but that the Care of Chriſt's Flock is committed to the High-Prieſts; a Dignity as much above that of Kings, as Heavenly Things are above Spiritual. He exhorts him to follow the Pope's Decrees, and to reſpect their Dignity. He charges with Blaſphemy all that have offer'd to calumniate his Predeceſſor *Marinus*, and ſharply rebukes him for his giving Credit to ſuch Calumnies. He asks him, by whom he was conſtituted a Judge of the Holy High-Prieſts? And how he knows that *Marinus* was not a Biſhop? He excuſes his being tranſlated, by ſeveral Inſtances. Moreover, he affirms, that the Pope is not liable to any Man's Judgment; and ſays, that Pope *Sylveſter* cauſed a Declaration of it to be made by his Legates in the *Nicene* Council: A Fact that cannot be proved. He juſtifies all the Proceedings of *Marinus* and his Predeceſſors againſt *Photius*, exhorts the Emperor to put him out of his See, and to fill his Place by another Patriarch. He complains of the ill Uſage *Marinus* had at his Court. Laſtly, He commends the Emperor for deſigning one of his Sons for the Sacerdotal Office; and requires his Aſſiſtance for the Defence of *Rome* and all *Italy*, both by Sea and Land, againſt the Deſcents and Inroads of the Barbarians.

Of the Conteſt between Photius *and* Ignatius.

This Letter came to *Conſtantinople* after *Baſilius*'s Deceaſe, and was delivered to his Son *Leo*, who ſucceeded him in 886. This Prince was an Enemy to *Photius*, upon a Jealouſie he had that *Photius* had made uſe of *Santarabenus* to put him out of his Father's Favour, who had forced him to a private Life. Glad therefore of this Opportunity, at his Acceſſion to the Imperial Throne, to be revenged of his Enemies, he preſently turn'd out *Photius*, and baniſhed him into a Monaſtery in *Armenia*; cauſed *Santarabenus*'s Eyes to be put out, ſent him into Exile to *Athens*, and cauſed *Stephen*, his own Brother, to be choſen Patriarch of *Conſtantinople*: Which Election was approved of by *Stylianus* Biſhop of *Neocæſarea*, and by the other Biſhops that were *Photius*'s Adverſaries: who in their own Names, and the Names of the Clergy of *Conſtantinople*, together with the Abbots and Monks of the Empire, ſent a Letter to Pope *Stephen*. In which having related all that had paſſed from the Beginning, in *Photius*'s Caſe, and how *Leo* the Emperor had no ſooner aſcended the Throne of his Father, but he preſently turn'd him out, and by that means delivered them from the Miſeries they groaned under for not ſubmitting to him; they earneſtly intreat him to pardon thoſe who had held Communion with *Photius* a ſecond time: by which Indulgence, he would ſave a World of People, proving that it had been practiſed by the Church upon ſeveral Occaſions. However they acquaint him, that they would not ſuffer the Biſhops of *Photius*'s Faction to perform any Sacerdotal Functions, whatever Permiſſion they pretended to have from the Holy See, till they had a certain Account of the Pope's Pleaſure in it; and that the reſt who had ſubmitted to *Photius*, and were compelled to do it, were the more excuſable. The Emperor writ alſo to the Pope; but only acquainted him by his Letters, that *Photius* had withdrawn himſelf of his own accord, and had embraced a private Life.

Photius returned out again.

Letters from Pope Stephen *to the* Greek *Biſhops.*

Pope *Stephen*, in his Anſwer to the Biſhops that had writ to him, told them, they had juſt Cauſe to turn out *Photius*, as by their Letters he was informed they had done; but that the Emperor having ſignified unto him, that he had withdrawn himſelf, he was perplexed what Anſwer to give. That there was a vaſt Difference betwixt being turned out, and quitting a Dignity of his own accord. Therefore not being able to paſs his Judgment upon the Matter without a full Information, he had put it off; and thought it neceſſary that Biſhops ſhould be ſent on both ſides, that all things being duely examined, and the Truth found out, he might order that which ſhould be moſt acceptable unto God.

The Biſhops Anſwer to Pope Stephen.

The Biſhops anſwered Pope *Stephen*, that the Difference found in their Letter and that of the Emperor, came from hence, that *Photius*'s Friends, who acknowledged him for Patriarch, were obliged to give it out, that he had voluntarily quitted his Patriarchate: Which they did not, who followed the Judgment of the Popes *Nicholas* and *Adrian*, and their Legates; for they look'd upon him only as a Layman, and ſaid, he would never have voluntarily left it. They wondered, that having ſaid in the Beginning of his Letter, that *Photius* had been rejected, he ſhould ſay at the latter End, that he muſt be brought into Judgment, as if it were doubtful whether he is a Biſhop or not: That, if he were brought again into Judgment, he would be found ſtill more guilty; and to paſs by other Matters, they did not think it convenient to pardon what the World knew he had done againſt *Marinus*. Laſtly, They repeat their former Entreaties in behalf of thoſe whom *Photius* had forced into his Communion, and pray him to ſend Circular Letters to the Patriarchs of the Eaſt, that they may approve of, and confirm the Condeſcenſion which he had uſed towards thoſe Perſons. To which they add, that it was the Emperor's Deſire, who by rejecting of *Photius* had delivered them from his Perſecution; and that it was no way repugnant to the Canons, *Photius* being rejected, to admit to Penance ſuch as had been compelled to hold Communion with him. This Letter was delivered to Pope *Formoſus*, who ſucceeded *Stephen*, Anno 891.

Formoſus's Reply to the Biſhops Letter to Pope Stephen.

This Pope anſwered to *Stylianus*, that he was not plain enough in his Letter; that he deſired Favour, without telling the Manner, or for whom, whether for Laymen or Biſhops. If for Laymen, he was willing to grant it; but if for Biſhops, and that they might remain in their Dignity, he ought to obſerve, that *Photius* could not confer an Epiſcopal Dignity which he had not; that he could confer Nothing but the Condemnation he had received; that praying

Of the Conteſt between Photius and Ignatius.

ing in Behalf of thoſe he had ordained, was to countenance him, who had ordained them; that on the contrary, the Church of *Rome* ought to inflict ſevere Penalties upon ſuch Perſons, to purge thoroughly by that means the Church of *Conſtantinople*; that however his Clemency and Lenity inclined him to the Toleration of ſome Things, but that there were others that could not be diſpenſed with; that he had appointed *Landulphus* Biſhop of *Capua*, and *Romanus* his Legate *à Latere*, with whom they ſhould conſult about Matters, joyning with them *Theophilactus* Biſhop of *Ancyra*, and *Peter* in whom he repoſed a great Truſt, provided nevertheleſs that the Condemnation of *Photius* ſhould ſtand; and as to thoſe whom he had ordained, they might be received as Laymen into the Church-Communion, if they acknowledged their Fault in Writing, and begged to be admitted to Penance; that done, he might do in conjunction with his Legates what he ſhould think moſt expedient, theſe two Articles remaining untouch'd.

But, whereas the Number of Biſhops, Prieſts, and other Clerks ordained by *Photius* was ſo great, that all the Churches almoſt had been left deſtitute, if the Clergy ordained by him had been made Laymen, therefore this Regulation could not be put in Execution in the Eaſt: So that *Stylianus* and others were forced at laſt to tolerate them, and hold Communion with them; but ſince they ſhould have been better ſatisfied if they could get the Conſent of the Holy See to it, *Stylianus* endeavoured ſeven Years after to get it, and writ to the Pope for it. Then was *John* IX. raiſed to the Papal See, who declined to return an Anſwer himſelf, but ordered one to be ſent him in his Name, to this purpoſe, that he thanked him for his firm Adherency to the Church of *Rome*, that he hoped at laſt the Obſtinate would ſubmit, that Peace would be reſtored to the Church, and an End put to a Schiſm that had continued the Space of 40 Years. That he expected his Predeceſſors Decrees ſhould be inviolably obſerved; that he had the ſame Sentiments of *Ignatius*, *Photius*, *Stephen*, and *Anthony*, as his Predeceſſors *Nicholas*, *John*, *Stephen*, and the whole *Roman* Church; that he would deal with them, and look'd upon them as they had done, and received into the Church-Communion all thoſe he had ordained, upon the ſame Conditions they had preſcribed. This was the laſt Anſwer of the Popes upon this Matter, whoſe Judgment the *Greeks* did not follow, for they left in their reſpective Stations not only ſuch as had ſided with *Photius*, but alſo thoſe whom he had ordained. From which Time the *Latin* and *Greek* Churches held no good Intelligence, though it ſeems they did not break off Communion altogether. For both the Emperor, and the Patriarchs of *Conſtantinople*, uſed to write to the Pope, and the Pope to return Anſwer; who alſo ſent his Legates into the Eaſt, as in the Buſineſs of *Nicholas* the Patriarch upon the fourth Marriage of *Leo* the Emperor; who, having loſt three Wives without Iſſue, reſolved to marry again. But meeting with ſtrong Oppoſition againſt it from the Patriarch, he in the Year 901. deſired Legates from Pope *John* IX. and made them approve of his fourth Marriage. Whereupon he turned out *Nicholas* the Patriarch, and put *Euthymius* in his Place. This Buſineſs renewed the Troubles of the Church of *Conſtantinople*: For, after *Leo*'s Death, *Nicholas* was reſtored to his See in 912, and writ a Letter to the Pope concerning it, praying him to puniſh thoſe who had ſtirred up thoſe Troubles againſt him. Some time after, having reconciled the Minds of Men, and reſtored Peace to the Church of *Conſtantinople*, he deſir'd Pope *John* X. by another Letter, to endeavour a Re-union of their reſpective Churches, the Peace whereof ſeemed to have been for ſome time interrupted, and to re-ſettle a ſincere Correſpondence betwixt them by ſending Legates on both ſides, and declaring with one Accord that fourth Marriages are unlawful, and therefore prohibited. It does not appear that the Pope made any Anſwer to it; but an Aſſembly was held at *Conſtantinople* in 921. which abſolutely prohibited ſuch Matches for the future, and excommunicated all Perſons ſo contracted, till ſuch time as they were parted. As for third Marriages, they were not abſolutely forbidden; but a Penance was ordered for five Years to all Perſons that ſhould marry three times after forty Years of Age, or even before that Age, provided they had had Children by the firſt Marriage. We find that *John* XIII. ſent Legates in 968. to *Nicephorus* the Eaſtern Emperor, to treat of a Match with his Daughter-in-law, and *Otho* the Weſtern Emperor; but thoſe Legates were ſlighted and abuſed by the *Greeks*, as was alſo *Luitprandus*, *Otho*'s Ambaſſador. In ſhort, 'tis very plain, that there was in thoſe Times no good Correſpondence betwixt the *Latins* and the *Greeks*; that the *Latins* were hated and ſlighted by the *Greeks*, and theſe but little regarded by the *Latins*. But as little Friendſhip as there was amongſt them, yet they did not openly condemn each other, nor did their Enmity break out openly till the Time of *Michael Cerularius*, as will appear in its proper Place.

The laſt Anſwers of the Popes to the Greeks.

Broils of the Church of Rome with the Greek Churches.

Before we conclude this Chapter, it will not be improper to ſpeak of the Works of *Photius*.

The moſt conſiderable Fruit of *Photius*'s Studies and Labours, is his Library intitled *Myriobiblon*, compoſed by him at the Requeſt of *Taraſius* his Brother, being yet a Layman, and Ambaſſador in *Aſſyria*. It contains the Argument or Abſtracts of 279 or 280 Volumes of many Authors, upon various Subjects. Wherein we find Grammarians, Criticks, Poets, Orators, ſacred and prophane Hiſtorians, Phyſicians, Philoſophers, Divines, &c. not ranked according to their ſeveral Arts or Profeſſions, but brought in confuſedly, and as they came firſt into his Memory. As he goes forward in this Work, he ſeems to increaſe his Labour by the Length of his Abſtracts. For in the Beginning he ſets down in a few Words the general Argument of the Works he ſpeaks of, and delivers his Cenſure upon them. Then he attempts a larger Account of the Matters therein contained; and towards the End he makes long Abſtracts thereof, without Choice or Reflections. Thus, as his Work ſwells, he falls ſhort in his Exactneſs; and his Spirits being wearied with the Length of the Work, he grows careleſs and negligent, producing Nothing of his own, but contenting himſelf to tranſcribe faithfully what comes in his Way. And indeed the End of his Work is ſo unlike the Beginning, that ſome eminent Scholars have thought it could not be *Photius*'s. There is Nothing to be ſeen of that Exquiſiteneſs, of that fine critical Wit, of that free and impartial Judgment upon the Character and Style of the Authors, or of that inimitable Exactneſs which appears in the Beginning. Yet it is very probable, the Wearineſs and Negligence of *Photius* were the Reaſon why he was not ſo accurate towards the End as he was in the Beginning. For the Number of Works mentioned in the Preliminary Letter being only found compleat at the End, 'tis not credible that what *Photius* had done ſhould be taken out, to ſubſtitute in Lieu of it the Productions of any others. Nay, it ſeems that *Photius* had purpoſely altered his Method, thinking it more uſeful to give larger Abſtracts of the Works he went upon, than barely to tell the Subject. For there are ſome Authors of which he ſpeaks but ſuccinctly in the Beginning, and ſpeaks of 'em again towards the End, to give larger Abſtracts of their Works. But whatever Reaſon induced him ſo to do, whether it was to make his Work leſs tedious or more uſeful, it cannot be denied but that it had been more proper to joyn the general Argument and the Cenſure to be given upon each Work, to Abſtracts of particular Places worth taking Notice of. 'Twere to be wiſhed, that *Photius* had performed both the one and the other in all the Parts of his Work, and that he had not contented himſelf to do one of them only. The World however is very much indebted to him, and his Work a very rich Treaſure nevertheleſs, including what is moſt curious in every Science, and preſerving to us both the Memory of Authors, and ſome Fragments of Abundance of Works, which had been unknown to us, and Nothing whereof had remain'd with us, had it not been for this learned Man's Work.

Of the Conteſt between Photius and Ignatius.

Photius's Library.

This ſo uſeful a Work was found out by the Jeſuit *Andrew Schot*, who cauſed it to be tranſcribed from a Manuſcript of Cardinal *Sirlet*'s Library, and to be compared with a Copy thereof in the *Vatican*, taken out of a Manuſcript at *Venice*, written by the Hand of Cardinal *Beſſarion*. He communicated this Copy to *David Hoeſchelius*, a Printer of *Ausburg*, who cauſed it to be printed in 1601; being firſt compared with three other Copies, one in the Duke of *Bavaria*'s Library, and the two other being procured for him by *Marcunius*, and the Son of *Henry Stephen*, who had a Copy written by his Father's own Hand and reviſed by an Ancient Manuſcript. *Andrew Schot*, a Man extraordinary well skilled in the *Greek* Tongue, conſidering the Uſefulneſs of this Work, undertook to tranſlate it into *Latin*; and having happily compaſſed his Deſign, cauſed his Tranſlation to be printed alone at *Ausburg*, *Anno* 1606. Afterwards, both the Text and the Tranſlation were printed together at *Geneva* in 1611; and laſtly, in the Year 1653, this Work was re-printed at *Rouen* by the *Berthelins*. This Edition is the largeſt and faireſt.

The Nomocanon of Photius.

Photius's *Nomocanon* is another Proof of this Author's great Ability. 'Tis a Collection digeſted in an excellent Method, and brought under 14 different Titles, of the Canons of the Councils and Canonical Epiſtles, and of the Emperor's Laws about Eccleſiaſtical Matters. *Balſamon* has made Comments upon this Work, and with theſe Comments it appeared in publick by the care of Monſieur *Juſtel*, being printed at *Paris* in *Greek*, with a *Latin* Verſion at the End, in 1615; the Verſion being firſt printed both at *Paris* and *Baſil*, in 1561. This Work is alſo found amongſt *Balſamon*'s Works (printed at *Paris* in 1620.) and in the Pandects of the Canons of *England*, [put out by *Juſtellus* at *Paris*, in 1662.]

Photius's Letters.

The Delicateneſs of *Photius*'s Style, and Fineneſs of his Wit, as well as his Learning, and his particular Knowledge of Holy Scripture, are in a ſpecial Manner conſpicuous in his Letters, which appeared firſt long after his Works before-mentioned. They were publiſh'd from a Manuſcript brought

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brought from the *East* into *England*, translated by *Richard Montague* Bishop of *Norwich*, and printed at *London*, *Anno* 1651. They are in Number 248.

The first, written to *Michael* King of *Bulgaria*, is an Instruction directed to that Prince. To whom he proposes the Creed in the first place, as the Foundation of our Christian Faith; after which, he brings in the Decisions of the seven General Councils, of which he makes a Compendious History. He tells him, We cannot depart from the Purity of the Doctrine settled by those Councils, without indangering our Salvation. He exhorts him firmly to adhere to the Faith, and to joyn Virtues and Good Works to a lively true Faith. In short, he lays before him the chief Duties of a Christian Prince, the Virtues that are most necessary for him, and the Manner how he ought to govern himself. 'Tis one of the best and compleatest Instructions that were ever given to a Prince; and, 'twould be a hard Matter to find a larger, exacter, or more solid Collection of Precepts.

The second is the Circular Letter which he sent to all the Patriarchs of the *East* against the *Roman* Church in 866. Wherein he takes Occasion to reproach her with what had passed in *Bulgaria*, which was but newly converted to the Christian Faith, where some Persons were found come from the *West*, who spread such Doctrines as were repugnant to the Purity of the Faith. First, by making the *Bulgarians* fast on *Saturdays*, against the Laws of the Church which forbid it. Which might occasion a Contempt of the Doctrine; because when Men take upon them to slight Tradition, even in the least Things, they are easily prevail'd with to slight the Doctrine it self. Secondly, by distinguishing the first Week in *Lent* from the rest, and permitting them to eat in that Week, Milk, Butter, Cheese, *&c.* Thirdly, by detecting married Priests. Fourthly, by causing them to be anointed again with the Chrism, that had been already anointed with it by the Priests; affirming, that Unction ought not to be made by Priests. He exclaims against the Prohibition, affirming, that there is no Law reserving that Unction to the Bishop, or prohibiting the same to the Priests. Lastly, he charges the *Latin* Church with Breach of Faith, and falsifying of the Creed; by teaching, that the Holy Ghost does not only proceed from the Father, but from the Father and the Son. Upon this Article he doth enlarge very much, and alledges many Objections against the Procession of the Holy Ghost from the Father and the Son. Then he breaks out against those who had taught the *Bulgarians* this Doctrine, and does excommunicate them, by Vertue of the Canons, about the *Saturdays* Fast, and the Celibacy of Priests. He exhorts the Patriarchs to joyn with him in banishing that Doctrine, to send Bishops to *Constantinople*, to have those new Tenents exploded, and put a Stop to those Evils, that the *Bulgarians* may receive the true Faith. He acquaints them, that he has received a Letter from *Italy*, against the Tyranny of the Church of *Rome*. He admonishes them to receive, and cause to be received, in all the Churches of their Patriarchates, the seventh General Council, in the same Manner, and with the same Authority as the first six.

In the third Letter, which is to *Bardas*, he complains of what he was to suffer in the Place where he was, and seems to speak much like a Christian.

In the following Letters he also makes his Complaints of the Wrongs done him.

In the 18*th*. he writes to *Michael* the Emperor, about the Death of *Bardas*. He owns he deserved it, if he had actually conspired to make himself sole Master of the Empire, as he could not doubt of it upon the Account of the Letters *Michael* had sent him. But he laments his Death, because he had not Time to do Penance for his Sins. He very much flatters *Michael*, and expresses to him the great Desire he has to see him again shortly at *Constantinople*. The same Thing he insinuates, but in more flattering and pathetick Terms, in the next Letter.

In the 20*th*. he congratulates a Monk, for having brought over a Bishop to his Party.

In the 27*th*. he writes against certain Monks, who had took upon them to depose their Abbot, and observes, that Monks ought not to set up themselves as Judges of their own Abbots, but they ought to refer their Cause to their Superiors.

In the 30*th*. he proves the Perpetual Virginity of the Blessed Virgin; and explains that Place of Scripture, where it is said, *That she knew not Joseph till she had brought forth her first-born*; observing, that the Particle *Donec* (*till*) doth not always imply, that the contrary to that which had not happened before, doth happen afterwards.

In the 31*st*. directed to *Tarasius* a Nobleman, whom he calls his Brother, he treats of Providence; and shews, why Good Men suffer in this Life, whilst the Wicked wallow in Prosperity.

In th 32*d*. and the seven next following, directed to *Theoctistus* the Abbot, he explains, in short, the Faith of the Mysterious Trinity, and of the Incarnation, against Hereticks. He also speaks smartly therein against the *Iconoclasts*.

The next ten consist of Moral Exhortations to several Persons.

The 50*th*. is upon the Covenants of the Law and Gospel.

The next three consist of Reprimands to a Collector of Taxes, for his Covetousness.

In the 54*th*. he proves, that the Holy Mysteries ought not to be given to Infidels, or Hereticks, nor to Ill-Livers, but only to Orthodox Persons, who live according to the Rules of Christianity.

The 55*th*. is against a Liar.

In the 63*d*. he gives the Reasons for the Darkness of Prophecies.

In the 64*th*. he confutes the *Iconoclasts*, and answers to some of their Objections.

In the 72*d*. he shews, how contemptible our Temporal Life is.

In the 74*th*. he pretends, that *Abraham* made his Servant swear, by putting his Hand under his Thigh, in Honour to the Circumcision, and as a Figure of the Messias to come out of his Seed.

The 97*th*. was written to *Basilius* the Emperor, after he had turned him out of his See of *Constantinople*. He complains, in this Letter, of the ill Treatment he had received, and particularly, that his Books were taken from him. He gives a very pathetick Account of the Persecution he suffer'd, and writes smartly to the Emperor.

In the next Letters he continues to deplore his Misfortunes, and speaks of the Earthquake that happen'd at *Constantinople* upon his Expulsion.

In the 102*d*. he examines, how St. *Paul* could be both a *Roman* of *Tarsis*, and a *Jew*.

The 111*th*. is directed to *Gregory* of *Syracuse*, his old and constant Friend. Wherein he exhorts him to stand firm under his present ill Circumstances, and not to discontinue his Episcopal Functions.

In the 115*th*. he says, that the Council, which he calls Heretical, and which was made up of the Enemies to Image-worship, has excommunicated him, to raise a Man to the See of *Constantinople*, who lay under an Anathema. He speaks of the eighth Council.

In the next Letters, he writes against that Council, but chiefly in the 118*th*.

In the 125*th*. he gives Mystical Reasons for the Tearing of the Veil of the Temple, when our Saviour died.

In the 127*th*. he explains that Place of Scripture, where it is said, *That the Sin against the Holy Ghost shall never be pardon'd*.

In the following Letters, he expounds some other Places of Scripture, for which he brings Mystical Reasons, well invented, and happily apply'd.

In the 137*th*. he affirms, that what is said in St. *Luke*'s Gospel, that *our Saviour sweated Drops of Blood*, is not to be understood literally; but that it is a Proverbial Expression, to signifie, that the Pains he felt were so very violent, that he sweated great Drops. To which he adds, that this History of the Gospel has been left out of the Gospel by some, and particularly by some *Syrians*; but his Opinion is, that it ought to be received as Canonical, and to be put amongst the Scriptures of Divine Inspiration.

In the 139*th*. he shews, that it is not impossible, as some pretended, to look upon a Woman, without sinful Thoughts.

The 144*th*. is against *Eusebius* of *Cæsarea*, whom he charges with *Arianism*.

In the 147*th*. *Photius* examines what it is to take God's Name in vain; and says, that among the *Jews*, Taking of God's Name in vain, was to give it to the Idols, or make use of it for a false Oath, or prophane it in idle Discourses. That among Christians, those take God's Name in vain, who swear against that which is established by Law, or who attribute God's Name to Creatures, as a Being which they believe created, as also, those who confound Images with Idols, and all Hereticks who abuse that Name.

In the 152*d*. he expounds, as the *Pelagians* do, that Place of St. *Paul*'s Epistle, where it is said, *in which all have sinned*; pretending, after *Theodoret*, that it ought not to be thus translated, but *whereas all have sinned*.

In the following Letters, he treats of divers Critical Questions.

In the 162*d*. he treats of the Names of God; and shews, by several Instances, that the Name of God is sometimes given to Creatures, with relation to their Excellency, Justice, or Power. He observes, the *Jews* were forbidden to name God by his proper Name, and that none but the High-Priest bore it, which he did in his Forehead, written in extraordinary and strange Letters. He adds, that the *Hebrews* pronounce it *Aia*, and the *Samaritans*, *Jabe*; that it is written with these four Letters, *Joth*, *Aleph*, *Vau*, *He*, signifying *That is*, viz. *He that is, and endures for ever*.

In the next Letter, he demonstrates, how it was not absolutely forbidden among the *Jews*, to hear or pronounce that Name, seeing *Moses* heard it, and taught it the High-Priests, who wore it written upon Plates of Gold; but that they were forbidden, upon pain of Death, to pronounce it before Strangers.

In the 164*th*, he examines what may be the Sense of the 13*th* Verse, Chap I. of St. *Paul's Epistle* to the *Romans*.

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The 165*th*. contains a fine Encomium of St. *Paul*'s Wiſdom and Eloquence.

In the 166*th*. he explains ſeveral Places of St. *Paul*'s Epiſtles ſomething dark, by reaſon of their Hyperbata, or Ellipſis, *i. e.* Tranſpoſitions, or Defects of Words uſual in them.

The 174*th*. contains *Photius*'s Apology againſt one of his former Friends, who now inveighed againſt him for his Contradictious Humour, charged him with betraying the Catholick Church, and violating her Laws. *Photius* to vindicate himſelf from his Aſperſions, maintains, that he has not undertaken, done, ſaid, or writ any Thing that might give any juſt Ground to that Accuſation; and that he could be reproached with Nothing but the Hardſhips he had endured, and the Miſery he was reduced to by the Perſecution of his Enemies: Which he gives an Account of in the moſt ſenſible Manner; affirming, that his Misfortunes had neither diſpirited, nor made him ſlight the Divine Truth. His Adverſary pretended, that it was ill done of him, to draw that Perſecution on himſelf for Things of ſmall Conſequence. But *Photius*, to juſtifie himſelf, affirms, that his Enemies are our Saviour's Enemies, who rendred contemptible (as far as in them lay) the Blood of his Covenant, prophaned his Altars, and ridiculed the Holy Chriſm, or rather the Holy Ghoſt, who had conſecrated it. He proteſts, he will never hold Communion with ſuch Men, nor with thoſe who ſhall receive them. Next, he deplores the Miſeries of thoſe who ſuffer Perſecution for his ſake; and complains, that he is abandon'd almoſt by all the World. He concludes, ſaying, that he ever offers Sacrifices and Prayers to God for his Prince.

In the 176*th*. Letter, he recites the different Expoſitions of this Place of Scripture given by the Fathers, viz. *My Father is greater than I.*

In the 177*th*. ſpeaking of St. *Peter*'s Fall, he owns his Primacy.

In the 180*th*. and the two next, he explains ſome Places of the Goſpel.

In the 182*d*. he deplores his Misfortunes.

In the 187*th*. he defends ſtrongly, and rationally againſt *Julian*'s Railleries, our Saviour's Advice, to ſell a Man's Subſtance to give it to the Poor.

In the 188*th*. he congratulates himſelf for his Sufferings.

In the 192*d*. he obſerves upon the Word *Ephod*, that it ſignifies, 1. A Prieſtly Habit. 2. A Habit like unto that worn by Laymen. 3. The Habits of the Prieſts of the Heathen Gods, who imitated the Ceremonies of the Prieſts of the True God.

The 201*ſt*. is a Letter of Comfort to *George* of *Nicomedia*, upon the Death of a Clerk ordained a Prieſt by him. He ſays, that his Soul is in *Abraham*'s Boſom, where it enjoys the Heavenly Glory.

In the 211*th*. he expounds a difficult Place of *Geneſis*, about the Sacrifices of *Cain* and *Abel*.

The 223*d*. and the three next, are likewiſe upon ſome difficult Places of Scripture.

In the 228*th*. he expounds that Place in the Goſpel, ſo frequently objected by the *Arians*, that none but the Father knows the Day of Judgment.

The 234*th*. is a long Epiſtle, no leſs Chriſtian than Eloquent, directed to *Taraſius*'s Brother, to comfort him upon the Death of his Daughter.

In the 240*th*. he handles two Critical Queſtions upon Scripture. The firſt, who was *Ethan* the *Zeraite*. The ſecond, concerning *David*'s Two Unctions. The third, about *Samuel*'s ſerving *Saul*.

The 243*d*. and 244*th*. conſiſt of ingenious Reproofs to Friend of his, who forſook him through Timorouſneſs.

The 245*th*. is a Piece of Comfort directed to a Nun, upon the Death of her Siſter. Wherein he ſuppoſes her Soul to be in the Company of Angels.

The 246*th*, and 247*th*. are upon the Birth-place of St. *Paul*.

In the 248*th*. he diſcovers the Myſtical Reaſons of the Circumciſion.

Monſieur *Cotelerius* has publiſhed in the Second Tome of the Monuments of the *Greek* Church, [*Page* 104.] a ſhort Letter of *Photius* to *Smaracus*, Governor of the Iſle of *Cyprus*, againſt that Miniſter's Avarice and Extortions; with a compendious Diſcourſe of the ſame *Photius*, ſhewing, that we ought to take care but of one Thing in this Life, that is, to forbear Sin; and, as we ought not to regard the Caſualties and Misfortunes of this Life, nor look upon them as Evils; ſo Honour, Riches, Power, Eloquence, and other Advantages, either of Nature or Fortune, ought not to be regarded as a real Good.

Photius's Letter to the Patriarch of *Aquileia*, is much beyond the former. *Baronius* has inſerted a Tranſlation of it in his Annals [*ad An.* 883.] but it came out ſince in *Greek* by the Care of Father *Combefis*, in the laſt Addition to the *Bibliotheca Patrum* [at *Paris*, 1673.] In this Letter, having firſt highly extolled that Archbiſhop, and complimented him about the Deputy he had ſent unto him, he argues againſt the Doctrine of the Proceſſion of the Holy Ghoſt from the Son, as an Error contrary to Tradition. He ſays, that the Popes, *Leo* the I. and *Leo* the III. have rejected that Doctrine. The firſt, by ſaying in his Letter, againſt *Neſtorius* and *Eutyches*, that the Holy Ghoſt doth proceed from the Father; and the laſt, by diſproving thoſe that had added the *Filioque* to the *Creed*, and cauſing it to be engraven on Plates without that Addition. He afterwards brings many Arguments, grounded upon ſome Places of Scripture, againſt the Proceſſion of the Holy Ghoſt from the Son. He anſwers to the Place alledged by the *Latins*, *The Holy Ghoſt ſhall receive from me, and will declare it to you.* He objects to himſelf, that St. *Ambroſe*, St. *Auſtine*, St. *Jerome*, and ſome other Fathers have ſaid, that the Holy Ghoſt proceeds from the Son. He owns it to have been their Opinion, and that they ought not therefore to be called Hereticks. But he pretends, their Authority muſt not be preferred before that of a greater Number, who ſpoke according to the Councils and the Holy Writ. He adds, that ſome Fathers of the Church may have ſwerved from the Truth; but, whatever Reſpect we have for their Perſons we ought not to follow their Errors. As for Inſtance, though *Dionyſius* of *Alexandria* be ranked amongſt the Fathers, the *Arian* Expreſſions he uſed are not to be approved; as well as ſome Tenents of *Methodius*, St. *Irenæus*, and *Papias*. Laſtly, he dares affirm, that if all the Men in the World ſhould oppoſe us, we ought ſtill to adhere to our Saviour's Words, and thoſe of the Goſpel; and, if we do ſeek after Proofs, next to our Saviour, we have the Suffrages of Oecumenical Councils, the greateſt Number of the Fathers, the Biſhops of *Rome*, and amongſt theſe St. *Leo*, and *Adrian* the I. That the Legates themſelves of the Holy See, which lately have been in the *Eaſt* three ſeveral Times, have alledged nothing contrary to that Doctrine; and that in the Council held by him, the Legates of Pope *John* had ſubſcribed unto, and approved of the *Creed*, without that Addition. Thus much is alledged by *Photius* in his Letter, to make good his Opinion.

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His Work containing a compendious Hiſtory of the firſt ſeven General Councils, which has been ſeveral Times publiſhed ſeparately, is Nothing but Part of the firſt Letter directed to *Michael* King of the *Bulgarians*.

Photius's *Sermons.*

But, as *Photius* had Skill in Compoſition, ſo he was no leſs verſed in Preaching. We have many Manuſcript Homilies of his, whereof Father *Combefis* has printed the Titles and Beginnings in the laſt Addition to the *Biblioth. Patrum*. But there are only two whole ones extant: One upon the Virgin's Nativity, inſerted by the ſame Author into his firſt Continuation of the *Biblioth. Patrum*, and written with much Eloquence and Politeneſs. The other containing the Deſcription and Encomium of a new Church in the Emperor's Palace at *Conſtantinople*, publiſhed by *Codinus* and *Combefis* in their Collections.

Photius's *Treatiſe concerning the Wills of Chriſt.*

In fine, *Photius* had joyned all the Subtlety of the moſt refined Schoolmen to his other ſorts of Learning. In *Caniſius*'s Collection we have ſome ſmall Treatiſes of his in *Latin*, which are a convincing Proof of his great Ability in School-Learning. The principal of which, is that of our Saviour's Wills, which are called Gnomical; found in the Tome added by *Steuart* to *Caniſius*'s Collection. It was in *Greek* in the Emperor and the Duke of *Bavaria*'s Libraries, out of which *Turrian* took it, and put it into *Latin*. The State of the Queſtion is to know, whether our Saviour had, beſides a general Will to do a Thing, a particular Will to do it in ſuch and ſuch a Manner, whether he has choſen and affected the one more than the other. *Photius* in the firſt place ſays, that this Queſtion, having been but ſlightly handled by the Fathers, is the more difficult to ſolve; but that 'tis an eaſie Matter to find out all that has been written upon it, St. *Maximus* being the only Father that he found treating of this Queſtion. And, to expound him, he diſtinguiſhes many ſorts of Wills. The firſt, a Natural Will, which he calls Φύσικον, being Nothing but a Deſire of doing a Thing, without any Reaſon for it. The ſecond, a General Will, by him called Βούλησις, being an Effect of Reaſon. The third, called Γνώμη, is an Inclination to one Thing rather than another. The fourth, is the Choice one makes of one Thing rather than another. The fifth is the Determination of the Will to do this or that Thing. And laſtly, the Execution. The Matter being thus ſtated, he ſays, that our Saviour had unqueſtionably a general Will attended with Reaſoning, but that he has not a Will of Choice, nor of Deliberation or Deſign to do one Thing rather than another, becauſe having a perfect Knowledge of all Things by his Nature by reaſon of the Hypoſtatical Union, and his Humane Will being wholly ſubject to the Divine Will, he cannot deliberate upon what he muſt do, nor will any Thing but what pleaſes the Divine Will. That there being two Natures in Chriſt, there ought to be likewiſe two Wills, that is to ſay, two Faculties; but by reaſon there is but one Hypoſtaſis, or but one Perſon that wills, he therefore wills but one Thing, and has but one general Will, that is, but one ſole Affection, becauſe the Humane Will does in all Things concur with the Divine Will. This is the Opinion of *Photius* in this Matter, which he backs with many Reaſons; and gives ſhrewd Anſwers to all Objections againſt it.

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In the fifth Tome of *Canisius* we find moreover, seven short Dissertations of *Photius*, upon several Scholastick Questions. In the first he puts this Question, How God is every where? and answers the Objections made against his Omnipresence. He shews, that God is not in the World as created Beings are, but in a more sublime Manner; that he is in every Thing, and above all Things; that he is in all Things by his Operation, but that his Act being his Substance, one may truly say that he is both in Act and Substance every where; that he is every where, without being of the same Substance with the Things in which he is; that he makes no Part of them, not being tied, mingled, confounded, or any way changed by them.

Photius's Theological Treatises.

In the second Dissertation he shews how we know God in this Life; and says, that we cannot perfectly define, or know him, but that he is known to us by a small Beam of his Majesty shining upon his Creatures, and by way of Negation, that is, by denying that he is any of those Things we see. That all Men naturally know, that there is a God; because there ought to be an Eternal Being, a Soveraign Lord of all Things, and a Supreme Good by his own proper Substance.

In the third Dissertation he explains the Terms proper to the Divine Nature, both in Common, and such as are proper to each Person.

In the fourth he shews how we may say, that God is one, and that there are three Persons in the God-head.

In the fifth he treats of the Mystery of the Incarnation, and shews, that though the Word be every where, yet 'tis united hypostatically only to the Humane Nature he took upon him.

In the sixth he brings in the Reasons, why it was expedient the Word should become Man. The first is, That Men being led by their Senses, might be raised by the Sight of his Humane Nature to the Knowledge of a Deity. The second, Because our Saviour had not overcome the Devil, had he not been in a Condition to suffer. The third is, Because when a Man does both preach and give good Example, it is more effectual than using the Ministry of others; and that it is easier to imitate the Virtues we see practised, than those the Practice whereof is required, without giving a Model of them. Thus it was requisite, that God should assume our Nature, to preach unto us himself the true saving Doctrine, and by teaching us by his own Example the Practice of Virtues, to set himself up for a Model thereof.

Manuscripts of Photius.

In the Libraries of *Ausburg*, the *Vatican*, and of Monsieur *Colbert*, there are Manuscripts of a Treatise of *Photius*, intituled *Amphilochia*, from the Name of *Amphilochius* Bishop of *Cizycus*, who had proposed unto him a hundred Questions, which he solves in this Answer. [Some Fragments of this Treatise are extant at the End of *Amphilochius*'s Works, printed by Father *Combefis* at *Paris* in 1644. and in his *Auctuar*. Tom. I. and by *Turrian* and others.] This Book was never yet in Print, nor these following Works of *Photius*, *viz.* his Commentary upon St. *Paul*'s Epistles, of which there is a Manuscript extant in the Publick Library of *Cambridge* [but defective;] his Notes upon the Prophets, to be found in the *Vatican* Library; a Treatise against an Heretick, called *Leontius*, Bishop of *Antioch*, and quoted by *Suidas* [in the Word *Leontius*.] To which add a Treatise against the *Latins*; [a Fragment of which is extant in Bishop *Usher*, *de Symbolis*, p. 257.] a Collection upon the Rights of the Metropolitans and Bishops, with a *Lexicon*; a Commentary upon *Aristotle*'s *Categories*; and some other Works, which never yet saw Light.

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We have Nothing to add to what has been already said, concerning the Learning, the happy Genius, and sublime Qualifications of *Photius*. Had he made use of 'em for the Good of the Church, and not corrupted them by his unjust Attempts, by unheard-of Violences, by Tricks and Artifices unworthy of an honest Man, he might have been happy. But his excessive Love of Glory, and his unbounded Ambition, prompted him to those Excesses, which have blasted all his Endowments. 'Tis needless to repeat what we have already said of the various Editions of his Works: But it were to be wished, that we had a new Edition larger, and more correct.

A Censure upon the Genius and Qualifications of Photius.

Having spoken hitherto of *Photius*'s Writings, I shall add a Word of *Theodorus Abucara*, supposed to be that Metropolitan of the Province of *Caria*, who was ordained by *Methodius*: Who, having sided with *Photius*, acknowledged his Fault in the eighth Council, at their second Session; and was received with the other Bishops ordained by *Methodius*, who left *Photius* to submit to *Ignatius*. We have, under his Name, many small Doctrinal Treatises, published both in *Greek* and *Latin* by *Gretzerus*, and printed at *Ingolstadt* in 1606. together with a Treatise of *Anastasius Sinaita*, [intituled, Ὁδηγός; or, *A Guide to the Right Way*. As also in *Auctuario Duceano*, at *Paris*, 1624. Tom. 1. p. 367.]

Theodorus Abucara.

The Works of this Author are almost all composed by Way of Dialogues; wherein he brings in a Christian speaking with *Infidels*, *Saracens*, *Jews* and *Nestorians*, whom he teaches the Truths of our Christian Faith, and answers their Objections. Therein he handles several Scholastick Questions upon the Mysteries of the Christian Religion, and expounds the Meaning of the Philosophers Terms, which they made use of to explain them. He insists particularly upon the Trinity, and the Incarnation. Having, by Natural Reasons proved God's Existence, he endeavours to prove the Trinity after the same Manner. He shews, That Christ is the Messias; tells the Infidels, That he is God; and demonstrates *Mahomet* to be an Impostor. He proves the Necessity, and explains the Effects of the Incarnation; confutes the Errors of the *Nestorians*, *Eutychians*, *Jacobites*, and *Theopaschites* in that Point; and proves, that there is in Christ but one Hypostasis, and two Natures. In his Answer to the *Saracens* Question upon the Eucharist, he says, in plain Terms, That the Bread and Wine set by the Priest upon the Holy Table, are changed by the Descent of the Holy Ghost into the Body and Blood of our Saviour. He confutes the Error of the *Origenists*, as to the Duration of the Pains inflicted upon the Damned. He shews, against the *Saracens*, that it is more decent and rational to have but one Wife, than many. He shews, That God is by no Means the Author of Evil. He affirms, That the Blessed Virgin never died. Lastly, he treats of several of the most subtle Questions of Divinity.

CHAP. X.

An Account of the Controversies raised by Photius, *with the Church of* Rome.

Controversies raised by Photius with the Church of Rome.

PHotius was not satisfy'd with having divided the *Greek* Church by his Ambition, and laid the Foundations of a Division between the *Greek* and *Latin* Church, but he also opposed the latter about several Points of Doctrine and Discipline, contain'd in a Letter which he writ against it. Pope *Nicholas* the I. seeing himself so vigorously attack'd, desir'd the Assistance of the Bishops and Clergy of *France*, to answer the Objections of *Photius*; and sent to *Hincmarus*, and the other Archbishops of *Charles*'s Kingdom, the ten chief Heads objected against the *Latin* Church; that when they had examin'd them, they might furnish him with suitable Answers. *Odo*, Bishop of *Beauvais*, was pitch'd upon by the Bishops of the Province of *Rheims*, to make a Collection of the Answers which they thought sufficient to obviate the Objections of the *Greeks*. *Æneas*, Bishop of *Paris*, was chosen for the same Matter by the Bishops of the Province of *Sens*. We have the Treatise of the last; *Odo*'s is lost; unless some will say, That 'tis the Treatise of *Ratramnus*, which *Odo* put out in his Name. But, there is more Likelihood, that the Bishops also order'd *Ratramnus* to write on that Subject; for, he ends his Work with these Words; *We have treated as well as we could on those Matters, contain'd in the Writings you sent to us. If our Answer please you, we give God Thanks; and, if it displease you, we submit it to your Censure and Correction:* Which Words were, in all Probability, addressed to the Bishops, who had given him Orders to write on this Subject.

The Charge of the *Greeks* consisted of ten Articles, which *Ratramnus* and *Æneas* answer in their Works.

Controversies raised by Photius with the Church of Rome.

Ratramnus's Preface is very short: He says, That the Objections made by the Emperors, *Michael* and *Basil*, against the *Roman* Church, are either False, Heretical, Superstitious, or Irreligious; and ought to be contemn'd, were it not, that they give an Offence to the Weak. *Æneas*'s Preface is a great deal longer. He begins it with an *Encomium* of the Church, which is always victorious over her Enemies; and then he laments the Division which was growing up between the Churches; for the *Greeks* had begun to attack the *Roman* Church in the Reign of *Lewis the Godly*. He adds, That almost all the Heresies were hatch'd in *Greece*; that oftentimes the Eastern Patriarchs were Hereticks; but, that the *Roman* Church was so happy, as never to have had an Author of Heresie for its Bishop: That indeed *Liberius* yielded to the Violence of the *Arians*, but did not altogether forsake the Faith of the Church. That the Objections which the *Greeks* make at present, are unjust; that they start unnecessary Questions, which are like to be the Occasion of Trouble and Scandal; that he is oblig'd to prepare to answer and refute 'em.

Answers to the Heads of Accusation of the Greeks.

The first chief Objection of the *Greeks* is concerning the Procession of the Holy Ghost. The *Greeks* ask the *Romans*, Why they hold that he proceeds from the Father and the Son, and not from the Father alone? As this is the principal Head, and a Fundamental Point, *Ratramnus* treats of it

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it very fully; and, of the four Books which compleat his Work, three are entirely written on this Subject. In the firſt he proves the Doctrine of the *Romans*, by ſeveral Texts of Scripture; and, in the two other, he urges ſome Paſſages of the Fathers. *Æneas* only collects thoſe Paſſages of the Fathers, which confirm the Proceſſion of the Holy Ghoſt from the Father and from the Son.

Ratramnus obſerves, in the Beginning of his fourth Book, that the other Heads of the Exceptions, made by the *Greeks*, don't at all concern Matters of Faith, but merely the Ceremonies and Uſages of the Church, inſomuch, that it had been better not to have mention'd 'em; ſince no Man is either oblig'd to approve of 'em, or reject them; for, the Ceremonies of the Churches may be different; which he proves by the Practices of the Primitive Church, which made uſe of others, than what have been ſince practiſed, and by the various Cuſtoms of the Churches among themſelves, concerning which he cites the Paſſage of *Socrates*: Whence he concludes, that it is without Cauſe, that the *Greeks* inveigh againſt the Ceremonies of the *Latins*, for differing from theirs; obſerving, that this Exception cou'd not proceed from a Motive of Piety, but from Envy or Pride. After this general Obſervation, which *Æneas* has not made, he examines diſtinctly the Exceptions of the *Greeks*, againſt every Article of Diſcipline.

The firſt, in *Ratramnus*, which is the ſecond in *Æneas*, is concerning the Faſt on *Saturdays*. *Ratramnus* obſerves, That all the Weſtern Churches do not agree with the Church of *Rome* in this Article; and that the Number of thoſe Churches, who do not faſt on *Saturdays*, is greater than of thoſe, who keep this Faſt: Beſides, that all the Eaſtern Churches do not abſtain from Faſting; ſince, in the Church of *Alexandria*, they dine not on this day, no more than in the Church of *Rome*. He ſays, That the Cuſtom of Faſting on *Saturdays* is of long ſtanding in the Church of *Rome*; and he deduces the Original of it from St. *Peter* and St. *Paul*, who, 'tis ſaid, faſted on this day, before they undertook the Diſpute with *Simon Magus*; whence, 'tis thought, this Cuſtom among the *Romans* came. He grounds this Aſſertion on a Paſſage in the Life of St. *Sylveſter*, of which he will have *Euſebius* to be the Author: But this Apocryphal Work does not ſo well juſtifie the Practice of the *Roman* Church, as the Paſſages in St. *Auguſtine* about this Faſt, and the Reflections that he makes on the Liberty which the Churches ought to have of following their Ancient Cuſtoms. *Æneas* juſtifies the Practice of the Church of *Rome* by the Teſtimonies of Pope *Innocent* the I. of St. *Hierome* and St. *Iſidore*.

The ſecond Article of Diſcipline, which is of like Nature with this, is concerning the Length of the Lent-Faſt. The *Greeks* were offended, that the *Latins* did not faſt eight whole Weeks, during which they were to abſtain from eating Fleſh, and, during ſeven Weeks, from Eggs and Cheeſe. *Ratramnus* anſwers, That there is a great deal of Difference, as well in the Eaſtern, as the Weſtern Churches, about the Number of Weeks in Lent; that ſome begin it ſix, ſome ſeven, others eight, and others even nine Weeks before *Eaſter*: That if the Faſt were to be kept exactly forty days, thoſe who faſt all the other days, except *Sundays*, muſt faſt alſo four days of the ſeventh Week: That they who faſt not on *Saturdays*, or *Sundays*, ought to begin their Faſt the eighth Week; and that thoſe who likewiſe, except *Thurſdays*, ought to begin nine Weeks before *Eaſter*, to make up the Number of forty days; and, in fine, that the *Roman* Church begins a Kind of Faſt nine Weeks before *Eaſter*, as well as the *Greek* Church, in that they leave off ſinging of *Hallelujah* nine Weeks before *Eaſter*: But, after all, though there are ſome Weſtern Churches that faſt no more than ſix Weeks before *Eaſter*, except *Sundays*, and in which, by Conſequence, there are but thirty ſix days of Faſting; nevertheleſs, for the moſt Part, there are added four days of Faſting in the ſeventh Week before *Eaſter*, and that thus they faſt more exactly than the *Greeks*, who keep but half a Faſt in the firſt Week, ſince they do not abſtain from Things made of Milk; and in the ſeven others are three Days in each Week without Faſting, ſo that thus they faſt but 36 Days. *Æneas* ſays the ſame in his Anſwer; but he obſerves farther, that this Kind of Abſtinence is various in different Churches; that in *Egypt* and *Paleſtine* they faſt nine Weeks before *Eaſter*; that in ſeveral Parts of *Italy*, three days in a Week they abſtain from eating any boil'd, bak'd, or roaſted Meat, their Meals being only of Fruits, Herbs and Pulſe; that in *Germany* they don't uſually abſtain from Milk, Butter, Cheeſe, and Eggs; that ſome do not faſt on Holy *Thurſday*; and that the *Roman* Church ſeems more reaſonable in faſting ſix Weeks together, except *Sundays*, and in adding four days to compleat the Number of forty days of Faſting.

The fourth Objection made by the *Greeks* is of very little Conſequence, as *Ratramnus* obſerves. They are offended that the Prieſts ſhave their Beards. *Ratramnus* makes this appear to be a Matter of no Moment, which wholly depends upon Cuſtom: That ſome do not ſhave their Beards, but cut the Hair of their Heads; That others ſhave their Beards, and the Crowns of their Heads, letting the Hair grow that is about their Temples, and the under-part of their Heads; That others ſhave off one Part of their Hair, and keep on the other: In fine, That the Cuſtom of the Clergy is not uniform in this Matter, but different; and that there had never been any Diſpute on this Occaſion; that the Apoſtle St. *Paul* ſeems to condemn thoſe Men, who, in ſhaving their Heads, put themſelves under a Neceſſity of covering them with a Veil: That nevertheleſs they are not to be blam'd, who do it out of Humility: That he does not accuſe the *Greeks*, nor ſhould they find Fault with the Cuſtom of the *Latins*, who imitate the *Nazarites*, in ſhaving their Beards, and cutting their Hair. *Æneas* makes uſe of this Example, and of ſome Paſſages in the Fathers that ſpeak of it, to juſtifie the Cuſtom of the *Romans*; and adds, That it might more reaſonably be objected to the *Greeks* as a Fault, that they ſuffer their Hair to grow, *& ſic comam nutriant*, againſt the Prohibition made by the Apoſtle and the Church.

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The fifth Article is concerning the Celibacy of Prieſts. *Ratramnus* ſays, That if the *Greeks* ſeem'd ſuperſtitious in the other Objections, they are either very blind, or were worthy of Compaſſion in this; blind, if they do not ſee that Continency is very much to be commended in Miniſters of the Altar; and, worthy of Compaſſion, if, knowing it, they condemn what they are ſenſible in their own Conſciences deſerves to be prais'd. He makes it appear, that the *Latins* do not by this condemn Marriage; but that they prefer Continency, and eſteem it more becoming Prieſts, who ought only to be taken up with Divine Service. Then he quotes ſome Canons, which oblige Biſhops and Prieſts to Continence. *Æneas*, after he has alledg'd the Texts of St. *Paul*, in Praiſe of Celibacy, cites the Canons of Councils, Decretals of Popes, and Paſſages of Fathers, in Favour of Celibacy.

The ſixth Article is touching the Prohibition to Prieſts of the *Roman* Church, to anoint the Foreheads of thoſe that are baptiz'd with Chriſm. *Ratramnus* ſays, That there is no better Ground for this Objection, than for the other; ſince the *Greeks* have no other Reaſon for doing it, beſides the Cuſtom of their Church, and no Law at all. On the contrary he maintains, that the Cuſtom of the *Romans* is grounded upon the *Goſpel*, and the *Acts of the Apoſtles*, where the Impoſition of Hands, for beſtowing of the Holy Ghoſt, is reſerv'd to the Apoſtles, and conſequently to Biſhops, who are much above Prieſts, and who have particular Offices, as conferring Holy Orders, conſecrating the Holy Chriſm, Holy Oils, *&c.* He adds, That it was upon the Account of their Dignity, that it was forbidden to Prieſts to anoint the Forehead of the Baptized with Holy Chriſm. He affirms, That this was eſtabliſh'd by St. *Sylveſter*, as it is written in the Pontifical, and quotes a Paſſage of Pope *Innocent* on this Subject. Theſe two Authorities are likewiſe urg'd by *Æneas*, with a Paſſage of *Gelaſius*.

The ſeventh Objection which the *Greeks* make againſt the *Latins*, is falſe in Matter of Fact; They charge 'em with ordaining Biſhops and Deacons, without conferring on them the Order of Prieſthood. *Ratramnus* denies that this is practis'd in the Weſt. He owns, that their Deacons are choſen in order to be made Biſhops; but, he makes it appear, that this is not contrary to the Canons of the Church; whereas the *Greeks* violate 'em, in chooſing Laymen to make 'em Biſhops. *Æneas* does not abſolutely deny, that there are ſome among the *Latins* who allow of this Ordination; but he excuſes their Practice upon this Account, that it ſeems that he, who receives the Pontifical Benediction, is likewiſe honour'd with the other Benedictions, and that (it may be) they believ'd, according to St. *Jerome*, that the Miniſtry of a Prieſt makes Part of a Biſhop, on which he quotes the Paſſage in St. *Jerome* on the Epiſtle of *Titus*.

The eighth Objection of the *Greeks* is againſt the Primacy of the Patriarch of *Rome*, to whom they wou'd prefer, or at leaſt equalize the Patriarch of *Conſtantinople*; becauſe that City was then equal, if not ſuperior to *Rome*. *Ratramnus* aſſerts this Primacy, becauſe *Jeſus Chriſt*, who is the Head of the whole Church, ſaid to St. *Peter*, *Thou art Peter, and upon this Rock will I build my Church*: And St. *Paul* tells us, *That he was among the Gentiles*, as St. *Peter among the Jews*: That theſe two Apoſtles having receiv'd of Jeſus Chriſt the Supremacy of the Church, *Quos ambos Eccleſiæ Principatum à Chriſto poſitos*, were ſent to *Rome*, as appears both by undoubted Hiſtory, and by the Monuments of their Martyrdom: That it was reaſonable, that the Prince of the Apoſtles ſhould be ſent to the chief City of the World, to the end, that as it had ſubdued all the World to its Empire, it ſhould likewiſe preſide over all the Kingdoms of the World, by its Primacy of Religion, and the Dignity of Apoſtleſhip. He alledges ſome Paſſages of Councils and Popes to eſtabliſh this Preheminence of the Church of *Rome*. He affirms, That the Popes were always Preſidents at General Councils by their Legates. He makes it appear, that the Patriarch of *Conſtantinople*, is neither to be preferred, nor

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nor equalled with that of *Rome*; and that he ought to be satisfied with the second Place, which was allowed him by the Council of *Constantinople*, without entrenching on the Rights of other Churches, and the Determination made by the Council of *Nice*. *Æneas* makes a Collection of the Canons of some Councils, and the Decretals of Popes about the Prerogatives and Dignity of the Church of *Rome*: He quotes some spurious Tracts attributed to St. *Sylvester*, as also the Donation of *Constantine*, and ends his Treatise with an Invective against the Condemnation of *Ignatius*, and the Advancement of *Photius* to the Patriarchate of the Church of *Constantinople*.

The *Greeks* made two more Objections against the *Latins*, which these two Authors think not worth their Answering, because they plainly appear to be false; however, they ought not to be forgotten. The first is, that they made use of River-Water to make the Chrism. The second is, that they offer'd a Lamb at *Easter* with the Body and Blood of Jesus Christ, according to the Custom of the *Jews*. *Walafridus Strabo* relates, that there were some particular Persons, who consecrated and offer'd a Lamb at *Easter*. An Example of this Usage is found in the Life of St. *Uldarick*, and a Prayer is to be seen in the *Roman* Order, for the Benediction of the Lamb on *Easter*-day; but this was not a general Custom, nor authoriz'd by all the *Latin* Churches. There is much more of Argument in *Ratramnus*'s Work than in *Æneas*'s, which is little else but a Collection of Passages on the Questions propos'd.

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CHAP. XI.

Several Constitutions made in Ecclesiastical Assemblies, about the Discipline of the Church.

Several Constitutions, &c.

NO Princes and Bishops were ever so careful in making Rules for the Discipline of the Church, nor have so frequently renew'd and confirm'd them, as the Kings and Bishops of *France* in the ninth Century. These Rules were made by them in several Assemblies, of which here follows a particular Account.

Several Constitutions, &c.

The Council *of* Aix la Chapelle, *held in* 809.

of Aix la Chapelle.

IN this Council the Question about the Procession of the Holy Ghost was debated, which was started by a Monk of *Jerusalem*, called *John*; and, it was there determin'd, That he proceeded from the Father and the Son: And, to confirm this Determination, *Charles the Great* wrote a Letter to Pope *Leo* the Third, in which he confirms this Doctrine by many Passages out of the Fathers. He also sent *Bernarius*, Bishop of *Wormes*, *Jesse*, Bishop of *Amiens*, and *Adelardus* Abbot of *Corbey*, to that Pope, to oblige him to confirm this Definition, and to allow that the Creed might be sung with the Addition of the *Filioque*. A Part of the Conference, which these Deputies had with *Leo* on that Subject, is yet extant; by which it is evident, that this Pope did allow of their Definition; but that he was not pleas'd with this Addition made to the Creed, or that it should be sung with it. It was also propos'd in this Council, to make some Orders concerning the Discipline of the Church, and the Lives of the Clergy, but it was not put in Execution.

of Aix la Chapelle.

The Sixth Council *of* Arles, *in the Year* 813.

of Arles.

IN the Year 813, *Charles the Great* assembled several Councils for the Reformation of the Church, design'd in the Council of *Aix la Chapelle*; *Eginard* speaks of five; one held at *Mentz*, another at *Rheims*, a third at *Tours*, the fourth at *Chalons*, and the last at *Arles*: In this Order these Councils are reckon'd by this Author and *Reginon*. Nevertheless, that of *Arles*, and that of *Rheims*, are dated in the Month of *May*; and that of *Mentz* not till *June*; and, the two others have no Date at all. We follow the Order in which they are found in the Collection of Councils, among which the Council of *Arles* is the first. The Bishops met in St. *Stephen*'s Church at *Arles*, on the 10*th*. of *May*, and after they had taken their Places, according to the Time of their Ordination, and prayed for the Emperor *Charles*, who had assembled them; *John*, Archbishop of *Arles*, and *Hebridius*, Archbishop of *Narbonne*, who were the Emperor's Deputies, told them, That his Majesty earnestly pray'd and desir'd them to instruct the Churches that were committed to their Charge, with Saving Doctrines, and to be exemplary to them for the Sanctity of their Lives and Manners. They added, That in Acknowledgment of the King's Kindness and Favours, it was fit that Prayers should be order'd to be daily made in the Church for the Health and Prosperity of his Majesty. The next day the Bishops being met again, began their Constitutions with a Profession of Faith: Then they order'd, that Prayers should be made for the Emperor, which were the two first Articles of this Council. In the third, the Metropolitans were order'd to take Care, that their Suffragans should be well instructed in Sacred Things; that they should understand what belonged to Baptism, the Holy Scripture, and the Canons, that they might be able to teach, preach to, and edify all the World by their Knowledge and Piety. In the fourth, the Laity is forbidden to turn the Priests out of their Churches, without the Bishop's Sentence, who ought not to prefer them to any Churches, unless he be well assur'd of their Capacity. The fifth forbids the Laity to take Bribes of Priests for presenting them to Churches. The sixth enjoyns Bishops to regulate the Lives of Monks and Canons. The seventh says, That none but Persons of known Honesty, and of considerable Age, shall have Leave to come into Nunneries; and that those who shall come in there to celebrate Divine Service, shall withdraw as soon as it is over; That neither young Clerks, nor Monks, shall be permitted to come thither, unless it be to see some of their Relations. The eighth ordains, That no Monastery shall receive a greater Number of Maids than it can maintain. The ninth, That Tithes shall be paid: The tenth, That the Rectors and Vicars shall take Care to preach to and instruct their Congregations. The eleventh forbids Marriages between Relations. The twelfth recommends Peace and Unity. The thirteenth, Obedience to the Bishops, and Concord between Priests and the Civil Magistracy. The fourteenth regards the Relief of the Poor in Time of Famine. The fifteenth is against false Measures. The sixteenth forbids keeping Markets on *Sundays*, and working in servile Employments. The seventeenth enjoyns Bishops to visit their Dioceses every Year, and to hinder Oppression and Violence. The eighteenth commands, that Priests shall keep the Holy Chrism under Lock and Key; that they shall give none of it to any Person as a Medicine, or for any other Reason whatever; because it is a Kind of Sacrament which ought not to be touch'd but by the Priests. The nineteenth recommends to Fathers and Godfathers Care of the Instruction and Education of their Children, both Natural and Spiritual. The twentieth declares, that the Churches shall not be depriv'd of their Tythes, nor of the Goods belonging to them. The one and twentieth forbids Burials in Churches. The two and twentieth ordains, that no Pleadings nor Assemblies shall be held in Churches, or in the Porches of Churches. The twenty third is to prevent the Frauds and Cheats that are us'd in the Sale of the Goods of the Poor. The twenty fourth forbids Bishops to permit any strange or fugitive Priests in their Dioceses, and enjoyns 'em to send 'em back to their own Bishops. The twenty fifth orders, that those who hold any Benefices, or have Goods belonging to Churches, shall be obliged to contribute to the Repairing of those Churches. The twenty sixth, that Publick Sinners shall do Publick Penance.

of Arles.

The Council *of* Mentz, *in the ſame Year.*

The Council of Mentz.

THis Council was more famous and numerous than the preceding, and made more Canons: It was holden in St. *Alban*'s Church, the 8*th*. of *June*, in the Year 813. There were four Deputies from the Emperor preſent at it, *Hildebaud*, *Riculphus*, *Arnoldus*, and *Bernarius*. The Aſſembly divided themſelves into three Claſſes: The Biſhops made up the firſt, who had before them the Holy Scripture, the Canons, and the *Paſtoral* of St. *Gregory*: The ſecond conſiſted of Abbots and Monks, who examined the Rule of St. *Benedict*. The laſt was compoſed of Noblemen and Judges, who conſider'd what concern'd the Civil Government. After a Faſt of three days, they made fifty ſix Canons. In the three firſt they ſpeak of the three Virtues, *Faith*, *Hope* and *Charity*. In the fourth it is ordain'd, That Baptiſm ſhould be adminiſtred, according to the *Roman* Ritual, and that it ſhall not be adminiſtred, but at *Eaſter*, or *Whitſuntide*, unleſs there be a Neceſſity for it. The three following Canons are for ſettling Peace, and to prevent the taking away another Man's Goods unjuſtly. The eighth grants to the Biſhop the Diſpoſal of the Revenues belonging to the Church. The ninth, and the following, contain ſeveral Orders concerning the Lives of Prebendaries and Monks, to whom they prohibit Worldly Pleaſures, and the Secular Employment. The Prebendaries or *Canons* are there diſtinguiſh'd from the Monks, and the *Canoneſſes* from the Nuns, who are of the Order of St. *Benedict*. The two and twentieth is againſt Vagabond Clerks. The three and twentieth ſets at Liberty the Clerks and Monks who have been ſhav'd, and cloyſter'd by Force. The twenty fifth enjoyns Biſhops to appoint ſome others to preach in their Stead, when they can't perform this Duty. The twenty eighth commands Prieſts to wear Stoles always as Badges of the Sacerdotal Office. The thirty ſecond and thirty third recommend the Obſervation of Litanies, or of Rogations. The thirty fifth that of Ember-weeks. The thirty ſixth the Celebration of High Holy-days, which are *Eaſter*-day, and all the Week, *Aſcenſion*-day, *Whitſuntide*, the Feaſts, of St. *Peter* and St. *Paul*, the Nativity of St. *John*, the Aſſumption of the Virgin *Mary*, the Dedication of St. *Michael*, the Holy-days of St. *Remigius*, St. *Martin*, and St. *Andrew*; Four days at *Chriſtmas*, and the Octave of *Chriſtmasday*, the *Epiphany*, the *Purification*, with the Holy-days of *Martyrs* and *Confeſſors*, in each Dioceſs, where the Body of any one of them lies, and the Day of the Dedication of the Church. The fortieth maintains the ancient Right of Churches, in being made Sanctuaries, and forbids that thoſe ſhall be deliver'd up, who come thither for Refuge, till their Lives are ſecur'd. The three and fortieth declares, that one Prieſt cannot ſing Maſs alone. The four and fortieth reminds the People, that they ought to make frequent Offerings in the Church, and to give one another *Pax*. The five and fortieth exhorts the Faithful to be careful in the Inſtruction of their Children. The ſix and fortieth threatens thoſe with Excommunication, who ſhall not refrain from Drunkenneſs. The eight and fortieth forbids the ſinging any lewd or immodeſt Songs, in going round any Churches. The fiftieth appoints the Titles of the *Vidames*, and Defenders, or other Officers of Biſhops, Abbots, or their Clergymen. The one and fiftieth forbids the Tranſlation of Reliques without Leave. The four and fiftieth orders, that Relations in the fourth Degree ſhall not be allow'd to join in Matrimony. The five and fiftieth forbids Parents preſenting their own Children at the Font, or marrying one's God-daughter, or one's Partner in the Suretyſhip at a Child's Baptiſm, or even the Perſon, whoſe Son or Daughter one has brought to be confirm'd. I have omitted ſome Canons that are mention'd in the foregoing Council.

The Council of Mentz.

Vidames] were ſuch Perſons, as ſupplied the Biſhops Places, as Temporal Lords: *Judges* of Biſhops Temporal Juriſdiction. Now they are become Lords, holding of the Biſhoprick they belong to.

The Council *of* Rheims, *in the ſame Year.*

of Rheims

AFter a Profeſſion of Faith had been drawn up in this Council, and the Clergy had been admoniſh'd to do their Duty, the Goſpel was read. The Manner of celebrating the Divine Service, and of adminiſtring Baptiſm, was explain'd. The Canons, the Rule preſcribed by St. *Benedict*, the Book written by St. *Gregory*, concerning the Duty of Paſtors, and ſome Sentences out of the Fathers were read. What relates to Penance was examin'd, that the Prieſts might know how they were to hear Confeſſions, and what Penances they were to enjoyn. Eight of the chief Vices were alſo diſcours'd of in this Council; and the Biſhops were told what they ought to ſtudy, and how they ſhould preach. They were directed to lead a chaſte, ſober, and modeſt Life, and to do Juſtice. As for Prieſts, they were enjoyn'd not to remove from a meaner Benefice to one that was greater; and it was order'd, that ſuch as ſhould obtain any by Preſents, or Money, ſhould be depos'd. Several Canons were made concerning the Lives of Clergymen and Monks, as alſo concerning the Preſervation of the Goods of the Church, and the Keeping the Sabbath-day holy. This is all that is contain'd in the four and forty Articles, or Canons of this Council, which are nothing but the Summary or Abridgment of the Matters that were tranſacted there.

of Rheims

of Celichith.

The third Council *of* Tours, *in the ſame Year.*

Of Tours.

THE Prelates of the Province of *Tours* took no leſs Care than the other Biſhops to reform the Lives of the Clergy, and the Diſcipline of the Church. In a Council that was conven'd in that Town, in the ſame Year 813. they made fifty one Canons upon the ſame Subjects. The Biſhops are charg'd by them, to inſtruct themſelves and others; to lead a ſober, modeſt Life; to abſtain from Games, Shows, and Hunting; to take Care of the Poor, &c. The ſame is enjoyn'd the Prieſts, and other Clergymen. 'Tis forbidden to beſtow the Order of Knighthood on any Man, before he be thirty Years of Age. In ſhort, moſt of the Canons mention'd in the foregoing Councils are treated of in this.

of Tours.

The ſecond Council *of* Chalons, *in the ſame Year.*

Of Chalons.

THis Council is the beſt of the five, held that Year by *Charles the Great*'s Order, for reforming the Church, and particularly the Clergy; but it is the moſt conſiderable for the Number of Canons, and for the Matters of which it treats. In the firſt Canon, it condemns, with a great Deal of Strictneſs, the Avarice, ſordid Gain, and Exactions of the Biſhops, and other Clergymen. Among other Things, it enjoyns the Biſhops not to be a Charge to the Rectors of Pariſhes in their Viſitations; and their Archdeacons not to demand of them any Fees, or any Thing for the Holy Chriſm. It will not have them to oblige the Clerks, whom they ordain, to ſwear that they are worthy, nor that they will never do any Thing contrary to the Canons, and will be obedient to their Ordinaries. It does not preſcribe many Things to the Monks, becauſe it obſerves, that thoſe of that Province are to follow St. *Bennet*'s Rule, and conſequently need but keep exactly to their Rule to live as they ought. It requires the Re-eſtabliſhing of Publick Penance, for Publick Sins. To ſtop, or prevent the Differences that happen among Heirs, concerning the Right of Patronage of a Church, it orders, that it ſhall not be divided, and that none of the Clergy, nam'd by different Heirs, ſhall be ſuffer'd to perform their Function there, till they are agreed together, and have elected one and no more. Some Perſons were ſo devout as to be confirm'd many Times; this Council forbids this Abuſe in the 27*th*. Canon. In the 30*th*. it is forbidden to diſſolve the Marriages of Slaves. Some Women, with a Deſign of being divorc'd from their Husbands, brought their Children, at the Adminiſtration of Baptiſm, or Confirmation: Now, this Council orders, that theſe Women ſhall be oblig'd to do Penance, and not be divorc'd. The 32*d*. intimates, that we ought not to make Confeſſion of our Corporeal Sins only, but alſo of the Spiritual. Theſe are the Words of the 33*d*. *Some ſay, That we ought to confeſs our Sins to God alone; others affirm, That they ought to be confeſs'd to Prieſts: Both are done with great Benefit in the Holy Church; ſo that we confeſs our Sins to God, who does forgive them; and, according to the Apoſtle's Inſtitution, we confeſs them to each other, and pray for each other, that we may be ſav'd. So the Confeſſion which is made to God purges from Sin; and that which is made to the Prieſt, informs us, how we ought to be purged from them: For, God is the Author of our Salvation, and grants it us, ſometimes in an inviſible Manner, by his Omnipotence, and ſometimes by the Operation of Phyſicians.* Which Canon only proves, that the Confeſſion which is made to Prieſts ought to be attended with

of Chalons.

of Aix la Chapell

of Thionville.

with an humble Confeſſion of Sins to God; or, it is to be only underſtood of Venial Sins; it being certain, that it is neceſſary, that Mortal Sins be confeſs'd to Prieſts, that we may obtain a Forgiveneſs of thoſe Sins. This Council, in the next Canon, exhorts the Prieſts to act like Phyſicians, and like Judges, and to enjoyn *Salutary* and Suitable Penances to Sinners. It lets Penitents know, after this, that *Repentance*, if it be true, ought to be attended with a Change, both in the Heart, and Courſe of Life. It enjoyns all Confeſſors to take their Meaſures, concerning the Injunction of Penances, from the Holy Writ, and the Canons, or from the Cuſtom of the Church; and, to reject ſuch *Penitential Books*, the Errors of which are unqueſtionable, and their Authors uncertain, which have occaſion'd the Death of many, becauſe they only enjoyn ſlight Penances for great Sins. In the nine and thirtieth Canon it is order'd, that Prayers be ſaid for the Dead at every Maſs. The fortieth orders, that ſuch Clergymen as have been, or ſhall be degraded for their Crimes, be ſhut up in Monaſteries, that they may lead there a Penitent Life. The one and fortieth is againſt ſuch Prieſts as change their Church. The two and fortieth is againſt thoſe who give Churches to Prieſts, or take Churches from them, without the Conſent of the Biſhops. The three and fortieth is againſt certain *Iriſh men*, who giving themſelves out to be Biſhops, did ordain Prieſts and Deacons, without the Conſent of the Ordinaries: Their Ordinations are here declared to be void. The four and fortieth is againſt thoſe Prieſts, that follow ſuch Trades as are forbidden them. The five and fortieth is againſt thoſe who go in Pilgrimage to *Rome* or *Tours*, thinking, by this means, to obtain more eaſily the Remiſſion of their Sins; and who, in hopes of this, the more freely commit them: But the Council approves the Piety of thoſe, who, having firſt confeſs'd their Sins at the Place of their Abode, and there done Penance, and begun a new Courſe of Life, go afterwards in Pilgrimage, by a Motive of real Devotion, and with a ſincere Deſign of expiating their Sins. The ſix and fortieth imports, that a great Deal of Caution ought to be us'd in what relates to the Receiving of the Body and Blood of Chriſt. That 'tis to be fear'd on one ſide, if it be too long put off, this Delay ſhould occaſion the Loſs of the Soul; but that on the other ſide, if 'tis receiv'd unworthily, not conſidering the Lord's Body, thoſe that receive, are like to eat and drink their own Damnation. So that all Perſons ought to try, and examine themſelves before, abſtaining, for ſome time, from Carnal Works, and cleanſing the Body and the Soul. The ſeven and fortieth orders, that all *Chriſtians* ſhall receive the Euchariſt on Holy *Thurſday*, except thoſe to whom it is forbidden to take it, on the account of the great Crimes which they have committed. The eight and fortieth recommends the Anointing of the Sick, which ought to be perform'd by Prieſts, with an Oil conſecrated by the Biſhop; adding, that a Remedy ſo fit to cure the Infirmities of the Soul and the Body, ought not to be neglected. The nine and fortieth renews the Inhibition made by the Council of *Laodicea*, to celebrate the Sacrament in private Houſes. The fiftieth orders the keeping of the Lord's Day Holy. The one and fiftieth recommends Charity between Superiors and Inferiors. The two and fiftieth commands the Abbeſſes to rule the Nuns committed to their Charge, with Holineſs and Piety, and to be themſelves a good Example to them. The following Canons are ſome Directions for Abbeſſes and Nunneries. There are, in all, ſixty ſix Canons of this Council.

The ſecond Council of Chalons.

The ſecond Council of Chalons.

The Council *of* Aix la Chapelle, *in the Year* 816.

Of Aix la Chapelle.

Of Aix la Chapelle.

Lewis the Godly having conven'd a numerous Council at *Aix la Chapelle*, in the Year 816, cauſed two Rules to be drawn up there, by *Amalarius*, out of the Writings of the Holy Fathers, the one for the *Canons*, and the other for the *Canoneſſes*. They were read and approv'd in this Council; which order'd, they ſhould be follow'd and practis'd by all *Canons* and *Canoneſſes*. The Emperor confirm'd them with his own Authority, and ſent Copies of them to the Biſhops, that they might take Care to have them put in Execution. I do not here give the Abridgment of thoſe two Rules, becauſe they wholly conſiſt of ſome Extracts of the Canons of the Councils, and of the Writings of the *Latin* Fathers.

The Council *of* Celichith *in* England, *in the ſame Year.*

Of Celichith.

Of Celichith.

'TWas not the *French* alone that were endeavouring to reform the Diſcipline of the Church; the *Engliſh*, mov'd by their Example, did the like. *Kenwolfe*, King of the *Mercians*, caus'd a Council to meet in the ſame Year 816; The Archbiſhop of *Canterbury* preſided in it, and twelve Biſhops of the different Kingdoms in *England* were preſent; eleven Canons were made in it: In the firſt, the Biſhops declare, that they will preſerve the Faith and Orthodox Doctrine in their Purity, which they receiv'd from their Fathers. In the ſecond they ſay, that when a Church is built, it ought to be conſecrated by the Biſhop of the Dioceſs; that afterwards the Euchariſt ought to be ſet there, with Relicks in a Cheſt; and that 'tis requiſite the Figure of the Saint to whom it is dedicated, be placed in ſome Part of it. The third is an Exhortation to Concord and Unity among the Biſhops. The fourth gives a Biſhop Power to elect an Abbot, or Abbeſs, yet with the Advice and Conſent of the Society. The fifth enjoyns that no *Iriſh-men* be ſuffer'd to diſcharge any Eccleſiaſtical Function out of their own Country. The ſixth confirms the Ancient Canons, and all Acts ratified and confirmed with the Sign of the Croſs. The ſeventh is to prevent the Alienation of the Goods of the Church. The eighth charges Laicks, or Secular Perſons, not to take Poſſeſſion of Monaſteries, or alter their Inſtitution. The ninth directs each Biſhop to have a Regiſter, in which the Orders of the Synods, which he is to obſerve, are to be ſet down, with the Name of the Archbiſhop, on whom he depends, and of the other Biſhops in the Province. The tenth imports, that after the Death of a Biſhop, the tenth Part of his Eſtate ſhall be diſtributed to the Poor, or to pious Uſes; and that Prayers ſhall be ſaid for him throughout his whole Dioceſs, that he may obtain the Kingdom of Heaven, and dwell with the Saints. The eleventh orders the Biſhops to do Nothing in the Dioceſes of their Brethren without their Leave. The Archbiſhop is excepted, becauſe he is the Head of the Biſhops. It charges the Prieſts not to perform any other Functions than ſuch as are left to them by the Biſhops, as that of baptizing, and giving the Extreme Unction. It eſtabliſhes ſome Penalties againſt thoſe that did neglect to adminiſter Baptiſm; and finally it orders, that this Sacrament ſhall not be perform'd by ſprinkling, but by dipping.

The Council *of* Aix la Chapelle, *in the Year* 817.

Of Aix la Chapelle.

Of Aix la Chapelle.

IN the following Year *Lewis the Godly* held an Aſſembly of Abbots and Monks at *Aix la Chapelle*, and cauſed ſome Conſtitutions for Monks to be prepar'd by *Benedict* of *Aniane*, charging that Abbot to ſee them kept. Theſe Conſtitutions are eighty in all. An Account of Abbies, and of what they were to pay to the Crown was alſo drawn up in that Aſſembly.

The Council *of* Thionville.

Of Thionville.

Of Thionville.

IN the Year 821, there was an Aſſembly at *Thionville*, which made ſome Laws againſt thoſe who ſhould offer to miſuſe or beat a Clerk, and the Time for their Penance is fixed. Theſe Eccleſiaſtical Laws were confirm'd by an Edict of *Lewis the Godly*, which is at the End of them.

The Capitularies, or Sanctions of Lewis the Godly.

The Capitularies, or Sanctions of Lewis the Godly.

Lewis the Godly following his Father's pious Example, made ſeveral Laws, and wrote ſome Letters about Eccleſiaſtical Matters.

In the firſt Year of his Empire he paſs'd an Edict in Favour of the *Spaniards* who fled into *France* from the Perſecution of the *Saracens*. Another Edict made in his third Year, on the ſame Subject, is extant.

In the Year 816, he confirmed the Conſtitutions that were made at the Council of *Aix la Chapelle*, and gave Orders, that they ſhould be follow'd by Letters to *Magnus*, Archbiſhop of *Sens*; to *Frotarius*, Archbiſhop of *Bourdeaux*; to *Arnoldus*, Archbiſhop of *Salsburgh*, and to other Metropolitans. In the ſame Year he alſo made twenty nine *Capitularies* on the Diſcipline of the Church. In the firſt he takes Care to ſecure to the Church thoſe Revenues that belong to it. In the ſecond, he leaves to the Clergy and the People the Liberty of chooſing their own Biſhops. In the third he confirms the Rules of Prebendaries. In the fourth he orders, that a good Uſe be made of the Oblations given at Church. In the fifth, he leaves to the Monks the Power of chuſing their own Abbots. In the ſixth, he forbids the conferring Holy Orders on Slaves. In the ſeventh, he enjoyns the Clergy not to receive ſuch Oblations, as might cauſe the Children, or Relations of thoſe that make them, to be depriv'd of their Inheritance. In the eighth, the Prieſts are forbidden to give the *Tonſure* to any Perſon, with a Deſign to get a Part of his Eſtate. In the ninth, the Laity are charg'd not to turn the Prieſts out of their Churches, or inſtall any there without the Biſhop's Conſent. In the tenth, he orders, that every Church have a Piece of Ground belonging to it, and that no Prieſts apply their Revenues but to the Service of the Church. In the eleventh, that every Church have its Prieſt: In the twelfth That the New Villages, where New Churches ſhall be built, pay Tythes to thoſe Churches. The thirteenth forbids to pawn the Holy Veſſels, unleſs it be for the Redemption of Captives. The ſixteenth is againſt the *Simoniacal* Exactions, that were practis'd by ſome Biſhops of *Italy*. The ſeventeenth renews the Canon which forbids Prieſts to dwell with Women. In the eighteenth, 'tis ordered, that the Biſhop ſhall ſend the Chriſm to ſuch Rectors of Pariſhes as are remote, by one of thoſe in their Neighbourhood; but that all thoſe who dwell but a League, or a League and a half out of Town, ſhall come to fetch it as uſually. In the nineteenth, the Biſhops are exhorted not to be a Charge to the People, when they go either to preach, or to confirm. In the twentieth 'tis decreed, that none preſume to make young Maids, Nuns; or Boys, Monks; *i. e.* without the Conſent of their Relations. The one and twentieth obliges Widows not to take the Veil, till thirty days after their Husbands Deceaſe. The three following Canons are concerning Raviſhers. The five and twentieth renews *Gelaſius*'s Canon, againſt thoſe that either debauched any of the Virgins who had been conſecrated to God, or ran away with them. In the ſix and twentieth 'tis enjoyn'd, that no Maid ſhall receive the Veil before ſhe be five and twenty Years of Age, according to the Canons of *Africa*. The ſeven and twentieth forbids the *Tryal* by the Croſs. In the eight and twentieth, the Biſhops are charg'd to inſtruct the People of their Dioceſs. The laſt forbids Marriages between Relations, and the Sharing of Churches between Co-heirs, and promiſes to take Care to prevent this and many other Things.

In the Year 817, this Emperor publiſhed ſome Conſtitutions for the Monks; which Orders were drawn up at *Aix la Chapelle* by *Benedict* of *Aniane*.

Some mention an Edict of Confirmation made by *Lewis the Godly*, which, they ſay, he confirmed in Favour of Pope *Paſchal* II. the pretended Donations made by his Father to the *Roman* Church; but that Piece plainly appears to be ſuppoſititious, and does not deſerve the leaſt Credit.

The *Capitularies* of the Year 819, are almoſt all of them Civil Laws. Some of them, nevertheleſs, relate to the Church; particularly the laſt *Capitulary*, publiſhed by *Baluzius*, page 619.

The Capitularies, or Sanctions of Lewis the Godly.

In the Year 821, he wrote a Letter to the Monks of *Aniane*, to exhort them to follow the Rules that had been eſtabliſhed in their Monaſtery by their Abbot *Bennet*. He promiſes them his Protection on the account of the Love he had for him, and confirms their Abby in a Free Tenure, and the Liberty they had of chuſing their Abbot.

In the Year 822, at the Requeſt of the Biſhops conven'd at *Thionville*, he made ſome Laws, by which he enjoyned very ſevere Puniſhments for thoſe, who calumniate, revile, miſuſe, or put to Death any Clergyman.

In the ſame Year he made a *Capitulary* in Favour of the Nuns of St. *Croſſe* at *Poictiers*.

In the Year 824, he cauſed ſome Inſtructions to be compoſed for *Jeremiah*, Archbiſhop of *Sens*, and *Jonas*, Biſhop of *Orleans*, his Deputies at *Rome*, in the Affair of Images, according to the Preſcription of the Council of *Paris*; and he wrote a Letter to Pope *Eugenius the Second* on that Subject.

In the Year 826, there was an Aſſembly at *Ingbilheim*, where ſome Laws were publiſh'd againſt thoſe that ſhould offer any Violence to Perſons conſecrated to God.

In the Year 828, he appointed four Councils, *viz.* at *Mentz*, *Paris*, *Lyons*, and *Tholouſe*; commanded a Solemn Faſt, and ſent Deputies to theſe Councils, to whom he gave ſome Inſtructions; and, on this Occaſion, he wrote two Letters, which were addreſs'd to the People.

In the Year 829, he caus'd the Decrees of theſe four Councils to be examin'd in an Aſſembly held at *Wormes*, and extracted ſome *Capitularies* out of them.

In the Year 832, he made an Edict, to confirm the Reeſtabliſhment of the Monaſtick Rule in the Abby of St. *Denys*, which Monaſtery was originally made up of *Benedictine* Monks. The Monks had taken the Habit and Way of Living of Canons, except ſome of them, who had retir'd within a Houſe that belong'd to the Abby, by the Advice of *Benedict* and *Arnoldus*, who, being come to reform that Abby, had not been able to effect it; and had adviſ'd thoſe who had a mind to follow St. *Bennet*'s Rule, to withdraw from the reſt. After this, *Hilduin* having demanded, that the Rule ſhould be re-eſtabliſh'd in that Abby, a Council held at *Paris* deputed *Aldricus*, Archbiſhop of *Sens*, and *Ebbon*, Archbiſhop of *Rheims*, to do it. Now when theſe were come to the Abby, they found three ſorts of Religious Men there; ſome of them ſaid, they never profeſs'd a Monaſtick Life, and that they deſir'd ſtill to live like *Canons*; Some others confeſſing, they had profeſs'd a Monaſtick Life, were ſorry that they had left it, took again the Habit of Monks, and led a Life conformable to its Rules; and a third ſort had always lived like Monks in a ſeparate Houſe. Theſe two Archbiſhops ſettled again the Monaſtick Order in the Abby of St. *Denys*. But, afterwards, many of thoſe who had reſum'd the Monaſtick Habit and Way of Living, repented the doing it, proteſted againſt it, and preſented their Petition to the Emperor againſt *Hilduin*, and againſt *Aldricus* and *Ebbon*; but, it being rejected, they reſolv'd to return to their Duty, and made three Charters, by which they bound themſelves to follow St. *Bennet*'s Rule; one of which was preſented to *Lewis the Godly*, who confirmed it by the Edict of which we are now treating.

In the Year 834, he made the City of *Hamburgh* an Archbiſhoprick, as ſoon as *Anſcharius* ſhould be ordained Biſhop of it; and he aſſign'd him all the People in the North of the *Elbe*, by his Declaration of the 12*th*. of *March* in the ſame Year.

The Sixth Council of Paris, held in the Year 829.

Of Paris.

Lewis the Godly imitating his Father *Charles the Great*'s Piety and Zeal, cauſ'd four Councils to be conven'd in the Year 829, to reform all the Churches in *France*. Theſe Councils met at *Mentz*, at *Lyons*, at *Tholouſe*, and at *Paris*; but we have Nothing left of them all, but the *Conſtitutions* of that at *Paris*, which are excellent and very well written. The Biſhops begin with an Expoſition of the true Faith, in which they ſhew, that Good Works ought to be joyn'd with Faith, that it may become Saving. They add, that it muſt be acknowledg'd, that the Church is but one Body, which is divided into two principal Parts, the Sacerdotal and the Regal. On this Point they quote the Paſſage in St. *Gelaſius*, and St. *Fulgentius*. Then they enlarge on the Learning and Virtues that are requiſite in a Miniſter of the Church. They order, that unleſs Neceſſity require it, none ſhall be baptized at any other Times but thoſe preſcribed by the Canons; and that the God-fathers ſhall take Care to inſtruct their God-children in the Faith. They renew the Inhibition made, to hinder ſuch as are baptized out of the Solemn Times, being ſick, from entering into Holy Orders. They exhort all Chriſtians to remember the Promiſes they have made at their Baptiſm. They enlarge upon the Qualities and Virtues which thoſe ought to have that enter into Holy Orders. They enjoyn the Biſhops not to alienate the Revenues of the Church, and preſcribe to them the Uſe they ought to make of them. They alſo order, that they recite the *Canonical Hours* with their Clergy, and hold Spiritual Conferences. They forbid them to prefer to any Church ſuch Clergymen as are preſented to them by Laicks, unleſs they find them duly qualified, and of ſound Morals. They exhort them to do their Duty towards the Flock that is committed

Of Paris.

The sixth Council of Paris.

mitted to their Charge, and not use it as their own, but as belonging to Christ, and to assist it corporally and spiritually. They complain, that Provincial Councils were not still holden every Year; and shew, how beneficial that Practice was to the Church. They reprove the Attempts of the Suffragan Bishops. They condemn the Priests that become either Farmers, or Men of Business, and wandring Clergymen and Monks. They charge the Bishops not to send to several distinct Parts such Priests as belong to some particular Church. They recommend Residence to the Priests, and a constant Attendance to instruct their Flocks. They charge the Bishops not to put their Clergy to Expence in their Visitations. They condemn several *Penitentials* to be burnt, and charge the Priests to fulfil, as they ought, the Ministry of the Keys. They order the Bishops not to give the Sacrament of Confirmation, after they have eaten, and believe that Sacraments ought to be administred fasting, unless on extraordinary Occasions. They would not have them bestow the Holy Ghost by Imposition of Hands, which is the Sacrament of Confirmation, at any other Times than at *Easter*, and on *Whitsunday*. They renew the Ancient Canons against the Crimes of Uncleanness. They will have degraded Priests put into a State of Penance. They forbid the Admission of Foreign Clergymen. They advise the Abbots to be an Example to their respective Societies. They exhort the Clergy to behave themselves modestly, decently, and honestly. They will not have such Women as have newly left a Worldly State to be *Superiors* [*i. e.* Abbesses] of Nuns. The Priests are forbidden giving the Veil to Widows without the Bishops Consent, and also consecrating Virgins; and the Abbesses are forbidden giving the Veil to Widows or Maids. They will not have the Veil to be given to Widows, till some Time after the Death of their Husbands. They do not permit Women to touch the Sacred Vessels, nor to give the Sacerdotal Habits to the Priests, and much less to give the Eucharist, as, through a great Abuse, they did in some Places. They charge all Priests and Canons not to go into any Nunnery, nor will they have Mass said in any other Place than publick and consecrated Churches, saying, That 'tis better not to hear Mass, than to hear it where it ought not to be said. Priests are order'd not to say Mass when they are alone. They order, that, as there is a Bishop in each City [or Town] there ought to be a Priest in each Church; and they forbid one Priest Officiating at several Churches. After they have spoken of keeping the Lord's-Day Holy, according to the Ecclesiastical Laws, they resolve that an Address be made to the Prince, to desire, that he may command, that no Pleadings, nor Markets be kept on that Day; and that neither Husbandmen, nor Day-labourers work on that Day in the Country. They forbid all Vexations and Usury. Finally, they will not allow those Penitents, who are not yet reconciled to the Church, to stand God-fathers to Children. This is what is handled in the first Part of this Council, so far as it relates to the Clergy, and to the Priestly Office. The second concerns Princes, and the Laity. The Bishops give some very good Instructions to Kings concerning their Duties. They recommend to them Justice, Moderation, Clemency, and other Royal Virtues. They declare to their Subjects, that they ought to obey them, and revere their Power which comes from God. They exhort the Faithful to come to Church, to joyn in the Prayers, and admonish them to behave themselves reverently there. Finally, they charge those who cannot come to Church, nevertheless to pray to God, and perform the Duties which they owe him. These Articles being fram'd, they sent them to the Emperor *Lewis*, and added twenty seven Chapters to them, which they pray'd His Majesty to enact, and cause them to be put in Execution, that the aforesaid Articles might continue and be in Force.

The sixth Council of Paris.

The Council *of* Aix la Chapelle, *in the Year* 836.

Of Aix la Chapelle.

IN the Year 836, in the Month of *February*, there was an Assembly of Bishops at *Aix la Chapelle*, in which some *Constitutions* were made, which are divided into three Parts. The first is concerning the Virtue of Bishops: The second, touching the Learning, Manners, and Doctrine of other Clergy; And the third, of the Virtues and Duties of the Emperor, and his Children, principally in what relates to Church-Affairs. A Remonstrance was prepar'd afterwards by the said Council, address'd to King *Pepin*, and the Great Men of His Kingdom, on the Occasion of their having seiz'd, to their own Use, the Goods of the Church; and, that the said Remonstrance might be more effectual, it was attended with three Books, that contain'd the Examples and Passages in the Old and New Testament; as also, some Ecclesiastical Laws, which make it appear, that 'tis a Crime to take away by Force, those Goods that are consecrated to God and the Church. *Eginard* tells us, that this Remonstrance wrought the desir'd Effect, and that *Pepin* yielded to these Advices which were given him by his Father and the Bishops; so that he caused the Goods which had been taken from the Churches, to be restor'd.

Of Aix la Chapelle.

The Council *of* Thionville.

Of Thionville.

IN the Year 844, *Lewis the Godly*'s three Sons met at *Thionville*, and held there an Assembly of Bishops, of which *Drouc*, Bishop of *Metz*, was President. They exhorted these Princes, First, To keep a peaceable, and friendly Correspondence with each other. Secondly, to name Bishops to the Vacant Churches. Thirdly, to restore to some Monks the Places and Revenues that ought to belong to them. Fourthly, to hinder the Laity from taking into their Possession the Goods of the Church. Fifthly, that if some Reasons of State obliged them to give some Abbies, or Houses of Canons, or Nuns, *in Commendam*; at least they should give Order, that the Bishop, with some Abbot, might take Care of those Monasteries and Religious Houses. Sixthly, to restore to the Whole Ecclesiastical Order, the Authority which they had, to cause the Discipline of the Church to be put in Execution, and oblige Sinners to do Penance.

Of Thionville.

The Council *of* Verneuil.

Of Verneuil.

IN the same Year 844, a Council was held at *Verneuil*, in which, *Ebron*, Bishop of *Poictiers* was President, with *Wenilo*, Archbishop of *Sens*, *Hincmarus*, Archbishop of *Rheims*, and the Abbot of St. *Denys*, who assisted at it, bore the Character of the King's Commissioners. The Council addresses their Constitutions to King *Charles*. First of all they exhort him to mix Severity with Mercy, and govern his People with Justice. They pray him to send his Commissioners to apprehend, and punish those disorderly Clergymen, who contemn Apostolick Discipline, and break the Holy Canons, to hinder several Monks, that they abandon not their Profession, to compel certain wandring Monks, and Clergymen to return to their Monasteries and Churches, to nominate a Bishop for the Church of *Rheims*, and confirm the Ordination of *Agius* to the Church of *Autun*; to adjourn the Debate about the Preference granted to *Drouc* the Bishop of *Metz*, to a more Numerous Council out of *France* and *Germany*; and lastly, to cause those Revenues of the Church to be restored, which Laymen have unjustly possessed themselves of.

Of Verneuil.

The Council *of* Beauvais.

Of Paris.

Of Beauvais.

IN 845, *Wenilo*, Archbishop of *Sens*, *Erchanraus*, and nine Bishops, or Archbishops of *Charles*'s Kingdom, with *Hincmarus*, Archbishop Elect of *Rheims*, met in *April* at *Beauvais*, and composed eight Canons, which they presented to that Prince, to require of him a Restitution of the Revenues and Privileges of the Church. In this Synod *Hincmarus* was ordain'd

Of Beauvais.

The Council *of* Meaux, *in* 845. *and* Paris, *in* 846.

Of Meaux.

THE Bishops of *France* being very earnest to perfect the Reformation of Discipline, which they had begun, met in *May* 845, at *Meaux*; and in *February* following at *Paris*, where they composed 80 Canons for that end. The six first were Decrees made at *Coulaine*, near *Mons*, concerning the Honour of the Church, and Peace of the State, which had the Approbation of the King, and Bishops. Those that follow, to the 13*th*. are the Canons made at the Synod at *Thionville*. The four next are taken out of the Council held at *Lorris* in *Anjou*, about the Authority of the King. To these are added the Decrees of the Council of *Beauvais*, concerning the Revenues of the Church.

Of Meaux.

The Councils of Meaux and Paris.

Church. The rest were made either at *Meaux*, or *Paris*. In them the Bishops declare, that their Mansion-Houses ought to be Holy, and not frequented by Secular Men, or Women. And for this Reason it is, that they desire the King, that when he takes up his Lodgings in them, in his Journies, that he would not bring any Women into them. They also earnestly beg of him, that he would not suffer his Retinue, or Guards, to pillage the Towns they pass through, or take what they please of the People without paying for it: They exhort him to maintain the Bishops in their Right of doing their Office, without Molestation, and executing the Holy Canons. They condemn the Custom of certain Bishops, who very seldom, or never visit their Dioceses. They revive the Ancient Laws concerning the Translation of Bishops, the Honour due to Metropolitans, holding Provincial Councils, and Residence, &c. They forbid taking Oaths about Things Sacred. They demand a Restitution of the Ancient Hospitals, and the Freedom of Monasteries. They condemn them that are Simoniacally ordain'd. They forbid the Suffragan Bishops to execute the Functions of Bishops. They command the Bishops to consecrate the Chrism upon Holy *Thursday* only, and not to take any Thing for the Distribution of it. They forbid Laymen making themselves Masters of Ecclesiastical Revenues, or choosing a Steward of them without the Consent of the Bishop, to whom the Disposal of them doth properly belong. They strictly prohibit any Priests to administer Baptism in any other Places than in the Churches where the Fonts stand; and that Clergymen should be employed in any other Business besides what belongs to the Church. They ordain, that the Priests, or Clergy of another Diocese shall not be received without Letters Dimissory. They forbid, that any Strangers shall be admitted into Holy Orders, till they have continued one Year in the Communion of some Church; or Monastery, or in the City, and declare themselves against all Ordinations without a Title. They require all Prebendaries to live in one House together, and to have the same Hall, and Dormitory. They order the Bishops to have special Care of the Cardinal-Titles established in the Cities, or their Suburbs. They forbid Usury to all Christians. They order, that a Bishop shall excommunicate no Man, but for a publick and certain Crime, and then shall not pronounce that *Anathema* against any Man, but with the Consent of his Metropolitan; and after he hath given the Admonitions commanded in the Gospel. They charge the Monks to abide in the Monasteries, and not to meddle with Secular Affairs. They petition the King not to entertain any Prebendaries in his Service, though they present themselves to him, unless the Consent of their Bishop be first had; and desire, that he may be the Person that ordains them. They forbid, that a Monk should be put out of his Monastery, till his Bishop be consulted about it, or be either himself, or Deputy present. They repeat the Laws against those that invade the Revenues of the Church, as also against Ravishers, and such Nuns as live a disorderly Life. They revive the Ancient Laws against the *Jews*. They forbid Burying the Dead in the Church, as by an Hereditary Right. They agreed, that the Bishop should sue to the King for a Commission, engaging the Judges to obey them in every Thing that respected the Ministry. They exhort the Great Men not to suffer any Disorders in their Houses, and to be particularly careful that the Priests of their Chappels should live pious Lives. They testifie their earnest Desires, that the King would bestow those Chappels only upon such Priests as would exact the Tythes that belong to them, leaving the Parish-Churches to a Curate, with a Charge to uphold the Chappels, and celebrate Divine Service in them. And they add, that if the King gives them to Laymen, they ought not to receive the Tythes, but they ought to be given to the Curates, who officiate in those Chappels. They pray him to give Order, that no Pleas be held in any Court, during *Lent*, or *Easter-week*. Lastly, they desire him to confirm the Constitutions of *Charles the Great*, and *Lewis the Godly*.

The Councils of Meaux and Paris.

These Constitutions being presented to King *Charles*, then at *Epernay*, and the Nobles opposing some of them, the King having commanded the Bishops to retire, till he consulted about them, confirmed only nineteen of them, which ought to be understood of the last of those Constitutions, which were made in the Councils of *Meaux*, and *Paris*. For the Canons of the Councils of *Coueline* and *Thionville*, were confirmed, and published by his Authority before, and are met with at the Head of his Capitularies.

The Capitularies of King Charles the Bald.

The Capitularies of King Charles the Bald.

AFter the Constitutions before-mention'd, there follow nine made at *Tholouse*, *An.* 843. upon the Complaints of certain Priests, who were overcharged by their Bishop.

In the first of them the Emperor orders, that the Bishop should do Nothing against the Priests, by way of Revenge, because they have complained against them.

In the 2*d.* he commands, that the Bishops should exact no more every Year of the Priests, than *a Maid* of Wheat, and as much Barley; † *a Maid* of Wine, with a Pig of six Pence, or two *Sols*-value, which was before determined by the Councils of *Toledo*, and *Bragues*.

† *A Maid* is a large *French* Measure, for Corn, containing five Seam and five Bushels of *London* Measure; and, for Wine, it contains 38 Gallons.

The 3*d.* obliges them that dwell within one League, or a League and half of the City, to send this Present by their Servants; but in all Places at greater Distances, the Bishop shall appoint a Place in every Deanery to have them brought to. He exhorts the Bishops not to suffer those Officers, whom they shall appoint to receive those Presents, to exact them with Force, but they should kindly accept what the Priests shall bring of their own accord.

The 4*th.* advises the Bishops, in their Visitations, not to stay at every small Church, but to make choice of some of the principal Churches, where the Curates of the lesser shall meet them, and bring their People to be instructed and confirmed. So that they shall visit but one Church in five, and the Curates of the other four shall come to them, with their People, and bring with them every one ten Loaves, a Rundlet of Wine of 16 Gallons, a good Quantity of Oats, a fat sucking Pig, two Pullets, and some Eggs for the Maintenance of the Bishop, and his Attendants. That the Person where the Bishop lodges shall accommodate him with Nothing, but Wood, and Houshold Utensils; and that the Bishop shall be careful that his Servants do his Host no Damage, either in his House or Gardens.

In the 5*th.* he confines the Bishops, that they shall not visit above once in the Year; and, if they do it oftner, they shall be no Charge to their Curates in their other Visits.

In the 6*th.* he orders, that if the Bishops do not visit in Person, they shall not exact any Thing of their Curates for it, nor oblige them to be at any Expence to entertain others; and that they shall not carry along with them a great Number of Servants.

The 7*th.* exhorts the Bishops not to multiply Parishes without Necessity.

The Capitularies of King Charles the Bald.

The 8*th.* declares, that the Bishops shall have no Power to decline the Observation of the Orders, under a Pretence that it belongs to them to make and explain Canons; that they ought to explain them in their genuine Sense, and not elude them by corrupt Glosses; and, if they do otherwise, he will teach them, by the Judgment of a Synod, and his own Royal Authority, how they shall explain them aright.

The 9*th.* says, that the Bishops shall oblige the Priests not to come to above two Synods a Year, at the set-times for them, appointed by the Canons of the Church, and that they shall judge Priests with Justice.

King *Charles* published also, at the same Place, another Constitution in Favour of the *Spaniards* and *Goths*, who were then fled into *Catalonia*.——He likewise published at *Epernay* the 19 Canons made at the Councils of *Meaux* and *Paris*, in 846.

In 853. he confirmed the Canons of the Council of *Soissons*, and made several Constitutions for the better Support of Ecclesiastical Discipline, of which I shall speak afterwards: Which were published and confirmed at the Synod held at *Verbery* the same Year; which made some other Canons also, confirmed by *Charles*'s Authority.——In *December*, the same Year, he nominated several Ecclesiastical and Lay-Commissioners, in all the Provinces of *France*, and gave them several Heads of Instruction to act by in their Office; among which the second concerns the Honour of the Church.

There are also one or two about the Revenues of the Churches and Monasteries in the Constitutions made at *Attigny*, in 854.——In his Letters-Patents of the same Year, given at *Verbery*, *Aug.* 23*d.* King *Charles* confirms to the Prebendaries of the Church of *Tournay*, the Property of the Revenue she was possess'd of, and limits the Number of them to 30.

In an Assembly of Bishops and Lords, held *Anno* 856. at *Bonneuil*, they petition the King to put the Monasteries in Order, and to execute the Constitutions made at *Coulaine*, *Beauvais*, *Thionville*, *Verneuil* and *Soissons*, and declare all those things Null, that shall be made in Prejudice to those Laws. They threaten him with God's Judgments, if he doth not perform their Desires.

In 857. King *Charles* made two Constitutions at *Quierzy*, which he sent to the Commissioners of his Realm; by which he gave them Power to bring all Offenders to Civil or Ecclesiastical Punishments, and particularly Ravishers.

In

The Capitularies of King Charles the Bald.

In 862. he put out a ſevere Edict at *Piſta* againſt Robberies, and other publick Diſorders, very common at that Time, in which the Biſhops join with the King, and condemn thoſe Malefactors to Canonical Puniſhment, which the King condemned to Civil. In 866. there was a Conſtitution made at *Compeigne*, about the Liberties and Priviſleges of Churches, and the Authority of Biſhops.

But, above all, his Edict of 869. made at *Piſta* upon the *Seine*, is the moſt conſiderable of all that he made about Eccleſiaſtical Diſcipline. In it he declares himſelf the Defender of the Biſhops Authority, and Liberty of the Churches. He orders all his Miniſters to reſpect their Power, execute their Commands, and preſerve the Churches in the Enjoyment of their Privileges. He requires all Earls, great Lords and Judges, to give the Biſhops their due Subjection; and, on the other ſide, that the Biſhops ſhould not encroach upon the Rights of the Earls, Lords and Judges. He commands the Biſhops to do no Injuſtice, either to the Clergy or Laity, under their Juriſdiction; and that their Curates ſhould give the Lords of their Pariſhes the Reſpect due to them. He enjoyns the Biſhops not to reject thoſe Clergymen that are preſented to them by Abbots, Abbeſſes, or Lords, to ſerve in their Churches, if they are not worthy of Blame for their Converſation, or Doctrine. He renews the Conſtitution, which forbids the Lords requiring any Thing of the Clerks they preſent. He forbids them excommunicating any Perſons, who were not fully convicted of the Faults they were accuſed of; and, who after Admonition to amend and repent, have not obſtinately refuſed to ſubmit. He recommends Peace, Union and Friendſhip among his Civil Magiſtrates, Biſhops and Clergy. He orders his Biſhops to defend the Privileges granted to their Churches by the Church of *Rome*, and by the Charters of his Royal Progenitors, and that they be careful to have the Rents paid that are due to them.

The King having received Intelligence at *Piſta*, that *Lotharius* was dead, went immediately to *Lorrain* to be crown'd King of it. And being arrived there in *Sept.* 869. after *Adventius*, Biſhop of that City, had declared in the Name of all the Biſhops and People, that they all accepted him for their King, he took an Oath to preſerve the Honour and Privileges of their Churches, to do Juſtice impartially to every Man, according to the Laws, and protect that Kingdom. After this *Hincmarus*, who performed the Ceremony of the Coronation, and ordain'd ſome Biſhops, being admoniſh'd by *Adventius*, and other Biſhops, which belonged to the Province of *Treves*, that this Action would prejudice the Rights of their Metropolis, made a Declaration, That it would be no Prejudice to the Rights of the Province of *Treves*, becauſe that Province, and that of *Rheims* were like Siſters, ſo firmly united, that they made, but as it were one Province; ſince the Biſhops of both met at one Synod, obſerved the ſame Cations, and among the Archbiſhops of *Treves* and *Rheims*, the moſt aged always took Place: But yet, were it not ſo, he ought not to be accuſed for medling with the Juriſdiction of another Province, by his own Authority, or of putting his Sickle into the Harveſt that did not belong to him, ſince he had not concerned himſelf with that Province, but at the Requeſt of the Biſhop, and out of Charity. Laſtly, That they ought to look upon it, as a ſpecial Favour of God, that *Charles* was crowned King at *Metz*, becauſe heretofore his Father *Lewis the Godly*, who was deſcended of *Clovis* the *French* King, who was converted by St. *Remigius*, and baptized in the Church of *Rheims*, where he was anointed and conſecrated King, by a Chriſm ſent down from Heaven, which they ſtill have at *Rheims*: That *Lewis the Godly* was crowned Emperor in that City, and after he was depoſed from his Imperial Throne by the Conſpiracies of his Enemies, he was reſtored, and was crowned again in the ſame City, and in St. *Stephen*'s Church, whoſe Name was a good Omen, becauſe it ſignifies a Crown. After this Declaration, he ask'd the People, if the Coronation ſhould be celebrated before the Altar, and whether that Prince ſhould be conſecrated by the Holy Unction. The People having teſtified their Approbation by their Acclamations, they ſang *Te Deum*, and the King was crowned by the Prieſtly Benediction of the Biſhops. This Conſtitution is very remarkable.

In the Year 874. *Charles* judged ſome Eccleſiaſtical Cauſes at *Attigny*, at the Requeſt of the Biſhop of *Barcelona*. The firſt was about a Complaint made to him, That one *Thyrſus*, a Prieſt of *Cordoba*, had called the People together at a Church of *Barcelona*, and had taken away from him almoſt two Thirds of his People; That he celebrated Maſs, and adminiſtred Baptiſm without his Permiſſion. That he cauſed thoſe People to go to his Church on the Feaſts of *Nativity* and *Eaſter*, which ought to be at his Cathedral, and gave them the Sacrament. The King recited the Canons, which condemned the Practice of that Prieſt. The ſecond Complaint, made by the Biſhop of *Barcelona*, was, That another Prieſt had engaged the Inhabitants of the Caſtle of *Terracine*, not to ſubmit to his Juriſdiction. The King order'd, that the Canons in that Caſe ſhould be obſerved. The third was againſt two private Perſons, who having intercepted the King's Letters, had poſſeſſed themſelves, the one of St. *Stephen*'s Church, and the other of certain Lands belonging to the Church of St. *Eulalia*. The King commanded, that if this cou'd be prov'd, his Commiſſioners ſhould give an Account what Letters had been intercepted, that being reported to the Council, it might be examined by them.

Lewis, the Emperor of *Italy*, being dead, *Aug.* 8. 875. *Charles* was crowned Emperor at *Rome* on *Chriſtmas*-day of the ſame Year, by Pope *John* VIII. and at his Return, received the Crown of *Lombardy* at *Pavia*, and the Confirmation of his Imperial Crown in an Aſſembly of the Nobles and Biſhops of that Country, held *Feb.* 876. at which the Pope was preſent in Perſon. After this, to acknowledge the Obligations he had to the Pope, he made a Conſtitution, in which he decreed, That all Perſons ſhould pay a ſpecial Veneration to the Holy *Roman* Church, the Head of all other Churches; that no Man ſhould dare to attempt any Thing in Violation of her Power and Privileges; but ſhe ſhould enjoy her full Authority, and exerciſe her Paſtoral Care over all the Church; that they ſhould particularly honour the Supreme Biſhop, and Univerſal Pope *John*; that his Decrees ſhould be received, with all due Regard, and Obedience be given him in all Things he hath Right to: He forbids all Perſons encroaching upon the Lands and Revenues of the Church of *Rome*. He then commands, that due Reſpect be paid to the Sacerdotal Authority and Clergy; that all ſhould ſubmit to the Imperial Authority, and none ſhould be ſo bold as to reſiſt his Orders. That Biſhops ſhould freely exerciſe their Function, and puniſh Offenders; that they be careful to preach. He enjoyns the Laymen which dwell in the Cities, to be preſent at the Aſſemblies of the Church on Feſtival-days, and forbids them having Private Chappels in their Houſes. He requires, that Biſhops ſhould have Colleges for their Prebendaries near the Church; that Prebendaries ſhould live according to the Canonical Rules, and be ſubject to their Biſhop. He forbids Clergymen dwelling, or converſing with Women, as alſo Hunting. He provides for the Preſervation of the Church-Revenues, and Payment of Tythes. He commends Friendſhip between the Nobility and Clergy. This was publiſhed and received at *Pontigon* in *July* 876.

Laſtly, *Charles the Bald* held an Aſſembly of his Nobles at *Quiercy*, *June* 877. in which he made ſeveral Conſtitutions by his own Authority, and propounded others to his Nobles for their Advice. The Conſtitutions now made about Diſcipline, are theſe: The 1*ſt.* was about the Honour and Liberty of Churches, ſo often repeated. By the 2*d.* he confirms the Privileges of the Abby of St. *Mary* of *Compeigne*, granted by the Pope, received by the Biſhops, and authorized by the King's Letters. The 8*th.* ſecures the Revenues of vacant Archbiſhopricks, and Biſhoprieks. In the 12*th.* he nominates ſeveral Biſhops, Abbots and Earls to diſpoſe of his Alms, which he ſhould give by Will, after his Death. The reſt contain ſeveral Directions for doing what is neceſſary for the Good of his Kingdom and Children after his Deceaſe. Two days after he renewed again the Conſtitution about the Honour of Churches, and Authority of Biſhops; he confirmed ſeveral Eccleſiaſtical and Civil Laws, and promiſed to put them in Execution. He provides for the Preſervation of the Eſtate of an Earl lately deceaſed, till his Son was in Poſſeſſion of it; and for the Security of thoſe Churches who have loſt their Biſhop, Abbot, or Superior, till they have a Succeſſor. Theſe are the laſt Conſtitutions of *Charles the Bald*, who died *Auguſt* the 28*th.* following at *Francfort*, in the 70*th.* Year of his Age, and 59*th.* from his firſt Coronation. He was a Lover of Juſtice, Religion, and of the Church, and was the neareſt of any Prince of his Race, to *Charles the Great*, in his good Qualities and Virtues.

The Council *of* Mentz, *held Anno* 847.

of Mentz.

This Council was held under *Rabanus*, *An.* 847. It was made up of 12 Biſhops, ſome Suffragans, ſeveral Abbots, Monks, Prieſts, and others of the Clergy. The Biſhops and Clergy made one Body, and had the Goſpels, Canons, and Fathers laid before them; The Monks the Rule of St. *Benedict*, that they might unanimouſly endeavour a Reformation of the Clergy, and the Monaſtick Life. —Firſt, They particularly recommended to the Biſhops, that they ſhould take Care that the People be well inſtructed in the Fundamentals of Religion; and, for that End, certain Homilies ſhould be compoſed in the Vulgar Tongue. Secondly, That Baptiſm ſhould be adminiſtred according to the Rites of the Church of *Rome*, and at the Times appointed by the Pope's Decretals.

They exhort all Men to Peace; and order, That not only thoſe Men ſhould be excommunicated, who attempt any

Thing againſt the King or State; but thoſe, who, by Surprize, contrary to his good Affection to Religion, obtain of him the Lands and Revenues that belong to the Church. *The Council of Mentz.*

They leave the whole Diſpoſal of the Church's Revenues in the Power of the Biſhops, and forbid the Clergy to make Uſe of them, to augment their own Eſtates, or diſpoſe of them. They ſecure their Tythes, and other Rights, to the Churches. They revive the Canons concerning ſuch Employments as are forbid Clergymen and Monks.

They forbid Monks to have any Poſſeſſions of their own, to covet the Enjoyment of Worldly Things, which they have renounced, and to take on them any Cure of Souls, without the Conſent of the Biſhop.

They forbid Abbeſſes to go out of their Monaſteries without great Neceſſity, and without the Leave of the Biſhop.

They revive the ancient Canons of the Council of *Ancyra* againſt Manſlayers. They declare, touching the Adminiſtration of the Sacraments to the Sick, that the Prieſts ought to require of them a ſincere Confeſſion, without impoſing on them any rigorous Penance, but only to bring their Sins to Remembrance, and comfort them under them, by the Prayers of their Friends, and by their Alms, and ſo abſolve them, upon Condition nevertheleſs, that if they recover their Health, they ſhall undergo what Penance ſhall be impoſed on them; after which they may adminiſter the Unction, and then the Communion, as their *Viaticum*. *The Council of Mentz.*

They are not afraid to grant ſuch Malefactors, as ſuffer for their Crimes, if they confeſs their Sins, and are penitent, the Honour of a Chriſtian Burial; and that their Offerings be received, and Maſſes ſaid for them.

Laſtly, After they have forbidden all Contracts of Marriages, either Inceſtuous, or within the Degrees of Conſanguinity, prohibited by the Laws; they command, that Penances, proportionable to Mens Crimes, ſhall be impoſed upon them; that Publick Sinners ſhall do Publick Penance; and they, whoſe Sins are Secret, ſhall undergo Private Penance.

This is almoſt all that is contained in the one and thirty Canons of this Council. We ſhall not here ſpeak of the Council of *Mentz* held the next Year, againſt *Gotteſchalcus*, nor of thoſe that concern his Affair, nor *Ebbo*'s, becauſe we have ſpoken of them at large in another Place.

The Council *of* Pavia.

THE Emperor *Lotharius*, and his Son *Lewis*, held an Aſſembly at *Pavia*, *Anno* 850. in which the Biſhops made 25 Articles, or Conſtitutions. *Of Pavia.*

In the *1ſt.* they order, that the Biſhops ſhould have ſome Prieſts, or other Clergymen Witneſſes of their moſt ſecret Actions.

In the *2d.* that they ſhould not neglect not only to celebrate Maſs publickly on Sundays and Feſtivals, but, if it be poſſible, offer that Sacrifice every day in private.

In the *3d.* they order, that their Meals ſhould be temperate, and that they ſhould entertain Pilgrims and Strangers at them; whom they ſhould entertain with pious Diſcourſes and Exhortations.

In the *4th.* they forbid the Pleaſures and Luxury of the World.

In the *5th.* they adviſe them to ſtudy the Holy Scripture; to explain it to their Clergy, and to preach upon it to the People.

The *6th.* imports, that the Biſhops ſhould be careful that the Prieſts diſcharge their Duties well in the Government which is entruſted to them: That the Archprieſts ſhould go to the Heads of Families, to exhort Publick Offenders to do Publick Penance: That in difficult Caſes they ſhould apply themſelves to the Biſhops, and the Biſhops ſhould conſult their Brethren.

The *7th.* orders, that the Prieſts ſhould examine whether the Penitents perform the Works of Penance; That the Abſolution of Publick Penitents is reſerved to the Biſhops, and that no Prieſt ſhall abſolve them but in the Abſence of the Biſhop, and with his Allowance, becauſe the Impoſition of Hands was reſerved to the Apoſtles.

The *8th.* engages them to inſtruct the People in the ſaving Nature of the Sacrament of Unction, of which the Apoſtle St. *James* ſpeaks [*Chap.* 5. 14.] and make them ſenſible, that they can hope to receive the wiſhed-for Effects of that Myſtery, *viz.* Remiſſion of Sins, and Health, only when they deſire it with a ſound and full Faith. That becauſe it often happens, that ſick Perſons know not the Force of that Sacrament, or think their Diſtempers inconſiderable; or forget to deſire it, becauſe their Minds are taken up with the Pains of their Sickneſs; the Prieſt of the Place ought to put them in mind of receiving it, and invite the Prieſts of his Neighbourhood to be preſent at the Adminiſtration. But if the ſick Perſon be in a State of Penance, he ought not to beſtow it on him, till he be reconciled to the Church; becauſe he that is not allowed to receive the other Sacraments, is not in a Capacity of receiving this.

The *9th.* adviſes Fathers of Families to marry their Daughters aſſoon as they are of Age, and condemns them to Penance, if they happen to be debauch'd, either by their Negligence, or Conniyance; and forbids, that the Benediction be given them, who marry after they are deflowered. It alſo ſays, that Marriage is forbidden thoſe, who are in a Courſe of Publick Penance.

The *10th.* is againſt Raviſhers, and declares, that they cannot lawfully marry the Perſons they have forced; and allows ſuch Perſons no Abſolution, but juſt at the Point of Death.

The *11th.* orders, that they who commit a Publick Crime in any Place, ſhall be excluded from Communion by the Biſhop of that Place, and put to Penance, and not be received to Communion by any other.

The *12th.* declares, that they who are deprived of Communion, and put to Penance for their Crimes, may not exerciſe any publick Offices, but can't be prohibited from taking Care of their Domeſtick Affairs. That ſuch Perſons as refuſe to do Penance, ought to be excommunicated and anathematized, after all proper Means are uſed to make them ſubmit to their Duty. Yet this is not to be done without the Judgment of the Metropolitan, and Biſhops of the Province. *Of Pavia.*

The *13th.* orders the Biſhops to commit the Care of Prieſts of ſmaller Pariſhes to the Archprieſts.

The *14th.* commands thoſe Biſhops who have ſuffered the Monaſteries of their Dioceſes to be demoliſhed, to have them immediately repaired and re-built.

The *15th.* imports, that ſuch Hoſpitals, as are ſubject to Biſhops, ſhall be govern'd according to the Orders of their Founders: That thoſe that are under the Protection of the Church, ſhall be govern'd by the Heirs of the Founders, according to the Rules of their Inſtitution, who ſhall hinder all Embezelling the Revenues, and Miſ-employment of them.

The *16th.* reſolves, that they will repreſent to the Prince the Miſdemeanour of thoſe Hoſpitals, that are under their Protection.

The *17th.* orders, that all Chriſtians ſhould pay their Tythes, which ſhall be employed for the Maintenance of the Clergy, and the Neceſſities of the Church, according to the Diſpoſal of the Biſhop.

The *18th.* importeth, that they will not ſuffer any of thoſe Prieſts, or Clergymen, who are called *Acephali*, not under the Diſcipline of any Biſhop; and that thoſe Prieſts, that celebrate Divine Service in Noblemens Chappels, ſhall be ſuch as are approved by the Biſhop; or if they be out of other Biſhopricks, ſhall have Commendatory Letters from their own Biſhop: That they will not ſuffer wandring Clerks, nor any other Perſons without a Miſſion.

The *19th.* forbids putting Clergymen upon Secular Employments.

The *20th.* imports, that they ſhall be excommunicated, who ſuffer *Jews* to be either the Judges, or Receivers of Tribute.

The *21ſt.* forbids Uſury, and obliges ſuch, as have made Advantage by it, to Reſtitution.

The *22d.* imports, that they who neglect the Care of Orphans and Widows committed to their Charge, ſhall be admoniſhed of it, and exhorted to be very diligent and watchful for them; but if they will not do it, they ſhall petition the King to appoint them other Guardians.

The *23d.* is againſt thoſe Clergymen and Monks, who, going up and down the Cities, ſtir up unprofitable Queſtions, and diſperſe Errors. They order, that ſuch Men ſhall be apprehended by the Biſhop of the Place, and carried to the Metropolitan; and if it be found that they have vented ſuch Doctrines through Ambition, and not for the Inſtruction, or Edification of the Faithful, they ſhall be puniſhed, as the Diſturbers of the Church's Peace.

The *24th.* forbids the ill Practices of certain Peaſants, who married their Sons very young to full grown Women, to be abuſed by them, and prohibits ſuch Marriages.

The laſt condemns certain Magicians to very ſevere Penance, and deprives them of Abſolution till the Point of Death, who boaſted, they could make Perſons love, or hate one another by their Art; and, whom they ſuſpected of having killed ſome Men by it.

I *The*

The Council *of* Soissons, *Anno* 853.

The Council of Soissons.

THis Council hath three Parts. 1. Some Canons. 2. The Acts of eight Sessions, about the Affair of *Ebbo*, and the Clerks ordained by him. 3. Some Constitutions published by the Emperor. What is contained in the Acts of this Council, we have related in the History of *Hincmarus*. So that there remain only the Canons and Imperial Constitutions.

The *1st.* is Nothing else but an Abridgment of the Judgment given against *Ebbo*.

The *2d.* is concerning *Heriman*, Bishop of *Nevers*; who, being a Man of a weak Judgment, had committed several Misdemeanours in his Office; and, notwithstanding that, desired to continue in his Function. They order *Wenilo*, Archbishop of *Sens*, his Metropolitan, to go to *Nevers*, to put that Church in Order, and bring away *Heriman* to *Sens* along with him, till the Summer, in which he was worst in his Mind, was over, and send him again when he was grown something better.

In the *3d.* they reform what had passed in the Business of the Bishop of *Chartres*. They question'd the Validity of his Election, and maintain, that he is not fit to be a Bishop. It was order'd, that he should either justifie himself, or retire; and they charged *Hincmarus*, *Pardulus*, and *Agius*, to certifie him of their Resolution. He thinking himself innocent, and being confirmed in that Opinion by the Testimony of the Clergy and Laity of *Chartres* who were present, he thought it his best Time to appear, which he accordingly did, and said, That it would be a great Piece of Pride in him to assert himself worthy of so great a Dignity, but if any Person accused him of any Crime, he was ready to defend himself. No Man appearing, the Council order'd, that certain Commissioners chosen by *Wenilo*, should be sent to *Chartres*, to examine the Ordination of *Burchard*, give in their Report, and ordain him Bishop.

In the *4th.* they relate, that the Bishop of *Mans* being troubled with the Palsie, wrote to the Council to be excused for not coming to it, and to desire the Bishops to pray for him, both so long as he lived, and after his Death. That the Bishops promised to do their Duty, and gave Order to *Amaricus*, Archbishop of *Tours*, his Metropolitan, to go to the City of *Mans*, and to do what he saw convenient for the Advantage of that Church in this Juncture.

In the *5th.* they declare, that they had deposed and banished into remote Monasteries, those Monks and Priests of the Abby of St. *Medard*, who had conspired to secure *Pepin*, *Charles*'s Nephew, who was shaved and shut up in that Abby.

The *6th.* is against a Deacon of the Church of *Rheims*, who was accused of putting out Edicts in the Emperor's Name, they debarr him going to any Synod, and confine him within the Diocels of *Rheims*, till he should clear himself.

The Council of Soissons.

The other Canons are some Propositions, which they intended to make to the King; That he would send Commissioners to set up Divine Service in the Monasteries. That he would permit the Churches to enjoy their ancient Privileges. That he would pay to the Church the ninth and tenth Part of those Revenues, which belonged to it of old. That he would not hold any Courts in any Place consecrated to the Service of God. That none should protect those, whom the Bishop would punish by the Laws of the Church. That on the contrary, incestuous Persons, and others guilty of like Crimes, should be referr'd to the Bishops by the Civil Judges. Lastly, That there should be no Exchanges made of the Churches Lands or Revenues, without the Consent of the King. In Answer to these Demands, the Emperor made twelve Constitutions, in which he granted them more than they had desired of him. For in the first, he orders that his Commissioners shall make Enquiry, with the Bishop of the Place, and in the Presence of him who hath Charge of the Monastery, concerning the Life and Behaviour of those that dwell in it; that he will regulate the Discipline, and cause them to make the Repairs carefully. That the Churches shall be adorned, and furnished with Tapers and Books, *&c.* That he will compose a verbal Process, in which he will put the Name of the Abbot, or Superior of each Monastery, the Time of his Enjoyment of it; the Number of the Canons and Monks, or Religious Persons, to increase or diminish it, *&c.* That they should enquire, whether the Heirs of such as founded the Monastery, did not detain the Revenues their Ancestors had given them. That they should inform themselves of the Revenues of Chappels, and several Monasteries farmed out;—and if they had a Care to keep up the Buildings, and provide all Things necessary for Divine Service. That they should inform themselves of such Estates of the Church, as are given in Fee-simple; and of those Persons which pay Ninths and Tenths: That they shall forbid, that any Pleading be had in Church Porches, Quires, or any other Places, or in Lent. That they shall declare, that those that study to revenge them whom the Bishops have chastised for their Faults, shall be excommunicated, and pay a large Fine. That they shall order the Judges to assist the Bishop in his Visits, and constrain the Excommunicated to do their Penance. That they shall declare, that he will give no Letters to set to Farm the Church-Revenues. Lastly, That they shall forbid making any Exchange of the Church Lands, or Slaves, without the Consent of the King.

The Council *of* Verbery, *Anno* 853.

Of Verbery.

THE same Bishops that were convened in the Council of *Soissons* in *Feb.* met at *Verbery* in *August* the same Year, where they wrote a Letter, in which they declare, that they would settle *Heriman* in his Bishoprick of *Nevers*, and that he was not deprived of it for any Fault he had committed, but only for the Infirmity of which he was cured. They prevented the giving by a precarious Title, an Abby and Farm which belonged to the Abby of St. *Denys*. *Lotharius*, in this Assembly, caused the Constitutions which had been made at *Soissons*, to be read over and received.

Of Verbery.

The Council *of* Rome, *under* Leo *the* IV.

Of Rome.

IN 853. Pope *Leo* IV. called a Council at *Rome* in *December*, in which he confirmed the Canons of a Synod held under *Sergius* II. in 826. and made some Additions to them. He also composed some new Canons, and deposed *Anastasius* a Priest of the Church of St. *Marcellus*, who having left his Church, fled out of the Country, and would not return after several Admonitions given him, nor justifie himself before the Council. There are thirty eight Canons made by the Synod held by *Sergius*. The six first concern the Lives, Knowledge, and Manners of the Bishops. The eight following contain some Constitutions about the Life of Priests. The fifteenth forbids all Familiarity of Clergymen and Bishops with Women, and chiefly any Woman with whom they are suspected to deal carnally. The sixteenth forbids alienating the Church-Revenues. The seventeenth prohibits, that the Offerings of Sinners be accepted. The eighteenth orders, that no Letters Dimissory be given to any Clergymen, but such only as are desired by some other Bishop. The nineteenth and twenty first are about the Advocates, who ought to have Bishops to patronize their Causes. The twentieth enjoyns the Founder of a Monastery or Chappel, to name a Priest approved by the Bishop to it. The two following Canons concern the Administrations and Usage of the Church's Revenues. The twenty fourth orders, that Divine Service be settled again in the Churches, where it had been discontinued. The twenty fifth commands that sacred Places be built again. The twenty sixth forbids the Bishops exacting any Thing against Law. The twenty seventh imports, that they should choose Abbots fit to govern the Monasteries. The twenty eighth enjoyns Bishops to take Care, that those that profess themselves Monks, should live regularly. The twenty ninth commands, that young Women who have taken on them a Religious Life, should not marry. The thirtieth and thirty first concern the Sanctification of the *Sunday*. The thirty second commands, that such as are shut up in the Monasteries for their Crimes, should not be suffered to go out. The thirty third says, that 'tis not allowable for Laymen, to place themselves with the Priests or Clergy, at Divine Service. The thirty fourth says, that there shall be in all Cathedral Churches and other Places where 'tis necessary, Masters and Tutors to teach the Liberal Sciences. The thirty fifth forbids Balls, Dancing, and other Sports upon the Feasts of the Martyrs. The thirty sixth prohibits Men putting away their Wives and marrying others, unless in Case of Adultery, and orders, that if a Man and his Wife are willing to part, to embrace a Religious Life, they must do it with the Consent of the Bishop, who shall examine both the Man and his Wife, whether they do both indeed consent to it. The thirty seventh forbids Polygamy. The thirty eighth is against Marriage within the Degrees of Consanguinity forbidden.

Of Rome.

The Council of Rome.

Leo IV. made ſome Additions to theſe Canons, which were Nothing elſe but Explications of them, or ſome Clauſes to confirm them. But he added four new Canons. The firſt imports, that no greater Number of Prieſts or Clergymen be ordained in every Church, than is juſt neceſſary. The ſecond, that Prieſts ſhould preſent themſelves at the Council of their Biſhops. The third orders, that Laymen who retain Prieſts that are Strangers, and employ them againſt the Conſent of their Biſhop, ſhall be themſelves excommunicated, and the Prieſts depoſed; if upon Admonition, they will not return to their Dioceſs. The fourth ſays, that no Man ſhall ſettle Prieſts in the Churches, but he that hath Right to ordain in thoſe Churches, and puniſh thoſe that are in it, *i. e.* none but the Biſhop of the Dioceſs.

The Council of Rome.

The third Council *of* Valence.

Of Valence

IN *January* 855. the Emperor *Lotharius* called a Synod at *Valence*, of fourteen Biſhops belonging to the Provinces of *Lyons*, *Vienna*, and *Arles*, over whom their Metropolitans preſided, and *Ebbo* Biſhop of *Grenoble*, to judge the Biſhop of *Valence*, who was accuſed of ſeveral Crimes. In this Council, the Deciſions about Grace above mentioned, were made, which make up the firſt ſix Canons of this Council. The ſeventh is about the Election of Biſhops. They declare in it, that to prevent, that ignorant and unfit Perſons be not preferr'd to Biſhopricks, they would petition the King, that the Biſhop of every Dioceſs ſhall be choſen by the Clergy and People who ſhall be obliged to chooſe a Perſon out of the ſame, or a neighbouring Church, fit to fill the See, and that if the Emperor ſhall ſend any of his Officers to be Biſhop, they ſhall examine his Life and Doctrine carefully, that the Metropolitan ſhall have a Care, that the Biſhop who is ordained, be a Perſon fit for that Charge. The eighth is againſt thoſe who invade the Revenues of the Church. The ninth is againſt thoſe that take the Revenues of Chappels. The tenth orders, that they pay the Ninth and Tenth of the Revenues of alienated Churches, and condemns Uſury. The eleventh forbids taking the Oaths of both Parties in Juſtice, and excommunicates him that doth the contrary. The twelfth forbids the Combates, which were in Uſe to prove Mens Innocence. The thirteenth imports, that ſuch as are diſobedient to their Biſhops, ſhall do Penance, and ſuch as are excommunicated in one Church, ſhall not be received in another. The fourteenth forbids all vexatious Troubles, and commends Union and Love in Clergymen. The fifteenth enjoyns the Biſhops to live an Exemplary Life. The ſixteenth orders them to preach to, and inſtruct their People. The ſeventeenth commands them to viſit their Dioceſs, without being a Charge to any Man. The eighteenth requires, that Schools be ſet up for Learning and Singing. The nineteenth imports, that the Metropolitans and Biſhops ſhould take Care that the Clergy live orderly. The twentieth enjoyns, that the Ornaments of Churches be preſerved, and uſed only according to the Canons. The twenty firſt ſays, that Church-Revenues ſhall not be alienated. The twenty ſecond ſays, that a Biſhop ſhall not receive the Rights of the Viſitation, when he doth not viſit. The twenty third is in Favour of the Archdeacon of the Church of *Vienna*, whom they had redeemed from Slavery. They aſſert he was not a Slave, and threaten Excommunication to them, who ſhall perſecute him upon that Account.

Of Valence

The Council *of* Quiercy.

Of Quiercy

IN *November*, 858. the Biſhops of the Province of *Rheims* and *Roüen* being aſſembled at *Quiercy*, compoſed a Letter directed to *Lewis* King of *Germany*, who had poſſeſſed himſelf of the Kingdom of *Charles*, ſurrendred to him at *Attigny*, by *Wenilo*, Archbiſhop of *Sens*, and *Ercanrant* Biſhop of *Chalons*. After they had excuſed themſelves for not being preſent, according to the Orders they had received at the Aſſembly held at *Rheims*, becauſe they had not ſufficient Warning to provide for their Journey, and get Leave of their Metropolitans, they paſſionately repreſent to that Prince the Diſorders of the People of his Realm, and the lamentable State the Church was in. They exhort him to maintain the Rights and Privileges of the Churches, the Authority of the Biſhops, and Honour of the Prieſts; to put in Execution the Canons and Conſtitutions, which concerned the Liberty of the Church; to reſtore their Revenues to the Church and Clergy; to put the Monaſteries and Abbies of the Monks and Nuns into their ancient Condition; and to take them from the Laymen, to whom his Brother was forced to grant them. They give him many Inſtructions about his own Carriage, and how he ought to govern his Kingdom. They let him know, that they thought he had no Right to mind the King his Brother's Countries; and, at laſt, proteſt, that they could not take the Oath he deſired of them; nor ſubject their Churches to him, or their Revenues, as if they were Temporal Eſtates. This Letter is written with much Elegance and Freedom. In it they threaten that Prince with the Judgments of God, and terrifie him with repreſenting to him his ſad Condition at the Hour of Death. They give him ſeveral Inſtructions and Precepts about Civil Matters, and ſpeak to him in a Majeſtick Style. They relate to him a fabulous Story of the Damnation of *Charles Martel*, for having taken away Church-goods. There is ſome Probability that *Hincmarus* compoſed this Letter; for which Reaſon 'tis printed among his Works.

Of Quiercy

The Council *of* Metz.

Of Metz.

LEWIS of *Germany* being obliged to retire in 859. the Council aſſembled at *Metz* ſent nine Prelates to him, to exhort that Prince to beg Peace of his Brother, to acknowledge and confeſs his Fault, oblige him to promiſe to live peaceably for the Future, and never hereafter to cauſe Schiſm, or Diviſion, to puniſh them who were the Authors of this War, to engage himſelf to maintain the Rights of the Churches, and procure a Reformation: That if he did theſe Things, although his Faults deſerved a long Penance, they could abſolve him, although they did not joyn with him. Theſe Meſſengers, who had for their Leaders, *Hincmarus*, Archbiſhop of *Rheims*, and *Wenilo*, Archbiſhop of *Roüen*, finding *Lewis* of *Germany* at *Worms*, *June* the 4*th*. the Prince ſpake to them firſt, and being deſirous to appeaſe them, ſaid to them, That if he had offended them, he begged their Pardon. *Hincmarus*, who ſtood the firſt on his Left-hand, anſwered, That he came to offer him what he deſired; that, as to his own Particular, he had Nothing againſt him; that he pardon'd him what he had done; and as for the Miſchief he had done his Church, he adviſed him, as he tender'd his own Salvation, to make it up. *Guntharius*, Archbiſhop of *Cologne*, who was alſo one of the Meſſengers, told him what Satisfaction they demanded of him, and read the Inſtructions to him they had given them. *Lewis* of *Germany* was diſpleaſed with them, and told them for Anſwer, That they came provided with full Inſtructions, that they might ſurpriſe him: That the Biſhops of his Kingdom not being preſent, he could do Nothing in that Affair without conſulting them. So that this Embaſſage had not that good Effect which they hoped for by it.

Of Metz.

The Council *of* Savonieres.

Of Savonieres.

IN *June*, the ſame Year 859. the Biſhops of both Kingdoms met at *Savonieres*, near *Toul*, where they made up a Peace and Agreement between the Kings. In it alſo they regulated ſeveral other Affairs. *Tortoldus* Deacon of *Sens*, who had taken upon him to exerciſe the Epiſcopal Functions at *Bayeux*, was left to the Judgment of *Wenilo*, Archbiſhop of *Sens*, and three other Biſhops. They ordained, that the Subdeacon *Anſcharius*, who had poſſeſſed himſelf of the Church of *Langres*, ſhould make Oath, that he would not attempt the like for the Future. King *Charles* accuſed *Wenilo*, Archbiſhop of *Sens*, as the Cauſe of his Rebellion; and it was order'd, that his Proceſs ſhould be made according to the Canons. *Atto*, Biſhop of *Verdun*, was ſummoned, becauſe his Ordination was accuſed as faulty. They alſo charged the Biſhops of *Bretany* not to withdraw themſelves from the Juriſdiction of the Archbiſhop of *Tours*, their Metropolitan. They admoniſhed them not to communicate with Perſons under Excommunication; and to exhort their Prince *Salomon*, to be faithful to King *Charles*. They alſo allow the Perſons excommunicated till the next Council, to amend and reform themſelves; and, if they did not do it, they would pronounce a ſolemn Anathema upon them at the next General Council. This Synod earneſtly intreats the King, and *Ralph*, Archbiſhop of *Bourges*, to maintain the Privileges of the Abby of St. *Benedict*, which that Archbiſhop had poſſeſſed himſelf of, upon Condition, that

Of Savonieres.

The Council of Savonieres.

that if the Abbot were found negligent, or irregular, by the King's Commiſſioners, he ſhould be depoſed, and another put in his Place. They ſet in Order ſeveral other private Affairs, of which there is no Mention in the Canons, and ordered Prayers. This Synod was very numerous: At it were eight Metropolitans, and moſt of the Biſhops of the twelve Provinces of *France*. We have, beſides the thirteen Canons, or Articles, already mention'd, three Letters, one to *Wenilo*, Archbiſhop of *Sens*, and two others to the *Bretons*, with a Remonſtrance, containing an Accuſation of that Archbiſhop, brought againſt him by *Charles the Bald*.

They read alſo in this Council the ſix Conſtitutions of *Valence* about Grace; and ten other Canons made fifteen days before, by ſome Biſhops met at *Langres*. We will not repeat what we have ſaid about the Conſtitutions of the Council of *Valence*, and how *Hincmarus* oppoſed the Reception of them; but we will give the Subſtance of the other ten Canons.

The *1ſt.* imports, that they would petition their Kings to call Synods every Year in every Province, and every ſecond Year a General Council in their Palaces.

The *2d.* ordains, that the Biſhops ſhould be ordained according to the Canonical Laws; that is to ſay, by the Judgment of the Metropolitan, and neighbouring Biſhops; and ſuch Perſons ſhould be choſen, as are of good Life, and known Probity.

The Council of Savonieres.

The *3d.* commands, that Biſhops viſit Religious Houſes, and take Care, that all Things be managed and diſpoſed in good Order.

The *4th.* enjoyns them to ſet up Schools, or teach the Holy Scripture, and good Learning.

The *5th.* requires them to repair their Churches.

The *6th.* orders, that every Congregation ſhould have an Head of their Profeſſion.

The *7th.* declares, that the alienated Revenues of the Church ſhall pay their Ninth and Tenth Parts, and that for the Future, Nothing ſhall be taken from the Church.

The *8th.* enjoyns, that the Revenues of Hoſpitals ſhall be employed according to the Intent of the Founders.

The *9th.* declares, that they will cauſe Juſtice to be done to the Poor by the Civil Judges.

The *10th.* contains their Reſolve to puniſh Raviſhers and Adulterers.

The Council *of* Coblentz.

Of Coblentz.

THE Peace which was made between the Kings at the Council of *Savonieres* in 859. was confirmed and ſworn to, *Anno* 860. at an Aſſembly held at *Coblentz*; at which, ten Biſhops, and ſeveral Lords were preſent. In it was agreed, that Publick Sinners ſhould be put to Penance; and, that no Biſhop ſhould excommunicate any Man, till after Admonition and Reproof; That they would pardon thoſe Rebels that accepted a Pardon, and promiſed Fidelity for the Future; That they would put the Laws and Canons againſt Criminals in Execution. Some other Eccleſiaſtical Laws and Civil Conſtitutions were made in it.

Of Coblentz.

The ſecond Council *of* Tullium, *or* Toul.

Of Tullium, or Toul.

IN *October* 860. a General Council was held at *Touſſy*, in the Province of *Toul*. There were preſent almoſt ſixty Biſhops out of twelve or fourteen Provinces of *France*. They compoſed a Paſtoral Letter againſt thoſe that invaded the Churches Revenues; and, becauſe it ſeemed too tedious to ſome of them, they made five Canons, which were ſigned by all the Biſhops.

In the *1ſt.* they excommunicate, and deprive of Burial all thoſe, that take, or receive the Oblations of the Church without the Conſent of the Biſhop, or the Perſon, who is entruſted with the Care of the Church-Revenues; and condemn thoſe of the Clergy or Laity who ſhall do it, to reſtore three or four-fold.

In the *2d.* it is ordained, that Widows, or Virgins, devoted to the Service of God, who marry, or ſuffer themſelves to be deflowered, ſhall be impriſoned, and put to Penance till their Death: And they that ſo debauch them, ſhall alſo be forced to undergo Penance.

The *3d.* pronounces Excommunication againſt all perjured Perſons, and falſe Witneſſes.

The *4th.* excludes from the Communion of the Faithful, and from Divine Service, all Raviſhers and Man-ſlayers, till they ſhall ſubmit to a Courſe of Penance.

The *5th.* enjoyns all wandring Clergymen, and Monks, which are out of Employ, becauſe their Churches, or Monaſteries, are burnt by the *Normans*, to betake themſelves to their Duties, and ſubmit themſelves to their Abbots, or Biſhops.

Of Tullium, or Toul.

We have ſpoken about the Conteſt between the two *Hincmarus*'s, concerning theſe Canons; the Archbiſhop of *Rheims* maintaining, that they were not made by a Council, and that he did not ſign them: The Biſhop of *Laon* affirming the contrary. It is probable, that *Hincmarus*, Archbiſhop of *Rheims*, compoſed the large Letter; but, that not being liked, ſome others digeſted the five Canons, which were ſigned by ſeveral of them. This Council order'd *Hincmarus* to write to the Archbiſhops of *Bourges*, and *Bourdeaux*, and Biſhops of their Provinces, about the Affair of Earl *Raimond*, which we have explained in the Hiſtory of *Hincmarus*'s Works. And becauſe we have alſo ſpoken of the Councils of *Aix la Chapelle*, *Metz* and *Rome*, held about the Divorce of *Lotharius* and *Thietberga*, we ſhall paſs them over here; as alſo thoſe held about the Buſineſs of *Rothadus*, *Hincmarus* of *Laon*, *Ebbo*, *Wulfadus*, of which we have ſpoken in the Hiſtory of the Controverſies, in which *Hincmarus* was chiefly concerned.

The Council *of* Worms.

Of Worms.

IN 868. in *June*, *Lewis* King of *Germany*, aſſembled a General Council of his Kingdom at *Worms*: In it, the Biſhops firſt of all compoſed a Confeſſion of their Faith; in which they aſſerted the Proceſſion of the Holy Ghoſt from the Father, and the Son; and rejected the Opinion of thoſe, who affirmed, that it proceeded from the Father by the Son, or from the Son only. They deliver, that the Reſurrection ſhall be in the ſame Fleſh, in which we live, and that the Catholick Church ſhall reign with *Jeſus Chriſt* for ever.

Of Worms.

After they had made this Confeſſion of Faith, they compoſed, or rather revived ſeveral Canons. The *1ſt.* imports, that Baptiſm ſhall be ſolemnly adminiſtred only at *Eaſter* and *Whitſuntide*. The *2d.* that it belongs to the Biſhop only to conſecrate the Chriſm. The *3d.* that a Biſhop ſhall not require any Preſent for the Conſecration of Churches; and that they ſhall uſe Nothing but Bread and Wine, mingled with Water, in the Sacrament of the Altar. The *5th.* contains a Rule of St. *Gregory*, about Dipping once, or thrice in Baptiſm. The *6th.* that the Diſpoſal of the Church-Revenues belongs to the Biſhops, and not to the Founders. The *7th.* that they ſhall divide the Church-Revenues into four Parts. The *8th.* is an Extract of the ſeventh Canon of the *2d.* Council of *Sevile*. The *9th.* contains a Law of Celibacy, for all in ſacred Orders. The *10th.* concerns a Biſhop accuſed of a Crime. The *11th.* declares, that Prieſts, who have been guilty of Carnal Sins, ought not to enjoy their Dignity. The *12th.* that they that are accuſed of that Crime, but can't be convicted, ſhall clear themſelves by their Oath. The *13th.* that Biſhops ſhall not excommunicate any Man for ſmall Faults. The *14th.* that if they do, their neighbouring Biſhops ſhall not communicate with them, till a Synod ſhall meet. The *15th.* orders, that if there be any Robbery done in any Monaſtery, and the Author is not known, all the Brethren ſhall communicate at one Maſs, that by that Means it may be known that they are innocent. The *16th.* excommunicates the Biſhops that refuſe to come to a Synod, or withdraw before 'tis ended. The *17th.* forbids Clergymen keeping Hunting-dogs, or Hawks. The *18th.* orders, that ſtrange Clergymen ſhall not be ſuffer'd to exerciſe their Eccleſiaſtical Functions, unleſs they have a Letter from their Biſhop. The *19th.* ſays, that thoſe that will not obey their Biſhops, nor execute their Miniſtry diligently, in the Church which ſhall be allotted them, ſhall be excommunicated and degraded. The *20th.* appoints, that thoſe Women, who are devoted to God by the ſacred Veil, and fall into any Carnal Crimes, ſhall not leave their Profeſſion, but ſhall be put to ſevere Penance. The *21ſt.* obliges thoſe Widows, who have taken the Veil, and have prayed in the Church among the profeſſed Nuns, offer'd Oblations with them, and promis'd to continue in that Eſtate, never to leave it. The *22d.* holds, that it is not lawful for them, who have by their Parents been put into the Monaſteries in their Infancy, and have been brought up in a Regular Diſcipline, to leave or forſake that ſort of Life, when they are come to a riper Age. The *23d.* revives that Maxim of the Councils of *Spain*, that a Man may be made a Monk, either by the Devotion of his Parents, or by his own proper Profeſſion; and declares, that both Ways equally oblige: And thoſe, that are made ſo either Way, may not return to a Secular Life. The *24th.* is againſt them that do any Injury to Clergymen or Churches. The *25th.*

The Council *of* Worms.

commands Priests to impose Penances proportionable to Mens Crimes, and agreeable to the Laws of the Church. The following Canons contain the Punishments of different sorts of Manslaughter. The 31*st*. gives Lepers a Liberty of receiving the Sacrament of the Body and Blood of Christ, but not with those that are in perfect Health. The 32*d*. says, that the Number of Children, which a Man may have, can't be determin'd; yet no Man may marry his near Relations. The 33*d*. forbids marrying two Sisters. The 34*th*. a God-mother, or God daughter. The 35*th*. condemns to the Penance of Murtherers, those Women, who cause Abortions in themselves; and those to something less Punishments, who smother their Children in their Sleep, though not thinking of it. The 36*th*. subjects to Penance, and separates him from his Wife, who hath layn with his Wife's Daughter by another Husband. The 37*th*. imports that married Persons, though under Penance, are not to be parted. The 38*th*. and 39*th*. impose Penance upon those that kill their Slaves. The 40*th*. appoints, that a Bishop, who ordains a Slave, knowing him to be such, without the Consent of his Master, shall pay double the Worth of him to his Master; but, if he were ignorant of it, the Sum shall be paid by them who were Witnesses for him. The 41*st*. orders, that they shall be excommunicated who live in Enmity, and will not be reconciled. The 42*d*. constitutes, that no Man shall be condemned, who is not formally convicted. The 43*d*. sentences them to Deprivation of their Goods, and Excommunication till Death, who side with the Enemies of the State. The 44*th*. condemns Adulterers to a seven Years Penance. *The* Council *of* Worms.

These are the 44 Canons, which are all, but the 40*th*. in an Ancient *MS*. under the Name of the Council of *Worms*. There are also 36 other Canons, that bear the Name of this Council. But since they are not to be found in any Ancient *MS*. and some of them are already among the 44 preceding; and *Labbe* hath assured us, that the Order of the first is very different in a *MS*. which he hath consulted; and there are some Canons cited by *Ivo Carnutensis*, under the Name of the Council of *Worms*, which are not found among these Latter; it may be rationally doubted, whether this Collection of 44, or 80 Canons, were made in this Council of *Worms*. However that be, these Canons are, almost all of them, found either in more Ancient Councils, or in those about this Time.

The second Council *of* Douzy.

Of Douzy.

AN Assembly of Bishops, who met the 13*th*. of *June* 876. at *Douzy*, in the Diocess of *Rheims*, wrote a Circular Letter to the Bishops of *Aquitain*, which contains some Laws of the Councils and Popes about Marriages between Relations, and against them who possessed themselves of the Churches-Revenues, that they might deter the Great Lords from those two Disorders, which reigned among them. This Assembly also tried *Duda* the Nun, who, being ambitious to become an Abbess, combined with the Priest *Huntbertus*, and engaged him to write slanderous Libels against her Abbess, and present them to the King's Commissioners, by whom he was convicted of Falsehood and Calumny. After this, he returned to his Monastery, and had such private Commerce with the said Nun, that she became with Child by him: She confessed her Fault, and said, that it was done by the Priest *Huntbertus*; but he denied it. The Council, in the first place, declared, that that Priest, being already convicted of Perjury, and to be a False Accuser, ought not to be believed upon his Denial, nor ought they to refer themselves to his bare Affirmation. Secondly, That before he be judged in the Place, where the Crime was committed, the King should send certain Commissioners into the Monastery, who may examine all the Nuns apart, and enquire out particularly of *Duda*, the Time and Place, where she committed the Crime with *Huntbertus*; who may also examine her Companions, and so make that Priest sensible that his Oath is not to be trusted; that if he persist in the Denial, they shall bring him before the Deputies of the Synod, King's Commissioners, Priests, and Clergy of the Monastery, with the Abbess, and her Society. That *Duda*, and her Companions, being also summon'd thither, shall endeavour to make him own his Crime. But, if he still resolutely deny it, they shall swear *Duda* and her Companions, and make them bear Witness against him; that, upon their Testimony, he shall be deposed by the Deputies of the Synod, banished by the King's Commissioners, and imprisoned in some Monastery. As for *Duda*, they ordered, that she should be put to Penance, and scourged by the Abbess, in the Presence of her Sister-Nuns, and shall not be received into Communion till after seven Years Penance. And, as for the two Nuns, who being conscious of *Duda*'s Fault, did not discover it, they judged them Blameworthy; because the Priests, to whom they discovered that Sin, by secret Confession, are obliged to keep it secret; yet there is not the same Obligation of Secresie upon them, who attain the Knowledge of others Crimes some other Way. Nevertheless, they dealt more mildly with these Nuns, and ordered, that after they have been moderately chastised with a Rod, they shall endure but three Years Penance. This is the Substance of the Relation of this Council, which is full of choice Passages out of the Councils and Fathers, very handsomely and fitly alledged. Of Douzy.

The Council *of* Ravenna.

Of Ravenna.

JOhn *the Eighth* appointed a Council at *Ravenna*, where he was to meet the Bishops at the End of *May*, 877. He came and held a Council there in the Beginning of *August*, where they made nineteen Canons for the Good of the Church.

The 1*st*. enjoyns, and obligeth all Metropolitans within three Months after their Ordination, to send a Confession of their Faith to the Holy See, and demand the Pall; and they that shall neglect this Duty, shall have no Power to ordain Bishops till they have performed it; and that other Metropolitans shall have Liberty to ordain the Bishops of their Province, after three Admonitions, and having taken the Advice of the Pope,

The 2*d*. orders, that if those who are chosen Bishops do not procure Ordination within three Months after their Election, they shall be excommunicated till they do; and if they do not do it within five Months, they shall neither be ordained for the Church, to which they are chosen, nor to any other.

In the 3*d*. 'tis forbidden to make use of the Pall in the Streets in Procession, or in any other Ceremonies, than what are appointed by St. *Gregory*.

The 4*th*. forbids the Nobles and Judges to contemn or abuse the Bishops, or exact any Thing of them. It reserves the Cognizance of the Causes of the Clergy, Nuns, Orphans and Widows, to the Bishops.

The 5*th*. is against those that take away the Revenues of the Church.

The 6*th*. is against Ravishers.

The 7*th*. is against Murtherers, and Incendiaries.

The 8*th*. is against those that pillage and steal other Mens Goods.

The 9*th*. declares them Excommunicate, who voluntarily keep Company with Persons excommunicated; and requires, that all Audience be denied them who are excommunicated a whole Year, and trouble not themselves to take off their Excommunication; if they die in that Condition, it forbids to accept them to Communion. Of Ravenna.

That the former Decree may be put in Execution, it is ordered in the following Article, that all the Bishops should send to their Neighbours, and People of their Dioceses, the Names of such as are excommunicated, and cause them to set up a List of them upon their Church-doors.

The 11*th*. imports, that those, who, to avoid deserved Punishment, fly to other Lords, shall not be received, till their Master hath Justice done him.

The 12*th*. is, that they that absent themselves three *Sundays* together from the Assemblies of the Faithful in their Parishes, shall be excommunicated.

The 13*th*. enjoyns the Defenders, Preservers and Managers of Church-Revenues, to do their Duty, under the Pain of Excommunication.

The 14*th*. shews, that he shall not be ordained a Priest, that is not diligent in the Service of the Church.

The three following are for the Preservation of the Laws and Revenues of the Church of *Rome*.

The 18*th*. orders, that Tythes shall be paid to the Priest that serves the Parish; and forbids the Priest of another Dioceses, or Parish, to meddle with them.

The 19*th*. forbids the Judges, or King's Commissioners to hold any Pleas, or Lodge in Churches.

At this Council there were present, besides the Pope, the Archbishop of *Ravenna*, Patriarch of *Grado*, Bishop of *Verona*, and six and forty other Bishops of *Italy*; who signed a Grant, by which they confirmed the Donation of certain Lands and Revenues given to the Church of *Autun* by King *Charles*.

The

The Council *of* Troyes.

Of Troyes

JOhn *the Eighth* being come into *France*, to desire the Assistance of *Charles* the Emperor, called a Council at *Troyes* in 878. at which were present with the Bishop of *Porto*, and three other Bishops of *Italy*, the Archbishops of *Rheims*, *Sens*, *Lyons*, *Narbonne*, *Arles*, *Tours*, *Besancon*, *Vienna*, and eighteen other Bishops of *France*. In it they treated of several Matters. The Bishops approved of the Excommunication of *Lambert*, and *Adelbert*; and declared, that they would look upon all those as excommunicated, who had been so by the Pope. They pronounced an Excommunication against those, that had invaded the Goods of the Church. They confirmed the Judgment given against *Formosus*. They made a Canon, forbidding all Christians to marry a second Wife, while the first is living; and Bishops removing from one Church to another; and, in the Conclusion, made seven Canons. In the first it is commanded, that Secular Noble-men should should pay Respect to the Bishops, by not sitting down before them; and, that Laymen should not meddle with Church-Revenues. The second enforces the same Prohibition. The third orders, that the Canons made the Year before at *Ravenna*, should be observed. The fourth enjoyns the Bishops to assist each other in the Defence of the Revenues and Interests of their Churches. The fifth requires, that those Persons, who have been excommunicated, or subjected to Penance by one Bishop, shall not be received by his Brethren. The sixth asserts, that they will not receive another Man's Servant without his Consent. The seventh says, that they will not entertain a private Accusation against any Man. The Pope having seen the Body of the *Gothick* and *Spanish* Laws, brought by the Archbishop of *Narbonne*, and finding no Law in it against Sacrilege, wrote to them to observe the Law made by *Charles* the Emperor; who fined such as were guilty of it thirty Pounds. He sent also a Letter to the Bishop of *Poictiers* forbidding him to encroach upon the Revenues of his Church; and, enjoyning all those, that had invaded it, to make Restitution. By another Letter he confirms the Privileges of the Church of *Tours*, and grants a Privilege to the Monastery of *Fleury*. *Hincmarus*, Bishop of *Laon*, presented a Petition to this Synod, and his Affair was here determined, as we have said. In this Synod King *Lewis the Stammerer* was crowned by the Pope. They made a Motion to put out *Gozelin*, Abbot of St. *Denys*, but 'twas not put in Execution. Lastly, They determined some Affairs concerning the Bishops of *Avignon*, *Troyes*, and *Besancon*. This Council was ended at five Sessions, or Actions, which we have abridged with the seven Canons, and the Decisions of *John the Eighth*, of which we have spoken.

Of Troyes

The Council *of* Fismes.

Of Fismes.

IN 881. several Bishops of *France* met at *Fismes*, *April* the 2*d*. where, after they had recited that excellent Passage of *Gelasius*, about the Distinction between the Ecclesiastical and Civil Power; and, another Place out of St. *Gregory*, concerning the Episcopal Vigilance, they admonish King *Lewis* to preserve, and increase the Honour and Revenues of the Church, and to maintain the Authority of the Bishops. They require, that Monasteries and Nunneries be visited by the King's Commissioners, who shall represent the State of those Places. They exhort the King to punish Ravishers severely. They also exhort the King's Officers and Judges to hinder Disorders, and punish Crimes. They invite Sinners to Penance; and, Lastly, addressing their Speech to the King, they advise him to provide wise, discreet, and impartial Counsellors, who love Justice and Religion, and will employ their Knowledge and Zeal to suppress Vice.

Of Fismes.

The Council *of* Cologne.

Of Cologne.

IN the Year 887. there was an Assembly held at *Cologne*, made up of the Archbishops of *Mentz* and *Cologne*, four or five Bishops, some Abbots, several Priests and Deacons, and some Laymen, in which *Drogo*, Bishop of *Metz* was ordained. Afterward they renewed some Constitutions made against them, who had taken away some Revenues belonging to the Church. Nevertheless they gave them to the End of *June*, to be received to Penance, if they would come in. They also revived divers other Canons of Councils about unlawful Marriages.

Of Cologne.

The Council *of* Mentz *in* 888.

Of Mentz.

THis Council was called by King *Arnoldus* at that Time, when *Germany* was much afflicted by the Inroads of the *Normans*. The Archbishops of *Mentz*, *Cologne*, and *Treves* were at it, with several of their Suffragans: In it, after they had declared, by way of Preface, the miserable Condition that *Germany* was reduced to, they made the following Canons.

The 1*st*. obliges, to pray continually in the Church for King *Arnoldus*, his Queen, and all Christians.

In the 2*d*. they give the King a short Abridgment of the chief Duties incumbent on him.

The 3*d*. shews him, that he is obliged to administer Justice impartially both to Great and Small.

The 4*th*. says, that they who are Founders of Churches, should leave the Disposal of the Revenues they give, to the Bishops, according to the nineteenth Canon of the third Council of *Toledo*.

The 5*th*. enjoyns, that no Priests be put into any Church, without the Permission of the Bishop.

The 6*th*. requires, that those shall be punished as Murtherers of the Poor, who detain the Revenues of Churches, Monasteries, or Hospitals.

The 7*th*. declares, that those, who do any Injury to Clergymen, shall be put out of the Church, till they have made a proportionable Satisfaction.

The 8*th*. orders, that they who had cut off the Nose of a Priest of the Church of *Wirtzburg*, should be excommunicated.

The 9*th*. commands, that Masses shall not be celebrated in all Places; but either in such Places as are consecrated by the Bishop, or are allowed by him for that Use. That in the Places, or Churches burnt by the *Normans*, Mass may be celebrated in the Chappels, till they are re-built; and that in a Journey, if Men can't find a Church, they may say it in the open Field, or in a Tent, provided they have a consecrated Table for an Altar, and other Things necessary for that Service.

The 10*th*. enjoyns Clergymen absolutely to have no Woman to co-habit with them.

The 11*th*. says, that all that invade the Lands of the Church, shall be excommunicated and banish'd.

The 12*th*. is a Canon falsely attributed to Pope *Silvester*, about the Accusations of Clergymen.

The 13*th*. imports, that Ancient Churches shall not be deprived of their Tythes and Revenues to endow new Chappels.

The 14*th*. holds, that no Bishop can retain, ordain, or judge a Person, that belongs to another Bishop's Dioceses.

The 15*th*. asserts, that he that doth so, shall not be received at a Council, till he hath had a Reproof.

The 16*th*. imposes a severe and long Penance upon him that shall kill a Priest.

The 17*th*. orders the Payment of Tythes.

The 18*th*. is against a Person that had married his Godmother, and being divorced from her, had taken her again.

The 19*th*. revives some old Laws against unchaste Priests.

The 20*th*. is against them, who, by their Petitions, get the Revenues of the Church into their Possession by a precarious Title.

The one and twentieth revives the Prohibitions made by *Charles the Great*, to hold Meetings about Secular Affairs in the Churches, or Church-porches.

The two and twentieth is against those, who defraud the Church of Part of their Tythes.

The three and twentieth ordains, that Ecclesiastical Causes shall be judged by the Bishop, either according to the Deposition of Witnesses, or by the Oath of the Accused, and none shall be admitted for a Witness, unless they be fourteen Years of Age.

The four and twentieth recommends Peace, Unity, and Loyalty to their Prince.

The five and twentieth orders those, who have the Patronage of Monasteries committed to them, to place such Superiors over them as may do their Duty, and will govern such as are subject to their Power, as they ought.

The six and twentieth forbids, that Widows should be easily admitted to the Veil; and declares, that they ought to be left at Liberty, either to marry, or embrace a single

Of Mentz.

Life, till their Converſation be approved. If they embrace a ſingle Life, it orders, that they be put into the Monaſteries, where they ſhall live regularly with the Nuns. If they violate their Profeſſion, they ſhall be puniſhed Canonically: They renew the Canon of *Elvira*, made concerning Virgins devoted to God, which violate their Virginity.

The Council *of* Mentz.

The Council *of* Metz.

Of Metz.

I Place this Council after the preceding, becauſe we do not preciſely know the Year of its Meeting; yet it was held under the ſame Prince by *Rathbodus*, Biſhop of *Treves*, and *Robert*, Biſhop of *Metz*. The Biſhops of *Verdun*, and *Toul*, were preſent at it, with one Abbot, and ſeveral Prieſts. Many Earls, Lords, and other Perſons of Worth were alſo at it. The following Conſtitutions were made at it.

The *1ſt.* is a Reſolution to endeavour to eſtabliſh Peace in the Church, promote Piety and Diſcipline, and hinder the Poor from being pillaged.

The *2d.* provides, that Tythes ſhall be paid to the Prieſt that ſerves the Church, to which they were anciently due, to maintain him; to furniſh the Church with Lights, and Ornaments, and to make neceſſary Repairs for the Buildings.

The *3d.* requires, that every Prieſt ſhall have but one Church, unleſs there hath been a Chappel annexed to it, Time out of Mind.

The *4th.* forbids, that any Tribute ſhall be exacted for a Farm, or for Slaves belonging to the Church, or for Lands given for a Burial-place; and that Nothing ſhall be paid for a Burial.

The *5th.* orders, that Prieſts ſhall have no Women with them; no, not ſo much as their Mother or Siſter.

The *6th.* enjoyns, that Prieſts ſhall ſhew their Biſhop the Books, and Sacerdotal Habits; that they ſhall keep the Throne under a Key; that Clergymen ſhall not bear Arms, nor wear Laymens Habits; nor Laymen Prieſts; that none ſhall be admitted for God-fathers, but ſuch as underſtand the Confeſſion of Faith; and, that one God-father is ſufficient.

Of Metz.

The *7th.* forbids Chriſtians eating with *Jews*.

The *8th.* orders, that Maſs ſhall not be celebrated in Places which are not conſecrated; and that Biſhops ſhall conſecrate thoſe Churches a-new, which have been conſecrated by Suffragan Biſhops only.

The *9th.* commands, that they ſhall veil, and ſhut up, in ſome Monaſtery, two Nuns of the Monaſtery of St. *Peter*, who had been put out of it, and unveiled for their Crimes; and that a Deacon convicted of Sacrilege ſhall be put in Priſon.

The *10th.* pronounces Excommunication againſt ſome Perſons who had guelt a Prieſt, who would oblige one of their Kinſwomen to return to her Husband.

The *11th.* excommunicates thoſe Perſons, who exerciſed pillaging in the Province, and did not come to the Synod to acknowledge their Crime. It iſſues out, in particular, an Excommunication againſt two private Perſons, the one guilty of a Rape committed upon a Nun, the other of Man-ſlaughter.

The *12th.* aſſerts it to be unlawful to communicate with excommunicated Perſons, or give any Tokens of Communion to thoſe, who died under the Bonds of Excommunication.

The *13th.* orders Prayers to be made for King *Arnoldus*, with a Faſt of three days, and ſome Proceſſions to obtain of God the Peace and Quiet of the State.

The Council *of* Vienna.

Of Vienna

THE Biſhops of the Province of *Arles* made, in 892. ſome Conſtitutions like thoſe, which had been made in *Germany*. Two Legates from Pope *Formoſus* were preſent at that Aſſembly. In it they excommunicated, *1ſt.* thoſe who invaded, or unjuſtly detained the Revenues of the Church. *2dly.* Thoſe, who injured, or abuſed the Clergy. *3dly.* Thoſe, who miſemployed the Alms given by a Biſhop, or Prieſt, in their Sickneſs. *4thly.* It was forbidden Secular Perſons to beſtow Churches without the Conſent of the Dioceſan, and to exact any Preſent of the Prieſts they put into them. By the *5th.* 'tis ordered, that Prieſts have no Women with them.

Of Vienna

The Council *of* Tribur.

Of Tribur.

OF all the Councils held at this Time, there were none ſo numerous, or that made more conſiderable Conſtitutions, than this, which was held in 895. under King *Arnoldus*, at his Palace called *Tribur*, ſituate near *Mentz*. The Archbiſhops of *Mentz*, *Cologne*, and *Treves* were at it, with 19 *German* Biſhops. The Conſtitutions of it are contained in 58 Articles, or Canons, which are ſet after a long Preface.

The *1ſt.* is only an Invocation of the Spirit of Peace.

In the *2d.* upon Occaſion of a Prieſt, who complained, that a Layman had put out his Eyes, and his Biſhop pronounced him innocent, and becauſe the Layman would not appear before him, nor undergo Penance for his Crime, they renewed the Canons which forbid to receive Perſons excommunicated by their Biſhop, or communicate with them. And, in the following Article they enjoyn all the Counts to apprehend the Excommunicate, who will not ſubmit themſelves to Penance, and bring them before their Biſhop; that thoſe who are not afraid of the Judgments of God, may be terrified by the Severities of Men. They promiſe Impunity to them, who ſlay them, when they defend themſelves againſt their Apprehenſion, and will not have them obliged to pay the Fine in that Caſe uſually impoſed.

The *4th.* directs, how the Fine which is to be paid, for hurting and wounding a Prieſt, ſhall be employed. If he ſurvive, he ſhall have it all; if he dies, it ſhall be divided into three Parts, and given, one Part to the Church, in which he was ordained, the other to his Biſhop, and the third to his Relations.

In the *5th.* they impoſe upon him that kills a Prieſt, five Years Penance; during which Time he ſhall eat no Meat, nor drink any Wine, unleſs it be on Feſtivals and *Sundays*. He ſhall carry no Arms, go always on Foot, and never come into the Church. After theſe Years are expired, he may come into the Church, but ſhall not communicate till five Years more be expired; in which Time he ſhall keep three Days of Abſtinence weekly.

The *6th.* condemns him, as guilty of Sacrilege, who enters into the Church-porch with a naked Sword.

The *7th.* is againſt ſuch as violently extort the Goods of the Church.

The *8th.* is againſt thoſe, that will not perform the Penance impoſed on them by the Biſhop.

The *9th.* ſhews, that if the Biſhop and Count call an Aſſembly both in one day, it is juſt that the People and Count both ſhould meet at the Biſhops; nevertheleſs, to prevent ſuch an Accident, and for the Good of Peace, it was ordained, without any Prejudice to the Power and Dignity of the Biſhop, that he that firſt ſends out his Summons, ſhall hold his Court.

Of Tribur.

The *10th.* renews the Canon of the Council of *Carthage*, which orders, that no Biſhop ſhall be depoſed, unleſs it be by twelve others, a Prieſt by ſix, and a Deacon by three.

The *11th.* inflicts the Puniſhment of Depoſition upon thoſe Deacons and Prieſts, who have committed Murther, although againſt their Wills.

The *12th.* orders, that the Sacrament of Baptiſm ſhall not be adminiſtred but at the Solemn Times, *i. e.* at *Eaſter* and *Whitſuntide*.

The *13th.* commands, that the Tythes and Oblations of the Church ſhall be divided into four Parts, one for the Biſhop, two for the Clergy, the third for the Poor, and a fourth for the Reparation of the Church.

The *14th.* preſerves the Tythes to the ancient Churches, and annexes the Tythes of new broken-up Lands to them; but if new Houſes be built four Miles from other Churches, in a Wood, or other Place, and a Church be built there by the Conſent of the Biſhop, they may put in a Prieſt, and give him the new Tythes.

The *15th.* ſays, that the Dead ſhall be buried, if poſſible, in the City, or ſome Monaſteries: But, if that can't eaſily be done, then in the Church, to which they pay their Tythes.

The *16th.* forbids exacting any Thing for a Burial.

And the *17th.* prohibits the Burying of Laymen in Churches.

The *18th.* forbids the Uſe of Wooden Pattins and Chalices.

The *19th.* orders, that Water and Wine be mixed in the Chalice, but twice as much Wine as Water.

The *20th.* is againſt them that miſuſe Clergymen.

The *21ſt.* provides, that no Oaths be required of Prieſts.

The *22d.* ſays, that thoſe that are accuſed of any Crime which they have no Proof of, ſhall clear themſelves by Oath. But if there be any juſt Cauſe of Suſpicion, they ſhall undergo the Proof of Red-hot Iron, in the Preſence of the Biſhop or his Commiſſioner.

The

The Council *of* Tribur.

The three and twentieth revives the Laws againſt thoſe who marry Virgins conſecrated to God.

The four and twentieth imports, that a Maid, who hath taken the Veil by her own Deſire, and without any Conſtraint, before ſhe is twelve Years old, ſhe is obliged to retain her Virginity, if ſhe hath worn that Habit a Year and a Day, and no Body may take her out of the Monaſtery.

The twenty fifth forbids Biſhops to give the Veil to Widows, and obliges them to a ſingle Life, who have taken it before.

The twenty ſixth allows Monks, who will not go out of their Monaſtery to preſerve themſelves, or others, to do it with the Conſent of the Biſhop, Abbot, and their Brethren; but orders thoſe to be puniſhed, who get out to avoid the Severity of the Diſcipline.

The twenty ſeventh forbids the Clergy to forſake their Office, and gives the Biſhops Power to keep them to it, and take them up, if they are fled to take a Secular Habit.

The twenty ninth forbids that a Slave be ordained till he hath gotten perfect Liberty.

The thirtieth appoints, that in Memory of St. *Peter*, the Holy *Roman* and Apoſtolick See ought be honoured, it being juſt, that that Church, which is the Mother of the Prieſtly Dignity, ſhould be the *Miſtreſs of Eccleſiaſtical Order*, ſo that 'tis fit, that Men bear and endure the Yoke ſhe lays upon them, although it be almoſt inſupportable. Nevertheleſs 'tis ordered, that if any Prieſt or Deacon be accuſed of carrying forged Letters from the Pope to ſtir up any Troubles, or lay any Snares for the Miniſters of the Church, the Biſhop may, with due Reſpect to the Pope, ſtop his Proceedings, till he hath written to the Holy See.

The thirty firſt is againſt Thieves.

The thirty ſecond orders, that if the Right of Patronage to any Church be diſputed by ſeveral Co-heirs which can't agree, to hinder the Diſorders which may follow upon it, the Biſhop ſhall remove the Reliques out of the Church, ſhut it up, and provide that no Maſs be celebrated in it, till all the Heirs ſhall agree together to preſent one Prieſt, and that they ſhall neither put in, nor remove any Prieſt without the Biſhop's Conſent.

The thirty third revives thoſe Canons, which exclude ſuch Perſons from Holy Orders, as have made themſelves Eunuchs, or maimed themſelves; but it excepts ſuch from this Law, as have loſt any of their Members, or are made lame by any Diſtemper, or other Accident.

The thirty fourth treats thoſe Men gently, who in the Wars with *Barbarians* have ſlain by Chance ſome *Chriſtians*, which they took for *Pagans*, by impoſing on them only forty days Penance.

The thirty fifth forbids that any Pleadings or other Civil Aſſemblies be held on *Sundays*, Holy-days, Faſts, or in Lent, and commands that all Chriſtians be preſent on Holy-days and *Sundays*, at the Vigils, Divine Service, and Maſs; and that in Lent, and other Faſts, they faſt with Devotion, pray with Zeal and Fervor, and give Alms according to their Abilities.

The thirty ſixth declares, that if it happens that a Man, who is cutting down a Tree, and ſeeing it ready to fall, bids his Companion ſtand out of the Way, and he doth not do it, but it falls upon him, he that cut down the Tree ſhall not be reproved or blamed for it.

The thirty ſeventh is a like Caſe: If a Woman leaves her Child near boiling Water, and the Water ſtill boiling ſcalds the Child, the Woman ſhall be put to Penance for her Negligence, but ſhe that ſet the Water on the Fire hath committed no Fault.

The thirty eighth orders, that every Free-man that marries a Woman made free, ſhall keep her as his Wife.

The thirty ninth orders the ſame Thing to ſuch as marry Strangers.

The fortieth declares the Marriage of a Man and a Widow null, who have committed Adultery together in the Life of her Husband, if he hath promiſed to marry her at that Time.

The forty firſt imports, that if a Perſon who is unable to do the Duties of Marriage, marry a Woman, and his Brother abuſe her, they ſhall be parted, and ſhe ſhall not have Commerce with either of them; nevertheleſs the Biſhop may permit her to marry again, after the guilty Perſon hath done Penance. *The* Council *of* Tribur.

The forty ſecond aſſerts, that if any Perſon change his Dioceſs, after he hath committed Inceſt, he ſhall be taken up, and put to Penance by the Biſhop of the Place where he committed it.

The forty third is, that if a Perſon commit Fornication with a Woman, who hath had Carnal Knowledge of his Son or Brother without his Knowledge, and he depoſeth upon Oath, that he is not conſcious of any ſuch Thing, he may be allowed to marry, after he hath done Penance.

The forty fourth ſays, that if one Brother marry a Woman, with whom another Brother hath had Carnal Commerce, a ſevere Penance ſhall be impoſed upon this laſt, becauſe he did not tell his Brother of it, after which they may marry. As to the Woman, they revived upon her Account the Law of the Council of *Neocæſarea*.

The forty fifth orders, that he that lies with two Siſters, and the Siſter which lies with him laſt, if ſhe knows that he hath had Commerce with her Siſter, ſhall be put to Penance, and obliged to live a ſingle Life to their Death.

The forty ſixth importeth, that if a Woman be proſecuted at Law by her Husband for Adultery, and ſhe hath Recourſe to the Biſhop, he ſhall endeavour to obtain of her Husband not to put her to Death, but if he can't prevail, he ſhall not deliver her into her Husband's Power, but ſend her whither ſhe deſires for her Safety.

The forty ſeventh allows him, who is God-father to a Man's Child, to marry his Widow, if ſhe was not his God-mother.

The forty eighth imports, that if a Man by Chance marry the Daughter of his God-mother, he may keep her and live with her, as with his Wife.

The forty ninth forbids, that ſuch as have committed Adultery together, ſhould ever marry, dwell, or have Society together. If they have any Eſtate, it ſhall be preſerved for the Adulterous Off-Spring.

The fiftieth is againſt thoſe who pervert Chriſtians, and deſtroy them by their evil Arts.

The fifty firſt repeats the Prohibitions made to an Adulterer, to marry the Woman with whom he hath committed Adultery, after her Husband's Death.

The fifty ſecond leaves it in the Power of the Biſhop, to regulate the Time of Penance for involuntary Man-ſlayers.

The fifty fourth to the fifty eighth, which is the laſt, appoint the Time and Manner of Penance for wilful Murtherers, *viz.* ſeven Years. For the firſt forty days, the Guilty ſhall not go into the Church, eat Nothing but Bread and Salt, and drink Nothing but Water. He ſhall go bare footed, having his Thighs only covered, he ſhall not lie with his Wife, he ſhall not converſe with other Men; after this, he ſhall not enter into the Church for a whole Year, all which Time, he ſhall abſtain from Meat, Cheeſe, drinking Wine, Metheglin and Beer, unleſs upon Holy-days, or in a Journey, or in Sickneſs, in which Caſe he ſhall buy off the Faſts of *Tueſday*, *Thurſday* and *Saturday*, by giving a Penny to the Poor, and maintaining three poor People. After this Year, he may go into the Church, with other Penitents, but he ſhall obſerve the ſame Abſtinences, for the ſecond and third Years, ſaving that he may for all that Time buy off the three days aforeſaid. In the four laſt Years, he ſhall make three Lents, the one before *Eaſter*, in which he ſhall abſtain from Cheeſe, Fiſh and Wine. The ſecond before the Nativity of St. *John Baptiſt*, and the third before the Nativity of Chriſt, in which he ſhall practiſe the ſame Abſtinences. He may eat the reſt of the Year, what he pleaſes, on *Tueſdays*, *Thurſdays* and *Saturdays*, and buy off *Monday* and *Wedneſday* for a Penny, but he ſhall keep a ſtrict Faſt on *Friday*. When the ſeven Years are over, if he hath obſerved theſe Penances exactly, he ſhall be reconciled as the Penitents are, and be admitted to partake of the Communion.

The Council *of* Nantes.

Of Nantes

THE Canons which bear the name of the Council of *Nantes*, are only a Collection of ſeveral Conſtitutions made at different Places.

The firſt orders, that the Prieſts on *Sundays* and Holy-days ſhall demand of the People before they ſay Maſs, whether there be any Perſon of another Pariſh, who is come to hear Maſs in Contempt of his own Prieſt; and if they find any, they ſhall put them out of the Church, and oblige them to return to their own Pariſh. They ſhall alſo ask, if there be any Perſon at Variance, and in Quarrels, and if they find any, they ſhall cauſe them to be reconciled immediately, which if they refuſe to be, they ſhall alſo put them out of the Church, till they ſhall be reconciled, becauſe they cannot bring their Offering to the Altar, till they be reconciled to their Brother. This being done, the Prieſt ſhall ſay Maſs. *Of* Nantes

The 2*d*. forbids all Prieſts to receive the Pariſhioners of another, unleſs he be in a Voyage, or come to ſome Court.

The 3*d*. forbids a Prieſt to have any Woman with him, yea, thoſe that are accepted by the Canons. It forbids alſo Women to approach the Altar, officiate as Prieſts, or to ſit within the Rails.

The 4*th*. contains Directions, what a Prieſt ought to do when he hears that any Perſon is ſick in his Pariſh. He ought to go immediately to ſee him, and when he enters into his Chamber, ſprinkle Holy-Water, ſinging the Anthem, *Aſperges me Domine*, *Thou ſhalt ſprinkle me*, *O Lord*, &c. Pſal. 51. 7. Then he ſhall ſay the Lord's Prayer, the

The Council of Nantes.

Seven Pſalms, and the Prayers for the Sick. After this, he ſhall cauſe all that are in the Chamber to go out, and coming to the Bed of the Sick-man, he ſhall ſpeak comfortably to him, and exhort him to put his whole Truſt in God, to bear patiently the Afflictions he hath laid upon him, to confeſs his Sins, and to reſolve fully upon a thorough Converſion; if God reſtores him to his Health, to promiſe, that he will do Penance, to diſpoſe of his Goods, and ſet his Worldly Affairs in Order, while he is of a ſound Mind, to redeem his Sins by Alms, to pardon thoſe that have injured him, to make a Confeſſion of the Faith of the Church, and not to deſpair of the Mercy of God. After he hath given him theſe Exhortations, he ſhall give him his Bleſſing, and then ſhall retire to leave the Sick-man to think of his Sins.

The 5*th.* imports, that the Prieſt who ſhall receive the Confeſſion of a Sick-man, ſhall not beſtow Abſolution upon him, but upon Condition, that if God ſhall reſtore him to his Health, he will undergo Penance proportionable to his Faults.

The 6*th.* forbids taking any Thing for Burials, and burying in the Church, near the Altar.

The 7*th.* forbids all Miniſters of the Church to favour ſecret and clandeſtine Ordinations of any of the Clergy of another Dioceſs.

The 8*th.* forbids a Prieſt to have more than one Church, unleſs he have other Prieſts under him in every of thoſe Churches, who ſhall recite the Office day and night, and celebrate Maſs in them every day.

The 9*th.* commands, that the Bread be bleſſed that is diſtributed to the People. This is one of the Articles of *Hincmarus*'s Conſtitutions made 852.

The 10*th.* is about the Revenues of the Church, what Uſe they ought to be put to, and how diſtributed into four Parts.

The 11*th.* orders, that when the Biſhop deſigns to make an Ordination, he ſhall cauſe all thoſe who are to be ordained, to come to the City the *Wedneſday* before the Ordination, with the Archprieſts who are to preſent them. That afterward he ſhall ſend ſome Prieſts, and other diſcreet Perſons, to get Information of their Life, Education, Birth, Manners, and Capacity; that he ſhall have them examined three days together, and on *Saturday* ordain thoſe he finds worthy. *The Council of Nantes.*

The 12*th.* allows a Man to put away his Wife for Adultery, but not to marry another in her Life-time. He may be reconciled to her, but on Condition that he do Penance with her.

The 13*th.* impoſes three Years Penance for ſingle Fornication.

The 14*th.* impoſes ſeven Years Penance upon a married Perſon, that hath committed Adultery; and five on him that is not married.

The 15*th.* regulates the Practices of Fraternities, and takes away Abuſes. This is copied out of *Hincmarus*'s Conſtitutions.

The next is an Extract from the ſame Author: In it a Prieſt is forbidden to ſue for another Church beſides what he has, and give Preſents to the Lord to attain it.

The 17*th.* lays 14 Years Penance upon a voluntary and publick Murtherer, *viz.* five Years in which he ſhall be ſeparated from the Church; the reſt of the Time he may be at Prayers, but without Offering, or Communicating.

The 18*th.* impoſeth five Years Penance upon an involuntary Murtherer; forty days Faſt with Bread and Water, two Years Separation from the Prayers of the Faithful, and three Years without Communicating. It leaves it to the Prieſt to preſcribe the Abſtinence as he thinks convenient.

The 19*th.* forbids Nuns and Widows to be preſent at Pleadings, or any publick Aſſemblies, if they are not ſummon'd by the Prince or Biſhop, or have no neceſſary Buſineſs, in which Caſe they ought to have the Permiſſion of the Biſhop.

The 20*th.* commands, that Biſhops and their Miniſters ſhould uſe their utmoſt Endeavours to aboliſh the Remainders of Idolatry in all Places.

A Letter *from the Clergy of* Ravenna *to* Charles *the Younger.*

A Letter from the Clergy of Ravenna to Charles the Younger

CHarles *the Younger* had conſulted the Clergy of *Ravenna*, to know, whether the Monks, which were raiſed to Eccleſiaſtical Dignities, ought to wear Clergymens Habit, or keep to their Monks Garb. In Anſwer to him, they brought ſeveral Authorities of the Popes, to ſhew, that Clergymen and Monks ought not ſo much to be diſtinguiſhed by their Habits, as by their holy Lives and Profeſſion. Then they ſay, that it doth not ſeem contrary to the Laws of the Church, that the Monks who are made Biſhops, may wear the ſame Habits with other Biſhops, according to the Practice of the Church of *Rome*; and they think, that ſuch an Uniformity is much better, than if they were diſtinguiſhed, as they are in the *Greek* Church. That nevertheleſs they do not think that it ought to be a Law to all Churches, becauſe every one may have its particular Cuſtoms. But yet they can't condemn the Practice of the *Italian* Biſhops, and that it is convenient to uphold it, and to oblige all Monks that are ordained Biſhops, to wear the Stole, *i. e.* a long Garment, in Honour to the Prieſthood; although they are not thereby diſpenſed with to neglect the Practice of their Rule. Laſtly, That we muſt follow in ſuch Things the Cuſtom that is anciently ſettled in the Church, *A Letter from the Clergy of Ravenna to Charles the Younger*

The Letter *of the Biſhops of* Germany *to* John (a) IX.

The Letter of the Biſhops of Germany to John IX.

THis Letter is written in the Name of the Biſhops, Clergy, and People of *Bavaria*. They tell the Pope, that having heard of their Predeceſſors, that the Biſhop of *Rome* hath been always careful to promote the Peace, Union, and Diſcipline of every Church; they cannot believe that which is daily reported, That there is lately come out from the Holy Apoſtolick See, which is the Original of the Chriſtian Religion, and the Source of the Prieſtly Dignity, a Decree both unjuſt in it ſelf, and contrary to the Doctrine and Authority of the Church; but that three Biſhops, who pretend themſelves his Legates to the *Sclavonians* and *Moravians*, have raiſed that Report. That theſe People were heretofore ſubject to their Prince and the Biſhops, that had converted them; That the Biſhop of *Paſſau* had always converſed freely with them, and held Synods there, till they revolted, and forſook Chriſtianity; That ſince they brag, that they have obtained of the Pope, by their Money, to ſend three Biſhops, who have attempted to do a Thing in the Biſhoprick of *Paſſau*, which they could not think the Holy See would be the Author of, and which is directly contrary to the Order of the Canons, *viz.* To divide that Biſhoprick into five Parts, and place an Archbiſhop, and three Biſhops in that Dioceſs; without the Conſent of the Biſhop. They cite the two Canons of a Council of *Africa*, and ſome Places in the Popes, *Leo*, and *Celeſtine*'s Letters. They add, that his Predeceſſor conſecrated *Wicherius* Biſhop at the Deſire of the Duke *Zuetbaldus*; but that he ſent him into a conquer'd Country, and not into the Dutchy of *Paſſau*. They complain alſo, that his Legates giving Credit to the Relations of the *Sclavonians*, accuſed them of many falſe Things. They take Notice, that their Prince is deſcended of the Family of the Kings of *France*, who are Chriſtians; whereas the *Moravians* and *Sclavonians* are originally *Pagans*, and Enemies to the Chriſtian Religion. They commend their King *Lewis*, and ſhew the great Inclination he hath to the Holy See, and for Religion. They confute the Reports the *Sclavonians* had given out, that they had made a League, in a profane Manner, with the *Hungarians*, who have pillaged, burnt and ſacked the Country. That, on the contrary, they had a Deſign of hindring them from entring into *Italy*, and to ſend ſome Succours into *Lombardy*; and to put themſelves into a Condition to do it, they had deſired a League with the *Sclavonians*, but could not obtain it. They conclude, with an earneſt Requeſt to the Pope, not to believe the Calumnies which the *Sclavonians* ſpread abroad againſt them, and to endeavour the Peace of the Church. *The Letter of the Biſhops of Germany to John IX.*

(a) For altho' the Title bears *John* VIII. this Letter cou'd not have been directed to any other than *John* IX. becauſe Mention is there made of *Zuentibaud*, who had demanded a Biſhop from the Predeceſſor of the Pope, to whom the Letter was written. *Zuentibaud*, or *Zuentibold* was not elected King of *Lorrain* till the Year 895. after the Pontificate of *John* VIII.

CHAP.

CHAP. XII.

The Constitutions of some Bishops, and Collections of Canons, concerning the Discipline of the Church.

Of the Constitutions and Canons concerning the Discipline of the Church

BEsides the Constitutions made by the Bishops assembled in Councils for the Reformation of Church-Discipline, several Bishops were at the Pains to make particular Constitutions for their own Dioceses, and Treatises for the Instruction of their Clergy. They also, at the same Time, made several Collections of Canons about Penance, and other Ecclesiastical Matters. The chief Tracts, which relate to the Matters, and the Authors of this Age, which composed them, are these that follow.

Hatto.

Hatto, or *Hetto*, chosen in 796. Abbot of the Monastery of *Augia Dives*, of which he was a Monk, and afterwards Bishop of *Basil* in 801. was sent by *Charles the Great*, in the Year 811. to the *Greek* Emperor, to make a Peace, and settle the Bounds of both Empires. He wrote a Relation of his Voyage, but it is lost. He composed a Book of Constitutions for the Instruction of the Priests of his Diocess, put out by Father *Dacherius*, in *Tom.* 6. of his *Spicilegium*, and inserted in the last Collection of the Councils.

This Book contains 25 Articles. 1. That Priests shall understand well the Doctrine of the Faith. 2. That they shall teach the People the Creed, and Lord's Prayer in *Latin*, and their Mother-Tongue. 3. That they shall teach them to say the Responses after the Priest in Divine Service. 4. That the Priests shall understand the Nature of the Sacraments of Baptism, Confirmation, and the Lord's Supper; and that by the mysterious Use of a visible Creature, the Salvation of the Soul is further'd. 5. That they shall have Books necessary for their Office, *viz.* A Book for Celebration of Sacraments, a Book of the Lessons, Anthems, Administration of Baptism, a Calendar, and Homilies for all the Year. 6. That they shall recite St. *Athanasius*'s Creed at the Prime. 7. That they shall have Notice of the solemn Times for Baptism, as Holy *Saturday*, and the *Saturday* before *Whitsuntide*, although in Cases of Necessity, Baptism may be administred at all Times. He observes, that they used three Dippings, and had in their Fonts a Vessel, which they used only to baptize in. 8. That they should know all the Days in the Year, which they are to keep Holy, *viz.* All the *Sundays* in the Year, from Morning to Night; our Lord's Nativity, St. *Stephen*'s, St. *John*'s, St. *Innocent*'s, *Circumcision*, *Epiphany*, *Purification*, *Easter*, *Ascension*, Holy *Saturday*, *Whitsuntide*, St. *John Baptist*, the XII *Apostles*, and chiefly St. *Peter* and St. *Paul*; the *Assumption* of the Virgin *Mary*, the Dedication of St. *Michael*'s Church, and all other Churches; the Feast of every Saint, in Honour of whom any Church is founded. That they ought to observe the Fasts appointed by the Prince; but as to the Festivals of St. *Remedius*, St *Maurice*, and St. *Martin*, the People ought not to be forced to keep them, nor hindred, if their Devotion leads them to it. 9. That Clergymen ought not to have Women, that are related to them, with them. 10. Nor go to Taverns. 11. Nor frequent Courts of Judicature, nor be Bail, nor go a Hunting. 12. That they should know, that none ought to be ordained for Money, and if any Man be, he ought to be deposed, as well as he that ordained him. 13. That no Body ought to receive, nor employ a Clergyman of another Diocess, without the Consent of his Bishop. 14. That they ought not to celebrate Mass in private Houses, or unconsecrated Churches, unless in Respect to the Sick. 15. That Tythes ought to be paid, the third Part of which belongs to the Bishop, according to the Council of *Toledo*; that, as for himself, he was contented with a fourth Part, according to the Constitutions of the *Roman* Bishops, and the Use of the Church of *Rome*. 16. That Women ought not to come near the Altar, nor do any Offices about it. That when they are to wash the Vessels, and Church, the Clerks shall take them from the Altar, and deliver them to the Women at the Rails of the Altar, whither they shall bring them again; and the Priests shall also receive there the Offerings of the Women, to carry them to the Altar. 17. That Priests shall preach both by their Word and Example, that Men ought not to be Usurers. 18. That no Clergyman, ordained, or to be ordained, shall go out of his own Diocess, either to *Rome*, or to Court, or to obtain Absolution, without the Allowance of his Bishop; and that they shall admonish them, that will go to *Rome* out of Devotion, that they ought not to go, till they have confessed their Sins in their Diocess, because they ought to be bound, or loosed by their own Bishop, and not by a Stranger. 19. That Nothing shall be sung, or read in the Church, which is not taken out of Scripture, or the Writings of the Orthodox Fathers. That they shall not honour any unknown Angels, but only St. *Michael*, St. *Gabriel*, and St. *Raphael*. That Priests shall all have one Way of Administring Penance, and shall impose it according to the Nature of Mens Faults. 20. That they shall put the Offerings of the Faithful to a good Use. 21. That they shall not suffer a Contract of Marriage between Relations to the fifth Degree; but nevertheless those that are married in the fourth Degree shall not be parted, but put to Penance so long as they continue together. That it is not lawful to marry the Relations of a first Husband, or first Wife; also a God-son, or God-daughter at Baptism, or Confirmation: That they who have committed Fornication with a Relation in the first Degree, may not continue together, that they shall be put to Penance, and parted; but they may marry others. That Slaves may not marry, without the Consent of their Masters; and if they do, the Marriage is null. 22. That Priests shall teach their People to do Works of Mercy, instruct them in Virtue, and win them from Vice, but chiefly from Perjury. 23. That they shall officiate in the Churches they are appointed. 24. That they shall not fail to say the Canonical Hours both by day and night. 25. That they shall admonish God-fathers and God-mothers, that they are obliged to make their God-sons and God-daughters, when they are at Age of Discretion, to be sensible of the Promise they have made for them. These Constitutions shew, how prudent and wise a Man this good Bishop *Hatto* was. Being very aged, he laid down the Government both of his Diocess and Monastery, which he had always held with it, in 823. and lived a private Monk the rest of his Life. He died in 836. He also wrote a Relation of the Visions of St. *Wettinus*, or *Guettinus*, a Monk of the same Abby, which are also mention'd by *Strabo*. [This Tract is printed among the Visions of *Hildegardes*, and other Religious Men, at *Paris*, 1513. and by F. *Mabillon*, Sæc. *Benedict.* 4. *p.* 1.

Of the Constitutions and Canons concerning the Discipline of the Church

This is a proper Place to treat of the Writings of *Agobardus*, which, for the most Part, concern the Discipline of the Church. The Life of this Author is very obscure; some think him a *Frenchman*, though they have no clear Proof of it. He was *Coadjutor* (*a*) or rather a *Suffragan* of *Leidradus*, Archbishop of *Lyons*; who being desirous to retreat into the Monastery of *Soissons*, in the Beginning of the Empire of *Lewis the Godly*, *Agobardus* was put in his Place by the Consent of the Emperor, and (*b*) a whole Synod of *France*, which approved of the Choice, that *Leidradus* had made of him for his Successor. But this Ordination was afterward found Fault with, because 'tis against the Canons for a Bishop to choose his Successor; a Rule, which it is very dangerous to break. Nevertheless *Agobard* enjoyed his See peaceably, till he was put out by *Lewis the Godly* for taking Part with his Son *Lotharius*, and having been one of the principal Authors of his Deposition, at an Assembly of Bishops held at *Compeigne*, in 833. for *Lewis the Godly* punishing the Injustice, and Violence, which had been done to him by *Lotharius*, and the Bishops of his Party, had a Process drawn up against them at a Council of *Thionville* held in 835. *Ebbo*, who was Archbishop of *Rheims*, was forced to confess his Fault, and submit himself to his Deposition. *Agobardus*, who fled into *Italy*, with the other Bishops of his Party, was cited to the Council three Times; and, not appearing, was deposed. The Examination of their Cause was begun the next Year, at an Assembly held near *Lyons*, but was left undetermined, by Reason of the Absence of the Bishops, to whom alone it belonged to depose their Brethren. Lastly, The Children of *Lewis the Godly* having made Peace with him; they obtained, that *Agobardus* should be restored; and he was present at a Synod held at *Paris*, by the Order of *Lewis the Godly*. He likewise obtained the Favour of that Emperor, with whom he died at *Xaintonge* in 840. on the 15*th*. day of *June*.

Agobard.

This Bishop had no less Share in the Affairs of the Church of his Time, than in those of the Empire, and hath shewn, by his Writings and Government, that he was not more learned and skilful in Divinity, than expert in Politick Affairs. The Catalogue, and Extract of his Works follow.

(*a*) *Or rather a Suffragan.*] We ought to read *Chorepiscopus* in *Ado*, as it is in the *Chronicon* of *Hugo Flaviniacensis*, and not *Co-episcopus*; because if he had been *Co-episcopus*, or *Coadjutor*, there had been no need of ordaining him a-new, when *Leidradus* retired. And 'tis certain there were at this Time Suffragans in *France*.

(*b*) *A whole Synod.*] What Synod it was is not known. M. *Baluzius* believes it was that of *Mentz*, in 813. but this Synod was under *Charles the Great*; and *Leidradus* did not retire, and so *Agobard* could not be ordained, till the Reign of *Lewis the Godly*

Of the Conſtitutions and Canons concerning the Diſcipline of the Church

His Treatiſe againſt *Felix Orgelitanus* is dedicated to *Lewis the Godly*. In it he explains the Tract of *Felix*, which he compoſed by Way of Queſtion and Anſwer, and publiſhed, againſt what *Agobardus* had aſſerted in the City of *Lyons*, where he was then in Baniſhment, after the Recantation he had made of his Error at the Council of *Aix la Chapelle*. *Agobard* obſerves, that *Felix* had ſuppreſſed ſeveral Expreſſions, which he had uſed before, and had added new Errors. He acknowledged, that that Biſhop lived a very holy Life; but ſays, that we muſt judge of a Man's Faith, not by the Holineſs of his Life, but of his Manners by his Faith. *Non eſt vitæ hominis metienda fides, ſed ex fide probanda eſt vita.* He excuſes the Plainneſs of his Style, and prays them, who will take the Pains to read his Writings, to content themſelves with the Conſideration of the Paſſages of the Fathers which he hath cited, and to compare *Felix*'s Opinion with them. After he hath ſpoken in general of the Error of *Neſtorius* and *Eutyches*, he ſays, that he hath heard that *Felix*, in his Life-time, did teach, That Jeſus Chriſt, as Man, was ignorant of many Things; as of the Place where *Lazarus* was buried; becauſe he aſked his Siſters, where they had laid him; the Day of Judgment; the Diſcourſe which the Diſciples, that went to *Emmaus*, had together; the Love St. *Peter* had for him. That *Agobard*, knowing that he taught theſe Things, found them out, reproved him for them, explained thoſe Places to him, and ſent him ſeveral Paſſages of the Fathers, contrary to thoſe Errors; that having read them, he promiſed to amend them; that Things remaining thus, he did not think it his Duty to publiſh the Errors aſſerted by him, becauſe it did not concern him to do it. But after his Death, ſome of the Faithful told him, that he had aſſerted, That it was not certain that the Son of God ſuffer'd, or was fixed to the Croſs, but that ought to be affirmed of the Manhood only, which he had aſſumed; an Error, which ariſes from the Ignorance of the Subſtantial Union of the Word with the Fleſh, although he ſeemed to admit but one Perſon only in the Perſon of Jeſus Chriſt. He ſhews, that *Neſtorius* ſpake after the ſame Manner. He conſults that Aſſertion of *Felix*, That in the Nativity of the true Son of God, of the Subſtance of his Father, his Nature preceded his Will; ſo that he is neceſſarily the Son of God: But in his Humane Nativity, it was from his Will, and not from Neceſſity, that he was the Son of God.—*Agobardus* affirms, that this Expreſſion makes Jeſus Chriſt to be believed not to be the true and natural Son of God. He alſo blames *Felix* for teaching, that though the Virgin *Mary* be the Mother of God, yet ſhe is otherwiſe the Mother of the Man, than of God. He ſays, that this Expreſſion is not only new, and not heard of before, but impious. That the Virgin can't be one Way the Mother of the Godhead, and another of the Manhood in Jeſus Chriſt, ſince ſhe was the Mother of a God-Man at the ſame Time, and the Divinity and Humanity make but one Perſon in Jeſus Chriſt. He alſo oppoſes that Opinion of *Felix*, that Jeſus Chriſt was different Ways the Son of God according to his different Natures; That according to his Divinity, he was a Son by Nature, in Truth and Subſtance, whereas according to his Humanity, he was a Son only by Grace, Election, Will, Predeſtination and Aſſumption. From this Principle he draws this Conſequence, That ſince Jeſus Chriſt is a Natural Son in one Senſe, and an Adoptive in another, we muſt acknowledge two Sons and two Perſons. 'Tis true, that *Felix* diſowns this Conſequence, but *Agobard* affirms it to follow directly from his Doctrine, and ſays, that *Neſtorius* uſed that very Expreſſion. He confutes this Principle, and the Conſequences *Felix* draws from it by ſeveral Paſſages of the Fathers. And laſtly, anſwers to thoſe that *Felix* had alledged to prove the Adoption of Jeſus Chriſt; ſhewing that the Fathers never ſaid, that Jeſus Chriſt was an Adoptive Son, but that the Humane Nature was adopted by the Divine, *i. e.* the Divine Nature was united with the Humane, ſo that the Perſon made up of both Natures, was the true and natural Son of God, and not meerly by Adoption and Grace.

The Book of *Agobard* concerning the Inſolence of the *Jews*, is a Petition addreſſed to *Lewis the Godly*, in which he complains, that the Commiſſioners which he had ſent to *Lyons*, took Part with the *Jews* againſt the Church, and had ſealed Letters and Ordinances bearing his Name, which were favourable to them. They had carried the Buſineſs ſo far, that they ſpoke openly in Favour of the *Jews*, and ſo threatned ſome Biſhops. *Agobard*, who was abſent when this happened, being gone to the Monaſtery of *Nantone* to accommodate a Difference that had happened among the Monks, wrote about it to the Commiſſioners, but they had no Regard to his Letters; whereupon he addreſſed himſelf to the Emperor, and repreſented it to him, that the *Jews* did perſecute him and his Fellow-Biſhops, becauſe he preached to the Chriſtians, that they ſhould not ſell any Slaves to the *Jews*, nor ſuffer the *Jews* to ſell Chriſtians into *Spain*, nor keep Chriſtians for their Houſhold Servants, not to ſuffer Chriſtian Women to keep the *Jewiſh* Sabbath, nor the *Jews* to labour or wade on the Lord's Day, not to eat in Lent with them, not to eat any Fleſh they have killed, nor drink any Wine that they ſell. Laſtly, not to converſe familiarly with them, nor trade with them, becauſe they daily blaſpheme the Name of Chriſt. Then he deſcribes the Inſolence of the *Jews*, becauſe they found themſelves upheld by the Authority of the Commiſſioners. He beſeeches him to hear the humble Entreaty of himſelf and Brethren, and rectifie this Diſorder.

Of the Conſtitutions and Canons concerning the Diſcipline of the Church

To this Petition he joyns a Letter written in his Name, and in the Name of *Bernard*, Archbiſhop of *Vienna*, and another Biſhop called *Eaof* or *Taof*, in which they produce the Authorities of the Fathers and Scripture, to juſtifie the Severity they treated the *Jews* withal. They relate the Example of St. *Hilary*, who would not ſalute them; of St. *Ambroſe*, who writes, that he would rather ſuffer Death, than rebuild a Synagogue of the *Jews*, which the Chriſtians had burnt. They add to theſe two Fathers St. *Cyprian* and St. *Athanaſius*, who wrote againſt the *Jews*: Then they alledge the Canons of the Councils of *Spain* and *Agda*, which forbid Chriſtians to eat with the *Jews*, and the Conſtitutions of the firſt Council of *Maſcon*, which declare, that according to the Edict of *Childebert*, it is not permitted to the *Jews* to be Judges, or Receivers of the Publick Revenues, nor to appear in Publick in the Holy Week, and renew the Prohibition given the Chriſtians not to eat with them. This is confirmed by the Canons of the firſt and third Councils of *Orleans*, and the Council of *Laodicea*, which forbids Chriſtians to converſe with them. They forget not the Action of St. *John*, who fled from the *Bath*, in which he ſaw *Cerinthus* the Heretick entered, who was an Heretick of the Sect of the *Jews*. They accuſe the *Jews* of their Time to be worſe than *Cerinthus*, becauſe they believed God Corporeal, and had groſs and falſe Notions of the Divinity, allowed an infinite Number of Letters, and believed the Law to be written ſeveral Years before the World, were perſuaded that there are ſeveral Worlds and Earths, introduced many Fables about the Old Teſtament, and uttered Blaſphemy againſt Jeſus Chriſt, publiſhed the falſe Acts of *Pilate*, uſed the Chriſtians as Idolaters, becauſe they hated the Saints, and did infamous Actions in their Synagogues, from whence they conclude, that if they ought to ſeparate themſelves from Hereticks, they ought with more Reaſon to have no Commerce with the *Jews*, which they maintain by ſeveral Paſſages of Holy Scripture.

'Tis very probable, that *Agobard* went to Court about this Buſineſs. He apply'd himſelf to three Perſons, who were in great Favour at Court, *viz.* *Adelardus* Abbot of *Corbey*, *Vala* the Son of *Bernard*, Brother of *Pepin*, and a Relation to the Emperor, and *Heleſacharius* Abbot of St. *Maximus* at *Treves*, having complained before them of thoſe that defended the *Jews*, they brought him into the King's Preſence to relate it, but he received no Satisfaction, and was ordered to withdraw. Being returned, he conſulted thoſe three Perſons by a Letter, what he ſhould do with thoſe *Jewiſh* Slaves, who deſired to become Chriſtians and be baptized. He ſhews by ſeveral Reaſons that he could not refuſe to do it; and that the *Jews* might have no Ground of Complaint, he ſays that he offer'd to pay them for thoſe Slaves, what was ordered by the ancient Laws. But ſince the *Jews* would not receive that Price, becauſe they were perſuaded that the Court Officers were their Friends, he prays them to whom he wrote to direct him what to do upon that Occaſion, about which he was much perplexed, fearing on the one Side Damnation, if he deny'd Baptiſm to the *Jews*, or their Slaves who deſired it; and on the other Side, being fearful of offending the great Men, if he granted it to them.

In *Agobard*'s Letter to *Nebridius* Archbiſhop of *Narbonne*, he ſhews how dangerous it is to hold a familiar Converſe with the *Jews*, and tells him, that he hath admoniſhed his People of it all along his Viſitation of his Dioceſs, and boldly oppoſed the Attempts of the Emperor's Commiſſioners.

Agobard preſented another Petition to *Lewis the Godly*, in which he prays him to aboliſh the Law of *Gundobadus*, which ordered, that private Contentions and Differences ſhould be decided by a ſingle Combate, or ſome other Proofs, rather than by the Depoſition of Witneſſes. He ſhews, that that Law which was made by an *Arian* Prince, is contrary to the Spirit of the Goſpel; to that Charity that Chriſtians ought to have one for another, and to the Peace both of Church and State. He obſerves, that it came neither from the Law nor Goſpel; That the Chriſtian Religion was not eſtabliſhed by ſuch Sort of Combates; but on the Contrary, by the Death of him that preached it; That the moſt Wicked and Guilty have often overcome the more Juſt and Innocent. He adds, that *Avitus* Biſhop of *Vienna*, who had ſome Conferences about Religion with *Gundobadus*, and converted his Son *Sigiſmond*, diſallowed this Cuſtom. He complains of the little Regard had to the Canons of the Church of *France*. Laſtly, he ſays, he could wiſh that all the King's Subjects had but one Law, but becauſe he believed that impoſſible, he deſired he would aboliſh at leaſt that Cuſtom, which was ſo unjuſt and ſo prejudicial to the State.

In the Treatiſe of the Privileges and Rights of the Prieſthood, dedicated to *Bernard* Biſhop of *Vienna*. *Agobard* treats of

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of the Excellency of the Priesthood. He says, that all Christians being Members of Jesus Christ, who is our chief Priest, are Kings and Priests of the Lord. That in the Beginning of the World, the First-born were Priests, and Sacrificers. There he produces several Examples taken out of the Holy Scripture, and many Authorities to shew that God hath often heard wicked Priests, and had no Regard to the Sacrifices of good ones, because he looks chiefly upon the Dispositions of the Heart of those for whom they offer Sacrifices, and that otherwise 'tis not the Merit of the Priest, nor his Person that God respects, but his Ministry and Priesthood. For this Reason it is, that wicked Priests may administer Sacraments, which the most holy Laymen cannot do. And upon this Account, Men ought to hear and believe what the Priest teacheth, if he do not corrupt the Doctrine of Jesus Christ, for if he teach any Thing that Christ hath not commanded, he that hears him, saith *Agobard*, is a Leper, that follows another Leper, a blind Man, led by another blind Man, and consequently both of them ought to be driven out of the Camp, and shall both fall into the Ditch. This gives him Occasion to cite several Texts of Scripture, to exhort the Priests of the New Testament to behave themselves worthy of their Ministry, and to complain of the Irregularities of his Time. He observes that the great Lords of his Time kept Domestick Priests in their Houses, not to obey them, but to employ them as they pleased, as well in Temporal as Spiritual Services; insomuch says he, that some Priests wait at Table, provide Meat and Drink, look after Dogs and Horses, and take Care of their Farms in the Country. And because they can't find any good Clergymen, who will so dishonour their Calling, they take such as come next, without regarding whether they are ignorant and worthless, and guilty of many Crimes. They only desire to have some Priests with them, that they may leave the Churches and Publick Offices to them. And when they have a mind to have them ordained, they come and say in an imperious Way, I have a little Clergyman whom I have brought up, who is the Son of one of my Waiting-men or Tenants, I desire you to make him a Priest, and when they have got him ordained, they think that they have no need of the Curates, and never come to the Service of a Parish-Church, nor Exhortations made there. He crys out against this Abuse, and bewails the Badness of his Time, in which the Bishops were not allowed to reprove their Irregularities, as by their Office they are obliged. Lastly, he exhorts the Laity to have Respect to the Sacraments, which are administred by the Priests. For says he, the Holy Sacraments, Baptism, and the Consecration of the Body and Blood of Jesus Christ, and the rest, which give Life and Salvation to the Faithful, are so Great and Holy, that they cannot become more excellent, by Reason of the Holiness of good Ministers, nor worse by the Impiety of wicked ones, because they operate not by the Vertue of Men, but by the Majesty of the Holy Spirit, when the Priest hath made his Invocation; whereupon he cites several Passages of St. *Austine*, *Gelasius* and Pope *Anastasius*, and advises the Bishops to be careful, that they be not Partakers of other Mens Sins, by ordaining such Persons Priests, as are vicious, ignorant, and unable to discharge their Ministry well. He says, that the Learning of Ministers is more to be regarded than their Manners, because though a Priest ought to be blameless in both, yet 'tis less dangerous, to have a Priest that teaches well and lives ill, than to have the Ignorant though they live well. Lastly, he distinguishes Ministers into four Sorts, 1. Such as are to be loved, who live well and teach well. 2. Tolerable, such as teach well but live ill, or who live well, but have not Learning enough to instruct others. 3. The Contemptible, who live ill and are ignorant. 4. Such as are accursed, who live either well or ill, and teach Heresies. In the Conclusion, he prays God to pour his Graces upon the Priests of his Church, that they may carry themselves so, as becomes their Ministry.

Nothing is more judicious, than the next Treatise of *Agobard's*, which he wrote to undeceive the People, and remove the Opinions they had, that *Sorcerers* could raise Tempests, cause Thunder, and bring Hail by their Inchantments. He proves by several Texts of Scripture, that it is great Folly, and a Kind of Sacrilege to attribute to Men, that which belongs to God. He laughs at the Fancy of some, who supposed that there was a Region in the Air, whither they convey'd the Corn and Fruit, which the Hail beat down. He shews by several Texts of Scripture, that God only is the Cause of Thunder and Hail, that he punishes Men by these Plagues; That all that is done in the Air, is the Effect of his Power, whether done by Himself, or Angels, or Men; That he alone is the Mover and Creator of the Universe; That if wicked Men had Power to afflict and destroy other Men, all their Enemies would be so dealt with; That he understood not how Men had Power to disturb the Air, or Heaven, whose Nature they are ignorant of; That most of the Histories written upon this Subject being examined, will be found false, although there be some People so ignorant as to expose themselves to Death to maintain them, as it happen'd a little before, when they accused *Grimoaldus* Duke of *Beneventum*, of having scattered a Powder through the whole Country, which made all the Oxen die. As if, says he, he could make a Powder, which should kill Oxen only, and not other Beasts, or could make such Quantities of it, and have Sowers enough to scatter it through the whole Country.

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Fredegisus, Abbot of St. *Martin's* at *Tours*, having found Fault with some Passages in one of *Agobard's* Books, he thought himself obliged to defend himself and answer that Abbot's Objections. The first Expression of *Agobard's* which he reproved was, that the humble Man who hath mean Thoughts of himself, is subject to Error. *Fredegisus* says, That Jesus Christ was humble, and yet 'tis certain, he was not subject to Error. *Agobard* answers, That his Maxim ought not to be understood of Jesus Christ, who abased and humbled himself voluntarily without ceasing to be omnipotent and sinless; but he confirms it in respect of all other Men, who are subject to Error and Sin.

Secondly, *Fredegisus* accuses him of weakening the Authority of Scripture, and of the Interpretation of it, because he had observed, that they did not always observe the Rules of *Grammar*. *Agobard* answers, That that ought not to make those Things doubted of, which are related in Holy Scripture, that the Interpreters have used so to do, either to accommodate themselves to the Capacity of the Simple, or to express the Sense of the Original the better. That it is not allowable to doubt of the Authority of those Authors, of whom the Holy Spirit hath made Use to write the Canonical Books, or believe that they ought to have written otherwise than they have. That, next to the Original, the Authority of the Translation of the Seventy ought to be acknowledged, and the Fidelity of St. *Jerome's Latin Version* upon the *Hebrew* Text, and that the *Latin Versions* made by *Orthodox* Christians out of the Seventy, are not to be contemned, but there are several Translations which are justly to be corrected and reproved, as those of those famous Hereticks, and Bastard *Jews*, *Aquila*, *Theodotion*, and *Symmachus*, as also certain *Latin* Interpreters reproved by St. *Jerome*. And Lastly, as to Commentators, Men ought to follow the Rule of St. *Austine*, who gives all Liberty to judge of them, and reject what is not Orthodox and True in their Writings. Afterwards examining particularly the Question about the Holy Books, he says, 'tis absurd to believe, that the Holy Ghost did inspire the Prophets and Apostles, with the Words and Terms which they used; and to prove this, he alledgeth the Example of *Moses*, who says, that he was of a slow Speech. He produces the Testimonies of St. *Jerome*, who acknowledgeth, that there is a Difference in the Style in the Writings of the Prophets and Apostles, some of whom wrote more loftily and eloquently, others with less Elegancy and Loftiness, and sometimes there is the same Difference in different Writings. This Difference may not be attributed to the Holy Spirit, but to Men, and consequently 'tis they, not the Spirit, which are the Authors of the Words and Expressions which they use, although he inspires them with the Sense and Doctrine they ought to write.

In his Answer to the third Objection, he opposeth the Opinion of his Adversary, who maintain'd, that the Souls of Men were created, separated from the Bodies; he affirms, that we ought to believe, that they are created in and with the Body, although the Philosophers delivered the contrary, and *Austine* doubts of it.

In the next Place he answers a Question put to him by his Adversary, whether Truth be any Thing but God. He answers, That Truth is not always taken for God himself, although 'tis not to be doubted, but that God is Truth. The fourth Question concerns the righteous Men of the Old Law. *Agobard* maintains that they may be called Christians, although they were not called so, because they believed in Jesus Christ, and belonged to him, being anointed with the invisible Ointment of his Grace, as well as those who were good Men among the Gentiles.

The *Jews* who were in Credit at Court, because they had Money, obtained an Edict from the Emperor, which contained many Things in their Favour, and among the rest, that none of their Slaves should be baptized, but with their Masters Consent. This Edict being very prejudicial to Religion, and contrary to Christian Piety, *Agobard* addressed a Writing to *Hilduin* the King's great Chaplain, and to the Abbot *Vala*, who was at Court, in which he shews the Injustice and Impiety of that Prohibition, being evidently contrary to the Design of the Gospel, and the Intention of Jesus Christ, who will have all Men to be saved, and hath commanded his Apostles to preach the Gospel to all Creatures, and baptize all that believe, whether Bond or Free. He desires them to whom he writes, to endeavour all they can to get this Edict recall'd, which he hoped might be done more easily, because he offered to pay the *Jews* the Ransom of those Slaves, according to the Appointment of the Canons made in that Case.

In the Letter written by *Agobard* in his own Name, and *Hildegisus* and *Florus's*, who were Clergymen of *Lyons*, to

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Bartholomew Biſhop of *Narbonne*, he ſpeaks of a certain Diſtemper, which took Men ſuddenly, and threw them down like the Falling-Sickneſs. Some alſo felt a ſudden Burning, which left an incurable Wound. This ordinarily happen'd in Churches, and the aſtoniſh'd People to guard themſelves from it, gave conſiderable Gifts to the Churches to ſecure them. *Agobard* diſallows this Practice, and ſearching into the Cauſe of this Plague, he ſays, 'twas Nothing elſe but the Will of God, who puniſheth Men by the Miniſtry of an Angel. After which, he relates ſeveral Examples of the like Chaſtiſements out of Scripture, in which God hath exerciſed his Juſtice by Angels and other Creatures. He affirms, That theſe Sort of Inflictions are not from the Power of the Devil, although he owns that God ſometimes ſuffers the Devil to diſquiet and torment Men. Returning then to the Queſtion of *Bartholomew*, viz. What we ought to think of the Practice of thoſe, who coming into the Churches, where they were ſeized with this Diſtemper, bring Preſents to them. He ſays, That Fear cauſes theſe People to do what they ought not, and hinders them from doing what they ought; for it were better, ſays he, to give Alms to the Poor, or Strangers, to addreſs themſelves to the Prieſt to receive Unction, according to the Command of the Goſpel and of the Apoſtle, to faſt and pray, and do Works of Charity. It is true, adds he, that if the Offerings given to the Church be employed as they ought, they are an Action of Charity, but becauſe at preſent, they are uſed only to ſatisfie the Covetouſneſs and Avarice of Men, and not to honour God, or relieve the Poor, it is a Shame to give them to ſuch covetous Wretches to be kept, or ill employed by them.

The Injuſtice and Violence which were practiſed among the People of *Lyons*, and could not be reſtrained, obliged *Agobard* to write to *Matfridus*, a powerful Man in the Emperor's Court. He begs of him to uſe his Intereſt with his Prince, to hinder thoſe Diſorders, and cauſe Juſtice to be done. This Compliment is ſhort, but urgent. The Letter to the Clergy of *Lyons* concerning the Manner how the Biſhops and Paſtors ought to govern, is an excellent Inſtruction for them. He ſays, That thoſe who are entruſted with the Government of the Church, the Spouſe of Chriſt, who is Peace, Truth, Juſtice, and the Author of all Good, ought to love that his Spouſe ſingularly as himſelf, and apply himſelf entirely to the ſpiritual Good of his only Spouſe. That thoſe who neglect to do their Duty, and place all their Pleaſures and Affections upon Riches, Finery, Hunting, and Debauchery, are the Deſtroyers of God's Work, and the Aſſiſtants of Antichriſt; That though they ſeem to be Biſhops in the Eyes of Men, they are not ſo in the Eyes of God, no more than Hypocrites, who affect to appear outwardly Holy, but whoſe Heart is full of Impurity, who ſeek not the Edification and Inſtruction of the Faithful, but their own Intereſt and Glory: Such are thoſe, who ſeek to get into the ſacred Miniſtry, only to obtain Honour and Riches, or to live finely. He adds, That all thoſe, that make it their main Buſineſs to gain themſelves the Love and Reſpect of thoſe that are under their Charge, and not to make Jeſus Chriſt be loved and honoured by them, who is the only Spouſe of the Church, are Adulterers and unworthy of the ſacred Miniſtry, becauſe they deſign rather to feed themſelves than their Flock. Nevertheleſs he adviſes, that the Sheep ſhould endure wicked Paſtors, through Prudence, when they can't reform them.

His Book concerning the Diſpenſing of Eccleſiaſtical Revenues, was not written againſt the ill Uſage, which Clergymen might make of them, but againſt the Laity, who took them away and kept them unjuſtly. *Lewis the Godly*, having called an Aſſembly of Clergymen and Lords at *Attigny*, in 822. for the Reformation of Church and State, *Agobard* adviſes *Adelardus* Abbot of *Corby*, and another Abbot called *Heliſſicarius*, that they ought to rectifie the Diſorder, that was in the Church about the Eccleſiaſtical Revenues, which the Laity had appropriated to themſelves, that they might ſpeak to the Emperor of it. He zealouſly repreſents to them, that the Churches having been enriched by the Gifts of the Emperors, Princes and Biſhops, had made an Abundance of Laws and Canons for the Preſervation of the Revenues, and to hinder Laymen from encroaching upon them; That the Neceſſity which they alledged, was not a ſufficient Reaſon to over-look thoſe Laws, nor to authorize the Uſurpations they had made of them. The Year following, this Matter was more fully debated in an Aſſembly held at *Compeigne*, where the Clergy again repreſented that the Laity were not to be ſuffered in the quiet Poſſeſſion of the Revenues of the Church, which they had uſurped. The Lords would not agree to the Reſtitution of them. The Emperor thought to accommodate the Matter between the Biſhops and Nobles, by cauſing a Part to be reſtored only, but the Nobles not contented with it, declared at length, that they would not hear of any Accommodation, and complained grievouſly againſt *Agobard*, as a Man who had raiſed a Queſtion, which was fit to trouble both Church and State. In this Book he defends himſelf by bringing Authorities out of the Old and New Teſtament, to ſhew, that it is a great Crime to meddle with the Goods conſecrated to the Temple, Altars, Maintenance of Miniſters, and Relief of the Poor. To them he joyns the Authority of the Canons, and chiefly thoſe of the *French* Church. He obſerves, That ſome would not receive them, becauſe the Popes and Emperors Deputies were not preſent at the Councils that made them, but 'tis his Judgment, that whereever *Orthodox* Biſhops are met in the Name of Jeſus Chriſt for the Good of the Church, the Deciſions they make ought to be reſpected and followed, which, ſays he, is eſtabliſhed upon the Authority of the Popes, who have ordained that every two Years, two Councils ſhall be held in every Province, and have commended great Councils. Laſtly, *Agobard* not only condemns the Laymen, who make Uſe of the Revenues of the Church to maintain Dogs and Horſes, and great Retinues of Servants, or to ſatisfie their Pleaſures and Paſſions, or ſpend them in Sports and ſuperfluous Gallantry, but he involves in the ſame Condemnation the Biſhops, Abbots and Clergymen, who put thoſe Revenues to any other Uſe, than is allowed by the Laws of the Church and Doctrine of the Fathers.

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Agobard's Treatiſe againſt the Judgment of God (*i. e.* the Proofs made of Mens Innocency, either by ſingle Combate, or by holding a red-hot-Iron, or by ſtanding immoveable by a Croſs, or by any other Proof of like Nature) contains ſeveral Maxims taken out of the Holy Scripture, and chiefly out of the New Teſtament; by which he proves, that this Uſage is contrary to the Goſpel, Chriſtian Charity, Right Reaſon, and the Principles of our Religion.

In his Diſcourſe of the Faith, *Agobard* runs through the chief Articles of our Belief, as the Trinity, Incarnation, Redemption; the Union of Jeſus Chriſt with his Church; the Neceſſity of the Grace of Jeſus Chriſt to do Good, and reſiſt Temptations; Patience in Adverſity; Obligation to Prayer, &c. and ſets down on every Point Texts of Scripture, or Fathers: 'Tis rather a Sermon, than a Doctrinal Treatiſe.

The Letter of Lamentation about the Diviſion of *Europe*, dedicated to *Lewis the Godly*, was written by *Agobard* in 833. when that Emperor made War againſt his Children. *Agobard*, who wiſhed for Peace, although he was of *Lotharius*'s Party, ſent this Letter to him. He firſt of all repreſents to him, that it is the Duty of a faithful Subject, and chiefly of a Prelate, to admoniſh his Prince, when he ſees him ready to engage in a bad Cauſe, where his Soul is endanger'd. He calls God to witneſs, that this was the only Cauſe of his writing to *Lewis the Godly*. Laſtly, after he hath lamented the Calamities and Diſorders which the War had cauſed, he tells him, that he did ſome Time ſince part his Country between his Children, and made *Lotharius* a Partner in the Empire: That it was done with all the Solemnity poſſible, and with the Conſent of the Nobles and Biſhops; That to conſult the Will of God about it, he had commanded a Faſt, continual Prayers, and Alms for three Days; That the Thing being finiſhed, he ſent the Act to *Rome*, to have it confirmed by the Pope. Laſtly, that he he obliged them all to ſwear, that they approved the Election of *Lotharius*, and Diviſion of the Empire. That, at firſt, all Letters and Edicts bore the Name of the two Emperors in the Front of them; but afterward he put out the Name of *Lotharius* without any Reaſon, and attempted to diſpoſſeſs him of it. He beſeeches *Lewis the Godly* not to perſiſt in that Deſign. He lets him know, that the Oath he had taken obliged him to be of *Lotharius*'s Party; and he endeavours to terrifie that Prince, who was of a fearful Spirit, by threatning the Judgments of God, and Hatred of Men upon him.

About the ſame Time he ſent a Treatiſe to *Lotharius*, intitled *A Compariſon between the Eccleſiaſtical and Civil Government*; in Anſwer to an Order, which the Emperor had given to the Nobles, as well of the Clergy as Laity, to be ready to fight for him; the one with the Sword, and the other with the Tongue. *Agobard* tells him, that he ought in War to put his Truſt in God's Help, more than his own Forces; and that in all Diſputes we ſhould ſeek the Truth, rather than Eloquence. Since he was one of thoſe that *Lotharius* had commanded, not daring to come himſelf, he admoniſhed him by Writing, of the Reſpect he ought to give the Holy See; and, to perſuade him to it, he cites a Paſſage of Pope *Pelagius*, againſt ſome Biſhops, who would not recite the Pope's Name at Maſs: And another Paſſage out of St. *Leo*, about the Primacy of *Peter*. *Agobard* touched upon this String, becauſe *Lotharius* carried Pope *Gregory* IV. along with him, to authorize his own Party, and make his Father's odious. He knew what the other Biſhops of *France* ſaid, that if he came to excommunicate them, he ſhould return excommunicated himſelf. *Si excommunicaturus veniret, excommunicatus abiret.* *Agobardus* owned, That if *Gregory* came, with an ill Deſign, to foment War, he deſerved to be ſent away with Diſgrace: But he maintains, that if he came to procure the Peace and Quiet of the Empire, they ought to obey him, and not reſiſt him. Now, he affirms, that this is the End of his Voyage, ſince he

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he came to settle what was done by the Will of *Lewis*, and Consent of all the Members of the Empire; and confirmed by the Authority of the Holy See. He adds, That he had received Letters from him, commanding, that Prayers and Fasting be made for the Restoration of the Peace, and Agreement of the Empire, and in the Emperor's Family. Lastly, *Agobard* exhorts *Lewis the Godly* to be of that Mind.

This Writing is followed by a Letter, or rather a Fragment of a Letter of *Gregory* the Fourth to the Bishops of *France*, who would not receive him. It serves for an Answer to the Letter which they wrote to him. In the Beginning of it he finds Fault, that they had called him Father, and Pope, in the Superscription of their Letter. He requires them to give him only the Name of Father, as if the Bishops were not his Brethren, and had not that Title given upon many Occasions; yea, in those very Letters he sent to them. The second Thing that *Gregory* finds Fault with in the *French* Bishops Letter, is, that they declare their Joy for his Arrival; being perswaded, that it would be profitable for their Prince and his Subjects; and that they would have paid their Respects to him, had they not been prevented by an Express Order from the Emperor. He complains, That they preferred the Order of their Prince, before their Respect due to him; and maintains, that the Matter of Fact was not true, for they had Notice of his Arrival, before they had any such Command from the Emperor. He adds, That they ought to know, that the Spiritual Government of Souls is more excellent, than the Temporal Government of Princes, as St. *Gregory Nazianzen* boldly told the same Emperor: That they ought to imitate the Liberty of *Gregory the Great*, who told the Emperor, that he was one of his Sheep, and that he ought to hear and believe him in Things that belong to the Faith. That, instead of those foolish Flatteries which they used to ingratiate themselves with the Prince, they ought to consider St. *Austine*'s Words, in *Chap.* 24. *l.* 5. of his *Civitate Dei*; where he gives Christian Princes excellent Advice. All this is very good, but it hinders not, but that though Bishops have received an Order from their Prince not to go to the Pope, yet they ought to do their Duty; for that Prohibition is concerning a Thing purely Civil and Politick, in which they are obliged to obey him, when it is not contrary to the Essential Duties of Religion.

In the third Place, Pope *Gregory* complains, that the Bishops of *France*, after they had declared their Joy for the News of his Arrival in *France*, say, That they were much troubled when they heard that he came to pronounce a presumptuous Excommunication, without any Reason, to the Dishonour of the Imperial Power, and Contempt of the Episcopal Authority. He reproves their Inconstancy, and asks them, whether the Actions committed by the Emperor, which are really worthy of Excommunication, be not a greater Disgrace to his Imperial Majesty, than Excommunication if inflicted would be. But it doth not appear that he had good Grounds for his Reproof or Question. Only those are justly charged with Inconstancy, who change without Reason; and, in the same Posture of Affairs: For that which made the Bishops of *France* alter their Mind, was, the News they had heard, that *Gregory* would excommunicate their Prince. They rejoyced at his Arrival, because they believed he came to settle Peace; but when they saw he came to increase their Trouble, by an unjust Excommunication, they were the more disturbed; because they foresaw, that it would tend to his Disgrace both before God and Man, to take the Part of Rebellious Children against their Father. And, for this Reason 'tis, that *Gregory* had no good Grounds for this Question. Whether the Emperor did not dishonour himself more, by doing Things worthy of Excommunication, than he could do by Excommunicating him; for although perhaps it may happen, that such an Extremity may be used against a King of *France*, yet *Lewis the Godly* deserved not Excommunication. He was a Prince of great Piety and Religion in *Agobard*'s Opinion; he had done Nothing against the Law of God, or the Church: The Controversie he was engaged in, was about the Division of his Empire, which did not at all belong to the Vicar of Jesus Christ to take Cognizance of, since the Chief Pastor himself would not meddle with such Matters, while he was upon Earth; and if it had been allowed him to intermeddle with such Affairs, he ought to have endeavour'd to make Peace, and re-unite the Father and Children, and not increase the Division by a rash Excommunication; he ought not to have favoured a Rebellion of the Children against the Father, nor their Intrigues and Devices to dethrone him, as unjust, and ill an Action as a Man can be guilty of. In the fourth Place, this Pope blames that Distinction between the Holy See and his Person; and that they might bear a due Respect to that, though they condemned his Actions. He says, they ought to respect the Person for the See's sake. This is true; but that Respect ought not to proceed so far, as to approve Things, which he doth, contrary to the Honour of his See, and Spirit of Jesus Christ and his Church: They respected his See, and his Person for its sake; but they condemned and disapproved the Personal Faults which he committed, and the Errors he was fallen into.

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The Bishops of *France*, in Justification of themselves, had written, that they could not break the Oath they had taken to the Emperor without Sin, nor deny him their Allegiance. *Gregory* affirms, that it was he that was faithful to him, because he reproved his Actions against Religion and the Church; but, as for them, they denied him the Faith they ow'd him, by suffering his Disorders. If the Quarrel had been about Religion, or the Manners of that Prince, 'tis true, the Bishops had been defective in their Duty, if they had not admonish'd him of it; but, when the whole Contest was about the Division of the Empire, it did not belong either to the Bishops or Pope to meddle with it. They had taken an Oath to *Lewis the Godly* (which the Pope did not deny) and they ought to obey him: They also ow'd the same to his Children, but after their Father, whose Interests ought to be preferred before those of his Children. If the Pope had come with this Intention, the Bishops of *France* would have received him honourably, as they told him in their Epistle. This Expression offended him farther. He told them, that they acted by Humane Motives, and to get a Reward in this World. None but God knew their Intention; but, their Action was accounted by Men as an Effect of their true Christian Generosity and Fidelity. At last, the Pope comes to the Matter of the Quarrel, which was about the Parting of the Empire. The Bishops of *France* held, that the Division made in 817. might be altered for the Good of the State. The Pope maintained, that this Change was so far from being advantageous to the State, that it caused infinite Troubles to it, and so could not be said to be according to God's Will. The Bishops of *France* invited him to come to the Emperor, that he might know the Truth of the Thing. *Gregory* rejected that Proposition with Disdain, believing it evident, that the Change was unjust, because it was the Cause of so great Troubles; as if God did not sometimes permit just Attempts to meet with unfortunate Events. And besides, it was not the Alteration which was made in parting the Empire, which disturbed the State, but the Division it self, which *Lewis the Godly* had made among his Children; for, from that Time, there was no Union among them, and they sought all Ways to prejudice one another, and dispossess their Father, by raising, daily, Wars destructive to the State.

The Bishops of *France* added, That if the Pope came with Intentions, contrary to what they hoped, they would not endure him to dispose of any Thing in their Dioceses, or excommunicate any Man. *Gregory* wonders, that they would hinder him from settling Peace in their Churches; That indeed they might separate themselves from the Unity of the Church, but could not separate the Churches of Jesus Christ from the See Apostolick; as if that were to separate themselves from the Holy See, to make the ancient Canons to be observed, which forbid all Bishops, as well those of the Apostolick Sees as others, to do any Thing in the Dioceses of their Brethren, without their Permission. Lastly, the Bishops of *France* tell him in their Letter, *That they thought themselves obliged to declare to him, what they could much rather have kept to themselves, that if he would not follow their Counsel, he would be in Danger of losing his Dignity.* The Pope denies not but if he were guilty of some great Crime, as Murther, Sacrilege, or Theft, he might be degraded: But, he says, Nothing is more ridiculous, than to threaten him with that Punishment, because he would not agree to their Judgment. The Bishops of *France* labour'd to insinuate, that he deserved to be deposed for Perjury, of which they affirm he was guilty, in taking Part against *Lewis the Godly*, to whom he had taken an Oath of Allegiance, as is evident from the Sequel of the Letter; which put *Gregory* into so great a Passion. He says, That if he were perjured, he could not be depos'd by those, who were equally guilty of that Sin, but they could not prove him so. They added, That as to the Bishops, that followed *Gregory*'s Party, they should be judged with the greatest Severity, *irretractabiliter*. The Pope accuses them of Presumption, to believe, that their Judgment might not be examined a-new, in a General Council, *apud Universitatem*; or by more Judicious Persons, who have more equal Intentions; Or, Lastly, at the Tribunal of Jesus Christ. But 'tis evident, that the Bishops of *France* spoke only of Humane Judgments, which were according to the Ancient Discipline established by the Council of *Nice*, strongly defended in *Africa*, and maintained in *France*; according to which, the Judgment given by the Bishops of a Country against the Clergy, or Bishops of it, is of unalterable Force, and cannot receive any Change. For this Reason the Bishops of *France* did so vigorously maintain the Rights and Liberties of their Churches; and discharged their Duty of Fidelity and Obedience to their King, according to their Oath, without denying a due Respect to the Holy Apostolick See.

Although the Cause of *Lewis the Godly*'s Children was very heinous, yet *Agobard* endeavours to make it plausible in his *Manifesto* [or *Apology* for them.] The Pretence of their

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their Rebellion was, the Good of the State: Their Design, if we may believe them, was to purge the Court of Plots, and Debaucheries, and settle Union and firm Correspondence between their Father and themselves; and chiefly to repress the Publick Disorders of their Mother-in-Law, whom they had once imprisoned; but, being after released, was always possessing their Father's Mind against them, and creating Disturbances. They declare, That *Lewis the Godly* caused an Oath first to be made to himself, then to his Son *Lotharius*, and after that to *Pepin*, and, last of all, had compelled almost all the World to promise Fidelity to a Babe; (*i. e.* to *Charles the Bald*, the Son of his second Wife, to whom he gave *Austria*, after he had taken it from *Pepin*.) That he had raised Troops, which ought rather to be employ'd against the *Barbarians*; That he did all this by the Advice of some Men, who justled for the Destruction of his Children, that they might more easily compass his own; That the Queen did many indecent Things in the Sight of all the World, yea, and of the Bishops themselves. He adds, That 'tis for the Publick Interest to labour for the Peace and Quiet of the State; That to do this effectually, they ought to have Recourse to the Original of these Grievances, which is no other Thing but the Irregularities, Debaucheries and Ambition of the Queen; who, like another *Jezabel*, or *Dalilah*, having entirely engrossed the Affections of the King, did make him do much Injustice and Wrong, for which he ought to put himself into a State of Penance, and leave his Throne to his Son. These last Words shew, that this Book was made some Time after *Lewis the Godly* was deposed, and put to Penance, in 833. as it is related in the Memoir, according to *Agobard*; where he says, That he was present at the Assembly of Bishops and Lords, held in the Royal Palace of *Compeigne*, in the 4*th*. Month, 833 to consider the Danger the Kingdom was in, by Reason of the Negligence, Cowardice, and Irregularities of the Emperor *Lewis*; and that he approved all that was done for the Good of the State, and for the Amendment and Ease of *Lewis*'s Soul, which made him admonish him of his Faults, by his Commissioners, and exhort him to Repentance; and, for that End, he gave him a Schedule of his Crimes, that he might see the Foulness of his Actions; That all the Bishops had met him, and compassionating his Weakness and Miseries, had begged of God to deliver him from his Misfortunes, and pardon his Sins; that so his Soul being raised by the true Contrition of an humble Heart, and humbling himself before them, had acknowledged and confessed his Crimes several Times; That he had begged Pardon, and undergone the Penance imposed on him; That, lastly, going to the Church, in the Presence of the People, he had prostrated himself before the Altar and Tombs of the Saints; and lying in Sackcloath, had confessed aloud, three or four Times, his Crimes, with Abundance of Tears; and, pouring out his Tears at the Bottom of the Altar, he was put to Publick Penance, by the Imposition of the Hands of the Bishop, with Singing of Psalms and Prayer.

The Book dedicated to *Ebbo*, Archbishop of *Rheims*, contains a Collection of Texts of Scripture, about Hope and Fear, but we have Nothing remaining at present but only the Preface.

The Works of *Agobard* conclude with two Pieces of Poetry; the one an Epitaph upon *Charles the Great*; the other is some Verses upon the Translation of the Relicks of St. *Cyprian*, St. *Speratus*, and *Pantaleo*, brought out of *Africa* and *Arles* to *Lyons*.

Agobard writes in a plain Style, intelligible and natural, but something flat, and without Ornament: His Discourse is mingled with several Citations, long Passages of Scripture and Fathers, according to the Custom of his Time. He argues very rationally about the Matters he treats of, and writes like a Man well versed in the Doctrine of the Fathers, and Discipline of the Church.

His Works are published by *Papirius Massonus*, and printed at *Paris* in 1605. in Octavo, out of a *MS*. which he found by Chance in a Book-binder's Shop at *Lyons*, which he designed to use as Waste-paper; and which his Brother, after his Death, put into the King's Library. But though *Massonus* was a very learned Man, yet he left many Faults in his Edition, which have been since corrected by M. *Baluzius*, in his Edition of *Agobard*'s Works, printed by *Maguet* at *Paris*, 1666. in two Vol. Octavo, revised by the same *MS*. with great Exactness, who hath added a Treatise of *Agobard*'s to it, against the Book of Offices, made by *Amalarius*, taken out of a *MS*. which was communicated to him by F. *Chiffletius*. [This Edition is put into the last Edition of the *Biblioth. Patrum*, Tom. 14. p. 234.]

Amulo.

Amolo, *Amulo*, or *Amulus*, a Deacon of the Church of *Lyons*, under *Agobard*, succeeded him in 841. He was in great Reputation and Favour with *Charles the Bald*. He was President in a Council held at *Lyons*, 845.

We have already spoken of this Letter to *Gotteschalcus* about the Question of Predestination and Grace: But we must here give an Extract of another Letter written to *Theoboldus*, or *Theobaldus*, Bishop of *Langres*; who consulted him about some Abuses committed in the Church of St. *Benignus* at *Dijon*, as to the Relicks shewed then: Two Monks had brought some Bones of a pretended Martyr, which they said came from *Rome*, and some other Place of *Italy*; but that which was most pleasant, was, that these impudent Monks were not ashamed to say, That they had forgotten the Name of the Saint: As if, says *Amulo*, it were credible, that they could be ignorant of the Name of a Saint, famous in the Place from whence they had him; or could forget his Name in the Way, whom they looked upon as their Patron, and whom they ought continually to pray to. The Bishop of *Langres* used much Prudence upon this Occasion; and imitating St. *Martin* in a like Case, determined, That they ought not to receive those Relicks, which were not well attested; but yet they might not use them with Contempt. Then he thought it fit to oblige those who had brought them, to procure authentick Proofs from the Place where they had them. Indeed, one of them went away with a Pretence to get some Proofs, but never returned; and the other died a little Time after at *Dijon*. Nevertheless they laid up these pretended Relicks in the Church, by the Body of the Holy Martyr, and affirmed they did many Miracles: No sick Persons were cured by them; but, on the Contrary, some Women fell upon the Ground, beat themselves, and made a Show as if they were plagued by them. This brought many to that Place. *Amulo* observes, that there were many Persons who were seized with the same Distemper, and, upon that Account, were obliged to stay in the Church, or to return again assoon as they were gone out of it: That this Distemper happened in other Places, particularly in the Village of *Saulieu*, in the Dioceses of *Autun*, where the Bodies of the Holy Martyrs, *Andochius*, *Thyrsus*, and *Felix* lay.

Amolo hereupon advises the Bishop of *Langres* to remove these Bones out of the Church, and bury them in some decent Place at a Distance from it, in the Presence of some few Persons; for, says he, since 'tis said, They are the Bones of some Saint, we ought not to deprive them of all Respect; but yet we ought not to give an Occasion to the People to fall into an Error and Superstition. Nor may we fear, adds he, lest our Scrupulousness be the Cause of Scandal; since God hath commanded us to be sincere, and prudent in Things which concern his Service. Whereupon he alledges the Example of St. *Martin*, and the Decree of Pope *Gelasius*. He says, That if there were any miraculous Cures done in the Church of St. *Benignus*, they ought to be attributed to God, and the Merits of his Saints, without approving other Signs, done in the Church or elsewhere. That it is likely, that the Fallings and Beatings of Men and Women, were the Effect of the Wickedness of those miserable Beggars, who pretended themselves to be so afflicted, only to get Money. That he never heard any such Miracles spoken of, as to make sound Men sick; part Daughters from their Parents, and Women from their Husbands, by obliging them to continue in the Church, and hindring their Return to their Houses. That these Things are the Effect, either of Humane Malice, or Diabolical Illusions. Upon this Occasion he relates two Examples of Things of like Nature, which happen'd under his Predecessor *Agobard*, of which he found out the Cheat. He advises the Bishop of *Langres* to banish that Superstition out of his Dioceses, to dissuade the People from it; and exhort them earnestly not to assemble so unprofitably in that Place, but every one to remain in his Parish, and frequent the Service of that Church, where he received his Baptism, as well as the Body and Blood of Jesus Christ, where he useth to hear Solemn Masses, from whose Priest they receive Penance, are assisted in their Sickness, and are buried after their Death; to whom they pay their Tythes, and bring their Offerings, to which they go to hear saving Instructions. That in these Churches it is, they must meet to pay their Vows and Prayers to God, to beg the Prayers of the Saints, to give Alms to the poor Widows and Orphans: That this is the lawful and regular Discipline of the Church, and the ancient Practice of the Faithful. That if it happens that Christians fall into any Weakness or Sickness, they ought to follow the Command of St. *James*, to call the Priests to pray over them, and anoint them with Oil in the Name of the Lord. He doubts not but if this were put in Practice, all these pretended Miracles would cease: And he likewise advises him, that if any of these Wretches prove obstinate, to have them scourged, till they shall confess the Truth. He adds, That since these Distempers happened, through the Illusion of the Devil, they would do better to implore the Help of the Lord of their Churches, than to remain in a distant Church; and that one Saint will not contradict the Honour given to another, because they are all united in the same Love. If they will go to visit the Churches of the Martyrs, they ought to do it at those Times, which are appointed for it by the Church, *viz.* In the *Rogations*, *Lent*, and Festivals of the Martyrs. Nevertheless he doth not condemn those who do it at other Times out of Devotion, provided they do it without Ostentation and Tumult; but he finds Fault with them

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them for neglecting to do it upon the solemn Days set apart by the Church; and tells them, they do it at other Times to no Purpose, through Vanity and Ostentation. Lastly, Since there are some People really possessed, they ought to be used by the Priests of the Place, or neighbouring Chappels of the Martyrs, in Private, with Gentleness, and not be exposed to the Throng and Tumult of the People. These are the principal Arguments of *Amulo* in this Letter, which prove, that this Bishop had much Sincerity, Knowledge, Prudence, Zeal, and Eloquence. He is also the Genuine Author of a Treatise against the *Jews*, published by Father *Chiffletius*, under the Name of *Rabanus* [at *Dijon*, 1656.] for *Trithemius* [*De Script. Eccles.*] attributes it to *Amulo*, and it is found under his Name in a *MS.* in the Library of M. *Colbert*. [*Baluzius* published the rest at the End of *Agobard*'s Works.]

Adelardus. *Adelardus*, the Son of Count *Bernard*, Brother of *Pepin*, Grandson of *Charles Martellus*, great Master of the *French*, and Abbot of *Corbey*, was sent to *Rome* to Pope *Leo*, about the Question concerning the Procession of the Holy Ghost. Having joyn'd with *Bernard* King of *Italy*, in the Conspiracy against *Lewis the Godly*, he was forced to fly into *Aquitain*, to the Monastery of St. *Philibert*, but he was recalled in 822. and restored to his Monastery. He made some Statutes for the Church of *Corbey*, published by Father *Dacherius*, Tom. 4. of his *Spicilegium*. He died in 826. His Life is written by *Paschasius Rathbertus*, Abbot of *Corbey*.

Ansegisus. *Ansegisus*, Abbot of St. *Wandrillus*, is the Author of the Collection of the Constitutions of *Charles the Great*, and *Lewis the Godly*, of which we have already spoken. He died in 834.

Halitgarius. *Halitgarius* succeeded *Hildegaldus* in the Bishoprick of *Cambray*, in 816. He was sent with *Ebbo* of *Rheims* to preach the Gospel in *Denmark*; and, by *Lewis the Godly*, Ambassador to *Michael Balbus*, the Emperor of *Greece*, *Anno* 828. Being returned from that Embassy, he died in 830. *June* 25. He composed a Work intitled, *Of Vices, and their Remedies: Of Virtues, and the Order and Judgments of Penance.* 'Tis a long Penitential, divided into six Books, which is found in *Tom.* 5. of the Collection of *Canisius*, and in the *Biblioth. Patrum* [*Tom.* 14.] This Work is also attributed to *Rabanus*.

Isaac. *Isaac*, firnamed *the Good*, a Scholar of *Hilduin*, and Deacon of *Pardulus*, Bishop of *Laon*, who was preferred to the Bishoprick of *Langres*, and present at the Council of *Savonieres* in 859. and the following Councils; made a Collection of Ecclesiastical Laws, taken out of the Canons of the Councils, held by *Boniface* Archbishop of *Mentz*, and confirmed by Pope *Zachary*; and out of the Constitutions of the *French* Kings; chiefly out of the three Books, which the Deacon *Benedict* hath added to the Collection of *Ansegisus*. This Collection is published by Father *Sirmondus*, in the ninth *Tome* of the Councils of *France*; and by M. *Baluzius*, *Tome* 1. of the *Capitularies*. Father *Dacherius* hath published a small Tract about the Canon of the *Mass*, which bears *Isaac*'s Name. But M. *Baluzius* tells us, That 'tis not *Isaac* Bishop of *Langres*'s, but another *Isaac*'s, who was Abbot of *Stella*, whose Name it bears in some *MSS.* and under whose Name it hath been published in *Tom.* 6. of the *Biblioth. Cistertiorum*.

Herard. *Herard*, made Archbishop of *Tours* in 855. made a Collection of Ecclesiastical Laws in 856. taken out of the Capitularies, which he propounded to a Synod of Priests, held in *May* the same Year. This Collection is in *Tom.* 8. of the Councils of the last Edition, and at the End of *Tom.* 1. of M. *Baluzius*'s Capitularies. This Archbishop died in 871.

Wanterius. *Wanterius*, or *Gauterius*, Bishop of *Orleans*, about the Year 870. made also a like Collection of Canons for his Diocess, which is printed *Tom.* 8. of the Councils.

Wulfadus. *Wulfadus* having been ordained, as we have said, by *Ebbo*, and molested by *Hincmarus*, was made Archbishop of *Bourges*, in 866. He hath left a Pastoral Letter, directed to the Priests of his Diocess, which Father *Mabillon* hath put out in *Tom.* 4. *Analect.* This Bishop died in 876.

Riculphus. *Riculphus*, who was Bishop of *Soissons*, about the End of the ninth Age, sent, in 889. a Pastoral Letter to the Curates of his Diocess, containing 28 very useful Constitutions for ordering their Discipline and Manners. He exhorts them to labour after the Sanctity of their People, by their good Example and Knowledge: He advises them to be constant in Divine Service, and exhort their Parishioners to be there as often as they can; but to be sure not to be absent on *Festivals* and *Sundays*. He requires them to say by heart the *Psalms*, *Canon of the Mass*, *Creed*, *Quicunque*, &c. That they should be skilled also in Singing, and the Calendar; That they should have Rituals to administer Baptism, a Missal, a Book of the Lessons, a Book of the Gospels, a Martyr-Book, a Book of Anthems, a Psalter, and a Copy of St. *Gregory*'s forty Homilies. He also prescribes what Ornaments they ought to have, and orders them to take Care of them, to keep them neat, as well as the Holy Places. He orders them to instruct the Catechumens in *Lent*, that they may be baptized, and receive the Eucharist at *Easter*. He commands them to have a Care of the Publick Penitents, and not to receive them to Absolution, till they have performed the Time of their Penance; and if it happens that they are forced to it by Necessity, or any other Reason, he desires them to have particular Care of them. He orders them to administer to the Sick the Holy Unction, after Confession, and Absolution, but before Communion. He allows them to give Absolution to the Sick, that have lost their Speech, if there be any that can witness that they desired it. He puts them in mind of the Division of the Churches Revenues into four Parts, and requires an Account of that, which is to be employ'd for the Service of the Church. He exhorts them to have two or three Clergymen to celebrate Masses, *i. e.* Divine Service with him; and forbids them to celebrate it alone. He advises them to be charitable and hospitable. He forbids them going to Inns, suffer Wine to be sold in the Church, to dwell with any Women, or be familiar with them; to be Farmers, or Men of Business. He forbids Usury, and orders them to keep the *Sunday* Holy. He requires them to take Nothing for the Burial of the Dead, but allows them to take any Free-gifts. He orders the Deans to call Assemblies of the Curates every Month, on the first Day of it, but forbids Feasting at them; and enjoyns them to have Conferences about what concerns their Ministry, and the Occasions of their Parishes. He orders them to reconcile those that are Enemies, or excommunicate them if they refuse. He enjoyns them to give Notice of the Fasts, he hath appointed, to the People. This Letter is published by *Condesius*, with *Hincmarus*'s Works [at *Paris*, 1615.] and is printed in *Tom.* 9. of the Councils.

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Elias. *Elias*, Bishop of *Jerusalem*, wrote in 887. a Letter to *Charles the Gross*, the Clergy, and Lords of the Kingdom of *France*, to desire of him some Relief for the Churches of his Country; He tells him, That the Prince under whose Government they were, being become a Christian, had allowed them to rebuild, and repair their Churches, which were either quite ruin'd, or ready to fall; That to do it, they were forc'd to mortgage their Lands and Revenues, so that they had Nothing to purchase Oil, Ornaments, and holy Vessels for Divine Service: Then he exhorts this Prince, and the *French*, to exercise their Charity upon this Occasion, and to bestow something upon the two Monks which he would send to gather their Alms. This Letter is in *Latin* in *Tom.* 2. of *Dacherius*'s *Spicilegium*. It is well written, but very short.

Luitbertus. *Luitbertus*, Archbishop of *Mentz*, hath written a Letter to King *Lewis*; In which he tells that Prince, That seeing the Danger their Churches were exposed to, he was obliged to speak, because the Primacy and Dignity of St. *Peter* is assaulted and dishonoured by those who ought to be the Leaders of the People of God, who prefer Humane Things before Divine; insomuch, that he is afraid, that the Evil, which is in the Head, will spread it self into all the Members, unless a Remedy be timely provided. He tells the King, that there is present Danger, because those that ought to watch for the Salvation of others, destroy themselves, and dig a Pit of Destruction for those that follow them. He exhorts him to confer with those, that know the Law of God, that he may remove these Scandals, and settle Peace in the Church. He adds, That it is so much the easier, because all the Body of the Church is not corrupted as yet; That there are some Members weakened by the Wound in the Head, but may be cured with suitable Medicines; That it seems necessary and profitable, that King *Charles* call a Council soon; that the Bishops of his Kingdom, which are not infected with the Disease, might joyn with the Bishops of *Germany* and him, to restore the Peace and Agreement of the Catholick Church, assoon as he returns from the Voyage he was about to take. This Letter seems to relate to the Troubles, which happened after the Death of *Lotharius*, about the Kingdom of *Lorrain*, which Pope *Adrian* claimed for the Emperor *Lewis*; threatning Excommunication to *Charles*, and to the rest who were in Possession of it.

Of all Authors of this Age, there is none that hath taken more Pains about the Canons than *Regino*. He was chosen Abbot of *Prom*, about 892. after *Farabertus* had voluntarily resigned it, but he enjoy'd it not long, being deprived of it in 899. by the Arts of his Enemies, who put *Richarius*, the Brother of the Counts *Gerhardus* and *Montfredus*, into his Place. He endured this Injustice, with a great deal of Patience, and lived a Private Monk, in the Abby of *Prom*. In this Time he composed his Collection of Canons, and Ecclesiastical Constitutions at the Desire of *Ratboldus*, Archbishop of *Treves*. He finished it in 906. He also composed a Chronicon, which ends in 908. dedicated to *Adelbertus* Bishop of *Metz*. We do not exactly know to what Age he lived.

His Collection of Canons is intitled, *A Treatise of Ecclesiastical Discipline and of the Christian Religion, collected by the Order of* Ratboldus, *Archbishop of* Treves, *by* Regino, *heretofore Abbot of* Prom, *and taken out of the Fathers,*

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Councils and Popes. It is divided into two Books. In the firſt he ſets down the Canons, which concern Eccleſiaſtical Perſons; and in the ſecond, thoſe that concern the Laity. Theſe two Books begin each of them, with a Form of ſuch Things, as Biſhops or Miniſters ought to be informed in, when they make their Viſits. That which is at the Beginning of the firſt, concerns the Clergy; and that which is at the Beginning of the ſecond, concerns the Laity. Then he confirms the Articles of the firſt by the Canons and Eccleſiaſtical Conſtitutions. He quotes the Canons of the Councils, and particularly thoſe of *France*, the Conſtitutions of the Kings, the genuine Decretals of the Popes, and ſometimes the falſe; ſome Paſſages of the Fathers and Eccleſiaſtical Authors. This Collection is very large, and exact. *Burchardus*, *Ivo Carnutenſis*, and the other Collectors of Canons that follow him, have made Uſe of it, and often copy it out. It hath been publiſhed from a MS. of *Flaccus Illyricus*, and printed at *Helmſtadt*, 1659; and ſince M. *Baluzius* hath taken Care to print it at *Paris*, by *Muguet*, 1671. having received it by a very Ancient MS. in the Library of the Fathers of the Oratory at *Paris*. He hath ſet down in the Margin, the Places from which the Canons and Paſſages of that Collection are taken, and where the Articles of *Burchardus*'s Collection are found.

Regino's *Chronicon* is divided into two Books. It was printed at *Francfort* in 1583. *Trithemius* aſſures us, that this Author wrote ſeveral Sermons, ſome Letters, and other Works, which never came to his Hands. He much commends his Ingenuity, Learning and Piety; and ſays, that he is the beſt of the *German* Writers of his Time.

Laſtly, we have another Author of this Age, who treats of a very curious Subject of Diſcipline, and that is *Auxilius*, who maintains the Validity of the Ordinations made by Pope *Formoſus*. He was (*a*) ordained by this Pope, and 'twas his Intereſt to defend it. He hath made two ſmall Treatiſes upon that Subject, in which he ſhews a great deal of Learning for the Age he lived in.

The firſt is a Collection of Eccleſiaſtical Conſtitutions and Paſſages of Fathers, to prove that a Biſhop deprived of his Biſhoprick may be dignified in another Church, when it is for the Good and Advantage of the Church, and with the Pope's Permiſſion. This Collection was deſigned to prove the Tranſlation of *Formoſus*, from the Biſhoprick of *Oſtia* to the *Roman* See, lawful. Then he adds ſome other Teſtimonies to ſhew, that though the Ordination of *Formoſus* was not lawful, yet the Ordinations made by him were valid. Upon the firſt Head, he brings a Paſſage out of the falſe Decretal of *Anterus*, the Example and Authority of St. *Gregory Nazianzen*, the Examples of ſome Tranſlations alledged by *Socrates*, and what is obſerved in the *Greek* Book, about the Tranſlation of St. *German* of *Cyzicum* to *Conſtantinople*. Then he ſhews, That the Canons of the Council of *Nice*, do not forbid all Tranſlations, but thoſe only, that are made through Ambition, and to diſturb the Church. He approves the Law, which *Hoſius* propounded in the Council of *Sardica*, which forbids thoſe Tranſlations which are made for Avarice, Ambition, or Dominion; but he diſapproves what is added, that thoſe who paſs from one See to another, ſhall be reduced to Lay-Communion. He affirms this Law, comes near the Rigour of the *Novatians* condemned by St. *Auſtine*, that it was not approved by the Holy See; and that *Hoſius* was of no great Authority, having fallen into Hereſie. He ought to have obſerved, that all the Biſhops of the Council approved the Opinion of *Hoſius*.

Auxilius then paſſeth to the ſecond Head; which concerns the Validity of the Ordinations made by *Photius*, and alledgeth the Teſtimonies of St. *Innocent*, St. *Auſtine*, St. *Leo*, St. *Gregory*, and St. *Anaſtaſius*, to ſhew that the Ordinations made by unlawful Biſhops are valid, and ought not to be repeated. He confirms this Doctrine by a Canon of the Council of *Nice*, which accepted the Ordinations made by the *Novatians*. He ſays, That ſince the Ordinations of Pope *Liberius*, who was an Heretick, and *Vigilius* who was an Uſurper, guilty of Simony and Murther, were well approved, there is much greater Reaſon to allow of thoſe made by *Formoſus*. He proves, That it will caſt the Church of *Italy* into ſtrange Confuſion, and the Faithful into inexpreſſible Trouble. He obſerves, That if there was any Default in the Tranſlation of *Formoſus*, it did not belong to him, who accepted it, but to the Clergy and Nobles of *Rome*, who choſe him, and acknowledged him for their Biſhop. Laſtly, he proves, That they who ſwear, that their Ordination is void, are guilty of Sacrilege, and they are not obliged thereby to obey the Commands of their Superiors, nor of the Pope who exacts it, becauſe they ought not to execute thoſe Commands of Superiors, which are contrary to Juſtice, and the Law of God; That their Excommunication ought to be feared or obſerved, but when it is juſt; That we ought to diſtinguiſh between the Papal See, and the Perſons who preſide in it; That we ought to reſpect the Sees, but not follow thoſe that preſide in them, if they depart from the Faith or Religion, although they are obliged to obey them in thoſe Things, they order well, although they would not do it. In Concluſion, He adviſes, "That this Collection of Teſtimonies "may perhaps ſeem needleſs to ſeveral Perſons, becauſe "there are few People, that will judge of their Affair with "Equity, and that he did not hope to carry his Cauſe in "the Judgment of thoſe, who are both Judges, Advocates "and Witneſſes, but that according to the Opinion of St. "*Jerome*, he wrote both for himſelf, and for them which "were of his Judgment, that they might be courageous, "ſeeing they do not ground their Belief upon their own "Senſe, but the Holy Fathers, and that they obſerve that "which is written; That if a Multitude riſe up againſt "you, you ſhould not fear, and that they ſhould hold faſt "what they have received, leſt you loſe your Crown. "That continuing in the ſacred Vocation you have recei-"ved, they may wait for the Impartial Examination of a "General Council, under the Protection of which they "may put themſelves with thoſe Words. *Liſt up thy Self "O Lord, judge thine own Cauſe.*

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The ſecond Treatiſe of *Auxilius*, ſaith *Sigibert*, in his Catalogue of Eccleſiaſtical Writers, is written in Form of a Dialogue, by way of Queſtion and Anſwer. It was compoſed at the Deſire of *Leo*, Biſhop of *Nola*, who had been ordained by *Formoſus*, who being urged to acknowledge, that the Prieſthood which he had received from Pope *Formoſus*, is null; firſt conſulted the *French* Biſhops, and the Biſhop of *Beneventum* about it, who anſwered him, that he ought not to do it, and then ſent his Requeſt to *Auxilius*, to anſwer the Objections made againſt the Ordinations of *Formoſus*. At the Beginning of this Treatiſe is propounded a general Queſtion, which ſerves as a Preface to it, *viz.* Whether thoſe who have been ordained againſt their own Conſent, but afterwards yield to their Ordination, ought to be re-ordained. To which he anſwers, that as we do not re-baptize Infants, nor ſuch as have been baptized by Force; no more ought we to re-ordain them who have been involuntarily ordained. This Preface is accompanied with a Letter of *Auxilius*'s to *Leo* Biſhop of *Nola*, in which he tells him, that he made this Treatiſe to ſatisfie him, and had ſet down the Objections under the Name of the Objecter, and anſwers under the Name of the Defender. That he ought not to expect in his Writings Syllogiſms in Form, no Logical Subtleties, being the Scholar of a Fiſher, *i. e.* St. *Peter*. That 'tis true, though he is in his Bark, he is in a Tempeſt, but he prayed the Lord of all to command the Winds and Seas, and make a Calm.

The firſt Objection made by the Objecter, is about the Tranſlation of *Formoſus*. He ſays, having left his Wife, *i. e.* Biſhoprick, he hath taken away the Holy See from them, who ought to be ordained in it; ſo that he is a Reprobate and Hypocrite. The Defender ſays, That he did not trouble himſelf with what *Formoſus* was, but he maintained that the Ordinations of *Formoſus* made by him were valid and lawful. The Objecter inſiſts and ſays, that *Formoſus* not being Pope, all the Ordinations made by him are null. All that Chapter contains this Difficulty. The Defender maintains, that his Ordinations may be valid, ſince St. *Leo* acknowledgeth the Ordinations of falſe Biſhops to be ſo; That *Anaſtaſius* allowed *Acacius*'s, and no Man ever doubted of *Liberius* and *Vigilius*'s. The Objecter replies, That the Council of *Nice* declared their Ordinations void; and that Pope *Innocent* aſſerts, that an Hypocrite and Reprobate can't confer Ordination, becauſe he hath none. The Defender replies, that this ought to be underſtood of ſome, and not all Hereticks, ſince he approved of thoſe that *Bonoſus* ordained. The Objecter inſiſts upon his Principle, and demands how it can be, that the Ordinations of a Reprobate can be valid, ſince the Members can't exiſt without the Head; and to urge it the farther, he asks to whom *Formoſus*'s Crime ought to be imputed; if his Ordinations are of Force, the Defender ſays, it belongs to the Clergy and People of *Rome*, and not to a Clergyman, who being a Stranger, came far with a good Intention to receive Ordination from him, whom he ſaw ſettled on the Holy See. Then he proves by the Teſtimonies of *Anaſtaſius* and St. *Auſtine*, that a Reprobate and an Hypocrite may adminiſter Sacraments effectually, and conſequently Ordinations. That Objecter urges the Example of *Conſtantine* the *Anti-*

(*a*) *Ordained by this Pope.*] He ſays it plainly at the End of his firſt Treatiſe, in which, having ſpoken of the Validity of the Ordinations of this Pope; He adds, That he continued in the Order which he had received by Conſecration, waiting for the equitable Judgment of a General Council. In the thirty firſt Chapter of his ſecond Treatiſe, His Adverſary objects, that he was a Stranger: and at firſt he don't deny it, but about the End he puts in a Doubt: ſaying, 'twas a Fiction of his Adverſaries. He ſays alſo in the ſame Place, that he was ordained a Prieſt by *Formoſus*. In the Chapter of the ſecond Book, he ſays alſo, that he was ordained by *Formoſus*, and was come to *Rome* from his own Country.

pope,

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pope, whose Ordinations were declared null, and the Persons ordained by him re-ordained. The Defender condemns this Action, and opposes the Authority of St. *Leo*, *Anastasius*, &c. Then he proves by some Passages of the Popes and Fathers, that Re-ordinations are no less faulty, than Re-baptizations. The Objecter says, That if it were so, a great Number of Men are Condemnable, because the Number of them that believe *Formosus*'s Ordination null, is very great. This Inconvenience doth not at all touch the Defender He says, God regards not great or small Numbers, but Justice; That his Flock is small; That he never hath, nor will pardon a Multitude of Sinners, though never so great, which he clears by the Example of the Deluge; People of the *Jews*, and the small Number of those that remained Faithful under the Persecution of *Antiochus*; adding to these Examples of the Old Testament, that in St *Athanasius*'s Time almost all the World embrac'd *Arianism*, and there was but a very small Number of Persons that continued in the Catholick Faith, and did obtain the Crown. The Defender having asserted, that those who are ordained a second Time ought to be excluded for ever from the sacred Ministry. The Objecter propounds two Difficulties against the Propositions. The first, That they are not deprived of Christianity, who have been re-baptized. The second is, that Clergymen who have fallen into Idolatry, may do their Duty, and perform their Functions, and therefore 'tis probable, that the same Thing may be allowed to those who are re-ordained. The Defender answers to the first, that a Minister's Function is not like the Title of a Christian, that this is necessary, but that the other is not. To the second he says, that they have been deposed without all hopes of Restoration, who have voluntarily renounced the Faith, and no Mercy hath been shewed, but only to those who have done it through the Violence of Torments. The Obedience due to the Pope, and the Oath which he required, to acknowledge that the Ordinations of *Formosus* are null, create new Difficulties. The Defender strongly maintains, that Superiors ought not to be obeyed, when that which they command is forbidden, and that the Oaths taken in such Cases oblige not. He takes himself not to be obliged to go to the Synod, which the Pope had appointed, and treats the Bishops, that were at it, as Wolves. He adds, That it is sometimes convenient to discover the Faults of Superiors, especially when they are prejudicial to the Church, and they can't be remedied any other Way; and in fine, insists upon the Fact that 'tis a Fault, which is published, and aggravated by those that defend it. He proceeds yet farther: He says, that we ought not to fear or regard the Excommunication that is unjustly pronounced. He repeats what he had said in his first Treatise about the Distinction of Sees, and them that sit in them. He comes next to the Examination of the Affair of *Formosus*; and says, as he was deposed, so also he was absolved by the Pope; that the Oath which they made him take never to come to *Rome*, or to return to his Bishoprick, was a Cruelty and an unheard of Violence; That he did it only by Constraint. He brings several Examples of Bishops condemned and deposed, who have been restored again. He adds, That *Formosus* having been restored by the Pope, his first Deposition could not be alledged as an Obstacle to his Promotion to the Popedom; That only God knows, whether it was through Ambition that he was raised to the Holy See, and so it belongs only to him to judge of it. That all the City of *Rome*, and neighbouring Provinces did bear Witness of his Piety, except some who had the Boldness to blast his Reputation. He endeavours to justifie his Translation by the Example of several others, of whom he makes a long List. He answers as he had done in the other Treatise to to the Law propounded in the Council of *Sardica*, approving the first, and condemning the second Part. The Council of *Africa* was objected, which forbids him who doth the Office of a Clergyman in one Church, to pass to another. He replies, that it is only forbidden by that Canon, to receive the Clergy of another Bishop He explains the Canons, which forbid Translations, of such as are through a kind of Ambitious Avarice or Dominion, and proves that they do not comprehend those which are made for the Necessity, and Profit of the Church. He adds, That it belongs to the People of *Rome* to answer for the Necessity and Advantage there was in Translating of *Formosus* to the See. It was objected, that although *Formosus* might be excused as to those Points, yet the Blow he had received by suffering himself to be re-ordained, was not to be covered. This Objection much puzzled *Auxilius*, and to answer it, he supposeth that the Priests and Bishops are not essentially distinct, and endeavours to prove it by the famous Passage of St. *Jerome*, from whence he concludes, that as a Priest is consecrated to make a Bishop, without any Intention of consecrating him a Priest anew, but only adding the Episcopal Title: In like Manner *Formosus* by his second Ordination, did not lose the Title of Bishop he had before, but only received the Addition of the Apostolick Dignity. This Sophistical Answer of *Auxilius*, did not excuse *Formosus*, if the Matter of Fact were true; but he maintains immediately, that it was very false, and that he was informed by those, that were present at the Instalment of *Formosus*, that he did not receive a new Ordination, but was conducted to the Holy Apostolick See, by singing of Prayers, and was installed with a Speech proper for that Occasion. He adds, That none but his Enemies, and others, that had a present Quarrel with him, Said, that he was ordained a second Time, whose Testimony was not worthy of Credit. That to pass a true Judgment of this Matter, a general Council ought to be called, which might easily remove the Scandal, and settle Peace in the Church; That the Synod held at *Ravenna* had confirmed the Ordination of *Formosus*, for which indeed the Bishops were accused of Bribery, but very unjustly. He aggravates the Cruelty exercised by Pope *Stephen* against *Formosus*, whose Corpse he took up and brought it to a Council, where having stripp'd him of his Pontifical Habits, he caused a Lay-Garb to be put on him, and having cut off two Fingers of his Right-Hand, he caused him to be buried in the Church-Yard for Strangers, from whence he was after thrown into the *Tiber*. *Auxilius* says, that they that exercised this Piece of Inhumanity upon him, acted like Savage Beasts; That this their Action was contrary to Heathen Morality, which obliges us to spare the Dead; That although the Translation of *Formosus* had been contrary to the Laws of the Church, it ought to have been tolerated with a Christian Compassion, and not aggravated with an unheard of Cruelty. That all that could have been done, had been to have called a Council to forbid the People of *Rome* making the like Elections for the future. *Auxilius* after this is reproved by his Adversary, for saying, that it did not belong to him, who was a Stranger, to find Fault with the Opinion they had in *Italy*, about the Ordination of *Formosus*, and takes an Occasion from hence to shew, that he hath Reason to defend the Cause of *Formosus*. Lastly, to invalidate the Oath, which was required to destroy the Ordination of *Formosus*, he proves, that those Oaths ought not to be kept, that oblige a Man to do Evil. This is the Sum of the two Treatises of *Auxilius*, which are written with a great deal of Boldness and Freedom. [The former of them is published by *Morinus* at the End of his Work, *De S S. Ordinationibus*, and from thence put into the *Biblioth. Patrum Tom.* XVII. p. 1. The other is printed by *F. Mabillon*, *Analect. Tom.* IV. p. 610.]

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CHAP. XIII.

Certain Queſtions about the Rites and Ceremonies of the Church.

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THERE has been no Age in which a great Number of Perſons have applyed themſelves to regulate and explain the Rites and Ceremonies of the Church than the Ninth. Princes, Biſhops, and other learned Men have ſet themſelves about it with great Emulation. At the Beginning of this Century, the Emperor *Charles* the Great writ a Circular Letter to all the Archbiſhops of *France*, [directed to *Odilbert*, Archbiſhop of *Milan*] commanding them to inform him after what Manner they and their Suffragans taught and inſtructed their Prieſts and People about the Sacrament of Baptiſm. Alſo why an Infant is rank'd amongſt the Catechumens? What it is to be a Catechumen? And what is the Signification of the other Ceremonies? What means the Scrutiny? How the Creed is to be explained? How we are to underſtand the Renouncing of the Devil, his Works, and his Pomps? What are the Works and Pomps which are renounced? For what Reaſon they breathe upon the Infant, and why they exorciſe him? What is the Reaſon they give him Salt? Why they touch his Noſtrils? Why they anoint his Breaſt with Oyl? Why they cloth him in White? Wherefore they pour on him the Oyl of the Chriſm? Why they cover him with a myſterious Veil? And, Laſtly, Wherefore they give him the Body and Blood of the Lord? All theſe Queſtions *Charles* the Great commanded his Metropolitans to anſwer particularly and fully.

[*This Letter of* Charles *the Great is put out by* F. Mabillon *in his Analect.* Tom. I. p. 21.]

Inſufflation and Exorciſing.]

Theſe Ceremonies and various other Rites were uſed by

the Church in Baptiſm in this Age, as in the former they had been, not as neceſſary Ingredients in Baptiſm, becauſe they are not enjoyned by the Word of God, but as uſeful to beget a Reverence to this Sacrament in the Minds of the illiterate Vulgar, and expreſs to them the Vertue and Efficacy of it; for they Sometimes aboliſhed Part of them, and always declared, that they attributed no Efficacy or Energy to them, but expected that from the joynt Prayers of the Church. This ſhews how differently they were uſed from the Uſe of them in the *Roman* Church, who place a ſacred Operation in them, and make them neceſſary to Baptiſm.

Amalarius

The Archbiſhops of *France*, in Obedience to this Order, compoſed, and cauſed to be compoſed ſeveral Books upon theſe Subjects, all which they dedicated to the Emperor. Amongſt others, *Amalarius Fortunatus*, Archbiſhop of *Treves*, writ a Treatiſe upon that Subject, which is to be found in the fifteenth Tome of *Caniſius*'s Collection, under the Name of *Alcuin*, to whom that Author attributes it upon a bare Conjecture only, without having any ſufficient Proof; for in his MS. and ſome others there was no Name of of any Author: But in another ancient Manuſcript of Father *Petavius* it bears the Name of *Amalarius*. For indeed it is impoſſible it ſhould be *Alcuin*'s, for he dyed in 804. and this was written in Anſwer to a Letter in 811. This *Amalarius* was he that was ſent the ſame Year along with *Peter*, the Abbot of *Nonantula*, to the *Greek* Emperor, *Michael Curolopates*. He was choſen Archbiſhop of *Treves*, and dyed in the Year 814.

Jeſſe.

Jeſſe, Biſhop of *Amiens*, writ alſo an Anſwer to the Emperor's Letter, in which he relates very exactly and clearly all the Ceremonies of Baptiſm, with a very natural Comment upon every one of them. He ſpeaks alſo of Confirmation, and the Euchariſt conferred upon Infants at the Time of their Baptiſm. *Cordeſius*, who was the firſt that publiſh'd this Letter of *Jeſſé* at the End of *Hincmarus*'s Works [at *Paris* 1615.] added thereto a ſhort Explanation of the Manner of Adminiſtring Baptiſm, and of the Terms which are made uſe of in the Prayers, together with nine Canons or Inſtructions for Prieſts; but it is very plain this Addition does not belong to *Jeſſé*, for it has no Relation to the Matter he treats of. His Letter ends at the Chapter of the Euchariſt. What follows as far as the Canons, is the Work of another Author, whoſe Notions and Method are very different from his. The Canons are a Capitulary or Remonſtrance for the Inſtruction of *Charles* the Great, which is to be found amongſt the Collection of Conſtitutions, publiſh'd by M. *Baluzius*, *pag.* 531. This Letter of *Jeſſé* is alſo extant in the *Bibliotheca Patrum*, [*Tom.* 14. *pag.* 67.] This Biſhop was ſent by *Charles* the Great in the Year 802. to *Irene*, Empreſs of the *Eaſt*, and afterwards depoſed in 831. by *Ebbo*, Archbiſhop of *Rheims*, in a Synod held at *Nimiguen*.

Odilbert.

Odilbert, Archbiſhop of *Milan*, writ alſo upon the ſame Subject, whoſe Book was never yet printed. It is a Manuſcript in the Abby of *Richemont*. Father *Mabillon*, in the fourth Tome of his Analects, he publiſh'd the Letter, which ſerves for a Preface to the Treatiſe, with an Extract of the Treatiſe it ſelf.

Theodulphus, Biſhop of *Orleans*, writ alſo an Anſwer by the expreſs Command of his Metropolitan, *Magnus*, Archbiſhop of *Sens*, to whom he dedicated it; and who alſo writ a ſmall Treatiſe upon the ſame Subject, [Printed with ſome other Pieces of his by Father *Sirmondus* at *Paris*, 1646.]

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Theodulphus.

The Church of *Lyons* was too conſiderable, and its Ceremonies too authentick, not to explain it ſelf upon this Occaſion. Whereupon *Leidradus*, Archbiſhop there, undertook to compoſe an Anſwer to the Emperor's Letter. This Letter has been put out lately by Father *Mabillon*, in the third Tome of his Analects. To which is annexed another private one to the Emperor; and likewiſe a ſmall ſeparate Treatiſe upon the Renunciations made at the Time of Baptiſm. We have over and above theſe, two other Letters of *Leidradus*. The firſt written alſo to the Emperor, where he gives him an Account of the Uſe he had made of the ancient Revenues of the Church of *Lyons*, which had been reſtored to him by his Orders. He ſays, he has eſtabliſhed a Quire there, and whatever elſe is neceſſary to celebrate Divine Service. He acquaints him, that he had gotten Schools of Singers, who are very excellent in their Art, and are able to inſtruct others. That he has Readers, who not only read publickly, but are fit to expound and interpret. That he has cauſed a great many Eccleſiaſtical Authors to be tranſcribed; rebuilt and beautified a great many Monaſteries, and other Religious Houſes; and likewiſe erected a Cloyſter for the Canons and Prebendaries, and many other Things both of Uſe and Profit. The ſecond Letter of *Leidradus* is conſolatory to his Siſter upon the Death of her Son and Brother. The Works of *Leidradus* are in a plain and natural Style, but have nevertheleſs a great deal of Good Senſe and very Chriſtian Thoughts. Theſe two laſt Letters are in the *Bibliotheca Patrum*, [*Tom.* 10. *p.* 232.] *Papyrius Maſſonus* and M. *Baluzius* have joyned them to the Works of *Agobardus*, to whom *Leidradus* reſigned his See to retire into the Monaſtery of St. *Martin* at *Soiſſons*. There are other *Anonymous* Anſwers given to the Queſtions propoſed by *Charles* the Great in his Letter. All theſe Authors give an Account of the Ceremonies of Baptiſm, and put a myſtical Senſe upon them, for the Inſtruction and Edification of Prieſts and Believers.

Leidradus.

Amalarius

Lewis, firnamed the *Kind* or *Godly*, was not leſs curious than his Father, in endeavouring to underſtand the Ceremonies of the Church. *Amalarius*, a Deacon of *Metz*, to whom is alſo given the Title of Abbot in ancient Manuſcripts, and whom ſome have called Suffragan, dedicated to him four Books of the Eccleſiaſtical Office, in his Preface of which he gives him great Commendations, concluding it with many Wiſhes for his long and happy Life. In theſe Books he relates the Ceremonies and Cuſtoms of the Church, according to the *Roman* Eſtabliſhment, and gives myſtical Reaſons for them, which are in no wiſe to be thought the true Reaſons for the Inſtitution of theſe Ceremonies, but humane Inventions, and for the moſt part groundleſs Suppoſitions, and which I do not think my ſelf obliged to give any Account of; therefore ſhall only take Notice of a few Points of Diſcipline in them, which are the moſt conſiderable. The firſt Book is about the Service of the Church from *Septuageſima* to *Penteceſt*: Where he teaches us, that from *Septuageſima* to *Eaſter*, neither *Hallelujah*, nor *Gloria in Excelſis* were ſung in Churches; that Lent began the *Wedneſday* after *Quinquageſima*. That on *Holy-Thurſday* they conſecrated Oyls for the Sick, for the Catechumens, and thoſe that were confirmed. That theſe three Oyls had three different Conſecrations. That they mingled Balm with that uſed for Confirmation. That on *Good-Friday* they worſhipped the Croſs, and after they had brought out the Body of Chriſt (reſerved the day before) they mixt it with unconſecrated Wine, which they thought ſufficiently conſecrated by this Mixture, and ſo gave it immediately to the People. But he takes Notice at the ſame Time, that in the Church of *Rome* the Prieſts only communicated. That the Service of *Saturday* was for *Saturday* Night till *Sunday*, and that they bleſt the Wax Candle. He ſpeaks of ſome of the Ceremonies of Baptiſm made uſe of at that Time, and principally of the Unction, which was pour'd by the Prieſts on the Top of the Novice's Head. He ſeems to diſapprove of the Faſt upon *Rogation*, which he ſays, was inſtituted by St. *Mamertus*, and was never in uſe with the Eaſtern Churches. In the ſecond Book he treats of the twelve Leſſons of Divine Service, of the Faſt of the four Ember

Weeks,

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Weeks, of the several Orders and * Habits of Priests, of which he gives very mystical Significations. The Priest's Vest signifies the right Management of the Voice, his Albe the Subduing of the Passions; his Shoes, upright Walking; his Cope, Good Works; his Stole, the Yoke of Jesus Christ; the Surplise, Readiness to serve his Neighbour; his Handkerchief, good Thoughts; and the Pallium, Preaching. The third Book treats of the Method observed in Celebrating Mass; of the Habits, of the Office of the Singers, of the Manner of the Bishop's going to the Altar; of the Place where he sits, of the Presenting of the Chalice by the *Acolythus* to the Subdeacon, who receives it; of the Mixing of the Sacramental Bread with the Consecrated Wine; and lastly of the Kiss of Peace. He discourses at the same Time of the Prayers which are said, *viz.* † Of the *Introitus*, the *Kyrie Eleison*, the *Gloria*, the Collects, the *Tractus*, the *Responses*, the *Hallelujah*, the Offertory, the Secret Prayers, the Preface, the Canon, the Lord's Prayer, the *Agnus Dei*, and the Blessings, which are given at the End of the Mass. He also adds some Reflections upon the Masses and Service used on *All-Saints-Day*, the *Advent*, *Christmas-Day*, and the *Purification*; upon the Hour of Celebrating Mass, and the Differences between the Masses for the Dead. We may thereby learn, that the Practice in his Time of Celebrating Mass was not different from what it is at present. But the mystical Reflections he makes upon these Ceremonies and Prayers are so far-fetched and incongruous, that there is no great Use to be made of them. He has one particular Observation to himself about the Body of Jesus Christ, which he divides into three States or Conditions. 1. Of Jesus Christ risen again, represented by that Part of the Eucharist which is put into the Chalice. 2. Of Jesus Christ upon Earth, represented by that which is consumed by the Priest. And, 3. The Body of Jesus Christ in the Tomb, represented by that Part which remains on the Altar. The last Book is upon the other Parts of the Divine Service; * As the Prayers for the First, Third, Sixth, None Hours, *Vespers*, *Complectorum*, and Night-Office, as well for *Sundays* and Holy-days, as other principal Feasts of the Year. F. *Mabillon*, in the second Tome of his *Analects*, has printed a Supplement to this fourth Book attributed to *Amalarius*. But it appears by *Agobard*'s Book, writ against this Work, that the last Chapter of the 4*th*. Book, was the same with the last and 47*th*. in the Vulgar Editions: Also 'tis certain, that this Supplement is rather added by the Monk *Ademarus*, than the Work of *Amalarius*. Moreover 'tis plain, this Addition has no Connection or Conformity with the other Parts of that Treatise.

* Of the Habits of Priests, see *Durand.* Ration. l. 3.

† Concerning these Parts of the Mass (533) if any desire to be exactly informed, let him consult *Durand.* Ration. l. 4.

* These Hours of Prayer, and the Reasons of their Institution, are at large explained by *Durand.* in his *Rationale Divin. Of.* l. 5. c. 3.—10.

The same Author has writ another Book, called * *The Order of the Book of Anthems*, where he gives a Reason for the Order he has observed in the Book of Anthems, which he made for the Churches of *France*, in so disposing the Anthems, Responses and Psalms. *Ademarus* informs us, That *Amalarius* was also Author of a Treatise, named, *A Rule for the Canons and Canonesses*, published in the Council of *Aix-la-Chapelle*, which consists of nothing else but a Collection of Precepts and Canons, gathered from the Fathers and Councils, relating to the Lives of Clergymen and Monks. The Deacon *Florus* makes Mention of two other Books of *Amalarius*, made before the former, and adds a third, called *An Introduction or Preface to his Works*; but this we have altogether lost.

Mon. *Baluzius* amongst the Pieces which are at the End of the second Volume of his Capitulary, hath published some Eclogues of choice Reflections, upon some Places of the *Roman* Order, concerning the Ceremonies of the Mass, which go under the Name of *Amalarius*: But altho' this Work be very full of Reflections, much like those of *Amalarius*, yet it is very dubious whether they be his or no; for besides that it is not likely he would treat a second Time of the same Thing, only after a different Manner, of which he had spoken before in the third Book of his Divine Offices: It appears to me, that this Author's Style and Manner of Writing is something different from that of *Amalarius*.

There are five Letters of this Author's, in the seventh Tome of *Dacherius*'s Spicilegium, [Tom. 6.] The first is directed to *Terence*, Archbishop of *Sens*, concerning the Manner of writing the Name of Jesus Christ, together with *Terence*'s Answer. The second is on the same Subject, writ to *Jonas* Bishop of *Orleans*, with that Bishop's Answer. The third is to *Rancarius* Bishop of *Noyon*, about the Meaning of these Words in the Gospel; *This is the Cup of my Blood, of the new and eternal Testament.*

The fourth is to the Monk *Hetton*, who was Abbot of *Fulda*, after *Rabanus*, about the Word *Seraphim*, whether it be of the Masculine or Neuter Gender; And the fifth is to *Gontard*, where he treats of this Question, *viz.* Whether a Person may be allowed to spit just after receiving the Holy Eucharist. It seems by this last Letter, that he believed that there was no Harm in Spitting some Time after, when one cannot easily forbear longer: And if it should happen that without their Knowledge or Will, they should let drop some of the Eucharist, they need not much trouble themselves about it: Also, That he doubted whether Christ's Body once received did incorporate with ours, and accompany it to Death; or whether it evaporated through the Pores, or was exhaled in Air, or converted into Blood, or went into the Draught; so that this has given Occasion to some, to accuse him of the Error of the *Stercoranists*, as *Heribald* and *Rabanus* were. The Books of *Amalarius* were very ill receiv'd in *France*, and chiefly by the Church of *Lyons*, which would by no Means endure them. *Agobardus*, Bishop of this See, wrote three Treatises against his Offices and Book. *Florus*, a Deacon of the same Church, attack'd him very vigorously, and accused him in the Councils of *Cressi* and *Thionville*: First, about his Opinion of the Body of Christ, under three Forms, represented by three Pieces of the Sacramental Bread: Secondly, about his moral and mystical Significations of the Ceremonies of the Church, which he look'd upon as false Opinions and Imaginations without Grounds. Thirdly, Because he insisted only upon the *Roman* Order, and expounded it Word for Word; altho' he knew that this Book was unknown to the Archdeacon of *Rome*, of whom he had many Traditions.

Amalarius thus having attacked the Customs of the Church of *Lyons*, *Agobard*, who was their Archbishop, defended them in his Correction of the Anthem Book, to which his Treatise, of the Manner of singing Psalms in the Church of *Lyons*, serves for a Preface. He observes that the particular Customs of some Churches ought not to be reflected on. He approves of that of the Church of *Lyons*, in not singing new and fantastical Psalms, in not making use of Poetry in Divine Service, and by keeping exactly to the Scriptures. This was what *Amalarius* quarrell'd with, but *Agobard* vigorously defended it, and proved it highly reasonable and conformable to the Sense of the Church.

This Correction of the Anthem Book is dedicated to all Believers, but principally to the Singing-men of the Church of *Lyons*: He there gives Reasons for the Corrections he has made, and shews that he has only retrench'd all that was not taken from the Holy Scriptures: He gives particular Reasons for leaving out some Anthems, and proves that they were contrary to the Truth, and did not at all agree with Mysteries. He afterwards quotes several Places in the Fathers, to shew that it is necessary to endeavour to reform the Service, and to retrench those Errors and Abuses which are slid into it, either by Malice, Ignorance or Simplicity. He complains that there are some Clergymen, that spend their Lives more in learning to sing, than in studying the Holy Scriptures, and other Matters that relate to their Ministry: He says that the Ancients, to avoid this Disorder, chose rather to repeat the Psalm often, than to charge the Minds of those that sung with a great many superfluous Pieces. And lastly he concludes, That as the Church has a Mass-Book whose Doctrine is very pure, and a Collection of Lessons taken wholly out of the Holy Scriptures, so it ought also to have an Anthem-Book purged from all Errors and Humane Inventions, and composed out of nothing but the Bible.

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This Treatise is followed by another against some Passages of *Amalarius*'s Book, concerning the Divine Service: He reproves what *Amalarius* maintains, That on the twenty fifth of *April* might be used Litanies or Rogations, without Fasts and Abstinence; he laugh'd at what *Amalarius* had asserted, that upon that day they prayed publickly for Eggs, Bread and Fish. He finds Fault with *Amalarius*'s Explanation of the Passage of St. *Paul*. He reproves divers Expressions and Notions of this Author; as when he says, that the Holy Ghost did drive all carnal Desires out of the Apostles Hearts: That Man, and by Consequence Jesus Christ, was created out of the four Elements; That Jesus Christ dyed for the Just and Unjust; That there are two Sacrifices, the one general for all Men, and the other particular only for the Saints: That the first is the Death of Jesus Christ, and the second the Prayers of the Just, which are united to the Sacrifices of the Angels: This Treatise of *Agobard* seems imperfect.

Rabanus or *Herbanus*, surnamed *Maurus* and *Magnentius*, has made himself very famous by his Works, which he has written concerning the Ceremonies and Discipline of the Church. He was born at *Mayence*, in the Year 788. He was put very young into the Monastery of *Fulda*, where he was brought up; from thence he was sent to *Tours*, where he study'd some Time under the famous *Alcuin*: He returned afterwards into *Germany* to his Monastery, where he was entrusted with the Government of the younger Monks, and was afterwards ordain'd Priest in the Year 814. and at last chosen Abbot of *Fulda* in 822. After having managed this Charge twenty Years, he voluntarily quitted it to satisfie his Monks, who accused him, that he applied himself too much to Study, and neglected the Affairs of the Monastery. He retired to the Mount of St. *Peter*, and was at last chosen Archbishop of *Mayence*, in the Year 847. He held a Council the same Year for the Reformation of Discipline, he condemned *Gotteschalcus* a Monk of *Corbey* in

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another Council, and ſent him to *Hincmarus* Archbiſhop of *Rheims*; he dyed in the Year 856.

He excell'd all in the common Learning of thoſe Times, ſuch as expounding the Principles of Arts, as the Rules of Grammar and Rhetorick; in a Readineſs of collecting from the Fathers of the Church, common Places upon the Holy Scriptures. In inventing Allegories upon the Hiſtories of the Bible; in the Expoſition of the myſtical Reaſons of the Ceremonies; in a Knack of turning Proſe into Verſe, and in the Manner of reducing his common Places into Precepts and Inſtructions. All the Works of *Rabanus* are of this Kind.

I ſhall not ſpeak of the Grammar that is attributed to him, and which is nothing elſe but an Extract of *Priſcian*, becauſe theſe Kind of Works do not relate to our Subject; and that thoſe that have writ his Life, and the Catalogue of his Books, have not mentioned it.

His Treatiſe, *De Univerſo*, or of the Signification and Propriety of Words, compoſed for *Haymon* Biſhop of *Halberſtat*, and ſent to *Lewis the Godly*, is nothing but a Collection of common Places, about a great Number of Things. It is divided into twenty two Books, of which there are but the five firſt, which have any Relation to Eccleſiaſtical Affairs, the others being all about the Sciences and profane Arts. The firſt Book is concerning the three Perſons in the Godhead; in the firſt Chapter he explains the ſeveral Names of God, and gives the Sence of ſuch Expreſſions in the Scripture, as attributes the Members and Actions of Man to him. In the ſecond he conſiders the different Names which are given to the Son of God, in the Old and New Teſtament. In the third he explains what relates to the Holy Ghoſt, which he affirms to proceed from the Father and the Son. In the fourth he treats of the Myſtery of the Trinity, and in the laſt of the Names of Angels, and of their different Orders. In the ſecond and third Books he ſearches into the Significations of the Names of the Patriarchs and Prophets, and other remarkable Perſons in the Old Law. The fourth concerns the Church only; he there explains the Names and Parables in the New Teſtament, he takes Notice of the Signification and Etimology of the Words which are made uſe of in the Affairs of the Church, ſuch as Clerk, Biſhop, Martyr, *&c.* Alſo he diſtinguiſhes the different Sorts of Monks: he ſpeaks of Hereſies, and concludes with an Expoſition of the Doctrine of the Church, which is taken, or rather copied out of the Treatiſe of *Gennadius*, upon Eccleſiaſtical Opinions. In the fifth he diſcourſes of the Books of the Holy Scriptures; he makes a Catalogue of them, and adds moreover to thoſe the Church has received as Canonical, ſome that have not been allowed by the Canon of the *Jews*. He ſets down thoſe that he believes to have been the Authors of the Old and New Teſtament, and makes an Abbridgment of their Works. He ſpeaks alſo of the Reſtoration of the Holy Books by *Eſdras*, of the Libraries of the Verſion of the *Septuagint*, and of other Verſions of the Holy Scriptures; he extreamly commends that of St. *Jerome*, and prefers it before all others, as being the moſt literal and clear. *Verborum tenacior & perſpicuitate Sententiæ Clarior.* He treats alſo in the ſame Book of other Eccleſiaſtical Writings of Canons, or of Concordances of the Evangeliſts, of Definitions of General Councils, and of Eccleſiaſtical Offices. He comes at laſt to the Sacraments, and other Means of ſanctifying us. He ſays, That Sacraments are Things which ought to be received holily; That Baptiſm, Chriſm, the Body and Blood of Jeſus Chriſt, are called Sacraments, becauſe the Divine Grace works in them by the viſible Signs; that they have their Effect, whether they be adminiſtred by good or bad Men; that Baptiſm remits Sins; that there are ſeveral Sorts of Baptiſms, as that of the Holy Ghoſt, and that of Martyrdome, *&c.* That there are in the Church other Means of purifying our ſelves from our Sins, and principally Confeſſion, Penance and Tears; that Chriſm or Unction ſanctifies us, and that the Prieſt lays his Hands upon us to endue us with the Holy Ghoſt; That as to the Sacrament of the Body and Blood of Jeſus Chriſt, God has choſen Bread and Wine to ſhew us that his Body and his Blood is for our common Nouriſhment; That the Sacraments give Life to ſome and Death to others, becauſe all receive them, tho' few have the Virtue and Benefit of them. He ſpeaks laſtly of Exorciſms, the Creed, the Lord's Prayer, Lent, Publick Penance, and Littanies or Proceſſions.

Rabanus's Work in Praiſe of the Holy Croſs, is of a very particular Kind; it muſt needs have coſt him a great deal of Pains and Study, tho' it be but of little Uſe. The Body of the Work is compoſed of Letters divided from one another, and ranged over againſt one another in Lines. In reading from the Right-hand to the Left, every Line contains an Hexameter Verſe. Theſe Letters thus rang'd in Lines, make a ſort of a Draught or Platform, on which there are Figures or Simbols of the Croſs painted; the Letters encloſed in theſe Figures make alſo Verſes, which have ſome Relation to the Figure. There are 28 Figures in 28 Tables, the Verſes are copy'd entire; afterwards at the End of every Table, and the Myſtery explained in Proſe. The firſt Table contains the Image of Chriſt, extending his Arms in the Form of a Croſs. The 47 Verſes read long-ways, from the Right-hand to the Left, ſhow the ſeveral Names that have been given to Chriſt, in the Old and New Teſtament. The Letters compriz'd in the Draught of the Figure compoſe other Verſes; as for Example, Thoſe that meet in the Crown about his Head, read round, make exactly this Verſe, *Rex Regum Dominus Dominantium.* In the other Tables he repreſents many different Things upon the Croſs, as the Angels, the Virtues, the Elements, Cyphers, Myſtical Numbers, Gifts of the Holy Ghoſt, the Beatitudes, Books of *Moſes*, Names of *Adam*, *Allelujah*, *Amen*, &c. In the laſt he repreſents a Croſs, at the Foot of which is painted a Monk worſhipping it, and in it theſe Words, *Rabanum memet clemens rogo, Chriſte tuere, O Pie, Judicio.* This firſt Book is explained by a ſecond, which contains 28 Chapters in Proſe. *Rabanus* undertook this Work at thirty Years of Age, and preſented it a great while afterwards to *Gregory* the Fourth, to whom it was recommended as a wonderful Piece of Art by *Alcuinus*, who had been *Rabanus*'s Maſter.

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Theſe are the Contents of the firſt Tome of *Rabanus*'s Works; the ſecond conſiſts of four Books of Commentaries upon *Geneſis*, four upon *Exodus*, ſeven upon *Leviticus*, with an Abridgment of them by *Strabo* his Scholar, four upon *Numbers*, and as many upon *Deuteronomy*. All theſe Commentaries are dedicated to *Freculphus* Biſhop of *Lyſieux*, at whoſe Deſire he undertook them. *Rabanus* in his Epiſtle entreats him to examine them; and tells him, That he ought not to expect any Thing extraordinary from one that was more fit to work for his Living, than to write Books for the Uſe of the Learned, and beſides, whoſe Charge of Abbot allowed him but little Leiſure. The third Tome contains two Books of Commentaries upon *Judges*, dedicated to *Humbertus* Biſhop of *Wirtzbourgh*. One on the Hiſtory of *Ruth*, four on the four Books of *Kings*, dedicated to *Hilduin*, four others upon the two Books of *Chronicles*, dedicated to *Lewis* Emperor of *Germany*. One Commentary upon the Hiſtory of *Judith*, and another upon *Heſter*. Theſe two are dedicated to the Empreſs *Judith*. A Comment upon the *Canticles*, which is compoſed into Morning Hymns, for every Day of the Week, dedicated to *Lewis* King of *Germany*. Three Books of Commentaries on the *Proverbs* of *Solomon*, as many on the Book of *Wiſdom*, and two upon *Eccleſiaſtes*. Theſe two laſt are dedicated to *Otgarus* Archbiſhop of *Mayence*. The fourth Tome conſiſts of nineteen Books of Commentaries upon the Propheſie of *Jeremiah* and his *Lamentations*, twenty upon *Ezekiel*, dedicated to the Emperor *Lotharius*. And two more on the two Books of *Maccabees*; the firſt is to *Lewis* King of *Germany*, and the other to *Geroldus* Archdeacon of that King's Chappel. The fifth Tome contains eight Books of Commentaries upon the Goſpel of St. *Matthew*, directed to *Aiſtulphus* Archbiſhop of *Mayence*: And laſtly, thirty Books of Commentaries upon the Epiſtles of St. *Paul*, written at the Requeſt of *Lupus* of *Ferrara*, and dedicated to the Biſhop *Samuel*. Many Homilies upon the *Sundays*, Feaſts and Holydays of the Year, and alſo upon divers Points of Morality, dedicated to *Aiſtulphus* and *Lotharius*. A Treatiſe of Allegories upon all the Scripture, where, after having explained the Difference between Tropology, Analogy, and Allegory, he ranks in Alphabetical Order, many Words of the Holy Scriptures, to all which he gives an Allegorical or Myſtical Senſe.

Thoſe Authors that have mentioned *Rabanus*'s Works, add to theſe ſeveral other Commentaries, upon *Joſhua*, *Eſdras*, *Tobit*, *Job*, the *Pſalms*, *Iſaiah*, *Daniel*, the Minor Prophets, the Goſpels of St. *Mark*, St. *Luke*, and St. *John*, the *Acts of the Apoſtles*, and Canonical Epiſtles, and ſome others which have never yet been printed. All theſe Commentaries conſiſt of Nothing elſe but Collections out of other Mens Works, which be copy'd from them without any exact Choice or Diſtinction.

The ſixth Tome of *Rabanus*'s Works contains many Books; the firſt and moſt conſiderable of all theſe, is his Treatiſe of Inſtruction of Clerks, divided into three Books. He compos'd it for the Monks of *Fulda*, who propounded to him divers Queſtions about their Duty, and dedicated it in the Year 819. to *Aiſtulphus* Archbiſhop of *Mayence*. The firſt Book treats of the ſeveral Eccleſiaſtical Degrees and Habits of Clergymen; alſo of the four Sacraments of the Church, as Baptiſm, Chriſm, the Body and Blood of Chriſt, and the Service of the Maſs according to the *Roman* Order. The ſecond is upon the Liturgy it ſelf, the Canonical Hours, Faſts, Confeſſions, Penance, Holydays, the Rule of Faith, and about Hereſies; the laſt is of Eccleſiaſtical Knowledge and Studies.

In the firſt, after having obſerved that the Church is an Aſſembly of Believers, he divides it into three Sorts of Members; firſt Laymen, ſecondly Monks, and thirdly Clerks: He obſerves, That the Clergy are admitted into it by Shaving the Crown, which is a Ceremony that demonſtrates, that they ought then to part with all Vice and diſorderly Living. It ſeems they did not then content themſelves to cut off a little Hair, but ſhav'd all the Top of their Heads, leaving only a Circle round about, which *Rabanus* believes to

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to have been a Mark of the Royalty of the Christian Priesthood. He reckons up eight Ecclesiastical Orders; the Porter, the Quiristèr, the Reader, the Exorcist, the Acolythus, the Subdeacon, the Deacon, the Priest, and Bishop. He says, That this last must be ordained, not by one Bishop only, but by all those of his Province; lest so great Power being trusted to a single Person, he should undertake any Thing prejudicial to the Faith. He adds, That in consecrating him he has a Staff put into his Hand to admonish, that he is not only to guide, but correct the People committed to his Charge; and a Ring, to denote either the Honour of the Priesthood, or the Secrets he is to keep. He counts three Sorts of Bishops; first Patriarchs, secondly, Archbishops or Metropolitans, and thirdly, single Bishops. He adds moreover Suffragans, which he compares to Christ's Disciples, who could do nothing without their Master's Orders. These Sorts of Bishops were Establish'd for the Sake of the Poor in the Country, that they might not be depriv'd of Confirmation, which these Suffragans had Power to confer upon them, tho' they were ordained by one Bishop only, as the Priests are. He tells us, that these last were also called Bishops, and that they had the Power almost equal to theirs, for they could consecrate the Eucharist, confer Baptism, and preach. But nevertheless they had not the chief Dignity of Priesthood, *Pontificatûs Apicem*, since they could not anoint the Forehead with Chrism, and bestow the Holy Ghost, which two only belong to the Bishops, as it appears by the *Acts of the Apostles*; neither can they confer Holy Orders, which is also reserved to the Bishops. The Deacons are Ministers of sacred Things, they have Right to baptize, they are necessary in the Service of the Altar, for the Priest cannot take the Chalice from thence, but must receive it from the Hands of the Deacon. The Subdeacons are under them; these take the Offerings of the People, and carry them to the Deacons, who place them upon the Altar; they are oblig'd to live unmarried: These are not ordain'd by Imposition of Hands, but only by receiving the Cover and Chalice from the Hands of the Bishop; and the Christal Bottle and Napkin from the Archdeacon. He says nothing particular of the lesser and inferior Orders. I shall pass by the Remarks he makes upon the Likeness of our Ministers with those of the Old Testament, and the Mystical Significations he gives to the Bishops Habits. To come to what he teaches concerning the Sacraments, he says, That Baptism, Chrism, and the Body and Blood of Jesus Christ are called Sacraments; because that under the Vail of Corporal Things, the Divine Power produces Salvation and Grace after a secret Manner, by the Power of the Holy Ghost, which works this Effect, insomuch that they are equally efficacious, whether they be administred by the Good or the Bad. That Baptism is the first, because it must be received before Confirmation, and before the Receiving the Body and Blood of our Lord. That in this Sacrament Men are dipt in Water, to denote, that as Water outwardly purifies the Body, so Grace inwardly does the Soul, into which the Holy Ghost descends. He relates afterwards the Order of Administration, and the Ceremonies of Baptism; and from thence passing to Confirmation, he remarks, that the Bishop dispenses the Holy Ghost by Imposition of his Hands; and that he anoints the Believer a second Time with the same Chrism the Priest had done before, with this Difference only, that his Anointing is on the Forehead, whereas the Priest's was on the Crown of the Head. He attributes to this last Unction the Sanctification and Grace of the Holy Ghost. At last speaking of the Body and Blood of Jesus Christ, which he considers as two different Sacraments; He asks the Question, Why Jesus Christ has comprehended the Mystery of the Body and Blood under Things which we eat and drink? And why of all these Sorts of Food we eat, he has made Choice of Bread and Wine? To which he answers, That Jesus Christ has given us his Body and Blood in the Form of Nourishment, because effectively his Flesh is such and his Blood Drink. That he hath made use of the Fruits of Earth, because he was upon Earth, and that he has chosen Bread and Wine to accomplish the Sacrifice of *Melchisedech*, and to show that as Bread and Wine consists of many Particles, which together make but one Substance, so we are all united into the same Church by the same Charity, being all made Members of the same Body by this Sacrament. He adds, That this Sacrament serves for Nourishment to our Flesh, and converts it self into our Substance, and that by Vertue of this Sacrament we are changed into Jesus Christ. That we participate of his Spirit and Grace; and in a Word, that we become his very Members. That the Bread which is made use of is without Leaven, to denote, that those which approach it ought to be exempt from all Impurities. That Water is mixt with the Wine, because we read in the Gospel, That Blood and Water came out of the Side of our Saviour. And that as it is good for them that are not separated from it by their Sins, often to approach this Sacrament, so it is very dangerous for such as have committed such Crimes as debar them from it, to receive it before they have repented. After having treated of the Sacraments, he speaks of the Celebration of Mass, which he believes to have been so called, because of the Dismissing of the Catechumens with these Words, *Ite, Missa est.* He says, That the Mass is a Sacrifice which the Priest offers to God, instituted by Jesus Christ, practised by the Apostles, and used by all the Church. He acknowledges that at first they did not sing as they do at present; but he believes they read the Gospel and the Epistles of the Apostles; he ends this Book with a short Exposition of the Ceremonies and Prayers of the Mass.

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In the second Book, after he hath spoken of the Hours for Divine Service, and the different Sorts of Prayer, he treats of the Confession, the Litanies or Publick Prayers, and the divers Kinds of Fasts. He distinguishes three Sorts of *Lent*; the first, that which precedes *Easter*; the second, the Fast observed after *Pentecost*; and the third, that which begins in *November* and ends at *Christmas*-day. He notes, that the Custom of his Time was to fast *Friday* and *Saturday*. He does not forget to speak of the Fasts of the four *Ember*-weeks. He approves of other Fasts ordered by the Bishop on any particular Occasion, or practis'd thro' Devotion by Christians. In speaking of abstaining from Wine and Flesh, he observes, that Birds are allowed to those who are forbid to eat of any four-footed Creature, because that 'tis thought, they were formed out of Water as well as Fish.

He distinguishes two different Sorts of Alms, and ranks amongst this Number the good Works we do for our Salvation, which are as Alms we bestow upon our selves. He defines Penance; a Punishment, by which a Man corrects himself for what he has done amiss. He says, that Penitents let their Hair and Beards grow, wear Sackcloth, throw themselves on their Faces on the Ground, and besprinkle their Bodies with Ashes. That Repentance is a second Remedy for our Sins, after Baptism. That to effect a true Repentance, it does not suffice only to bewail one's Sins past, but we must never commit them again. That this is the Satisfaction, followed by Reconciliation. That Penance and Reconciliation ought to be publick, for publick Transgressions; but as to those whose Sins are conceal'd, and who have confest them secretly to a Priest or a Bishop, they may do private Penance, such as the Priest or Bishop will order; and afterwards be reconciled when they have performed their Penance. That the ordinary Time for Reconciliation is *Holy-Thursday*, but Absolution may be granted at other Times to those that are in Danger of their Lives. He afterwards treats copiously of the solemn Celebration of Feasts and *Sundays*. He speaks by the By of the Oblation of the Sacrifice of the Mass for the Dead, of the Dedicating of Churches, the Prayers of Divine Service, the Songs, the Psalms, Hymns, Anthems, Responses, and Lessons. He makes a Catalogue of Canonical Books, which comprehends all that are at present acknowledged for such. He tells you those that he believes to have been Authors of the greatest Part of them. He speaks of Ecclesiastical Benedictions, *viz.* That of Oil, and that of Salt and Water, which he says, are made use of to comfort the Sick against the Illusions of the Devil, to heal the Flock, and to drive away Distempers. At last, having spoken of the Apostles Creed, and given an Abridgment of the Doctrines agreeable to the Faith, he sets down a very imperfect Catalogue of Heresies, in which he forgets some, and reckons others which are altogether unknown; as the *Canonians* and *Metangismonites*.

The last Book is concerning the Learning of Clergymen. He says, they are not allowed to be ignorant of any thing they should teach others, and which is necessary to render them capable of instructing them. That they ought to understand very well the Holy Scriptures, not only the Historical Part, but be able to expound the Figures and Mystical Sense of it. That it is good for them to have a Tincture of other Arts and Sciences. That they be civil and Regular in their Manners, and affable and courteous in their Speech. That they be of an acute Judgment, and know how to apply proper Remedies to the different Diseases of the Soul. He afterwards makes Use of the Words of St. *Gregory the Great*, to reprove those who undertake to teach others, and cure Souls, without being very well instructed in their Duty themselves; I mean such as enter into the Ministry meerly through the Prospect of Interest or Ambition, and those that dishonour God by an irregular Life, whose Deportment does not answer their Doctrine. He says, That the Ground and Perfection of Wisdom is the Knowledge of the Holy Scriptures, which is an Emanation of the eternal Wisdom of God, and a Participation of his Truth. That all the Wisdom and Truth that Men have, and all that is to be found profitable in Profane Writers, is to be attributed to the Divine Wisdom, which gave it a Beginning. That the Scripture has its Obscurities, which are good to exercise Mens Wits: But there are scarce any Truths contained in one Place, which are not explained in another, *Nihil autem de illis obscuritatibus eruitur quod non plenissimè dictum alibi reperiatur.* This is taken from St. *Austine*'s Treatise of Christian Doctrine, as well as the rest of this Book; which

is nothing but an Extract from this Father, excepting what he ſays upon the ſeven Liberal Arts, upon which he quotes a Paſſage taken out of the Paſtoral of St. *Gregory*.

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The Book of Orders, Holy Sacraments, and Prieſts Habits, which followeth this, is almoſt nothing elſe but a Copy of the firſt of the three foregoing Books: It is very near the ſame with the three Books of Eccleſiaſtical Diſcipline; for the two firſt are nothing but an Abridgment of thoſe of the Inſtruction of Clerks, to which he has added ſome Paſſages out of St. *Auſtine*. In the laſt, which is about the Chriſtian Warfare, he treats of Virtues and Vices.

* Dr. *Cave* adds a 3*d*. *De Puritate Cordis:* Or, The Purity of the Heart.

* The two Books dedicated to the Abbot *Bonoſus*, of which the firſt is about the Viſion of God, and the ſecond upon Penance, are made up of Paſſages out of the Fathers upon theſe Subjects.

The three Books of Queſtions about the Rules of Penance, do not belong to *Rabanus*. The firſt and ſecond are *Halitgarius*'s, Biſhop of *Cambray*, and the third an unknown Author's.

The three Books of Virtues and Vices belong to the ſame *Halitgarius*, who has alſo made a Penitential at the Requeſt of *Ebbo*, Archbiſhop of *Rheims*, divided into five Books, and publiſhed under his Name by *Caniſius*. Theſe are not much different from the five Books, which here bear the Name of *Rabanus*.

But the Penitential dedicated to *Otgarus*, Archbiſhop of *Mayence*, is certainly the Work of *Rabanus*, which he compoſed towards the Year 841. before he was Biſhop of *Mayence*. [This Tract is printed alone at *Venice*, 1584. *Quarto*.]

The Name of a Penitential has alſo been given to the Letter which he wrote to *Heribaldus*, Biſhop of *Auxerre*, publiſhed by *Stewart* in his Addition to the Antiquities of *Caniſius* [at *Ingoldſtat*, 1616.] and by M. *Baluſius*, at the End of *Regino*, [at *Paris*, 1671.] But this is a Canonical Letter, in Anſwer to ſome Queſtions propounded by that Biſhop. It is divided into Articles, and quoted by *Regino* and the Collectors of Canons. He there gathers together many Canons concerning the Penances of Homicides, Adulterers, Forſworn People, Sorcerers; and about the Puniſhments of thoſe that commit any great Crimes after they are admitted into Holy Orders, and about other Circumſtances of Penance and Abſolution. But towards the End he treats about two Queſtions much debated in his Time. The firſt about the Euchariſt, Whether it goes into the Draught? A Queſtion that has been ſpoken of before. And the ſecond about *Ebbo*, old Archbiſhop of *Rheims*, who after his Depoſition, retired to *Hildeſheim* in *Saxony*, where he exerciſed his Epiſcopal Functions. He ſays, that he knows not whether he was juſtly or unjuſtly depoſed; but nevertheleſs that it did not hinder him from doing the Duty of that Office: For he had heard that he was afterwards re-eſtabliſhed by the Holy See. He adds, That he had lately written thereupon to *Hincmarus*, after he underſtood that he had removed from the Prieſthood and Clerkſhip, all thoſe who had been ordained by *Ebbo* after his being depoſed. This Letter of *Rabanus* was written about the Year 853. a long Time after the Penitential, of which we have ſpoken before.

Rabanus's Letter to *Humbert*, about the Degrees of Conſanguinity, within which 'tis forbidden to contract Marriage, is alſo a Work of the ſame Nature. In it after he hath related the Opinions of *Theodorus*, Archbiſhop of *Canterbury*, and *Iſidorus*, he ſays, 'tis his Judgment, that a Man may marry after the fifth Degree of Conſanguinity: And that if there be any Marriages found within that Degree, without their Knowledge they were ſo near of Kin, they might be ſuffered to continue married, only enjoyning them Penance, and exhorting them to live in Abſtinence from the Marriage-Bed.

Humbertus not being ſatisfied with this ſhort Anſwer, ſent him ſome new Queſtions about this Subject; and alſo ask'd him what he thought of Fortune-tellers Divinations? *Rabanus* anſwers him in a longer Letter, in which he ſhews, that he was in the Right to make uſe of the Chapter in *Leviticus* to regulate the Degrees of Conſanguinity, within which it is forbidden to marry: Becauſe that this Law related to Manners, and that the Precepts of this Kind have not been aboliſh'd by Jeſus Chriſt. He afterwards relates a Paſſage of St. *Auſtine*, which explains the Paſſage of *Leviticus*. Another Paſſage in the Anſwer of St. *Gregory* to *Auſtine* the Monk; and a great many Canons concerning the Degrees of Conſanguinity, in which it is forbidden to contract Marriage. In the ſecond Part, after having ſpoken of the Artifices of Magicians or Sorcerers, he concludes, That we ought to take Care how we apply our ſelves to them for the Cure of any Diſtemper, or to find Things that are ſtollen or loſt.

In his Book of the Soul, he treats briefly, contrary to his ordinary Cuſtom, about ſuch Queſtions that reſpect the Original and Nature of our Souls. He ſays alſo, that it is a diſputable Point, whether God created it to be infuſed into our Bodies, or whether it be produced from the Souls of our Fathers and Mothers. He maintains, that it is altogether Spiritual, and has no particular Figure, although its principal Seat be in the Head. He ſays, it is not leſs in Infants than more aged Perſons; and that it is of the ſame Nature in all Men, though the Inequality of Organs hinders it from acting every where alike. He treats afterwards of the principal Virtues of the Soul, of the Form of the Body, and of the Senſes.

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The Treatiſe of the Riſe, Life, and Manners of Anti-Chriſt, contains a Deſcription of his Life and Actions, framed out of what is ſaid of him in the Holy Scriptures: That he ſhould be of the Race of the *Jews*, and of the Tribe of *Dan*: That he ſhould be born according to the Order of Nature, of a Father and Mother: That at the very Minute of his Conception the Devil ſhould enter into his Body, and always dwell there: That he ſhould be born in *Babylon*: That he ſhould extend his Dominion to a great Diſtance. That he ſhould do Signs and Prodigies. That he ſhould ſtir up a great Perſecution againſt all Chriſtians. That when he ſhould come, the *Roman* Empire would be entirely ruined, and Judgment would be at hand. That he ſhould call himſelf Chriſt, and draw all the *Jews* after him. That he ſhould alſo ſit in the Temple of God, that is to ſay, the Church. That he ſhould have *Elias* and *Enoch* for his Forerunners. That they ſhould be killed after three Years and a half's Preaching. That the great Perſecution of Anti-Chriſt ſhould commence from their Death, and that it ſhould continue three Years and an half; but that although the Anger of God ſhould be enflamed againſt him, and that he ſhould be ſlain by Jeſus Chriſt, or the Angel *Michael* armed with his Power. That 'tis thought this ſhall be on the Mount of *Olives*. That the Judgment ſhall not follow his Death immediately, but that God ſhould grant ſome Time to thoſe that have been ſeduced, to repent, and acknowledge their Tranſgreſſions.

At the End of theſe Works we find *Rabanus*'s Verſes, in which he confeſſes, that his Writings are only Collections and Compoſures out of other's Writings.

The Martyrology attributed to *Rabanus*, is very ſhort, and ſeems to be a Genuine Piece: It has already been publiſhed by *Caniſius*, [*Antiq. Lect. Tom.* VI.] We owe to the Jeſuit *Bronverus* the Collection of *Rabanus*'s Poetry, where there is Sence and Wit, although it is every where full of Barbarous Terms, and have neither Elegance nor Politeneſs.

The Commentary upon the Rules of St. *Benedict*, attributed to *Rabanus*, belongs to the Abbot *Smaragdus*, as we have noted before.

The Liſt of ſome *Latin* Words rendred into High *Dutch* Terms, and the Figures of the Letters or Characters of the *Hebrew*, *Greek*, *Latin*, and *Teutonick* Tongues, are taken from the ſecond Tome of the Hiſtory of *Germany*, compoſed by *Goldaſtus*, which are ſuch ancient Pieces, that they may very well be attributed to *Rabanus*. Theſe are the whole Contents of the ſix Tomes of this Author, printed at *Antwerp* in the Year 1626. bound in three Volumes in Folio. [And by the Care of *Georgius Colvenerius*, at *Colen*, 1627. *Fol.* Vol. 3.]

There have been ſince publiſhed ſome other Works of *Rabanus*. For without reckoning the three Letters of Predeſtination and Grace, written againſt *Goteſchalcus*, and publiſhed by *Sirmondus* [at *Paris*, 1647. *Octavo*.] of which we have ſpoken, M. *Baluſius* has given us in the laſt Edition of the Works of *M. de Marca*, two Treatiſes, which without Doubt do belong to *Rabanus*, and which are moſt elaborate, uſeful, and better written than any of his other Works. The firſt is dedicated to *Drogo* Biſhop of *Metz*, which is concerning Suffragans. Opinions were then divided in the *Galliean* Church, about the Dignity and Power of Suffragans; ſome affirmed they were real Biſhops by their Ordination, and that they might ordain Prieſts and Deacons, confirm, conſecrate Altars, and do all the Office of a Biſhop: But others denied this, and affirmed that their Ordinations and Confirmations were null and void. *Charles the Great* conſulted Pope *Leo* the Third upon this Queſtion, who anſwered, That he was certain that Suffragans had not this Power, and that all they had done belonging to Biſhops, was *ipſo facto* void, and that they ought to be deprived of any ſuch Power. The Council of *Ratisbon* followed the Pope's Advice, and ordered them to remain in the Rank of Prieſts.

This Deciſion did not hinder, but that there were yet Suffragans in many Dioceſes, and that the Biſhops did ſtill allow them Privileges which belonged only to them. There has always been many Churches, and chiefly in *Italy* and *Spain*, where Suffragans have been eſteemed no more than ordinary Prieſts, where they re-ordained ſuch as were made Prieſts or Deacons by them, confirmed anew thoſe they had been confirmed by, and conſecrated anew ſuch Churches as they had conſecrated. *Rabanus* having underſtood this, undertook to defend the Suffragans. He ſays, that their Order had its Original from the Times of the Apoſtles; and that they had ſuch Aſſiſtants who could Ordain and do the ſame Offices with them. He believes that St. *Linus* and St. *Cletus* were Suffragans to St. *Peter* and St. *Paul* in the Church of *Rome*. He accuſes thoſe Biſhops that undervalue Suffragans, and who look upon them no more than ordi-

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nary Priests, of overthrowing the Order by their Ambition. He endeavours to prove by the Canons of the Councils of *Ancyra* and *Antioch*, that Suffragans might Ordain thro' the permission of their Bishops, and that they have received the Episcopal Consecration and Ordination. He asserts, That if Suffragans had not this Right, they would be of no Use to the Bishops as they now are: And upon what was objected against him, that it is said in the Acts, that the Apostles themselves had been sent into *Samaria*, to bestow the Holy Ghost on those that were newly baptiz'd; He answered, that the Apostles were sent thither, because there was then no Suffragan at *Samaria* but only the Deacon *Philip*, who had baptiz'd them. The rest of the Treatise contains some Admonitions to the Bishops about Humility.

The other Treatise of *Rabanus*, publish'd by M. *Baluzius*, is concerning the respect Children owe to their Parents, and Subjects to their Prince: It was writ upon the occasion of the Conspiracy of *Lewis the Godly*'s Children against their Father. *Rabanus* there quotes several places in the Scripture, which prove, that every one ought to obey his Prince and his Parents. He confirms these Truths by Examples, and shews in particular, that it was never permitted to a Subject, to take Arms against his Sovereign upon what account soever. He mightily condemns those Children who would deprive their Parents of their Estates. He speaks against unjust and rash Judgments, openly blaming that which the Bishops pronounc'd against *Lewis the Godly*. He shews plainly that Clergymen ought not to meddle with Secular or Temporal Affairs. He maintains, That none can Condemn or put to publick Penance, a Sinner that accuses himself, unless he be otherwise convicted. He adds, That those that are sorry for their Sins and are converted, deserve forgiveness. At last addressing himself to the Emperor, he exhorts him to despise the false Judgments given against him; and advertises him, that he may nevertheless with good Works * merit Heaven. He counsels him, not to be surprized at the attempts of his Enemies, but to be encourag'd by the truth of the Gospel, and to believe in his Judge and his King, who has given him a Crown on Earth, and promised him one in Heaven. He tells him, that if the Conspiracy of his Enemies have done him any wrong, he should trouble himself but little about it, but be thankful to his Defender and Saviour Jesus Christ, who afflicts and chastizes all those that he loves. He exhorts him in fine, not to seek after any Revenge, but heartily to forgive all such as have offended him. This Treatise is Elegant and well Written.

* Merit Pardon—— Heaven.] *Under the word Merit, which is often met with in the Fathers, The Church of* Rome, *which generally couches her new and false Doctrines, under old Names, would have us understand a Merit* ex condigno, *whereby we deserve Heaven as a just reward of our Works; whereas they mean a Merit of impetration, as a conditional qualification for happiness.*

M. *Baluzius*, has also published in the first Tome of his Miscellaneous Works, his Treatise about the account of Time, directed to *Macarius*. *Rabanus* writ this when he was a private Monk, in the Year 820. This Book is written by way of Questions and Answers. It treats of all that relates to the Kalendar; as Days, Months, Years, Epacts, Cycles and *Easter*. These Matters, tho' they be very obscure, are here treated of with a great deal of Exactness and Method.

The same M. *Baluzius* hath put out in another of his Works, (*viz.* his Collection of some ancient Acts, which he has put at the end of his Capitularies) a Letter of *Rabanus*'s to *Regenbaldus*, Suffragan of *Mayence*, about some Questions, that *Regenbaldus* had propounded to him, about several cases. The first is concerning a Person who having beaten his Wife, had caused her to bring forth a dead Child. He answers, he ought to be dealt with as a Man-slayer. The second is about a Person, who having been bit by a Dog, applyed immediately some of his Liver to the Wound, as most likely to heal it. He excuses him that did this through Ignorance; but he says, he ought to be forwarn'd of committing the like again. The third is concerning such as are guilty of the Sin of Bestiality. He condemns them to suffer the Punishments specified in the ancient Canons. The fourth is, Whether it be lawful to eat the Calves brought forth by Cows polluted with the Abominations of Men? He Answers, that that is not forbid to his knowledge. The fifth is concerning the Penance of those that have voluntarily, involuntarily, or otherwise killed their Parents and other Relations. He refers these to what has been said about Homicides. In the Conclusion he tells this Suffragan, that he may moderate Canonical Punishments with Prudence and Discretion.

There is at the end of the eighth Volume of Councils, in the last Edition, another Letter of *Rabanus*'s to the same *Reginbold* or *Reginbald*, about other Questions of like nature with the former. The first is concerning those that carry away and sell Christians to Pagans. He Answers, that they ought to be subjected to the Penance of Homicides. The second is about Infants, who are stifled by lying with their Fathers and Mothers. He says, that although these Children came by their Death, contrary to the knowledge of them that were the cause of it; nevertheless they ought not to be exempt from doing some Penance; and if they knew it, they ought to have been punish'd as Homicides. The third is about the degrees of Consanguinity, within which it is forbid to Marry. He sends him upon this Question, the letter which he writ to *Humbert*. The fourth is concerning the Sins of Fornication or Adultery amongst Relations; *Rabanus* hereupon quotes divers Canons. The fifth is, whether it be lawful to pray for a dead Slave, who had run away from his Master. *Rabanus* says, that we ought not to refuse to pray for him, if he had committed no other Crime; but withal, that we ought to admonish other Slaves not to commit the like. The sixth is concerning a Man, who pleading to be a Priest, altho' he was none, had administred the Sacrament of Baptism. *Rabanus* says, it ought not to be reiterated, if it was conferred in the Name of the Holy Trinity. The last is about those that eat Flesh in *Lent*, and who swear by Relicks. *Rabanus* answers, that they do very ill, and that they ought to be made to do Penance for their Crime.

Walafridus Strabo, (so called, as some think, because he was Squint-Ey'd) a Monk of *Fulda*, Scholar of *Rabanus*; afterwards Dean of St. *Gallus*, and Abbot of *Richenou*; followed and imitated his Master, not only in Composing a Gloss upon the whole Bible, collected principally out of his Commentaries: But also in making a Treatise about the Beginning and Progress of Divine Worship, dedicated to *Reginbert*, in which he explains particularly what relates to the Ceremonies of the Church. This Work has been printed in the Collections of Writers concerning Divine Offices, [by *Cochlæus* at *Mentz*, 1549. and *Hittorpius* at *Paris*, 1610.] and also in the *Bibliotheca Patrum*, [Tom. XV.] The principal Points which he handles in this Book are these:

He says about the Original of Altars and Temples, that *Noah*, *Abraham* and *Isaac*, erected them in Honour of God. That *Moses* was the first that Built a Tabernacle for the People to Worship God in. That *Solomon* afterwards Built a Temple, which was preserved a great while by the *Jews*. That Pagans, and Authors of false Religions, have imitated in this the Worship of the True God; in honouring Devils and false Gods with the like Ceremonies. That when Christians, who are the true Worshippers of God in Spirit and Truth, began to set up Places for their Worship, they always sought out pure Places, distant from the Noise and Hubbub of the World; where they might quietly offer God their Prayers, Celebrate the Holy Mysteries, and Comfort one another. That they have sometimes made Use of their Houses for that Purpose, but the Number of them encreasing, they were forced to build Churches. That oftentimes to avoid Persecution, they have met together in Caves, Caverns, Church-Yards, and other private Places; but at length, Religion being fully Established, they Built new Churches, and turn'd the Temples of their false Gods, into those of the True. That they then did not much mind in what Scituation their Churches were Built, although the common custom has been since, to turn towards the *East* to Pray. That at first they had no Signal to call them to the Assemblies. That some were led thither by their Devotion, others had notice of the Day and Hour at their last Meeting, and others by reading it upon certain Tables, set up in their Assemblies for that purpose. That they afterwards made use of an Horn and Trumpet, and at last of Bells, the larger of which are called *Campanæ*, and the lesser *Nolæ*; so named from the Town of *Nola*, where they were first used. Having explained the Names of Church, Temple, Basilick, and their parts, together with the Barbarous name of the *Ostieon*, he goes on to Discourse of Images, the Abstracts of which, I shall for some Reasons forbear to set down here.

He proves afterwards, that Altars ought to be consecrated, and so passes from the material Parts of Churches, to what is to be done in them. He says, that Praises ought there to be Sung to God, the Gospel Preach'd, and Baptism Administred. That a great deal of Care ought to be taken, to keep them from Profane Uses. That Prayers there ought to be short and pure, and accompany'd with Tears; and that they ought to proceed from Hearts worthy to be the Habitation of God, who loves the Offerings of Virtues better then any Corporeal Gifts. That nevertheless God accepted the Oblations of the Patriarchs, and the Sacrifices of the *Jews*, till such time as Christ, which they represented, was come. That he by his coming, has caused all Sacrifices to cease, and has established new Mysteries, having given the Sacrament of his Body and Blood to his Disciples; and commanded them at the same time to Celebrate it in Commemoration of his Passion. That he has chosen for this Mystery, the Species of Bread and Wine, to signify the Union betwixt the Head and its Members; and that Water is mixt with the Wine, to shew, that the

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People ought not to be separated from Jesus Christ. That these Mysteries are called Sacraments, because of the Secret Virtue, by which they work our Sanctification. That it is for this Reason, that such as cease to be Members of Jesus Christ, by committing Capital Crimes, are excluded from these Sacraments, for fear that if they should approach them, they should be made worse, or be Corporally punish'd: and to the end, that the terror of this Separation might engage them to Repentance. He takes notice, that heretofore other things than Bread and Wine were offered upon the Altar; and that in some Places at *Easter*, they sacrific'd a Lamb, which was laid upon the Altar, or the side of it, and which they afterwards eat; but he altogether disapproves of this Practice. He afterwards shews there was great reason, that the Eucharist should be received in *Lent*.

As to what relates to frequent Communion, he observes, that some have thought it enough to Communicate once a Year, and that others communicated every *Sunday*, and many upon all Holy-days; that afterwards they added some solemn Days for Fasting. He approves of their Practice, that communicate and say Mass every Day, provided they be free from great Sins. He adds also, that there were some Priests that would not celebrate Mass above once a Day, and that there were others, who believed themselves obliged to say it three or four times; for according to the Church of *Rome*, there are sometimes two or three Masses appointed for one Day, as for *Christmas-day* and some Feasts of Saints. He gives every Priest the liberty of using them as they think fit, provided they don't condemn each others Practice. As to the Prayers of the Mass, he says, that no body knows by whom they were established, as they now are; and that the Apostles celebrated it, after a plainer and most unaffected manner: *Quod nunc Agimus multiplici Orationum, Lectionum, Cantilenarum, & Consecrationum Officio, totum hoc Apostoli, & post ipsos proximi (ut creditur) Orationibus & Commemoratione Passionis Dominicæ, sicut ipse præcepit, Agebant simplicitèr.* That the Ancients say, that they did, as we do now on Holy [or Good] *Friday*; and that after they had repeated the Lord's Prayer, and made Commemoration of Christ's Passion, they received the Body and Blood of Jesus Christ. That afterwards the Offices of the Church were enlarged, as well as the Ceremonies. That the *Romans* added to what they received from St. *Peter*, what else they thought fit. That their usage was admired by so many People, because they were a famous Nation, and were taught by St. *Peter* himself, the Head of the Apostles; and because there never was a Church in the World so free from Heresies. That St. *Ambrose* compos'd a Form of Prayer for his Church, and for the Churches of *Liguria*. He fixes upon the *Roman* Order, and explains the parts of it, taking notice of the Popes, to whom some attribute the Institution of them. He wishes, that they would Communicate at every Mass; and observes, that the time of communion is before the Prayer, which is said at the end of the Mass, in which they commonly Pray for those that have communicated. And although he acknowledges, that Priests may offer and communicate alone; nevertheless he says, *Illam esse legitimam Missam cui interfunt Sacerdos, Respondens, Offerens & Communicans.* As to the hour of the Mass, he observes it is different, according as the Solemnities of the day will permit; that sometimes it is before Noon, sometimes towards three a Clock in the After-noon, sometimes in the Evening, and sometimes at Night, but never before nine a Clock in the Morning. He speaks afterwards of Holy Vessels and Priests Habits. He makes several Remarks upon the Hours of Divine Service, of which these are some of the most considerable. That the *Irish* kneeled down often; that the Distribution of the Psalms into many Parts of the Service, was not begun before the time of *Theodosius*. That about the same time they began to Sing Hymns in the Church of *Milan*, and to celebrate Vigils. That St. *Ignatius* goes for the Institutor of Anthems. That the name of Hymns may be given to all Psalms of Praise, altho' they be not in Verse. That there are a great many Churches, where they are never sung in Verse. That St. *Ambrose* was not the Author of them all. That the *Gloria Patri* is differently express. That the *Spaniards* Sing it thus; *Gloria & Honor Patri, & Filio, & Spiritui sancto in sæcula sæculorum, Amen.* And the Grecians, *Gloria Patri, & Filio, & Spiritui sancto, & nunc & semper, & in sæcula sæculorum, Amen.* That the *Latins* add, *Sicut erat in Principio.* That 'tis thought to be the Council of *Nice* that instituted this Hymn, that many put it at the end of those Hymns which they divide into a great many Parts, as those which follow the Service of St. *Benedict*. That the *Romans* use it not so often in their *Psalms*, as they do in their Responses: That all the Offices begin with, *Deus in Adjutorium*, except that for the Dead, and that for the Holy Week, [or Week before *Easter*.] That the *Romans* still Sing the *Psalms*, according to the Edition of the *Septuagint*, but the *French* and some of the *Germans*, according to the Correction of St. *Jerome*; that *Stephen* the III. coming into *France*, introduced the *Roman* way of Singing there.

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Strabo, after having finish'd what related to the Divine Service and its several Parts, treats of the Administration of Baptism. He says, That the Ceremonies of Baptism have been encreased by little and little, that the Unction of Chrism was added to it, which no body doubts but 'twas taken from the Old Law. That from the very first, Confirmation was administred by Imposition of Hands, which was then always conferr'd by the Bishops, and so is still. That the solemn times of administring Baptism, are *Easter* and *Whitsuntide*, that some have added *Christmas-day* and the *Epiphany*. That in case of necessity Persons may be baptized at any time. That they may be baptized by Dipping Sprinkling, or Plunging the Infant in the Water once or thrice. That at the beginning of the Church, Baptizing of Adult Persons was more frequent; because that those which were converted, were capable of being instructed in the Principles of Religion, and in answering for themselves. That as for Infants, they had God-fathers and God-mothers to answer in their Names, who are obliged to put them in mind, when they come to have the use of their Reason, of the Promise, that they have made for them.

He passes afterwards to Tythes, and shews that they ought to be given to the Clergy, who must divide them into four Parts, whereof one is for the Bishop, another for the Clerk, a third for the Poor, and the last reserved for the Buildings of the Church. He does not forget to speak of the Litanies or Processions, used in the Days of Rogations, establish'd by *Mamertus*; but he observes, that some keep them between *Easter* and *Whitsuntide*, according to the Council of *Orleans*; but the *Spaniards* defer them till after *Whitsuntide*, and others to *December*. He adds, That the Name of the Litany does not only signifie, that Prayer by which the Saints are invoked, but also every sort of Prayer, by which we ask any favour of God. He speaks afterwards of the Sprinkling of the Holy Water, of the Consecrating of Wax-Candles, and ends with an enumeration of the several Orders of Clergy, which he compares to Civil Employments. These are the several Orders of the Clergy. The Supreme Bishop who enjoys the See of *Rome*, and holds the place of St. *Peter*, being rais'd to the Dignity of the Head of the Church. The Patriarchs of other Churches, who are equal in Dignity to the See of *Rome*, which are of *Antioch* in *Asia*, and *Alexandria* in *Africa*; besides these three Patriarchs, there are many others which are Inferior to them [as the Patriarchs of *Constantinople* and *Ephesus*.] The Archbishops are above the Metropolitans, to whom succeed in order the Metropolitans, Bishops, Abbots, Great Chaplains, Little Chaplains, Suffragans, Priests that are possessed of Churches where they administer Baptism, and Priests who have the Government of private Chappels, Arch-Priests that have the charge over Canons, Arch-Deacons who have care of the Bishop's Family. Then Deacons, Sub-Deacons, Exorcists, Porters, Acolythus's, Readers, and Singing-men. This is an exact Abridgment of this Work of *Walafridus Strabo*, which treats of Matters very rationally. He seems to have read a great deal. He often quotes the false Decretals of the Popes, and sometimes cites Apocryphal Histories. There is another small Treatise of this Author's, upon the Destruction of *Jerusalem*, and a great deal of Poetry, publish'd by *Canisius* [Antiq. *Lec. Tom.* 6.] The Lives and Miracles of St. *Gallus* and *Othmarus*, publish'd by *Surius* [*Oct.* 16. & *Nov.* 16.] The Life of *Blainaus* Abbot of *Isi*, and the Visions of St. *Wittinus* in *Sæc. Benedict.* IV. of Father *Mabillon*. *Walafridus* dyed in the Year 849.

CHAP. XIV.

Such Orders and Constitutions relating to a Monastick Life, as were made by the Authors of this Age.

Orders relating to a Monastick Life.

Benedict Abbot of Aniana.

Benedict, Native of *Languedoc*, Son of *Aigulphus*, Earl of *Maguelone*, having past some time at the Court of *Charles* the Great, retired into the Abbey of St. *Sequanus*, in the Diocess of *Langres*. The Abbot of this Monastery being dead, they would have chosen him in his Room, but he refused it, and returned to *Languedoc*, where he erected near the River *Aniana* a Monastery, which afterwards became very considerable. The Reputation of this Holy Abbot was so great, that he was chosen to govern divers Monasteries, and to effect a Refor-

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Reformation in all the Abbies of *France*. Being invited to the Court of *Lewis the Godly*, he Built the Monastery of *Indus*, near *Aix-la Chapelle*; he was present at the Council held in 817. in that City, and framed Statutes for the Monks. He dyed in his Monastery of *Indus* in the Year 821. He has made a Collection of all the Rules and Orders of Monks, both of the *East* and *West*; and another Work, in which he shews the Conformity of other Orders with that of St. *Benedict*. The first is entituled *Codex Regularum*, *i. e.* a Book of Rules; and the second, *Concordia Regularum*, or an Harmony of Rules. The first has been publish'd at *Rome* by *Holstenius* [1661.] and since printed at *Paris* in Quarto, in the Year 1663. by *Billaine*. And the second publish'd by Father *Menardus*, and printed at *Paris* in 1648. At the end of the first, there is a Collection of Works of Fathers, proper for Monks. It is composed out of the Pious Treatises of St. *Athanasius*, St. *Basil*, *Evagrius* and *Faustus*; also out of other writings about a Monastick Life. There is also another Collection of Passages of the Fathers, which also bears the name of *Benedict* of *Aniana*, composed of Extracts, out of the Works of St. *Jerome*, St. *Austine*, St. *Ephraim*, St. *Cesarius*, *Cassian*, St. *Fulgentius*, *&c.* There are also some other small Treatises of this Abbot, as a *Penitential* printed in the Addition of Capitularies [by M. *Baluzius*.] A Confession of Faith, which is to be seen no where but in Manuscripts, and a few Letters.

Ardo Smaragdus.

Ardo Smaragdus, a Scholar of St. *Benedict* of *Aniana*, and a Monk of his Monastery, has written the life of his Master, publish'd by Father *Menard*, and inserted in the first Tome of F. *Mabillon's Sæc. Benedict.* IV.

Smaragdus.

We ought not to confound another *Smaragdus* with the foregoing. This was Abbot of St. *Michael*, in *Lorraine*; he taught humane Learning to his Society, as it appears by his Commentaries upon *Donatus*, and other Profane Authors. He wrote a Book concerning the Duty of a Prince, under the Title of *Via Regia*, *i. e.* The King's way, which he dedicated to *Lewis the Godly*, who was made King of *Aquitain*, by his Father *Charles* the Great. He has also written Sermons upon the Epistles and Gospels, throughout the whole Year, collected for the most part out of the Fathers: Likewise a little Treatise for Instruction of Monks, entituled *Diadema Monachorum*, or Monk's Crown, and a Commentary upon the Rule of St. *Benedict*, which he explains and confirms in many Places by other Rules. *Charles* the Great made use of him to write to Pope *Leo*, about the procession of the Holy Ghost. And also writ the Acts of the Conference, held at *Rome* in the Year 809. and upon the same Subject. The Book intituled, *The way of Kings*, was publish'd in the fifth Tome of *Dacherius's Spicilegium*. His Sermons were printed at *Frankfort*, in the Year 1536. The *Monk's Crown* at *Antwerp*, in 1540. And the *Commentary* upon the Rule of St. *Benedict*, is published amongst the Works of *Rabanus*, printed at *Colen*, in the Year 1625. (where it was printed before in 1575.)

Hildemarus.

Hildemarus a French Monk, called into *Italy* about the Year 830. by *Rampertus* Bishop of *Bresse*, who committed to him and *Leutgrius*, the care of Rebuilding the Church of St. *Faustinus* and St. *Jovitus*. He has written a Commentary upon the Rule of St. *Benedict*. This Work has never yet appeared in Print. Some have attributed it to *Paul* the Deacon, but it is none of his, and it ought to be restored, according to the Manuscript of *Dijon*, to *Hildemarus*. There is also in the thirty eighth Chapter, a Letter writ by *Hildemarus* to *Ursus* Bishop of *Beneventum*. This Author dyed in the Year 840.

Lupus Abbot of Ferrara.

We may also place amongst those Authors that have written concerning Monastical Discipline, *Lupus*, Abbot of *Ferrara*, whose Letters contain divers Laws and Instructions for a Monastical Life. He was Born about the beginning of the ninth Century. He was certainly of the Province of *Sens*, and of a very considerable Family. He was brought up to Learning, and was admitted betimes into the Abbey of *Ferrara*, where he was soon after Profest under *Aldricus*, who was then Abbot, and afterward Archbishop of *Sens*. He was sent into *Germany* to the Abbey of *Fulda*, there to Study the Holy Scriptures under the famous *Rabanus*, who at his desire, compos'd his Commentaries upon the Epistles of St. *Paul*. *Lupus*, who was then but Deacon, made great Progress in Ecclesiastical Knowledge, under so able a Master, and returned to *France* with great Reputation, in the Year 830. He was presented to *Lewis the Godly*, by the Empress *Judith*, and stayed some time at Court, in hopes of obtaining some Abbey. It was at this time that he receiv'd the Order of Priesthood: Afterwards he was chosen by *Charles* the Bald, to supply the place of *Odo* Abbot of *Ferrara*, whom this Prince resolv'd to deprive of his Monastery, because he had favoured the Party of *Lotharius*. Being come thither by the King's Order, he was received for Abbot in *November* 842. and drove out *Odo* from the Abbey in the Year 844. He assisted at the Council of *Verneuil*, and was ordered to compile the Canons. He assisted at divers other Assemblies of Bishops, and was sent to Pope *Leo* the IV. by *Charles* the Bald. He assisted at the Council of *Soissons* in the Year 853. and lived in great Reputation for Knowledge and Piety, till the 862.

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There has been a Collection made of 130 Letters of this Abbot's, upon different Subjects. There are divers upon the difficulties of Grammar, and other Civil Matters; but there are some which relate to Ecclesiastical Affairs, and which treat of some points of Doctrine, Discipline, and Morality.

The fourth is a very Christian Consolation to *Eginhardus*, upon the death of his Wife, who was Daughter to *Charles* the Great. This is an answer to the third Letter of *Eginhardus*, written to him; in which he declared, that he was not capable of Comfort under his Loss. He says, That it afflicted him most, that the hopes he had put in the Intercessions and Prayers of the Martyrs were all in vain. *Lupus* answers him in that point, that his Vows and Prayers, that have not been heard for a Temporal Good, will serve to procure him Eternal Life; and that he does not in the least doubt, but that this Death will be Advantagious both to him and his Wife; because it was more convenient that he should die last, it being likely that he had the greatest Strength to bear this Affliction, and to resist the troubles that are suffered in the World: That oftentimes God does not grant us what we ask, but what is most fitting and convenient for us. That God perhaps had taken away his Wife, to reconcile the Division that was in his Heart, between Her and the Lord, and to Unite all his Love in this only Object. He tells him at length, that tho' it be seemingly out of his Power to end his Grief, yet he ought to have recourse to the Goodness and Mercy of God, and resign himself entirely to this Sovereign Physician, who easily heals those Wounds that men think most Incurable. Then he Exhorts him, to ask of God Eternal Happiness for his Wife; and for himself Perseverance in good Works, growth in a Spiritual Life, and Christian Consolation. About the end he speaks of a Book of *Eginhard's*, upon the Adoration of the Cross, and thanks him for dedicating it to him. We have lost this Work.

In the eleventh Letter he Petitions *Lotharius*, in the Name of the Monks of *Ferrara*, to let them enjoy the Revenue of the Monastery of St. *Josse*, upon the Sea, which *Charles* the Great had given to *Alcuin*, and to the Monks of *Ferrara*, to maintain Pilgrims, and relieve their Necessities. *Rhodingus* obtain'd it of *Lotharius* by Surprize: He begs of him to restore it; and conjures him to it by the respect he owes to the Holy Virgin, St. *Peter* and St. *Paul*, through whose Intercession they daily pray God for his Health and Salvation.

In the twelfth, writ to *Pardulus* Bishop of *Laon*; he desires this Bishop to use his Interest with the King, in favour of the Monks, of the Monastery of St. *Columbus* of *Sens*, who were going to Court, to recover the Privilege of Exemption, which had been granted them by the Archbishop of *Sens*, and by the Kings. M. *Baluzius* observes upon this Letter, that the Kings were then able to Exempt Abbies from ordinary Jurisdiction. That that of St. *Columbus* had been put under the Jurisdiction of *Jeremy* Archbishop of *Sens*, by *Lewis the Godly*, and afterwards taken from him. That after this it lost its Liberty again, under *Charles* the Bald, but soon recovered it again; as it appear'd, by a Charter from this *Charles*, dated the 13*th.* of *November*, 847. which serves to fix the date of this Letter. M. *Baluzius* adds also many other Examples to shew, that the Exemptions of the Monasteries of *France*, were granted and settled by the Authority of Kings, who took them into their Care, Management and Protection, *sub tuitione*.

It appears by *Lupus's* 18*th.* Letter, that he was charged with care of the Abbey of St. *Amandus*, without ever seeking it: That he was glad when he was rid of it; and that he was sent to a General Assembly called by the King, near *Paris*.

In the 19*th.* *Lupus* being informed of the Poverty of a Monastery, of the Diocese of *Auxerre*, by a Monk of the same Monastery, who was come into his; gave *Heribald* Bishop of *Auxerre* notice of it, and desired him to remedy it.

The 20*th.* is about some difficulties of Grammar; he takes notice towards the end of a very remarkable thing, which was, that *Probus* a Priest of *Mayence* had begun a Book, in which he placed *Cicero*, *Virgil* and others, that he believ'd to have lived well, amongst the number of the Elect; for fear it should be said, that Jesus Christ had unprofitably shed his Blood, and did nothing when he was in Hell. These are his Words, *An certè inchoatam Satyram, quod magis existimo, Scribens Ciceronem & Virgilium, Cæteroſq; opinione ejus probatissimos viros, in Electorum Collegium admittat, ne frustra Dominus sanguinem fuderit, & in Inferno otium triverit.* It is to be thought, that this *Probus* did not speak this seriously, as you will be convinced, if you please to consult M. *Baluzius's* Notes upon it.

The 21*st.* Epistle of this *Lupus's* is an Excuse to *Jonas* Bishop of *Orleans*, that he had accused *Agus* his Kinsman of having

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having wrong'd the Eſtate that his Monaſtery had in his Dioceſs. He makes an Apology alſo for taking his Predeceſſor *Odo*'s place. The 23*d*. 24*th*. 25*th*. 26*th*. 27*th*. and 28*th*. are ſome Letters of this *Odo* about Affairs relating to his Monaſtery.

The 29*th*. Letter, dedicated to *Wenilo* Archbiſhop of *Sens*, is very remarkable. Two Prieſts of this Dioceſs, one call'd *Adegarius*, and the other *Baudrius*, having a deſign to turn Monks, had deſired of the Archbiſhop that they might leave their Churches or Cures, *titulos*, to enter into the Order of St. *Benedict*. *Wenilo* anſwer'd them, That he would not give them this permiſſion, unleſs *Lupus*, into whoſe Monaſtery they were to be admitted, would ſatisfie him it might be done regularly and lawfully. *Lupus* writ him word, that he had never heard it queſtion'd; and that without doubt it might be done. That Jeſus Chriſt having taught that the perfection of a Chriſtian Life conſiſts in quitting all, and leaving the World, Clergymen ſure ought not to be hindred embracing that perfection which Jeſus Chriſt propoſed even to Laymen. Hereupon he makes a ſtrong Objection, and anſwers it. *You will object perhaps*, ſays he, *that as none are allow'd to break the carnal Union of Marriage, unleſs it be for Fornication; ſo none are permitted to quit the Paſtoral Charge, which they have once undertaken, as long as they are able to labour for the edification and ſalvation of their Flock. This is true*, anſwers he, *unleſs he that has eſtabliſh'd the Marriage does break it himſelf, or he that has charg'd us with the Government of others, does ſecretly command us to quit it. For he that has forbidden any man to put aſunder thoſe whom he has joyn'd together, the ſame great God hath made this ſeparation himſelf when he has pleas'd, becauſe he is God. For we have many Examples of vertuous Perſons of both Sexes, that have quitted all carnal Commerce to ſerve the Lord in holy places.* He adds, That there has ſcarce been any Monaſtery whereinto ſome Prieſts have not retired. He quotes amongſt the reſt one of his Predeceſſors, an Abbot of *Ferrara*, call'd *Frigulphus*, who had quitted the Habit of Canon, to take upon him the Profeſſion of a Monk. He ſays that *Aldricus*, the Predeceſſor of *Wenilo* had reſolv'd before his death to leave his Archbiſhoprick and retire into a Monaſtery. That it is not to be thought that theſe great men were ignorant of the Canons and Rules of the Church. That the Apoſtles and Clergy of the Primitive Church had in ſome meaſure practis'd a Monaſtical Life, by putting their Goods in Common. That there may be bad Monks among them, but that he ought to have Epiſcopal Compaſſion for them. And, in fine, that there is no ſurer way to Salvation, than by entring into that religious Order preſcrib'd by St. *Benedict*. Whoſe Conſtitution, ſo much commended and approved by St. *Gregory* the Great, ſhews that we may, and we ought to receive Prieſts into our Monaſteries, ſince he allows them to enter, and the Abbot to receive them, altho' with greater difficulty and precaution than others. Then he entreats *Wenilo* to allow theſe two Prieſts that Liberty they had deſired. This Letter teaches us, firſt, That Prieſts, who had Eccleſiaſtical Charges, ought not to quit them to become Monks, without leave of their Biſhop. And M. *Baluſius* confirms this in his Annotations by an Example of a like permiſſion requeſted and granted by *Arnoldus* Biſhop of *Liſieux*. Secondly, That Biſhops might give this permiſſion, or refuſe it. Thirdly, That Curates were ſo cloſely link'd to their Churches, that it was not in their power to leave them, nor in the Biſhops to take them away from them at their pleaſure; which M. *Baluſius* confirms in his Notes by divers Canons and very curious Remarks.

The 30*th*. directed to *Goteſcalcus*, contains an Explanation of the Paſſage of St. *Auſtine* concerning Happineſs. He ſhews that this Saint believed, that God would make himſelf clearly known to the Bleſſed, and that this knowledge would engage them inviolably to him. That this knowledge of the divine Subſtance belong'd only to the Soul, but that the Eyes of the Body ſhould perceive his preſence by the admirable Effects it ſhould work upon the Creatures. Thus he expounds what St. *Auſtine* ſays, that God ſhall be ſeen by the Eyes of the Body. He adviſes *Goteſcalchus* not to perplex his mind with ſuch Queſtions, for fear they make him uncapable of underſtanding and teaching Matters of better uſe.

The 35*th*. Letter contains an handſome Reflection on the ſtudy of good Literature. He obſerves that it ought to be joyn'd with the ſtudy of Wiſdom and Virtue. That if we labour to correct the Defects of the Tongue, we ought not to be leſs diligent to reform the Vices of our Manners. That if one has a great deal of care to poliſh his Diſcourſe, he ought to apply himſelf more vigorouſly to acquire Virtue and Goodneſs. He exhorts him to whom he writes, to live like a Chriſtian in whatever Condition he engages in, and to make often and ſerious Reflections on his Duty towards God.

In the 42*d*. and 43*d*. Letters written to *Hincmarus*, he employs his Intereſt with *Charles* the Bald, to get the Revenue of St. *Joſſe* reſtored to him, making uſe of the Poverty of his Monaſtery to perſuade him to it. He alſo recommends it to King *Charles* in the 45*th*. Letter, and humbly ſhews him, that for fifteen Years, or thereabouts, ſeventy two Monks of his Monaſtery, that prayed continually for his Health and Proſperity, had endured great want of Habits, Peaſe and Fiſh, (M. *Baluſius* concludes from hence that they eat no Fleſh) and that they could not relieve the Poor and Pilgrims. He entreats him to conſider ſeriouſly upon their Wants, and to beſtow ſome Charity upon them. He mentions in the 42*d*. Letter, a Vow that *Charles* had made by *Hincmarus*'s ſolicitations, in the Church of St. *Dennis*. He alſo there tells us that he compiled the Canons of the Council of *Verneuil*.

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In the 51*ſt*. Letter he writs to his Monks that he had ſome hopes to recover the Revenue of St. *Joſſe*. Where you may meet with this fine thought, that the Abbot ought to have the Charge and Government of the Revenues of the Monaſtery, but the Enjoyment of them only in common with the other Monks.

In the 53*d*. Epiſtle he preſſes King *Charles* vigorouſly to reſtore him this Revenue; and the better to engage him to it, he informs him, that his ancient Monks have obſerved, and heard of their Predeceſſours, that all that have ever done any conſiderable damage or wrong to their Monaſtery, have been puniſh'd either by the loſs of their Eſtates, their Health, or their Lives. He exhorts him to perform the Vows he has made; and moreover, threatens him with the Judgment of God if he doth not.

In the 55*th*. Letter to *Marcuadus* Abbot of *Provins*, he entreats this Abbot to come to Court to aſſiſt him in obtaining the Reſtitution of the Revenue of St. *Joſſe*. He informs him, that he came thither the laſt of *November*, and has continued there with a great deal of expence and trouble. That the King endeavours to elude his Demands, and always delays him, becauſe that *Odulphus*, (who then was poſſeſt of St. *Joſſe*) was abſent and ſick, as he was inform'd, but not very grievouſly (ſays he) ſo that this ſickneſs may ſerve to humble and correct him: Nor ſo dangerouſly as to be the cauſe of his death, for which he ſhould be ſorry, becauſe 'tis certain he would be damn'd if he ſhould die, in the unjuſt poſſeſſion of the Revenue of the Church. At length *Lupus*, after many delays and put-offs obtain'd the Reſtitution of the Revenue of St. *Joſſe*, as it appears by the 61*ſt*. and 62*d*. Letters. The 64*th*. Letter is an Inſtruction to King *Charles* concerning his duty.

The 79*th*. contains an Extract of a Letter written to *Hincmarus*, by which he recommends his Kinſman *Hilmeradus* to him, who was named by the King to be Biſhop of *Amiens*; affirming, that tho' he had not much Learning, yet he might be made ſerviceable to the Church by following his directions. And that if he was not well fitted for Teaching the Word of God, yet he might do Works that might ſave him, and thoſe that ſhould imitate him. M. *Baluſius* in his Notes declares himſelf of a different Opinion with his Author, and ſays, that in this he has hearkned more to the Sentiments of Nature, than the Principles of Reaſon.

The 81*ſt*. Letter is written in the name of *Wenilo* Archbiſhop of *Sens* and Count *Girard*, who were ſent to *Amolo* Archbiſhop of *Lyons*, by the King's Orders, to command him to Ordain *Bernus* Biſhop of *Autun*. They repreſent to him, that 'twas not a new thing for the King to make Courtiers Biſhops of the principal Churches. That *Pepin* had in the like Caſe the Conſent of Pope *Zachary* in a Synod, where *Boniface* Biſhop of *Mayence* aſſiſted. They alſo deſired the ſame thing of him for *Godeſeldus*, named by the King Biſhop of *Chalons*.

The 82*d*. Letter is written to *Wenilo* in favour of a Prieſt, accuſed and ſuſpended from the exerciſe of his Function. *Lupus* deſires *Wenilo* to give him liberty to exerciſe his Duty, till a Synod were call'd, in which he hoped to clear himſelf of the Charge brought againſt him.

The 84*th*. is a Synodical Epiſtle of a Council held in the Year 849, conſiſting of the Metropolitans of *Tours*, *Rheims*, *Rouen*, and about twenty of their Suffragans, whoſe names are ſet down at the beginning of this Letter, directed to *Nomenoius* Duke of *Breton*, about the Diſorders he had committed. They reprove and blame him for having laid waſte the Lands belonging to the Chriſtians, for having deſtroy'd, pillag'd, and burnt ſeveral Churches, together with the Reliques of Saints, for ſeizing upon the Revenues of the Church, which are the Vows of the Faithful, the Satisfaction of Sins, and the Patrimony of the Poor, for having taken away rich mens Eſtates, and kill'd and enſlaved a great Number of Chriſtians, for driving the Biſhops from their Churches, and robbing them of their Goods, *&c.* But principally for having ſlighted the many Letters of *Leo* the 4*th*. Succeſſor to St. *Peter*, to whom God hath given Supreme Power over all the Church. Of having entertained *Lambert* Count of *Nantes*, a Rebel againſt the King. They exhort him to do Penance, and to ſatisfie that which the Pope writ to him about. And finally, they declared

those

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those excommunicate that shall communicate with *Lambert*.

The 93*d*. is an Instruction to King *Charles*, to whom he proposes *Trajan* and *Theodosius*, as two Patterns worthy of his Imitation.

In the 94*th*. he shows, That Afflictions and Sufferings are advantageous to good Men.

The 98*th*. is a Letter written in the Name of the Cathedral Church of *Paris*, of the Abbies of St. *German*, St. *Denis*, St. *Geneva*, St. *Maurus des Fossez*, and other Monasteries, to *Wenilo*, Archbishop of *Sens*, and to the other Bishops of that Province, acquainting them that after the Death of their Bishop *Ercanradus*, they had chosen *Æneas*, who had been nam'd to them by King *Charles*, whom they desired them to ordain assoon as they could. This Letter is followed by an Answer written in the Name of the Bishop of *Sens*, and his Suffragans, testifying their Approbation of their Election of *Æneas*.

The 100*th*. Letter is an Admonition to the People, wherein they are exhorted to do Penance, to avoid Rebellions and Factions, to imbrace a Peace, to forbear Robberies and Plunder, to think of nothing but Publick Good, and to live in Union with one another.

The 101*st*. is a Letter of Recommendation, written in the Name of *Wenilo*, to the Bishops of *France* and *Italy*, in Favour of two Monks of *Ferrara*, who went to *Rome*, desiring them to afford them an Hospitable Reception by the Way. This is followed by a Letter written in the Name of *Lupus* upon the same Account.

By the 103*d*. Letter he recommends these two Monks to Pope *Benedict*, to whom he sent them. He entreats him to instruct them in the Customs of the Church of *Rome*, and to send him the Commentaries of St. *Jerom* upon *Jeremiah*, from the fifth Book to the End, being not able to find them any where in *France*. He adds to this, the Book of *Cicero de Oratore*, *Quintilian*'s Institutions, and *Donatus*'s Commentaries upon *Terence*, &c.

In the 105*th*. he promises to receive and deal mercifully with a Monk that had quitted his Habit and Order, provided he would amend, and behave himself better for the Future.

In the 108*th*. he thanks *Lotharius* for sending him this converted Monk. And excuses himself for not letting him be his Secretary, because there was no Likelyhood that a Monk, who had not all imaginable Diligence, would ever be able to do his Duty in the midst of the Affairs and hurries of the World. *Quoniam propositum nostrum vix mediocriter intra Claustra Monasterii custoditur, vedum inter tumultus Mundanos à quolibet præsertim non satis cauto valeat adimpleri.* The following Letter is also about the Return of this Monk. It is to be noted that *Lupus* says in the first Letter upon this Subject, that he could not receive him without the Consent of his Brethren.

In the 112*th*. Letter *Lupus* condemns those that in commending Virginity blame Marriage.

In the 124*th*. he clears himself to *Wenilo* of the Accusation that *Erard* had preferred against him in the Synod of *Savoniers*.

The 128*th*. and 129*th*. Letters are those mention'd before, which *Lupus* sent to answer the Questions concerning Predestination and Grace.

The last is a Fragment of an Epistle written in the Name of *Wenilo* Archbishop of *Sens*, to Pope *Nicholas* I. concerning *Herimannus* Bishop of *Nevers*, who was *Non compos mentis*. He there alledges that Pope *Miltiades* was of Opinion, that a Bishop could not be deposed without the Consent of the Pope. He desires *Nicholas* to send him this Decree of *Miltiades*, such as it is at *Rome*; and he assures him he will wait his Judgment, how to make use of it against this Bishop, Whether he shall keep to the Moderation observed by St. *Gregory* towards the Bishop of *Rimini*, or whether he should immediately depose him according to the Decree of *Gelasius*.

Pope *Nicholas* did not answer this Question about the Decree of *Miltiades*; but having enlarg'd upon the Commendation of the Archbishop of *Sens*'s Conduct, he acquaints him concerning *Heriman*, that he is not enough instructed in his Business; that tho' *Heriman* be *Non compos*, he ought not to be allow'd to come to the Synod; that if he has no other Defect than a Weakness of Mind, he ought to be pitied rather than punish'd. And that as to the Lewdness and Extravagancies he us'd to be guilty of, he ought not to condemn him for them, as well because he is absent, as because he is not inform'd what those Extravagancies are; and then, whether he committed them in his right Wits, or when he was not himself. This Letter in the MS. from whence Father *Sirmondus* took it, bears the Name of *Servatus Lupus*; which shows that 'tis the Abbot of *Ferrara*'s, who is so called, and by Consequence that the Treatise about the three Questions of *Gotescbalcus*, belongs also to him; besides, that this Book and these Letters are of the same Style, and that the same Doctrine is expounded in the 128*th*. and 129*th*. Letters, which are as it were an Abridgment of the other Work. Insomuch that there is no Reason to believe that *Lupus Servatus* was any other but the Abbot of *Ferrara*. 'Tis likewise believ'd that he took this Sirname after he had been cured of a very dangerous disease, thro' Intercession of St. *Faron*, as it is related in his Life, written by *Hildegarius* Bishop of *Meaux*, a Cotemporary Author.

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I have already given you an Extract of *Lupus*'s Writings upon Predestination and Grace. He has also written the Lives of St. *Maximinus* Bishop of *Treves*, of St. *Wigbert* an Abbot, with two Homilies and two Hymns upon the same Saint.

Two great Men of our Age have given very different Judgments of *Lupus* Abbot of *Ferrara*, in Relation to a Monastical Life. *One blames the inordinate Love he had for curious Learning, and his great Inclination for prophane Sciences, which*, he says, *is a Study unworthy of a Monk; and it would have much better become him to have lamented his own and the World's Sins in his Cloyster, and to have supported his Brothers, than to hunt after, and study with so much Diligence the Works of profane Writers. This is the Judgment given of him by the Abbot* de la Frappe. *Father* Mabillon *on the contrary thinks him an Ornament of the Monastical Order; a Man that was not less to be esteemed for his Piety, than his solid Doctrine. So well known and valued in his Time, that there was no Council held without him; and whom they always imployed in the most important Affairs, as the best Instrument and Secretary of the Bishops, and chiefest Churches of* France. *A Man extreamly well versed in the Fathers; and who in short was to be admired both for his Religion and Holiness, and the great Veneration he brought to the Monks of his Monastery*; as *Hildegarius* observes; *Pastor modò pro Religione Sanctitatis in Monasterio famosissimo Ferrariensi, ubi Cœtus Monachorum in Christo cum illo toto Orbe est venerandus.*

It does not belong to me to judge of the Monastical Conduct of *Lupus* Abbot of *Ferrara*, neither am I fit to decide the Judgments of two Persons so learned as the Abbot *de la Frappe* and Father *Mabillon*, for both of which I have a very singular Respect. But in keeping to my Subject, that is, considering *Lupus* as an Ecclesiastical Writer, I may say, That he was not only very knowing in general Learning and prophane Sciences, but in the Doctrine and Discipline of the Church, and the Works of the *Latin* Fathers. And that he writ, not only with Elegancy, Pleasantness and Politeness, but also with a great deal of Solidity and Exactness.

His Letters were publish'd the first Time by *Papirius Massonus* out of a Manuscript of the Abby of *Ferrara*, and printed in the Year 1597. This Edition is very erroneous. M. *Du-chesnius* has since obliged us with one more correct, [In his Collection of *French* Historians, *Tom.* 3.] The Treatise of the three Questions, and the Letters about Predestination and Grace, have been printed at *Paris* in 1648. from an ancient Manuscript of St. *Amandus*, and since by M. *Maugninus*, together with a Collection of Fathers upon the same Subject. Father *Sirmondus* has publish'd the two Letters, and the Book of the three Questions [in 1650.] The same Author has put out a Fragment of the 130*th*. Letter, taken out of a Manuscript of the Abby of *Fleury*, which was communicated to him by Father *Dacherius*. The Life of St. *Maximin*, with that of St. *Wigbert*, has been publish'd by *Buseus*, who had caused it to be printed with the Letters of *Hincmarus* at *Mayence*, in the Year 1602. and the two Homilies upon this Saint in 1604. At last M. *Baluzius* publish'd a very fair Edition of all *Lupus*'s Works, enrich'd with learned Notes, and many Pieces added at the End of the Volume in Octavo, printed for *Muguet* in 1664. [From whom it is put into the *Biblioth. Patrum*, Tom. 14. p. 1.]

CHAP. XV.

Commentaries upon the Holy Scriptures written in the Ninth Century.

The Nature of the Commentaries upon the Holy Scriptures, composed in the Ninth Century.

SUCH as in this Century have apply'd themselves to the Study of the Holy Scriptures, have rarely produced any Thing of their own, but only made Collections out of the Commentaries of the Fathers. After this Manner are those of *Rabanus*, *Paschasius*, and the ordinary Gloss of *Walafridus Strabo* composed; of all which we have spoken before. *Florus* a Deacon of the Church of *Lyons*, followed the same Method, and gathered together a great many Books, out of which he made divers Collections. And amongst others, a large Commentary upon the Epistles of St. *Paul*, taken from fourteen *Latin* Fathers, and which has never yet been printed. Another Commentary upon St. *Paul*, composed of Extracts out of St. *Austine*, commonly attributed to *Bede*, altho' it really belonged to *Florus*. It is printed amongst the Works of *Bede*. He has beside this composed a Treatise about the Celebration of the Mass, entitled, *De Actione Missarum*, which is a Comment upon the Canon of the Mass printed in the *Biblioth. Patrum* [*Tom.* 15. *p.* 62.] Also two Discourses upon Predestination; and another upon the same Subject against *Johannes Scotus*.

The Commentaries of Florus.

Florus's Writings.

You meet some Fragments of the first Discourse in *Hincmarus*. The second has been publish'd by Father *Cellot* and Monsieur *Mauguin*. This last has also oblig'd us with *Florus*'s Book against *Johannes Scotus*, spoken of before, [Both at *Paris* 1650.] He has also made a Collection of Ecclesiastical Laws, of which there are two considerable Fragments quoted in another Collection of Manuscripts, whereof the first was publish'd by Father *Ducherius* in the 12*th*. Tome of his *Spicilegium*; and the other by M. *Baluzius* at the End of *Agobardus*'s Works. The first consists of Laws and Canons against the *Jews*, and the Judgments of the Bishops. The second is concerning the Elections of Bishops, which he proves ought to be made by the Clergy and People. Lastly, *Florus* is Author of some Poetry, and there is a great deal of Likelyhood, that those which go under the Name of *Drepanius Florus* in the *Biblioth. Patrum* belong to him. For there is one Poem inscrib'd to *Modoinus* Bishop of *Autun*, and another to *Walsinus*, who both lived in the ninth Century. So that it must needs be acknowledg'd, that the true Author of these Poems was *Florus* the Deacon of *Lyons*, whom we now speak of. Father *Mabillon* has also publish'd in the first Tome of his *Analects* some other Poetry of this Author's, of the same Nature with the former. The first Poem is a Complaint about the Division of the Kingdom, after the Death of *Lewis the Godly*. The second is a Letter to *Modoinus* Bishop of *Autun*, in which he complains that this Bishop suffer'd the Church of *Lyons* to be abused. The third is in Honour of two Martyrs, call'd St. *John* and St. *Paul*. The fourth is in Honour of St. *Stephen* the Proto-Martyr. The fifth is concerning the Reliques of St. *Cyprian*, which are generally believed to be at *Lyons*. And the last is the Inscription of an Altar, under which there were some Reliques of certain Martyrs; and upon it was pourtrayed Christ, the Apostles, and St. *John Baptist*. There was also a third Piece dedicated to *Modoinus*, of which Father *Sirmondus* published the Beginning in his Notes upon *Theodulphus*, [at *Paris* 1646. which are also in *Biblioth. Patrum*, Tom. 14.]

These are very near all the Works of *Florus* which we have extant. He made a great many Collections, reason'd very properly, and writ tolerably well. He past for one of the best Writers in his Time.

Commentaries of Haymo *of* Halberstadt.

Haymo [*Aimo*] or *Hemmo*, (*a*) a Monk of *Fulda*, or of *Hersfield*, a Scholar of *Alcuin*, who was chosen Bishop of *Halberstadt* in *Saxony*, in the Year 841. is one of the Authors of this Century, that has writ the most Commentaries. In the Year 847. he assisted at the Condemnation of *Gotescbalcus* in the Council of *Mayence*, and died in the Year 853. He has written Comments upon almost all the Books of the Holy Scriptures, both of the Old and New Testament, collected according to the Custom of this Time out of the Commentaries of the Fathers, whose Expositions he does but copy and abridge. We have those upon the *Psalms* printed at *Paris*, in 1533. [at *Friburg* the same Year.] Those which he composed upon the major Prophets, and the twelve minor, printed at *Colen*, in 1573. Seven Books upon the *Apocalypse* at *Paris*, in 1540. and at *Colen*, in 1529. [and 1531.] One Book upon the *Acts*, and seven upon the Canonical Epistles, at *Colen* in 1573. [at *Paris* 1556. and under *Remigius*'s Name at *Mentz* 1614.] There is at last a Commentary upon the Epistles of St. *Paul*, which some attribute to *Remigius* of *Auxerre*, which is certainly *Haymo*'s. It was printed at first at *Rome* in 1598. under the Name of *Remigius* Archbishop of *Rheims*, by the Care of the Jesuit *Villalpandus*, known by his Commentary upon *Ezekiel*, and afterwards reprinted at *Mayence*, in 1614. *Villalpandus* attributed it to St. *Remigius* Archbishop of *Rheims*, who baptized *Lewis*; but all the Criticks easily discovered, that this Opinion was not maintainable: For how could St. *Remigius*, that dyed in the Beginning of the sixth Century, cite the Order of St. *Benedict*, *Bede*, the Life of *Cæsarius* Bishop of *Arles*, *&c.* His Style and Manner of Writing easily shows, he was of the ninth Century; but yet they don't agree to what Author it ought to be attributed. Some give it to *Remigius d' Auxerre*, others to *Remigius* of *Lyons*, but the greatest Part to *Haymo* of *Halberstadt*; which Name it goes under in many Manuscripts, and in two *Paris* Editions, 1556. and 1608. This last Opinion seems most reasonable; for it is certain, by the Testimony of *Sigebert* and *Trithemius*, that *Haymo* did write a Commentary upon St. *Paul*: Besides, this is very like his other Commentaries; there is the same Method, the same Manner of Writing, the same Expression, and in the greatest Part of the Manuscripts of it, it bears his Name. Lastly, it was attributed to him 100 Years after his Death, in the Times of *Folbertus* and *Carnutensis*. On the Contrary, there are but very few Manuscripts that attribute it to *Remigius* of *Auxerre*, and *Sigebert* that writes of this last, has not numbred it amongst his Works. It is therefore more reasonable to attribute it to *Haymo*, than *Remigius*.

The Nature of the Commentaries upon the Holy Scriptures, composed in the Ninth Century.

We have besides these Commentaries, two Tomes of Homilies upon the *Evangelists*, Printed at *Colen* in 1532. and 1540. and at *Antwerp* in 1559. An Abridgment of the Ecclesiastical History, printed with *Sulpitius Severus*, and with Notes of *Galesinius* at *Colen*, in 1531. and reprinted at the same Place in 1573.

Other Works of Haymo.

In fine, *Ducherius* hath published in the twelfth Tome of his *Spicilegium*, a small Work concerning the Body and Blood of our Saviour, which is apparently a Fragment of a Homily of this Bishop's: He there teaches the real and substantial Conversion of the Bread and Wine, into the Body and Blood of Jesus Christ.

Angelomus a Monk of *Luxeuil*, has also written large Commentaries upon the four Books of Kings, taken out of the Works of the Fathers, and upon the *Song of Songs*; they are entitled *Stromates*, because they are woven up of many Passages of divers Fathers: The first is divided into four Books, which he wrote by command of *Drogo* or *Drenx* his Abbot; but he did not finish it till after the Abbot's Death, in 855. And the second is dedicated to the Emperor *Lotharius*, before he was deprived of the Empire, which happened in 855. These Commentaries are Allegorical and Mystical; they are printed in the *Biblioth. Patrum* [Tom. 15.] and have been printed separately at *Colen*, in 1530. and at *Rome* in 1665. *Trithemius* mentions another Treatise of this Author's, bearing the Title *Of Divine Offices*.

The Commentaries of Angelomus.

The Commentaries of Sedulius

Some Time before these Authors, of whom we have been speaking, and at the Beginning of this Century, one *Sedulius* a *Scotsman*, writ the like Commentary upon St. *Paul*'s Epistles, which are nothing else but Collections out of the Commentaries of other Authors. It is thought that this *Sedulius* was also Author of the like Collections upon St. *Matthew*. [His Collection on St. *Paul*'s Epistles is printed at *Basil*, 1528. 1534. and in *Biblioth. Patrum*. Tom. 6.]

The Commentaries of Druthmarus.

We must add to these *Christianus Druthmarus*, a Monk and Priest of *Corbie*, who lived about the End of the ninth Century. He has made a Commentary upon the Gospel of St. *Matthew*, addressed to the Monks of *Stavelo* and *Malmedy*. He tells us in his Preface, that he compos'd it for the Use of the young Monks; because that he observes, after he had expounded to them twice the Gospel of St. *Matthew*, they had forgot what he had taught them. He says, he expres't himself in Terms easie enough to be understood; that he endeavoured to clear all difficulties, that he kept to the Literal and Historical Sense, because that the Letter is the Ground of other Senses, and that without it they could not be well understood. He promises a Commentary upon the Gospel of St. *John*, for that of St. *Mark*, he refers to one of *Bede*. This Author performs his Design well enough; his Expositions are short, historical, easie, and without Allegories or Tropes. There are also two Expositions of the same Author, upon some Places of St. *Luke* and St. *John*. This Commentary has been printed at *Haguenau*, in the Year 1550. [1530.] in the *Biblioth. Patrum*.

(*a*) *A Monk of* Fulda, *or* Hersfield.] Some make him Abbot of *Hersfield*; but M. *Bulteau* believes that he was no more than a Monk of this Monastery, as well because he has no other Character given him in the Chronicle of *Saxony*, as that *Hui* who was Abbot of *Hersfield* in 831. did not die till 846. when he was succeeded by *Bruvardus*.

This

The Nature of the Commentaries upon the Holy Scriptures, composed in the Ninth Century.

This Author was called *The Grammarian*, becauſe he was very skilful in the Languages, and underſtood *Greek* and *Latin* admirably well, and always kept to the literal Senſe.

Laſtly, *Remigius*, a Monk of St. *German*'s of *Auxerre*, was called to *Rheims* to fix his Studies there, by *Fulkgrew* who ſucceeded *Hincmarus* [in that See, and had lately erected a School at *Rheims*] in the Year 882. He was reputed to have been very learned in prophane Sciences, ſays *Sigebert*; but yet he imploy'd himſelf more profitably in expounding the Holy Scripture. We have one of his * Commentaries upon the *Pſalms*, collected out of thoſe of St. *Ambroſe*, St. *Auguſtine*, *Caſſiodore*, and an Expoſition of the twelve minor Prophets, printed at *Antwerp*, in 1545. and in the *Bib. Patrum* [Tom. 16.] *Sigebert* makes no Mention of theſe two Books: Some deprive him of the firſt, and beſtow it upon one *Monegondus*; but *Trithemius* attributes it to *Remigius* of *Auxerre*. This ſame Author makes Mention of a Commentary of *Remigius*'s upon St. *Matthew*. We have obſerved, that the Commentary upon the Epiſtles of St. *Paul*, which ſome attribute to *Remigius* of *Auxerre*, does rather belong to *Haymo* of *Halberſtadt*. Both *Sigebert* and *Trithemius* place among his Works, a Commentary on the *Song of Songs*, which was never printed. But in the *Biblioth. Patrum*, we have the Expoſition of the Canon of the Maſs, of which the ſame Author ſpeaks: They alſo ſay he wrote a Book of Divine Offices, a Treatiſe of all the Feaſts of the Saints, an Anſwer to *Gualo* Biſhop of *Autun*, who had propoſed two Queſtions to him; one upon the Conteſt of St. *Michael* the Archangel, with the Devil about the Body of *Moſes*, ſpoken of in the Epiſtle of St. *Jude*; and the other upon theſe Words of God to *Job*, *Lo, the Behemoth that I have made with you*, &c. and ſome other Treatiſes. *Trithemius* adds, that he Compos'd a great many learned Books, and amongſt the reſt, a Commentary upon *Donatus*, and other Ancients. Neither of theſe Treatiſes or the foregoing, have been yet Printed, no more than his Sermons.

The Nature of the Commentaries upon the Holy Scriptures, composed in the Ninth Century.

CHAP. XVI.

The Hiſtory of the Popes, that enjoy'd the Holy See during the Ninth Century.

Of the Popes during the 9th Century.

LEO III. who had been rais'd to the Holy See, about the End of the foregoing Century, dying in the Year 816. he was ſucceeded by *Stephen* IV. Soon after his Exaltation he impoſed an Oath of Fidelity upon the People of *Rome*, to be true to *Lewis the Godly*, and then went into *France* to viſit this Emperor, where he was very honourably receiv'd: and after he had obtain'd Liberty for ſome Priſoners, and a Return for ſome Perſons that were then in Baniſhment, he returned to *Rome*, where he dyed a little while after, in the ſeventh Month of his Pontificate.

Stephen IV.

Paſchal I. *Paſchal* the firſt of that Name, who ſucceeded him, was rais'd to the See of *Rome* in the Year 817. He immediately gave Notice of his Elevation to *Lewis the Godly*, according to the Cuſtom of thoſe Times. Having received Letters from *Theodorus Studita*, and other Defenders of Images perſecuted in the *Eaſt*; he writ them back a Letter, to comfort them in their Sufferings. There are three Letters which go under his Name, but which are very faulty, and much to be ſuſpected. The firſt is about a Privilege granted to the Church of *Ravenna*. The ſecond is an Account of the Invention of the Relicks of St. *Cecilia*. By the third he grants the Pall to the Archbiſhop of *Vienna*. The two firſt are not worthy of Credit, and the third is doubtful: [They are extant in Tom. 7. of the Councils.]

Eugenius II. *Eugenius* II. ſucceeded Pope *Paſchal* in the Year 824. There goes under his Name a Bull, ſent to the Biſhops and Lords of the Army of the *Huns*, which does not ſeem a very authentick Monument. There are alſo attributed to him ſome Canons, but without doubt they belong to a Council of *Rheims*, and not to this Pope. There is alſo a Letter under his Name to *Bernard*, Archbiſhop of *Vienna*, which has little more to be ſaid for it than the former. [This with another Letter attributed to him, is extant Tom. 7. of the Councils.]

Valentinus, Gregory IV. *Valentinus* who ſucceeded *Eugenius* in the Year 827. having lived but few Months, *Gregory* IV. was raiſed to this Dignity, at the Beginning of the following Year. He came into *France* to favour the Undertakings of the Children of *Lewis the Godly*, againſt their Father; threatning to excommunicate the Biſhops that would not be of his Side. But the Biſhops anſwered him boldly, that if he came to excommunicate them, he ſhould return excommunicated by them. We have ſpoken of an Extract of a Letter, which this Pope writ upon this Subject, which is to be found amongſt *Agobard*'s Works. There are alſo two other Letters of this Pope, one upon the Affair of *Adlricus* Biſhop of *Mans*, whoſe Cauſe he would have had brought before him, and in the mean Time his Title of Biſhop to ceaſe: And the other upon the Depoſing of *Ebbo*, which he diſapproves of, and condemns of Violence. [This Pope's Letters are in Tom. 7. of the Councils.]

Sergius II. *Sergius* II. ſucceeded Pope *Gregory* IV. in the Year 844. We have but one Letter of this Pope's, by which he makes *Drogo* Biſhop of *Metz* his Vicar general in the Countries, on the other ſide of the *Alps*, in Conſideration that he was Uncle to the Children of *Lewis the Godly*, and beſides was very fit for that Office. He gives him Power to aſſemble the National Councils of all that Country; to examine the Cauſes of thoſe that ſhall appeal to the Holy See, and to prepare thoſe of Abbots and Biſhops. He forbids any to appeal to *Rome*, that have not firſt had their Cauſe examined in a Provincial Synod, or in that of the Vicar General; becauſe an Affair may be better underſtood in a Place where it is tranſacted, than any where elſe. This Letter is directed to all the Biſhops on the other ſide the *Alpes*; 'tis written with a great deal of Weight and worth. [This Letter is printed in Tom 7. of the Councils, p. 1799.]

Of the Popes during the 9th Century.

Leo IV. *Leo* IV. was choſen Pope, after the Death of *Sergius* II. the 12*th*. of *April*, in the Year 847. He governed the Church of *Rome* eight Years, three Months, and ſome Days; during this Time he wrote divers Letters, but there are but two of them come to us entire, and it is not very certain they are his.

The firſt is a ſhort Letter directed to *Prudentius* Biſhop of *Troyes*, by which he commands him to conſecrate an Abby for *Ademarus* and his Monks, which was to depend upon the Holy See.

The ſecond is ſent to the Biſhops of *England*, who had conſulted him upon many Articles, and particularly about Simoniacal Biſhops; he orders, that ſuch ſhould be try'd in a Council. He afterwards gives them a ſatisfactory Anſwer to their other Queſtions: Concerning the firſt he ſays, 1. That the Hierarchy conſiſts of Biſhops and Clergymen. 2. That every Biſhop is to govern his Dioceſs, by his Prieſts and other Clergy, and make his Viſitations. 3. That Prieſts ought not to be obliged by them to carry the Eulogies to the Councils. 4. That Charms are a ſort of Witchcraft. 5. That no Body ought to marry his Kinſwoman. 6. That the Biſhops ought to regulate their Judgments, by the Canons of the Councils, and the Decrees of the Popes *Silveſter*, *Siricus*, &c. but might alſo make uſe of the Authorities of St. *Jerom*, St. *Auguſtine*, and St. *Iſidore*.

We have ſome Fragments of a Letter of *Leo*, againſt *Nomenoeus* Duke of *Britain*; of another to *Lotharius*, in which he refuſes the Pall, to the Biſhop of *Autun*; and of a third to *Hincmarus*, concerning the Council of *Soiſſons*.

Laſtly, There is a Diſcourſe attributed to this Pope, directed to the Prieſts and Biſhops, containing a great many Inſtructions relating to their Miniſtry and Duty. [All theſe Letters of Pope *Leo*, are put into the 8*th*. Tome of the Councils, p. 30.]

Benedict III. *Benedict* III. of that Name, was choſen in *July*, 855. after the death of *Leo* the IV. His Election was oppoſed by a Prieſt, called *Athanaſius*, who through the favour of the Commiſſioners of the Emperor, poſſeſt himſelf of the See and Palace of *Rome*; he alſo put *Benedict* into Priſon: But at laſt, ſuch as eſpous'd *Athanaſius*'s Cauſe, were forc'd to yield, and to depoſe him themſelves, and to acknowledge *Benedict*. This Pope was but two Years and an half in the Papal Seat, and we have but two Letters of his; one to *Hincmarus*, concerning the Council of *Soiſſons*, and the Privileges of the Church of *Rheims*; and the other to the Biſhops of *Charles*'s Kingdom, by the which he cites to *Rome*, *Hubert* Son of *Boſon*, who had quitted his Profeſſion of a Clergyman, and liv'd a lewd and irregular Life.

There are alſo two other Letters attributed to this Pope; one to confirm the Privileges of the Abby of *Corbey*; and another to ratifie thoſe of the Abby of St. *Denis*. But ſince theſe Writings are doubtful, and particularly the laſt, we ſhall inſiſt no longer upon them. Theſe four Letters are printed together in Tom. 8. of the Councils.

Nicholas I. *Nicholas* the firſt, Son of *Theodorus* a *Roman*, was ordain'd Subdeacon by Pope *Sergius*, and Deacon by Pope *Leo* IV. He acquired a great Reputation under the Pontificate of *Benedict* III. He was choſen after the Death of this Pope by the Clergy and Grandees of *Rome* to his See, in the Year 858. and was conſecrated in Preſence of the Emperor *Lewis*, the 22*d*. of *April*. He had at the Beginning of his Pontificate a Difference with *John* Archbiſhop of *Ravenna*, againſt whom many had brought Complaints to the Holy See. He cited him three ſeveral Times to a Synod of *Rome*. But this Arch-

Archbiſhop not appearing, he excommunicated him. *John* upon this had immediate Recourſe to the Emperor, who was then at *Pavia*, and afterwards came to *Rome* with ſome Officers, which that Prince ſent to accompany him. The Pope told thoſe Officers, That they ought not to join themſelves with one that was excommunicate; and at the ſame Time cited *John* to the Synod that was to be held in *November*. But inſtead of obeying, *John* immediately left *Rome*. The Senators of *Ravenna*, and the People of *Æmilia* pray'd the Pope to come himſelf in Perſon to *Ravenna* to reform the Diſorders that *John* had cauſed there. He went and reſtored to the People of *Æmilia* and *Pentapolis* the great Riches that *John* and his Brother had got into their Poſſeſſion. *John* fled to *Pavia* to beg the Aſſiſtance of the Emperor *Lewis*, but this Prince counſelled him to ſubmit to the Pope, and to reconcile himſelf to him. Which he did; and the Pope gave him Abſolution from the Hereſie of which he cleared himſelf, and received him again into his Communion. And upon the Complaints of the Biſhop and People of *Æmilia*, he order'd him to come every Year to the Synod at *Rome*: To ordain no Biſhops but ſuch as were choſen by the Duke, Clergy, and People, and whoſe Election was firſt confirm'd by the Holy See. To permit the Biſhops of *Æmilia* to come to *Rome* when they pleaſed. To exact nothing of them, and not to ſeize upon any Revenues, under Pretence that they belong'd to him, till it was plainly determined by the Holy See, or Commiſſioners from it, that they did really belong to him. This Decree of the Pope was approv'd of by the Synod.

This Affair was follow'd by many others of greater Conſequence, which *Nicholas* maintain'd with a great Deal of Courage and Vigor. The Principal are the Intruſion of *Photius*, and the unjuſt Depoſing of *Ignatius*; the Divorce of *Thietberga*; the Depoſing of *Rothadus*, and the Converſion of the *Bulgarians*: Which are not neceſſary to be any farther ſpoken of here, becauſe I have treated of them in other Places of this Volume. And this is alſo the Reaſon that I have but little to ſay of his Letters, which are near an hundred; becauſe the Courſe of our Hiſtory about theſe Affairs, hath obliged us to make an Extract of them upon other Occaſions. The firſt ſixteen are a Collection, which he made himſelf of thoſe, which related to the Caſe of *Ignatius* and *Photius*. The reſt concern the Affairs of *France*, the Peace between the Kings, the Divorce of *Thietberga*, of *Lotharius*, the Excommunication of *Waldrada*, the Pardoning of Count *Baldwin*, the Affair of *Ingelrunda* and *Boſon*, the Judgment pronounc'd againſt *Rothadus* Biſhop of *Soiſſons*, the Affair of *Ebbo*, the Privileges of ſome Abbys, the Promotion of *Hildacius* to the Biſhoprick of *Cambray*, the Diſpute between the Biſhop of *Mans* and the Monks of St. *Kallais*, the Pall granted to *Egilo* Archbiſhop of *Sens*, the Biſhopricks of *Brittany*, which the Dukes of that Country had a mind to take away from the Metropolis of *Tours*, and the Objections of the *Greeks* againſt the Church of *Rome*, about which he conſults the Biſhops of *France*.

But there is one of theſe Letters, in which he anſwers *Rodulphus* Archbiſhop of *Bourges*, about ſeveral Points of Diſcipline, which we cannot paſs over in Silence. It contains ſeven Articles. The firſt relates to the Ordaining of Prieſts and Deacons by Suffragans. Some Biſhops of *France* depoſed thoſe they had ordained; and others re-ordained them. Becauſe, ſays he, Suffragans were created in Imitation of the Seventy Diſciples, who might perform Epiſcopal Functions. But becauſe the Canons forbid Suffragans to execute theſe Functions, he orders the Canons for the Future to be obſerv'd.

The ſecond is upon the Complaint the Archbiſhop of *Narbonne* made, That the Archbiſhop of *Bourges* forc'd his Clergy to commence their Differences in his Courts, and be tried by him; and that he diſpoſed of ſeveral Matters that belong'd to his Dioceſs, without conſulting him about it. *Nicholas* admoniſhed the Archbiſhop of *Bourges* of this, and told him, That his Quality of Primate and Patriarch did not allow him that Privilege. And that he ought to content himſelf to be Judge of Appeals of Cauſes which had been tried before by the Archbiſhop of *Narbonne*. He repeats anew, upon this Occaſion, the Canons that conſtitute the Rights of Patriarchs and Primates.

In the third he declares, That in the Church of *Rome* they never anoint the Hands of thoſe Prieſts and Deacons that are ordain'd with the Chryſm: Adding, that he never read that it was practiſed.

The fourth permits the Archbiſhop of *Bourges* to moderate the Penance, and relax ſomething of the Rigour of Canons made againſt ſuch, as having undertaken a State of Penance, return again to the World.

The fifth is about thoſe that are obliged to bring to Confirmation ſuch Children as their Wives have had by a former Husband. He ſays, That if they have been guilty of the Neglect of it thro' Ignorance, they ought not to be parted from their Wives, but only made to do Penance.

The ſixth orders, That ſuch as have kill'd their Wives, unleſs they have taken them in Adultery, ſhall be made to undergo the Penance of Homicides.

The ſeventh intimates, That the Biſhops ought to repeat the *Gloria in Excelſis*, on *Holy-Thurſday* at Maſs. But it is not permitted to any to wear the Pall on this Day, unleſs they have Leave from the Holy See.

Father *Dacherius* in the twelfth Tome of his *Spicilegium*, has publiſh'd another Canonical Letter of *Nicholas* the firſt, ſent to *Herdnicus* Archbiſhop of *Beſançon*, in which the Pope preſcribes the following Rules.

First, he proves by the Canons, That ſuch as have married two Siſters, may not marry any more for the Future.

Secondly, That thoſe that have married their Relations, and are upon that Account divorc'd, cannot marry as long as either of them lives; but that it is not forbidden when one of them dies.

Thirdly, he alſo believes, That Marriage ought not to be abſolutely forbidden to ſuch as have committed the Crime of Sodomy, provided they repent of their Sin, and have left off that curſed Habit.

Fourthly, he ſhews, That the Election of a Biſhop by the Clergy and chief Men of the Dioceſs, ought to ſtand good.

In the fifth Article he ſays, That it is forbidden Suffragans, not only to ordain Prieſts and Deacons, but alſo to conſecrate Churches and confirm Children, which only belongs to the Biſhops, as we may obſerve, not only by the Cuſtoms of the Church, but alſo by the Acts of the Apoſtles.

The laſt ſhews, That a Prieſt that is once fall'n into, and convict of a foul Crime, can no more be reſtored to his Function.

There is another Work of *Nicholas* the firſt, concerning Church Diſcipline, yet more conſiderable than the former. 'Tis his Anſwer to the Queſtions of the *Bulgarians*, which contains * above 100. Articles. *viz.* 106.

In the firſt he ſays, That the Religion of Jeſus Chriſt conſiſts in Faith and Good Works.

The ſecond is concerning the Spiritual Affinity between God-fathers and their God-children, which hinders their ever marrying together.

The third is about the Ceremonies of Marriage. He ſays, That after the betrothing, the Prieſt ought to cauſe the Perſons to come into the Church with their Offerings, and there give them his Benediction and the Veil, which is not to be given in ſecond Marriages. That being gone out of the Church, they ſhould wear Crowns upon their Heads. Theſe are the ordinary and ſolemn Ceremonies, which, as the *Greeks* ſay of theirs, need not nevertheleſs always be obſerved. That conſent, according to the Laws, might ſuffice; and that if that be wanting, the reſt ſignifies nothing.

The fourth ſets down the Faſts which are obſerved in the Church of *Rome*; 1. Lent; 2. The Faſt after Whitſunday; 3. That before the Aſſumption of the Bleſſed Virgin; 4. That before *Chriſtmas*; 5. The ſixth Day of every Week; and 6. All the Vigils or Eves of great Feaſts.

In the fifth he ſays, That the Faſt on *Wedneſday* is not commanded, but that of *Friday* is.

In the ſixth, That it is not forbid to bathe on thoſe Days.

In the ſeventh and eighth he approves of the Cuſtom of carrying and kiſſing the Croſs, and of the Relicks, in Lent.

In the ninth he extols the Cuſtom of communicating every Day in Lent, provided the Communicant be engaged in no Sin, nor has any mortal Crime lying upon his Conſcience.

The tenth is about the Celebration of *Sunday*.

The eleventh ſets down the Feaſts in which we muſt forbear working, to aſſiſt at Divine Service.

In the twelfth he ſays it is to be wiſh'd that Men would on thoſe Days forbear alſo trying civil and criminal Affairs.

In the thirteenth he excuſes himſelf for not ſending them Civil Laws.

In the fourteenth he aggravates the Cruelty which was us'd towards a *Greek*, who had his Ears and Noſe cut off for pretending to be a Prieſt, and baptizing a great many People.

In the fifteenth he ſays, That ſuch Perſons ought not to be re-baptized in the Name of the Holy Trinity.

In the ſixteenth he ſays, That thoſe that did thus abuſe this Prieſt ought to be put to Penance.

In the ſeventeenth he blames the King for executing the principal Leaders of a Rebellion raiſed againſt him by the *Bulgarians*, whom he had cauſed to be baptized. And he ſays that he has committed a great Sin, and particularly in the murthering their Infants who were innocent. But ſince he did it thro' a violent Zeal for Religion, and a blind Ignorance, he hopes he may obtain Mercy, if he repent.

In the eighteenth he ſays, That thoſe that have been baptized, and after forſake Chriſtianity, ought to be firſt admoniſhed by them, that held them to the Font; that if they do not reform, they ought to be accuſed to the Church; and that if they refuſe to obey the Church, they ſhould be puniſh'd by the Prince's Authority.

In the nineteenth he ſays, They may make uſe of the Rigor of their Laws againſt thoſe, as would take away the Lives of their Princes. Nevertheleſs, he exhorts the King to pardon ſuch Offenders. This, and the following Articles relate more to Civil Policy than Church Diſcipline.

In

Of the Popes during the 9th Century.

In the 41*st.* he forbids forcing Infidels to the Faith, and adviſes them to avoid communicating with them.

In the 44*th.* and thoſe that follow, he forbids Hunting, Examining Cauſes, Playing, Marrying, or Feaſting in *Lent*; and in the 50*th.* leaves it to the Prudence of the Biſhop or Prieſt, who have the Care of Conſciences, to determine after what Manner a Man ſhould live with his Wife during that Time.

In the 51*ſt.* he expreſly forbids Men to have two Wives at a Time. In the 53*d.* he ſays, That it is permitted to all Believers, to make the Sign of the Croſs upon the Table, and to give a Benediction thereupon in the Abſence of the Prieſt. In the 54*th.* he does not diſapprove of the Cuſtom of the *Greeks*, who thro' humility uſed always to waſh their Hands before they went into the Church; but nevertheleſs, he does not command it. In the 55*th.* he ſays, he does not think it needful to force People newly converted to pay their Debts, that they may be received into Communion. In the 56*th.* he approves of the Cuſtom of ordering Prayers and Faſts for Temporal Neceſſities, as in a Time of Drought, *&c.* In the 57*th.* he rejects the Superſtition of the *Greeks*, who would not eat any Beaſts kill'd by Eunuchs. In the 58*th.* he orders, according to the Precept of the Apoſtle, that Women ſhould have their Heads covered in the Church. 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In the 69*th.* he ſays, That the ſolemn Times of adminiſtring Baptiſm are the Feaſts of *Eaſter* and *Whitſuntide*; but that it is not neceſſary to obſerve this in regard of the People newly converted, no more than in reſpect of ſuch as are in Danger of Death. The 70*th.* directs that they ought not to depoſe a Prieſt who hath a Wife; and that it is not lawful for Laymen to judge of Prieſts. The 71*ſt.* ſhews that Prieſts, how wicked ſoever they are, cannot defile the Sacraments; and that they may be received from them with Security. The 72*d.* is about the Queſtion propounded to him concerning a Patriarch: He ſays, he cannot anſwer whether he ſhall grant them one, till he knows their Number of Chriſtians: That a Biſhop may ſerve their Turn in the mean Time; and that if their Number of Believers encreaſe, and that there be divers Churches and divers Biſhops, he will make Choice of one of them for their Patriarch, or rather Archbiſhop. In the 73*d.* he ſays, that the Patriarch, Biſhop, or Archbiſhop muſt not be ordained but by the ſupreme Biſhop; and then he that is ordained by him, having receiv'd the Privilege of Metropolitan from the Holy See, may ordain other Biſhops. That after this there would be no more Need of coming to *Rome* for the Ordination of their Archbiſhop, who then might be ordained by the other Biſhops, upon Condition that he doth not execute any Part of his Office till he has received the Pall. The 74*th.* aſſerts that Men may pray any where. The 75*th.* and 76*th.* That the Biſhops that he will ſend them, ſhall bring the Rules of Penance which they deſired, together with a Miſſal. In the 77*th.* he forbids them to have any thing to do with Lots, by putting a Pin into a Book to find out any Thing they are in Suſpicion of. The 78*th.* declares, that Penance ought to be refus'd to none. In the 79*th.* he forbids ſuperſtitious Ligatures made uſe of to cure Men. The following Articles relate to Peace, Agreements or Bargains, Judgments and Civil Puniſhments. In the 87*th.* he forbids forcing Widows to become Nuns. The 88*th.* ſays, that it is not lawful to pray for ſuch as dy'd in their Infidelity. The 89*th.* recommends to them the Cuſtom of offering the Firſt-fruits of the Earth. The 90*th.* ſays, that it is lawful to eat Birds which have not been bled in killing them. The 91*ſt.* forbids Chriſtians to eat Beaſts kill'd or hunted by Infidels. In the 92*d.* he declares that they are the proper Patriarchs who govern the Churches founded by the Apoſtles, which are only *Rome*, *Alexandria*, and *Antioch*. That the Biſhops of *Conſtantinople* and *Jeruſalem* are alſo called Patriarchs; but they have not ſo great Authority as theſe three. In the 93*d.* he declares that of *Alexandria* to be the ſecond Patriarch. In the 94*th.* he declares the Cheat of the *Greeks*, who ſaid that Chryſm came firſt from their Country. The 95*th.* ſays, that they ought not to be taken from the Church who have fled thither for Sanctuary. In the 96*th.* he forbids Husbands to be divorced from their Wives, if it be not for Adultery. In the 97*th.* he exhorts Maſters to pardon their Slaves that have offended them. In the 98*th.* he is willing that ſuch as kill themſelves ſhould be buried, for fear their putrid Bodies ſhould occaſion Infection; but he would have no Obſequies beſtowed upon them, nor any Sacrifice or Prayer offer'd for them. In the 99*th.* he permits ſuch to be buried in the Church as have liv'd well. The 100*th.* approves of the Cuſtom of carrying dead Bodies into their own Countries. In the 101*ſt.* he commends Alms. In the 102*d.* he forbids doing violence to Pagans to convert them. In the 103*d.* he commands them to burn the Books of the *Saracens*. The 104*th.* is concerning the validity of Baptiſm adminiſtred by a Jew, who had no Religion. *Nicholas* the firſt anſwers, that ſuch ought not to be re-baptized, if he did, confer it upon them in the name of the Trinity. In the 105*th.* he ſpeaks of thoſe that preach'd a Doctrine contrary to that of the Apoſtles. He anſwers that they ought not to be heard: But that it doth not belong to the *Bulgarian* Lay-men to judge whether the Doctrine be true, or not. In the laſt he exhorts them to take Inſtructions from none but the Church of *Rome*, which always delivers the Truth to ſuch as deſire it.

Of the Popes during the 9th Century.

These are the Deciſions or Anſwers of *Nicholas* the firſt in this Work. This Pope was a great Canoniſt. He wrote readily and with Authority. He often quoted the Canons and Decretals of the Popes. He maintain'd the Grandeur of his See with vigour, and manag'd the moſt difficult Matters he was concern'd in with Honour. M. *de Marca* obſerves, that he had done ſome Injuries to the Diſcipline and Liberties of the Church, by maintaining that it was not lawful to aſſemble a National Synod without the conſent of the Pope: In attributing to himſelf the Appeals of the Clergies Caſes determined in National Synods; and alſo after a Review brought, in citing the Perſons and Cauſes to *Rome* to be there determined anew, inſtead of appointing Judges on the Places; and affirming, that the Cauſes of Biſhops wholly belong'd to his Cognizance. But theſe Pretenſions have not been acknowledg'd by the Church, and particularly by that of *France*, who have always kept to their Liberties without the leaſt diminution of Reſpect and Submiſſion due to the Holy See. [Theſe Epiſtles are all put out in Tome VIII. of the Councils.]

After the death of *Nicholas* the firſt, which happened the 13*th.* of *November* in the Year 867. *Adrian* the ſecond, who was about 76 Years of Age, was choſen in his place. He was a *Roman*, the Son of *Talarus*, related to the Popes *Stephen* the fourth and *Sergius* the Younger. *Gregory* the fourth ordained him Prieſt, and gave him the Title of St. *Mark*. His Liberality gained him a great repute in *Rome*, and he was propoſed to be choſen Pope after the death of *Leo* the fourth, and *Benedict* the third. And after the death of *Nicholas* he obtain'd it both by the Votes of the People, who lov'd him, and by the joynt conſent of both Parties of Grandees. *Lewis* the Emperor approved of his Election; and he was ordained the 14*th.* of *December*. He was at firſt ſuſpected not to favour much the Memory of his Predeceſſor *Nicholas* the firſt, becauſe he ſeem'd not ſo ſevere towards *Lotharius* and *Waldrada*, as he had been. But he freed himſelf from this ſuſpicion, and reunited thoſe to him that before had forſaken his Intereſt upon this account. Adrian II.

The beginning of his Pontificate was diſturb'd by the Invaſion of *Rome*, which the Duke of *Spoleto* ſeiz'd on, and harraſs'd with Robberies and Plundering of his Soldiers. But *Rome* was deliver'd both by the Authority of the Emperor, who depriv'd the Duke of *Spoleto* of his own Dominions, and the Thunderbolts of Excommunication which the Pope ſent out againſt theſe Robbers. A Peace was no ſooner granted to the Church of *Rome*, but the Affair of *Photius* was brought before Pope *Adrian*. The Emperor *Baſilius* having reſtored *Ignatius*, ſent ſome of his Officers to *Rome* to accompany the Deputies of *Ignatius* and *Photius*. Thoſe of *Photius*'s ſide were drown'd for the moſt part, and there appear'd in his behalf but one inconſiderable Monk call'd *Methodius*, who durſt not maintain his Cauſe, and who ſuffer'd himſelf to be cited thrice, and was at laſt condemn'd for Non-appearance. But the Officer of the great Emperor, and *John* Metropolitan of *Caſaria* in *Cappadocia*, having preſented to Pope *Adrian* the Tranſactions of the pretended Council which *Photius* had aſſembled againſt Pope *Nicholas* the firſt, he cauſed them to be examined and condemned in a Council which pronounced an Anathema againſt *Photius*, and had the Book burnt which he wrote againſt Pope *Nicholas*. After this *Adrian* ſent Legates to *Conſtantinople* to aſſiſt in his name at the eighth General Council. They had at firſt all the ſatisfaction they could wiſh, but after the Council, they enter'd upon the Affair of *Bulgaria*, and after it was debated in their hearing, judged that it ought to be ſubject to the Patriarch of *Conſtantinople*, which troubled the Legates extreamly. Wherefore having proteſted againſt, and declared this Judgment null, they immediately left the City diſſatisfied. And being but very meanly accompanied, they fell into the hands of the

Archbiſhop not appearing, he excommunicated him. *John* upon this had immediate Recourſe to the Emperor, who was then at *Pavia*, and afterwards came to *Rome* with ſome Officers, which that Prince ſent to accompany him. The Pope told thoſe Officers, That they ought not to join themſelves with one that was excommunicate; and at the ſame Time cited *John* to the Synod that was to be held in *November*. But inſtead of obeying, *John* immediately left *Rome*. The Senators of *Ravenna*, and the People of *Æmilia* pray'd the Pope to come himſelf in Perſon to *Ravenna* to reform the Diſorders that *John* had cauſed there. He went and reſtored to the People of *Æmilia* and *Pentapolis* the great Riches that *John* and his Brother had got into their Poſſeſſion. *John* fled to *Pavia* to beg the Aſſiſtance of the Emperor *Lewis*, but this Prince counſelled him to ſubmit to the Pope, and to reconcile himſelf to him. Which he did; and the Pope gave him Abſolution from the Hereſie of which he cleared himſelf, and received him again into his Communion. And upon the Complaints of the Biſhop and People of *Æmilia*, he order'd him to come every Year to the Synod at *Rome*: To ordain no Biſhops but ſuch as were choſen by the Duke, Clergy, and People, and whoſe Election was firſt confirm'd by the Holy See. To permit the Biſhops of *Æmilia* to come to *Rome* when they pleaſed. To exact nothing of them, and not to ſeize upon any Revenues, under Pretence that they belong'd to him, till it was plainly determined by the Holy See, or Commiſſioners from it, that they did really belong to him. This Decree of the Pope was approv'd of by the Synod.

Of the Popes during the 9th Century.

This Affair was follow'd by many others of greater Conſequence, which *Nicholas* maintain'd with a great Deal of Courage and Vigor. The Principal are the Intruſion of *Photius*, and the unjuſt Depoſing of *Ignatius*; the Divorce of *Thietberga*; the Depoſing of *Rothadus*, and the Converſion of the *Bulgarians*: Which are not neceſſary to be any farther ſpoken of here, becauſe I have treated of them in other Places of this Volume. And this is alſo the Reaſon that I have but little to ſay of his Letters, which are near an hundred; becauſe the Courſe of our Hiſtory about theſe Affairs, hath obliged us to make an Extract of them upon other Occaſions. The firſt ſixteen are a Collection, which he made himſelf of thoſe, which related to the Caſe of *Ignatius* and *Photius*. The reſt concern the Affairs of *France*, the Peace between the Kings, the Divorce of *Thietberga*, of *Lotharius*, the Excommunication of *Waldrada*, the Pardoning of Count *Baldwin*, the Affair of *Ingeltruda* and *Boſon*, the Judgment pronounc'd againſt *Rothadus* Biſhop of *Soiſſons*, the Affair of *Ebbo*, the Privileges of ſome Abbys, the Promotion of *Hildacius* to the Biſhoprick of *Cambray*, the Diſpute between the Biſhop of *Mans* and the Monks of St. *Kallais*, the Pall granted to *Egilo* Archbiſhop of *Sens*, the Biſhopricks of *Brittany*, which the Dukes of that Country had a mind to take away from the Metropolis of *Tours*, and the Objections of the *Greeks* againſt the Church of *Rome*, about which he conſults the Biſhops of *France*.

But there is one of theſe Letters, in which he anſwers *Rodolphus* Archbiſhop of *Bourges*, about ſeveral Points of Diſcipline, which we cannot paſs over in Silence. It contains ſeven Articles. The firſt relates to the Ordaining of Prieſts and Deacons by Suffragans. Some Biſhops of *France* depoſed thoſe they had ordained; and others re-ordained them. Becauſe, ſays he, Suffragans were created in Imitation of the Seventy Diſciples, who might perform Epiſcopal Functions. But becauſe the Canons forbid Suffragans to execute theſe Functions, he orders the Canons for the Future to be obſerv'd.

The ſecond is upon the Complaint the Archbiſhop of *Narbonne* made, That the Archbiſhop of *Bourges* forc'd his Clergy to commence their Differences in his Courts, and be tried by him; and that he diſpoſed of ſeveral Matters that belong'd to his Dioceſs, without conſulting him about it. *Nicholas* admoniſhed the Archbiſhop of *Bourges* of this, and told him, That his Quality of Primate and Patriarch did not allow him that Privilege. And that he ought to content himſelf to be Judge of Appeals of Cauſes which had been tried before by the Archbiſhop of *Narbonne*. He repeats anew, upon this Occaſion, the Canons that conſtitute the Rights of Patriarchs and Primates.

In the third he declares, That in the Church of *Rome* they never anoint the Hands of thoſe Prieſts and Deacons that are ordain'd with the Chryſm: Adding, that he never read that it was practiſed.

The fourth permits the Archbiſhop of *Bourges* to moderate the Penance, and relax ſomething of the Rigour of Canons made againſt ſuch, as having undertaken a State of Penance, return again to the World.

The fifth is about thoſe that are obliged to bring to Confirmation ſuch Children as their Wives have had by a former Husband. He ſays, That if they have been guilty of the Neglect of it thro' Ignorance, they ought not to be parted from their Wives, but only made to do Penance.

The ſixth orders, That ſuch as have kill'd their Wives, unleſs they have taken them in Adultery, ſhall be made to undergo the Penance of Homicides.

The ſeventh intimates, That the Biſhops ought to repeat the *Gloria in Excelſis*, on *Holy-Thurſday* at Maſs. But it is not permitted to any to wear the Pall on this Day, unleſs they have Leave from the Holy See.

Of the Popes during the 9th Century.

Father *Dacherius* in the twelfth Tome of his *Spicilegium*, has publiſh'd another Canonical Letter of *Nicholas* the firſt, ſent to *Herdmicus* Archbiſhop of *Beſançon*, in which the Pope preſcribes the following Rules.

Firſt, he proves by the Canons, That ſuch as have married two Siſters, may not marry any more for the Future.

Secondly, That thoſe that have married their Relations, and are upon that Account divorc'd, cannot marry as long as either of them lives; but that it is not forbidden when one of them dies.

Thirdly, he alſo believes, That Marriage ought not to be abſolutely forbidden to ſuch as have committed the Crime of Sodomy, provided they repent of their Sin, and have left off that curſed Habit.

Fourthly, he ſhews, That the Election of a Biſhop by the Clergy and chief Men of the Dioceſs, ought to ſtand good.

In the fifth Article he ſays, That it is forbidden Suffragans, not only to ordain Prieſts and Deacons, but alſo to conſecrate Churches and confirm Children, which only belongs to the Biſhops, as we may obſerve, not only by the Cuſtoms of the Church, but alſo by the Acts of the Apoſtles.

The laſt ſhews, That a Prieſt that is once fall'n into, and convict of a foul Crime, can no more be reſtored to his Function.

There is another Work of *Nicholas* the firſt, concerning Church Diſcipline, yet more conſiderable than the former. 'Tis his Anſwer to the Queſtions of the *Bulgarians*, which contains * above 100. Articles. *viz.* 106.

In the firſt he ſays, That the Religion of Jeſus Chriſt conſiſts in Faith and Good Works.

The ſecond is concerning the Spiritual Affinity between God-fathers and their God-children, which hinders their ever marrying together.

The third is about the Ceremonies of Marriage. He ſays, That after the betrothing, the Prieſt ought to cauſe the Perſons to come into the Church with their Offerings, and there give them his Benediction and the Veil, which is not to be given in ſecond Marriages. That being gone out of the Church, they ſhould wear Crowns upon their Heads. Theſe are the ordinary and ſolemn Ceremonies, which, as the *Greeks* ſay of theirs, need not nevertheleſs always be obſerved. That conſent, according to the Laws, might ſuffice; and that if that be wanting, the reſt ſignifies nothing.

The fourth ſets down the Faſts which are obſerved in the Church of *Rome*; 1. Lent; 2. The Faſt after Whitſunday; 3. That before the Aſſumption of the Bleſſed Virgin; 4. That before *Chriſtmas*; 5. The ſixth Day of every Week; and 6. All the Vigils or Eves of great Feaſts.

In the fifth he ſays, That the Faſt on *Wedneſday* is not commanded, but that of *Friday* is.

In the ſixth, That it is not forbid to bathe on thoſe Days.

In the ſeventh and eighth he approves of the Cuſtom of carrying and kiſſing the Croſs, and of the Relicks, in Lent.

In the ninth he extols the Cuſtom of communicating every Day in Lent, provided the Communicant be engaged in no Sin, nor has any mortal Crime lying upon his Conſcience.

The tenth is about the Celebration of *Sunday*.

The eleventh ſets down the Feaſts in which we muſt forbear working, to aſſiſt at Divine Service.

In the twelfth he ſays it is to be wiſh'd that Men would on thoſe Days forbear alſo trying civil and criminal Affairs.

In the thirteenth he excuſes himſelf for not ſending them Civil Laws.

In the fourteenth he aggravates the Cruelty which was us'd towards a *Greek*, who had his Ears and Noſe cut off for pretending to be a Prieſt, and baptizing a great many People.

In the fifteenth he ſays, That ſuch Perſons ought not to be re-baptized in the Name of the Holy Trinity.

In the ſixteenth he ſays, That thoſe that did thus abuſe this Prieſt ought to be put to Penance.

In the ſeventeenth he blames the King for executing the principal Leaders of a Rebellion raiſed againſt him by the *Bulgarians*, whom he had cauſed to be baptized. And he ſays that he has committed a great Sin, and particularly in the murthering their Infants who were innocent. But ſince he did it thro' a violent Zeal for Religion, and a blind Ignorance, he hopes he may obtain Mercy, if he repent.

In the eighteenth he ſays, That thoſe that have been baptized, and after forſake Chriſtianity, ought to be firſt admoniſhed by them, that held them to the Font; that if they do not reform, they ought to be accuſed to the Church; and that if they refuſe to obey the Church, they ſhould be puniſh'd by the Prince's Authority.

In the nineteenth he ſays, They may make uſe of the Rigor of their Laws againſt thoſe, as would take away the Lives of their Princes. Nevertheleſs, he exhorts the King to pardon ſuch Offenders. This, and the following Articles relate more to Civil Policy than Church Diſcipline.

In

Of the Popes during the 9th Century.

In the 41*st.* he forbids forcing Infidels to the Faith, and advises them to avoid communicating with them.

In the 44*th.* and those that follow, he forbids Hunting, Examining Causes, Playing, Marrying, or Feasting in *Lent*; and in the 50*th.* leaves it to the Prudence of the Bishop or Priest, who have the Care of Consciences, to determine after what Manner a Man should live with his Wife during that Time.

In the 51*st.* he expresly forbids Men to have two Wives at a Time. In the 53*d.* he says, That it is permitted to all Believers, to make the Sign of the Cross upon the Table, and to give a Benediction thereupon in the Absence of the Priest. In the 54*th.* he does not disapprove of the Custom of the *Greeks*, who thro' humility used always to wash their Hands before they went into the Church; but nevertheless, he does not command it. In the 55*th.* he says, he does not think it needful to force People newly converted to pay their Debts, that they may be received into Communion. In the 56*th.* he approves of the Custom of ordering Prayers and Fasts for Temporal Necessities, as in a Time of Drought, *&c.* In the 57*th.* he rejects the Superstition of the *Greeks*, who would not eat any Beasts kill'd by Eunuchs. In the 58*th.* he orders, according to the Precept of the Apostle, that Women should have their Heads covered in the Church. The 59*th.* and 60*th.* relate to their Habits and the Hours of Eating. In the 61*st.* he recommends continual Prayer to them. In the 62*d.* he forbids them to make use of a certain Stone that they believ'd would heal or cure a Disease. The 63*d.* and 64*th.* shew the Time when it is most proper to abstain from the Use of Marriage. The 65*th.* commands to receive the Eucharist fasting, and allows those to come to the Communion, who have bled much at the Nose or Mouth; for which he makes Use of the Example of the Woman in the Gospel, who being sick of a Bloody-flux, touched Christ's Garment; which makes it credible, that he doth not debar Women from it that are under the like Inconvenience. In the 66*th.* he forbids them to enter their Church with their Turbans on their Heads. In the 67*th.* he forbids the *Bulgarians* to swear by their Sword, or by the Name of any Creature. The 68*th.* allows Women newly brought to Bed, to enter into the Church. In the 69*th.* he says, That the solemn Times of administring Baptism are the Feasts of *Easter* and *Whitsuntide*; but that it is not necessary to observe this in regard of the People newly converted, no more than in respect of such as are in Danger of Death. The 70*th.* directs that they ought not to depose a Priest who hath a Wife; and that it is not lawful for Laymen to judge of Priests. The 71*st.* shews that Priests, how wicked soever they are, cannot defile the Sacraments; and that they may be received from them with Security. The 72*d.* is about the Question propounded to him concerning a Patriarch: He says, he cannot answer whether he shall grant them one, till he knows their Number of Christians: That a Bishop may serve their Turn in the mean Time; and that if their Number of Believers encrease, and that there be divers Churches and divers Bishops, he will make Choice of one of them for their Patriarch, or rather Archbishop. In the 73*d.* he says, that the Patriarch, Bishop, or Archbishop must not be ordained but by the supreme Bishop; and then he that is ordained by him, having receiv'd the Privilege of Metropolitan from the Holy See, may ordain other Bishops. That after this there would be no more Need of coming to *Rome* for the Ordination of their Archbishop, who then might be ordained by the other Bishops, upon Condition that he doth not execute any Part of his Office till he has received the Pall. The 74*th.* asserts that Men may pray any where. The 75*th.* and 76*th.* That the Bishops that he will send them, shall bring the Rules of Penance which they desired, together with a Missal. In the 77*th.* he forbids them to have any thing to do with Lots, by putting a Pin into a Book to find out any Thing they are in Suspicion of. The 78*th.* declares, that Penance ought to be refus'd to none. In the 79*th.* he forbids superstitious Ligatures made use of to cure Men. The following Articles relate to Peace, Agreements or Bargains, Judgments and Civil Punishments. In the 87*th.* he forbids forcing Widows to become Nuns. The 88*th.* says, that it is not lawful to pray for such as dy'd in their Infidelity. The 89*th.* recommends to them the Custom of offering the First-fruits of the Earth. The 90*th.* says, that it is lawful to eat Birds which have not been bled in killing them. The 91*st.* forbids Christians to eat Beasts kill'd or hunted by Infidels. In the 92*d.* he declares that they are the proper Patriarchs who govern the Churches founded by the Apostles, which are only *Rome*, *Alexandria*, and *Antioch*. That the Bishops of *Constantinople* and *Jerusalem* are also called Patriarchs; but they have not so great Authority as these three. In the 93*d.* he declares that of *Alexandria* to be the second Patriarch. In the 94*th.* he declares the Cheat of the *Greeks*, who said that Chrysm came first from their Country. The 95*th.* says, that they ought not to be taken from the Church who have fled thither for Sanctuary. In the 96*th.* he forbids Husbands to be divorced from their Wives, if it be not for Adultery. In the 97*th.* he exhorts Masters to pardon their Slaves that have offended them. In the 98*th.* he is willing that such as kill themselves should be buried, for fear their putrid Bodies should occasion Infection; but he would have no Obsequies bestowed upon them, nor any Sacrifice or Prayer offer'd for them. In the 99*th.* he permits such to be buried in the Church as have liv'd well. The 100*th.* approves of the Custom of carrying dead Bodies into their own Countries. In the 101*st.* he commends Alms. In the 102*d.* he forbids doing violence to Pagans to convert them. In the 103*d.* he commands them to burn the Books of the *Saracens*. The 104*th.* is concerning the validity of Baptism administred by a Jew, who had no Religion. *Nicholas* the first answers, that such ought not to be re-baptized, if he did, confer it upon them in the name of the Trinity. In the 105*th.* he speaks of those that preach'd a Doctrine contrary to that of the Apostles. He answers that they ought not to be heard: But that it doth not belong to the *Bulgarian* Lay-men to judge whether the Doctrine be true, or not. In the last he exhorts them to take Instructions from none but the Church of *Rome*, which always delivers the Truth to such as desire it.

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These are the Decisions or Answers of *Nicholas* the first in this Work. This Pope was a great Canonist. He wrote readily and with Authority. He often quoted the Canons and Decretals of the Popes. He maintain'd the Grandeur of his See with vigour, and manag'd the most difficult Matters he was concern'd in with Honour. M. *de Marca* observes, that he had done some Injuries to the Discipline and Liberties of the Church, by maintaining that it was not lawful to assemble a National Synod without the consent of the Pope: In attributing to himself the Appeals of the Clergies Cases determined in National Synods; and also after a Review brought, in citing the Persons and Causes to *Rome* to be there determined anew, instead of appointing Judges on the Places; and affirming, that the Causes of Bishops wholly belong'd to his Cognizance. But these Pretensions have not been acknowledg'd by the Church, and particularly by that of *France*, who have always kept to their Liberties without the least diminution of Respect and Submission due to the Holy See. [These Epistles are all put out in Tome VIII. of the Councils.]

After the death of *Nicholas* the first, which happened the 13*th.* of *November* in the Year 867. *Adrian* the second, who was about 76 Years of Age, was chosen in his place. He was a *Roman*, the Son of *Talarius*, related to the Popes *Stephen* the fourth and *Sergius* the Younger. *Gregory* the fourth ordained him Priest, and gave him the Title of St. *Mark*. His Liberality gained him a great repute in *Rome*, and he was proposed to be chosen Pope after the death of *Leo* the fourth, and *Benedict* the third. And after the death of *Nicholas* he obtain'd it both by the Votes of the People, who lov'd him, and by the joynt consent of both Parties of Grandees. *Lewis* the Emperor approved of his Election; and he was ordained the 14*th.* of *December*. He was at first suspected not to favour much the Memory of his Predecessor *Nicholas* the first, because he seem'd not so severe towards *Lotharius* and *Waldrada*, as he had been. But he freed himself from this suspicion, and reunited those to him that before had forsaken his Interest upon this account. Adrian II.

The beginning of his Pontificate was disturb'd by the Invasion of *Rome*, which the Duke of *Spoleto* seiz'd on, and harrass'd with Robberies and Plundering of his Soldiers. But *Rome* was deliver'd both by the Authority of the Emperor, who depriv'd the Duke of *Spoleto* of his own Dominions, and the Thunderbolts of Excommunication which the Pope sent out against these Robbers. A Peace was no sooner granted to the Church of *Rome*, but the Affair of *Photius* was brought before Pope *Adrian*. The Emperor *Basilius* having restored *Ignatius*, sent some of his Officers to *Rome* to accompany the Deputies of *Ignatius* and *Photius*. Those of *Photius*'s side were drown'd for the most part, and there appear'd in his behalf but one inconsiderable Monk call'd *Methodius*, who durst not maintain his Cause, and who suffer'd himself to be cited thrice, and was at last condemn'd for Non-appearance. But the Officer of the great Emperor, and *John* Metropolitan of *Cæsaria* in *Cappadocia*, having presented to Pope *Adrian* the Transactions of the pretended Council which *Photius* had assembled against Pope *Nicholas* the first, he caused them to be examined and condemned in a Council which pronounced an Anathema against *Photius*, and had the Book burnt which he wrote against Pope *Nicholas*. After this *Adrian* sent Legates to *Constantinople* to assist in his name at the eighth General Council. They had at first all the satisfaction they could wish, but after the Council, they enter'd upon the Affair of *Bulgaria*, and after it was debated in their hearing, judged that it ought to be subject to the Patriarch of *Constantinople*, which troubled the Legates extreamly. Wherefore having protested against, and declared this Judgment null, they immediately left the City dissatisfied. And being but very meanly accompanied, they fell into the hands of the Scla-

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Sclavonians, who robbed them, and took them Priſoners. They ſoon after made an eſcape, and came to *Rome* at the end of the Year 870.

There are five Letters of this Pope concerning the Affair of *Ignatius* and *Photius* in the Verſion of the Acts of the eighth Council done by *Anaſtaſius*. The three which follow, relate to the Affairs of *France*, and the Churches of *Brittany*, to *Lotharius* and *Weldrada*, *Actardus*, *Wulfadus*, and the other Clergymen ordained by *Ebbo*. To the Kingdom of *Lotharius*, on which *Charles* the Bald ſeiz'd after his death, and which *Adrian* would have had been left to *Lewis* the Emperor. To the pretended Privileges of *Caroloman*, and to the Quarrel of *Hincmarus* Biſhop of *Laon*, with his Uncle. It is not neceſſary to give any Extracts of theſe Letters in particular, having ſpoken of them particularly elſewhere. *Adrian* dyed the firſt of *November* in the Year 872. He was naturally good and well temper'd, zealous for Peace, and for the welfare of the Catholick Church. His Letters are written in a Style mixt with Gravity and Modeſty, Zeal and Humility; he maintaining in every part of them his Authority, without Affectation or Contempt of any Body. He behaves himſelf towards thoſe he had Buſineſs with, according to the Rules of Honeſty and Charity; not flattering them by a baſe Complaiſance, or offending them by high Words, nor enraging them by his extraordinary Claims.

John the VIII. was Archdeacon of *Rome*, when he was rais'd to the Holy See; it was in *December* 872. that he came to this Dignity, at a time when all *Italy* began to be very much moleſted by the inroads of Barbarians, and diviſions between the Dukes and Lords. He was obliged to make a Treaty with the *Saracens*, to hinder their Invaſions. After the death of the Emperor *Lewis* the II. he ſet the Imperial Crown upon the Head of *Charles* the Bald, in the Year 875. and ſupported himſelf by his Protection, as long as this Prince lived: But having a mind after his Death to let the Empire fall into the Hands of his Son, he was oppoſed in his deſign by the Lords of *Rome*, and by *Lambert* Duke of *Spoleto*, who ſeized both upon that City and the Pope in it. But he eſcaping ſome time after, fled into *France*, where he held the Council of *Troies*: After this, returning into *Italy* with ſome ſuccours, he drove out the Barbarians, and to procure himſelf a quiet Life, crowned *Charles* the Groſs Emperor, in the Year 880. and dyed at the beginning of the Year 882. He has writ many Letters concerning the Eccleſiaſtical and Civil Affairs of his time.

The firſt is directed to Count *Boſon*; he thanks him for the good Service he had done his Legates with *Charles* the Emperor, and acquaints him, that he expected thoſe Succours from that Prince with a great deal of Impatience, which he promiſed him againſt the *Saracens*.

The ſecond to King *Lewis*, is about differences between that Prince and the Emperor *Charles* the Bald: He tells him, that he cannot hope to make them Friends, till he has heard them both, and exhorts him in the mean time to think of a Peace.

In the 3*d*. he adviſes *Jeoffry* Prince of *Salern*, that he has received Power from the Emperor to conclude and ſwear the Treaty made with him, and that he will ſhortly give him a Viſit upon that Occaſion.

In the 4*th*. ſent to the Clergy and faithful of the Church of *Valva*, he condemns a certain Perſon, who would have ſeized upon that Church, during the life of *Arnoldus*, who was the Biſhop of it. He commends them for not being willing to receive him; he forbids them to do it, and threatens them with Excommunication if they ſhould, as alſo him that undertook to ſettle him, if he perſiſted in it.

In the 5*th*. he commands him that he write to--- which it may be was the Biſhop of *Naples*, to ſeparate himſelf from the Duke of *Naples*, who would not ſubmit to the Holy See, and threatens him with Excommunication, if he does not do it.

In the 6*th*. he orders his two Legates, which he had at the Emperor's Court at *Pavia*, to return immediately.

In the 7*th*. he complains of *Boſon*'s retaining his Legates, and begs aſſiſtance of him againſt the *Saracens*, to prevent the Beſieging of *Rome*, which they threatned.

The 8*th*. is written to *Charles* the Bald; in it he allows of the Tranſlation of *Frotarius*, from the Archbiſhoprick of *Bourdeaux* to that of *Bourges*, upon the Teſtimony and Remonſtrances of the Biſhops of that Province, having delayed to grant it till he was acquainted with their Sentiments, as he obſerves in that Letter.

The 9*th*. is directed to *Landulphus* Biſhop of *Capua*, to whom he ſends word, that the Legates whom he had diſpatched to the Emperor, had obtained of him, a Confirmation of all the Privileges anciently belonging to the Church of *Rome*, and particularly a Power to conclude ſuch a Treaty, as he himſelf ſhould think beſt, concerning the Territory of *Capua*. He informs this Biſhop, that he deſign'd to be in that City ſhortly, that ſo he might make preparations to receive him.

In the 10*th*. he writes to *Adelard* Biſhop of *Verona*, to come to *Rome* in *December*, to aſſiſt at the Council which was to be held there; and threatens him with Excommunication in caſe of a failure.

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In the 11*th*. he deſires the Emperor to pardon *Emmenius*, and take him into favour, altho' he owns him to have been juſtly condemned.

In the 12*th*. he begs of him to Pardon a Man that had killed another, and who was come to *Rome ad limina Apoſtolorum*, to expiate his Crime.

The 13*th*. is directed to the People of *Bourges*, whom he exhorts to receive *Frotarius* for their Archbiſhop, by reaſon of the deſolation of the Province of *Bourdeaux*, becauſe the Pagans having cruelly ravaged it, he was now become unſerviceable in his firſt Dioceſs. In the following Letter, he commands the Biſhops of that Province to acknowledge him.

In the 15*th*. he orders the Biſhop of *Chartres*, to reſtore to his Goods and Offices, the Murtherer of whom mention is made in the twelfth Letter, who had been at *Rome ad limina*, to make Atonement for his fault.

The 16*th*. and the four following, are about an Affair wherein *Peter* Archbiſhop of *Grado* was concern'd. It ſeems two of his Suffragan Biſhops had revolted from him, and one *Dominicus* Abbot of the Monaſtery of *Altino*, had got himſelf to be elected Biſhop of *Toricelli* in ſpite of him. The Archbiſhop of *Grado* having brought this Affair to *Rome*, the Pope cites both theſe Biſhops, and the Biſhops Elect, to make their Appearance at the Council which he held there; but they failing to obey the firſt Citation, he was forced to threaten them with Excommunication if they did not come in Perſon, to a Council which was to meet in *February*. Then he wrote to two of the neighbouring Biſhops, to ſee this Sentence put in Execution, in caſe they did not obey; to the Duke of *Venice*, to ſend them to him; to two Biſhops called *Felix* and *Peter*, that he interdicted them, till ſuch time as they came to his Synod; and that if they fail'd of coming thither, he would certainly Excommunicate them. He blames *Dominicus* for his Carriage, and Summons him likewiſe to his Synod under pain of Excommunication; and he returns his thanks to the Duke of *Venice* for his good inclinations to the Holy See; requeſting him to cauſe thoſe Biſhops to repair to the Synod which was to be celebrated in *February*. He directed theſe Letters to a certain Biſhop, whom he deſires to diſtribute the reſt, to thoſe Perſons to whom they belong'd, as it appears by the twenty fifth Letter, which is addreſt to that Biſhop.

In the 21*ſt*. he deſires help of the Emperor *Charles*, againſt the Inſults of the *Saracens*; repreſenting to him, the terrible Devaſtations they made among the Chriſtians.

The 22*d*. is directed to Count *Lambert*, whom he ſeverely reproves for not hindering the violent Oppreſſions of ſome of his Subjects, and threatens to Excommunicate him if he did not take care to regulate theſe diſorders for the future.

In the 23*d*. he thanks the Emperor *Charles* the Bald, for the kind Reception he gave the Legates of the Holy See; as alſo, becauſe he ſent *Anſegiſus* and *Adalgarius* to *Rome*, with Commiſſioners to repreſs the Inſolence of thoſe Perſons that were troubleſome to the Holy See. He informs him, that they could not be puniſhed according to their deſerts, becauſe they were fled to a certain Marqueſs, and ſome great Lords, who took them into Protection: he prays the Emperor to find them out, and to Condemn them to Baniſhment; and humbly entreats him, not to ſuffer them in his Kingdom. In the following Letter he complains of the Conduct of *Anſegiſus*, whom he accuſes of maintaining a ſecret Correſpondence with Count *Lambert*. He commends the Fidelity of *Adalgarius*, upon whom he had beſtowed a Pall, by way of Recompenſe.

The greateſt part of the following Letters relate to the Wrongs which the Holy See ſuffered by the *Saracens* and other Enemies of the Church; againſt all which he begs the Aſſiſtance of *Charles* the Emperor: And exhorts the Biſhops and Princes of *Italy*, to break the Treaties made with them; and animates them to declare War againſt them.

The 34*th*. Letter is an anſwer to the Biſhop *Ansbert*, who had conſulted him about the Promotions of Biſhops and Abbots. He ſends him word, that he muſt follow as much as he can the Directions of the Canons; nevertheleſs, he thinks it convenient, he ſhould wait for the coming of the Emperor, that he may act according to his Will and Pleaſure. He ſays in particular, as to thoſe Perſons he had been conſulted about, that an Exile may be favoured, without doing any thing contrary to the Canons. That with Permiſſion of the Prince, the Abbot that was put out of a Royal Monaſtery, might be re-eſtabliſhed, if he hath never been convicted of any Crime: And that a Murtherer, or any Accomplice in ſuch a Crime, ought to be deprived of all Spiritual Authority.

The 37*th*. is a Letter about the Tranſlation of *Frotarius* Archbiſhop of *Bourdeaux*, to the Archbiſhoprick of *Bourges*.

In the 42*d*. he exhorts King *Charles* the Groſs to reſtore the Revenues he had taken from a Nunnery at *Breſſe*, and threatens him with Excommunication if he does not do it within ſixty days.

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In the 47*th.* he acquaints the Emperor *Charles* the Bald, that he had excommunicated *Adelard* Bishop of *Verona*, because he had seized upon the Monastery of *Nonantula*. He sends the same thing to the Archbishops of *Ravenna*, *Milan*, and *Aquileia*, in the following Letter: and in the forty ninth to the Clergy of *Verona*.

By the 53*d.* he commands the Archbishop of *Milan*, and the Bishop of *Bresse*, to meet at the General Synod of the Bishops of *Italy*, which was to be held at *Ravenna* in *June*.

In the 55*th.* he cites *Vitus* Duke of *Venice*, and the Bishops of his Country to it. By the following Letter he commands the same thing to be done by the Bishops *Peter* and *Leo*.

In the 57*th.* he requires the Archbishop of *Ravenna* and his Suffragans, to be present at the General Synod of the Bishops of *Italy*, which was to be held at *Ravenna*.

The 58*th.* is written to the Patriarch of *Aquileia*, to end his Affair in this Synod.

By the 59*th.* he acquaints the Archbishop of *Ravenna*, that this Synod was prorogued to the nineteenth of *July*; and he signifies to him in the following Letter, that he has summoned thither all the Bishops of *Italy*, and especially those of *Venice*. The foregoing Letters are dated on the tenth Indiction, that is to say, that they were written between *September* 876. and the same Month in 877. The following Letters are of the eleventh Indiction.

In the 62*d.* he sent a Man-slayer to his Bishop, that had been enjoyn'd Penance, and who was come to *Rome*; but he nevertheless exhorts and intreats this Bishop, to mitigate the rigour of his Penance.

The 63*d.* is addrest to *Carloman*. He acquaints him with his concern for the Death of *Charles* the Emperor, exhorts him to Protect the Church of *Rome*, promises to send him Legates very speedily, grants him the Pall for *Theodemarus* the Archbishop, and desires him to secure him in the possession and enjoyment of the Revenues, which the Church of *Rome* has in *Bavaria*.

The 65*th.* is written to the English Archbishop, where after he hath commended his Zeal for the Holy See, and exhorted him to discharge his Duty with Constancy, he warns him not to suffer Husbands to forsake their Wives and Marry others. He confirms the Privileges granted by St. *Gregory* to the Bishops of his See.

In the 66*th.* Letter, he thanks *Athanasius* Bishop of *Naples*, for excommunicating his Brother *Sergius* who was an Enemy to the Church. He desires him to continue his Labour and Vigilance for his Church, and recommends to him the Deacon *Peter*. In the following one, he commends the *Neapolitans* for driving out *Sergius*, and giving the Government of their City to the Bishop his Brother.

By the 69*th.* he sends to *Landulphus* Bishop of *Capua*, to joyn with the Bishop of *Naples* in the defence of the Church of *Rome*, and requires him to observe the Treaty made with the *Amalphitans*.

In the 70*th.* He reproves the Bishop of *Ambrun*, for ordaining another Bishop of *Venice* than him, that had been chosen by the Clergy and People, and whose Election had been confirmed by the consent of *Charles* the Emperor. He enjoins him to come to *Rome*, together with him that was elected, and him that had been ordained.

The 68*th.* 72*d.* and 73*d.* are Letters written to *Lambert* Duke of *Spoleto*, an Enemy to *Rome*, to prevent his acting those Hostilities, which he intended against it.

The 75*th.* and the six Letters following, are written about the Affairs of *Bulgaria* to that King, to the Patriarch of *Constantinople*, and the Greek Emperor.

The following Letters are written against *Lambert* Duke of *Spoleto*, who had invaded the Territories of the Holy See, and being possest of the City of *Rome*, had placed a Garrison in it, abused the Bishops and Priests, and hindered them from performing Divine Service in St. *Peter's* Church.

These outrages obliged the Pope to retire into *France*, to implore aid of *Charles*, of *Carloman*, *Lewis* the Stammerer, of *Engelberga*, and *Berengarius*, as it appears by these Letters.

In the 91*st.* he acquaints the Empress *Engelberga*, that he will compose the Service for the *Anniversary* of the Emperor *Lewis* her Husband, as she had desired him: He Conjures her to continue her care of the Affairs of the Holy See, and to act so, that he may return as soon as possible to *Rome*; he informs her also, that he will hold a Council at *Troyes* the first day of *August*.

In the following Letter he tells her, that he is come to *Arles*, and that he hath met *Boson* and *Hermengarda*, whom he wishes preferred to some higher Dignities, that they might be more able to defend the *Roman* Church.

He Exhorts the Empress to favour him in the design he hath for them, and to write to the Archbishop of *Ravenna* to pray for him, and to send Legates to *Rome* to comfort his faithful Friends.

By Letter the 93*d.* he makes the Archbishop of *Arles* his Vicar in *France*, yet without prejudice to the Rights of the Metropolitans, for which end he gives him the Pall; and Commands the Bishops that are obliged to go out of their Provinces, not to do it without his Consent; and if there should happen any Disputes concerning the Faith, or about other matters of any difficulty among the Bishops, he requires them, after they have given him an account of it, to decide it with twelve Bishops which he shall assemble, provided that if it cannot be decided by these Judges, they shall content themselves with having fully instructed him, and refer the matter to the Holy See.

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He Complains it is a great disorder, that the Metropolitans of *France* Consecrate Bishops, before they have received the Pall of the Holy See; he desires this Abuse may not be allowed to become Customary.

The Letter 94*th.* is to the same Person, and on the same Subject; 'tis a forged piece, composed of part of St. *Gregorie's* Letter, and part of the foregoing.

The 95*th.* is a Copy of one of St. *Gregorie's* Letters.

By Letter 96*th* he invites *Isaac* Bishop of *Langres* to the Synod to be held at *Troyes*

By the 97*th.* he Excommunicates those that had taken his Horses and Baggage at *Châlons*, unless they return them in three days, and passes the same Sentence against *Adurardus* the Priest, whose Servants had taken a Silver Plate out of the Church of *Rome*.

By the following Letters, he invites and cites the Metropolitans and Bishops of *France*, to the Synod to be held at *Troyes*.

The 108*th.* is sent to *Luithertus* Archbishop of *Mayence*, whom he orders to return to the Daughters of *Boson* and *Engeltruda* their Father and Mothers free Estate. And declares *Godfrey* and *Engeltruda* uncapable of disposing of them; and in the following Letter, threatens Count *Marfroy* who was in possession of them, unless he presently restored them.

In the 110*th.* he complains to the Archbishop of *Besançon*, that he did not come to him to Condole his Persecution: He Exhorts him to come as soon as he can, and forbids him to Consecrate a Bishop in the Church of *Lausanne*, tho' the Prince command it, or the People desire it, till he hath considered what will be most Expedient.

The four following Letters are in the Council of *Troyes*.

In the 115*th.* he cites Count *Bernard* to the Council of *Troyes*.

In the 117*th.* and 118*th.* he invites King *Charles* and *Lewis* to a Conference: King *Lewis* came, but not King *Charles*. The Pope complains of it in 119*th.* Letter, and lets him know, that he had adopted Prince *Boson* for his Son.

The 120*th.* is a Sentence of Excommunication against Count *Bernard*, who had deprived *Frotarius* Archbishop of *Bourges*, of his Archbishoprick and Revenues.

In the 121*st.* he threatens those with Excommunication, that had seized upon the Revenues of the Church of St. *Maurice* of *Tours*, unless they speedily restore them; and admonishes those that owe their Ninths and Tenths to pay them.

By the 122*d.* he leaves the Archbishop of *Arles* the Decision of the Controversy, between the Bishop of *Usez* and *Avignon*, which could not be determined at *Troyes*, the Bishop of *Avignon* being absent.

The 123*d.* is an Excommunication of *Hugh*, the natural Son of King *Lewis*, and *Emmo* Brother of *Bernard*, for Conspiring the Death of their King.

The 124*th.* is addressed to the Bishop of *Dol*, and the Bishop of *Brittany*, who had withdrawn themselves from the Jurisdiction of the Archbishop of *Tours*, he charges them to submit; with menaces of Excommunication, if they fail.

In the 125*th.* to *Lewis the Stammerer*, he tells, how great Obligations he lay under to *Boson*, who brought him safe to *Pavia*, and begs his assistance in reducing the Enemies of the Holy See, and recommends to him *Agilmarus* Bishop of *Clermont*.

In the 126*th.* he accuses *Anspert* Archbishop of *Milan* of unkindness, in not sympathizing with him in his Sufferings. He commands him and his Suffragans to come next *Thursday* to meet him at *Pavia*. He gives the same Orders in the following Letter. He likewise Summons Count *Berengarius* by the 128*th.* and 131*st.* Letters, and *Suppo* by the 130*th.* In the 129*th.* he presses King *Lewis* to restore to the Daughters of *Boson* and *Engeltruda* the Free-Estate of their Father and Mother, of which he was in Possession.

In the 135*th.* he orders two Bishops to Excommunicate those that had stole *Wipert's* Son, and plundered his Country.

In the 136*th.* he advises Count *Hugh* to punish some Thieves.

In the 137*th.* he exhorts him, and two other Counts, to keep their League made with *Boson*.

In the 138*th.* he orders a Monk to obey Bishop *Wipert*, who had obtain'd him from his own Bishop and Abbot by Letters dimissory.

In the 139*th.* he orders the Archbishops of *Milan* and *Ravenna* to meet, when the Bishop of *Pavia* should require it.

In the 140*th.* he Authorises the Bishop of *Pavia* to Excommunicate those that had taken away a Woman.

In the 141*st.* he acquaints the Bishop of *Pavia* that he shall shortly be at *Turin*, and prays him to come thither. He intimates to him that he ought not to adhere to the

Archbiſhop of *Milan* in Prejudice of the *Roman* Church's Intereſt; and deſires him to forward his Letters to the Suffragans of the Archbiſhop of *Ravenna*.

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By the 142*d*. he calls four Biſhops to a Council to be held at *Pavia*.

The 143*d*. is a Decree for the Confiſcation of the Goods of an Abby.

In the 144*th*. he promiſes Salvation to all that are kill'd in Battle againſt Heathens and Infidels, and abſolves them as much as is in his power.

By the 145*th*. he Suſpends the Biſhop of *Venice* from Celebration of Divine Service; becauſe he had communicated with ſome excommunicated Perſons; till he and they appeared before him.

In the 146*th*. he gives leave to promote to ſacred Orders, ſome Perſons, who in their youth happened to be in Company where one kill'd his Companion.

In the 147*th*. he deſires two Biſhops to ſend home the Wife of *Roſtagnus*, who deſerting her Husband, was fled into their Dioceſe; and orders them to Excommunicate all that communicated with her.

In the 148*th*. he adviſes the Biſhop of *Metz*, that he ſhould not force a Man to marry a Woman who was contracted to him, who by her own confeſſion was with Child by another Man.

In the 149*th*. he orders the Biſhop of *Pavia* to mitigate the Penance impoſed by his Predeceſſor on a Man, for being in Company when another was kill'd.

In the 150*th*. he orders the Biſhop to cauſe Reſtitution to be made to ſome Perſons he recommends, that were robbed.

In the 151*ſt*. he writes to the Biſhop of *Beſançon* that he had abſolved *Fulcardus* and his Wife; and that he is again to admit them into his Communion.

The 152*d*. is an exhortation to certain Biſhops aſſembled in Council, to judge with Juſtice.

In the 153*d*. he acquaints the Archbiſhop of *Ravenna*, that it being order'd by the Canons that Councils ſhould be held twice a Year, he appointed one to be at the end of *March*; and orders him and his Suffragans to be there.

In the 154*th*. he writes to the ſame Archbiſhop, and tells him, that he wonders he ſhould deſign to Ordain to the Biſhoprick of *Sarſenne* another Perſon than the Prieſt *Lupo*, whom he had commanded him to Ordain; and forbids him doing it.

In the 155*th*. he writes to *Auſpert* Archbiſhop of *Milan*, and he Commands him and his Suffragans to come to a Council to be held at *Rome* the firſt of *March*, to chooſe an Emperor in the place of *Carloman*, whoſe Infirmities made him no longer able to bear the Burthen of Government. He adds, that as it belongs to the Pope and Biſhops of *Italy* to Conſecrate the Emperor, ſo it is chiefly their Right to call and chooſe him.

In the 156*th*. he Comforts the Duke of *Beneventum* for the loſs he had ſuſtained by the *Agarenians*.

The 157*th*. is only a Letter of Complement and Thanks to a Biſhop that was very zealous for the Roman Church, and had enquired of his Health; and Condolance for the Death of his Brother. Here end the Letters of the eleventh Indiction, and thoſe of the twelfth begin.

The ſix firſt Letters contain nothing very remarkable, being chiefly about Civil Matters.

In the 163*d*. he forbids certain Biſhops to Excommunicate the Perſon that brought the Emperor's Letters Patents, till his Cauſe was examined.

In the 165*th*. he Excommunicates a Count and his Wife for taking a Nun out of his Monaſtery, till they reſtored her.

In the 174*th*. 189*th*. 192*d*. Letters he exhorts *Michael* King of *Bulgaria*, to ſubmit himſelf to the Church of *Rome*.

In the 181*ſt*. and 182*d*. he ſharply reproves *Auſpert* Archbiſhop of *Milan*, for not coming to the Synod at *Rome*, after he had been thrice ſummoned, and threatneth to proceed againſt him, if he come not this fourth time. He forbids his holding any Aſſembly with any of the Kings of *France* that ſhall come into *Italy*.

In the 188*th*. to the Biſhop of *Limoges*, he decides, that a Man ought not to be parted from his Wife; becauſe he had baptized his Child himſelf in a Caſe of Neceſſity.

In the 190*th*. written to the Biſhops of *Dalmatia*, he exhorts them to acknowledge the Juriſdiction of the Biſhop of *Rome*, and to ſend thither their new choſen Biſhop to be conſecrated, and Receive the Pall from him.

The 191*ſt*. is to the Archbiſhops of *Arles*, *Narbonne*, and *Aix*. He orders them to confer with the Biſhop of *Nimes*, to oblige him not to moleſt the Monks of a certain Monaſtery, and gives them power, if he does not do as he deſires, to ſuſpend him from all his Prieſtly Functions, till he comply, or appear at *Rome* to give an account of his Conduct.

In the 194*th*. he Exhorts a *Sclavonian* Lord to continue in the Faith of the Roman Church, and live in its Obedience. He ſaith he hath written to Archbiſhop *Methodius*, who was ordained by Pope *Adrian* his Predeceſſor, becauſe he had heard he taught other Doctrines than what he had profeſſed in Preſence of the Holy See.

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The following Letter is to this *Methodius* Titular Archbiſhop of *Pannonia*: he commands him to come to *Rome* and juſtifie his Doctrine. Forbids him to Celebrate Maſs in the *Sclavonian* Tongue, but only in *Latin* or *Greek*; as, ſaith he, the Church of Jeſus Chriſt diſperſed over the whole Earth, practiſeth in all places.

The 196*th*. is to *Auſpert* Archbiſhop of *Milan*, about his refuſing to come to the Synod at *Rome*. The Pope had ſuſpended him from celebrating Divine Service, till he came to *Rome* to juſtifie himſelf: but not regarding of that Suſpenſion, he continued to do all Epiſcopal Functions. The Pope peremptorily commands him to come to *Rome*, or ſend his Legates.

In the 197*th*. he thanks King *Lewis* for his good will, and invites him to come ſpeedily to *Rome*, promiſing to do his utmoſt to make him to be declared Emperor.

The 198*th*. Letter is to *Herard* Archbiſhop of *Auch*, and to the Biſhops of *Comminges*, *Conſerans*, and *Bigores*, concerning the Diſorders in their Dioceſes, which they could neither reſtrain by Exhortations nor Excommunications. They had written to the Pope to joyn his Authority to theirs, to put a ſtop to them. The Pope writes to them to uſe their utmoſt Endeavours to rectifie the Diſorders of the People committed to their charge. And becauſe the greateſt were in the Marriages of Kindred, he ſaith, 'tis not permitted to Chriſtians to marry their Kindred ſo long as they can make out any Relation. He declares all thoſe, that are ſo married, and will keep their Wives, or thoſe that ſhall ſo marry for the future, to be ſubject to the Church's Anathema by Apoſtolick Authority, and forbids all Prieſts to give them the Sacrament, till they have done Penance. He alſo declares it unlawful to have two Wives, to forſake one Wife and marry another for no cauſe whatſoever, or to have a Wife and a Concubine at the ſame time. He forbids the Laity to meddle with the Church Goods. He orders Prieſts and Clerks to ſubmit to their Biſhops, and to do nothing without their conſent; and that the Laity do obey their Biſhop under pain of Excommunication.

The following Letters concern the Affair of *Photius*, which we have ſpoken of in the Hiſtory of the eighth Council.

In the 204*th*. Letter he writes to the Empreſs *Engelberga*, who had deſired him to Abſolve *Auſpert* Archbiſhop of *Milan*, and humbly repreſents to her, that he could not do it without the conſent of his Brethren the Biſhops, with whoſe concurrence he had excommunicated him. That he muſt either come or ſend Deputies to the Synod to be held the eleventh of *October* at *Rome*, to anſwer ſuch things as are laid to his Charge: and after Satisfaction given, he will Abſolve him, and Receive him into his Communion. He ſaith he will Celebrate the Anniverſary of the Emperor her Husband; and that he prays for the Soul of her Brother *Suppo*, that God would forgive his Sins.

The four following Letters are concerning the Troubles about the Election of *Landulphus* to the Biſhoprick of *Capua*.

The 216*th*. Letter is written to King *Charles*, whom, he ſaith, he hoped to raiſe to the Dignity of Emperor, that therefore he was come to *Ravenna*: That he hoped he would labour all he could to Re-eſtabliſh the Honour and Dignity of the Roman Church, and ſubdue its Enemies. That at his Return he found its Enemies more violent; having not only ſeized and carried away the Poſſeſſions, but the Perſons, that belonged to the Church of *Rome*. He deſires him to ſend him three Perſons before he comes, that he may concert with them concerning what belongs to the Honour and Good of the Holy See.

In the next Letter he prays the ſame Prince to protect the Church of *Rome* againſt its Enemies.

The 218*th*. is addreſt to the Archbiſhop of *Ravenna*; he wonders he had not recourſe to the Holy See, to redreſs the Injury done him; he intimates, that he had ſent a Prudent Perſon to *Ravenna*, whom he impowered to inform himſelf of all that had been done to him, he orders him to be at *Rome* by the beginning of *October* at the Synod, and promiſes all manner of Aſſiſtance, but finds fault with his quitting his Church to live elſewhere.

In the 219*th*. he orders him to refer it to the Biſhop of *Pavia*, whom he had commiſſioned to Excommunicate thoſe that deſerve it.

The 221*ſt* Letter is to the Clergy of *Milan*, whom he orders to proceed to the Election of a new Archbiſhop inſtead of *Auſpert*, whom he had depoſed in his Synod, and tells them, that he ſends the Biſhop of *Pavia* and *Rimini* to joyn with them in this Election. This Letter is the firſt of thoſe that were written in the 11*th* Indiction, beginning in *September* 893. In the following Letter, he acquaints King *Charles* with the depoſing of *Auſpert* and *Joſeph*, whom the former had ordained Biſhop of *Vercelli*, and that he had put another Biſhop into *Vercelli*, whom he deſires him to maintain.

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In the 223*d.* he enjoyns the People of *Vercelli* to Receive the Bishop he had ordained.

In the 224*th.* he threatens to Excommunicate *Nottingus* Bishop of *Novara*, unless he restored to the Empress *Engelberga* the Goods belonging to her.

In the 225*th.* he declares the *Amalphitains* Excommunicate, till they separated from the Heathens, with whom they maintained too familiar a Correspondence.

The 226*th.* is written to four Bishops, whom he appoints to judge the Business of a Lady called *Theodrona*, the Widow of *Tresigius*. She came to *Rome* to complain, that after the Death of her Husband, her Brother-in-law had forced her to become a Nun, and that without the Blessing of a Priest; and that she had often declared and protested against the Veil, and had worn it but fifteen days: The Pope orders them to Assemble and Examine this Affair, and if they find these things true, then to declare her discharged of her Vow.

In Letter the 227*th.* he commands the Bishop of *Naples* and Magistrates of *Amalfi*, to break their League with the *Sarazens*; and threatens to Excommunicate them, unless they do it by the first of *December*.

In the 228*th.* he reproves a Bishop for not coming to his Synod, and Summons him to appear on the eighth of *December*, to give his Reasons why he had excommunicated a certain Nobleman.

He gives the same Reproof to another Bishop in the following Letter, and cites him to come and answer the Accusations brought against him by all his Clergy.

In the 230*th.* written to King *Charles*, he wonders that he did not acquaint him with his Arrival at *Pavia*; and prays him if he be there, to send him Ambassadors with Honourable Letters, that he might come and meet him.

In the 231*st.* he thanks this Prince for leaving the Church of *Vercelli*, in Possession of the Bishop he had ordained. He excuseth himself, that he could not absolve *Anspert* as he had desired, because the Sentence given against him was in these Terms, that he should be suspended and excommunicated, till he had appeared and justified himself before the Holy See.

By the 232*d.* he enjoyns the Bishop of *Regio* to rebuild a Church lately burned, to put in a Priest, and to send thither the Holy Chrism; which the Bishop neglecting, he in the following Letter orders the Bishop of *Pavia* to do it.

In the 234*th.* he reproves Bishop *Egilbert* for communicating with excommunicated Persons, and forbids him to communicate with *Luitfredus* and *Odelricus* excommunicated Persons; because they detain'd Goods of the Empress *Engelberga*.

In Letter the 237*th.* he Excommunicates *Luitfredus*, for receiving a Nun which was gotten out of his Nunnery, and detaining the Empresses Goods.

In the following Letter he threatens to excommunicate Count *Lambert*, for detaining the Goods of the Empress, and of the Church of *Rome*.

By the 239*th.* he commits to the care of Abbot *Gisulphus*, the Empresses Monastery.

In the 240*th.* he Congratulates the *Grecian* Emperors Officers, concerning their Victory over the *Sarazens*, and exhorts them to come to *Rome* to assist him against the *Agarenians*.

In the 241*st.* he commends the Bishop of *Naples*'s Zeal for the Church of *Rome*; he exhorts him to break his League with the *Sarazens*; and declares, that he will excommunicate the *Amalphitains* if they do it not, of which he gives them Notice in the next Letter.

Letter the 243*d.* is to intreat King *Charles* the Gross, to leave the Bishop of *Lausanne* in the free Possession of his Bishoprick, and to oblige Count *Hubo*, to restore what he hath taken from the Church of *Besançon*: In the following Letter, he recommends the affair of the Church of *Langres* to the Bishop of *Vercelli*, and in the 244*th.* to *Thierricus* Archbishop of *Besançon*.

In the 246*th.* he commends the Zeal of King *Charles* toward the Church of *Rome*, and desires him to send some Body with Authority, to see that all be restored to the *Roman* Church, which has been taken from it.

The 247*th.* is to *Sfentopulcher*, an Earl of *Sclavonia*; he congratulates his Faith and Piety, and his Submission to the Holy See, of which he had been informed by *Methodius* Bishop of *Moravia*, whom he had sent to *Rome*: He saith, he had questioned him concerning his Creed, and found it the same with the *Roman*; and whether his Sentiments were Orthodox, and found him to be found in all points of Catholick Doctrine; upon which Account, he sends him to Govern his Church, with the Quality of Archbishop, which he confirms for ever. He adds, that he had consecrated *Wichinus* Bishop of *Nitria*, and desires him to send some other Priest, that he may Ordain him Bishop of some other Town, and that these three Bishops may regulate Affairs as need shall require: He orders all Priests and Clergymen to submit to the Archbishop; then he repeats what he had before said, about the Celebration of Divine Service in the *Sclavonian* Tongue; and first, he approves of Prayer in that Tongue; secondly, he saith, 'tis not contrary to Faith nor sound Doctrine, to say or sing Mass, the Gospel, or the Lessons of the Old or New Testament, or the Hours of other Service in the *Sclavonian* Language, provided that they be well translated; for God is not only Author of the *Hebrew*, *Greek*, and *Latin*, but also of all other Languages which he hath made to Praise him with. Thirdly, he thinks it fit to read the Evangelists in *Latin*, for the greater Reverence, and afterwards in the *Sclavonian* Tongue, in respect of the People who understand it not, as 'tis practised in some Churches. Fourthly, he writes, that if it pleases the Prince and his Judges to hear Mass in *Latin* rather than in the *Sclavonian* Language, it may for them be celebrated in that Tongue.

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In the 248*th.* he reproves a Bishop, for having violated a Treaty made with the Bishop of *Capua* in his Ordination; he orders him to go on with it, and in Case of default, threatens him with Excommunication: He permits him to come to him, if he have any complaint or excuse to make.

The 249*th.* is to King *Charles* the Gross, he thanks him for the good Offices he does to the Church of *Rome*; and particularly that he commanded all the Counts and Bishops his Neighbours, to defend the Territories of St. *Peter*, against the Assaults of all Enemies, not only bad Christians but *Sarazens*, who are always Pillaging the *Roman* Church. He saith, he would have conferred with *Wibodus*, Son of Count *Lambert*, but he failed of Meeting at the place appointed: He promises that Count *Boson* shall find no Refuge or Asylum at his Court; and rejoyceth, that King *Charles* will quickly come and beg of him, to send Commissioners that may do him Justice.

The two following Letters are about *Photius*'s Affair, which hath been spoken of elsewhere.

The 252*d.* is also to King *Charles*, he acquaints him, that he waits his Arrival with Impatience, and complains that he had not sent him Commissioners according to his desire, and that an excommunicated Person called *Georges*, being come from him, had seized upon certain Revenues in the Possession of the Church, pretending they belonged to him, and also, that he very much molested his Neighbours. He desires him to remedy this disorder, and to remove the Enemies of the Holy See; this, and the following Letters, are written in the XIV*th.* Indiction, which begins at the Month of *September* 880.

By the 253*d.* he Summons the Archbishop of *Ravenna* to the Synod, which had been prorogued to *November*, to determine with other Bishops some Ecclesiastical Affairs. He acquaints him, that in this Assembly, they will go upon the Affair of Count *Deus Dedit*, whom the Archbishop of *Ravenna* had excommunicated, for contracting Marriage with one of his Relations; adding, that tho' indeed it was in his Power to absolve him, yet since the Council was so nigh, he thought it convenient to defer the Conclusion of it to the Synod, where he would be present. He tells him, that the Earl's Wife had presented a Petition to him, wherein she says, that he was made Privy to her Marriage, and soon after she was married, he had admitted and invited them to his Communion; he also gives him an account of another Affair.

The 254*th.* is a Circular Letter to the Bishops of *Italy*, to call them to the Synod which was to be held the seventh of *November*.

The 255*th.* is addrest to King *Charles*, he acquaints him, that the *Sarazens* were defeated by the *Greeks*, but that those *Barbarians* were yet very troublesome, and desires his Succours against them.

It appears by Letter the 256*th.* directed to *Anspert* Archbishop of *Milan*, that *John* the VIII*th.* did once pardon him, and received him into his Communion; but that the Archbishop having again offended him, by apprehending two Monks of the *Roman* Church, and putting them in Prison: The Pope commands him to release them. In the next Letter, he threatens the Proctor of *Pavia* that had arrested them.

By the 258*th.* he absolves the Marquess *Adelbert*, because he found him faithful to the Church of *Rome*, and his Subjects, provided they make satisfaction to the said Church within fifteen days. In the next he writes, that he hath sent Legates with Instructions to treat with him; and Exhorts him to Compliance with his desires, and not to come to *Rome*.

In the 260*th.* to *Anspert* Archbishop of *Milan*, he approves of the Ordination of *Joseph* to the Bishoprick of *Asti*, tho' he had been before ordained Bishop of *Vercelli*: But his Ordination being found faulty, he was deprived and put in the same State and Condition he was before.

In the 261*st.* he threatens the Archdeacon of *Milan* with Excommunication, unless he submits to his Archbishop, and return to his Church.

The 262*d.* is to a Private Churchman of *Milan*, whom *Anspert* had excommunicated, for raising troubles in the Church, and detaining some of his Goods: he Exhorts him to his Duty, and to give full Satisfaction to his Archbishop, or else he confirms the Excommunication against him.

Of the Popes during the 9th Century.

In the 263*d*. he entreats *Lewis* and *Carloman* to joyn their conſent with *Charles*, that *Engelberga* may retire to *Rome*, where he promiſes to have ſuch an Eye over her Actions, that ſhe ſhall undertake nothing againſt them, nor the Emperor for the future.

The 264*th*. is a Bull, by which he puts under the Protection of the Holy See, the Monaſteries and other Benefices belonging to one *Harderick*.

In the 265*th*. he complains of the Biſhop of *Naples*, for not breaking the Treaty with the *Sarazens*.

The two following Letters are about a Difference between the Biſhop of *Trent* and *Verona*, about ſome Eccleſiaſtical Revenues, he writes about it to the Biſhop of *Trent*, in Letter 266*th*. and appoints them Judges in Letter 267*th*.

The 268*th*. is directed to *Methodius* Archbiſhop of *Sclavonia*, he comforts him under ſome Perſecutions, which he ſuffered from a certain Biſhop; aſſuring him, that he had neither contributed to it, nor privately written againſt him: He exhorts him to be zealous for Religion, and promiſeth him Juſtice againſt his Enemy.

By the 269*th*. he begs a ſpeedy Relief of *Charles* the Emperor againſt the *Sarazens*.

In the 270*th*. he pronounces *Athanaſius* Biſhop of *Naples* excommunicate, for not breaking the Treaty made with the *Sarazens*.

The 271*ſt*. is to the Archbiſhop of *Ravenna*, who had brought *Aldericus* into his City from the Emperor. He blames his Carriage, and pretends 'tis contrary to his Oath. He promiſes him, that returning from *Naples*, he will come to *Ravenna*, and do Juſtice to that Church. He injoyns him to ordain *Dominicus* Archdeacon, Biſhop of *Fayance*, whom he had nominated to that End.

In the 272*d*. written likewiſe to the Archbiſhop of *Ravenna*, he reproves him for having obliged a married Woman to leave her Husband, and marry her Raviſher; and accuſes him of Diſobedience to the Church of *Rome*: Therefore forbids him ordaining any, till he had appeared at the Synod to be held at *Rome* in *October*.

In the 273*d*. he commands the ſame Archbiſhop to diſmiſs the Clerks belonging to the Biſhop of *Playſance*, that had retired to *Ravenna*, whom the Archbiſhop had received without Letters of Leave from their own Biſhop; and commands him to abſolve the Clerks of *Playſance*, whom he had excommunicated. We ſee by theſe Letters, that this Archbiſhop had frequent Conteſts with *Rome*. This more plainly appears by the following Letter, which ſheweth that this Prelate had ordained another Perſon Biſhop of *Fayance* than him whom the Pope had nominated. The Pope by this Letter excommunicates him, and forbids him taking poſſeſſion of this Biſhoprick, or exerciſing any Function, till he had preſented himſelf to the Synod at *Rome*.

He cites a ſecond Time the Archbiſhop of *Ravenna* by Letter, 274. intimating to him, That he ſtands accuſed of ſeveral Crimes, and chiefly of Perjury.

In the 276*th*. he determines the Affair of one *Deus Dedit*, an Inhabitant of *Ravenna*. His Archbiſhop had excommunicated him as convicted of Inceſt: He appeals to the Holy See, and came to *Rome* to clear himſelf; but no Body appearing from the Archbiſhop, the Pope would not abſolve *Deus Dedit*, till he had written to the Archbiſhop to ſend Accuſers and Witneſſes to *Rome*. He ſent a Prieſt and a Deacon with an Accuſation in Writing: *Deus Dedit* anſwer'd, and proved his Marriage to be according to Eccleſiaſtical and Civil Laws. The Pope and the Synod declar'd him abſolved, and confirmed his Marriage.

In the 277*th*. he writes to *Charles* the Emperor to ſend him two Legates, that he might regulate the Wrong and Injuſtices the Church ſuffers under his Reign.

The Archbiſhop of *Ravenna* not appearing at the Synod, was excommunicated. The Pope adviſes thoſe of *Ravenna* by Letter, 278. and forbids them to communicate with him.

By the 279*th*. Letter he congratulates the Emperor *Charles*'s intended Journey into *Italy*. He exhorts him to ſuccour the Church of *Rome*, and to expel *Guy* out of the Poſſeſſion of the Lands of the Church.

In the 280*th*. he thanks the Biſhop *Luitwardus* for having procured the Emperor's Journey into *Italy*.

By the 281*ſt*. he commands the People of *Geneva* to obey *Optandus*, whom he had ordained their Biſhop.

In the 282*d*. he prays the Biſhops and Counts of *Italy* to intercede with the Emperor, that *Engelberga* might come to *Rome*.

The 283*d*. is directed to the Archbiſhop of *Cologne*, touching a Prieſt long ſince excommunicated by Pope *Nicholas*, for having communicated with *Ingeltrude*, and had undergone eleven Years Penance; the Pope abſolves and reſtores him at the Requeſt of the Archbiſhop of *Cologne*. He likewiſe writes to this Archbiſhop to judge concerning the Divorce of *Gideon*, whoſe Wife had committed Adultery with her Brother, according to what St. *Auſtine* writes on that Matter in his Book of Adulterous Marriages; and what is ordered by Pope *Innocent*.

In the two following Letters he praiſes ſeveral Lords for their Zeal to the Holy See.

In the 286*th*. he expreſſeth his Joy for the Emperor's coming to *Ravenna*, and begs him to haſten his Journey.

The 287*th*. is to the King of *Bulgaria*: He expreſſes his Admiration, that he hath not ſent Ambaſſadors to *Rome*, and exhorts him to do it, and acknowledge the Holy See.

In the 288*th*. he reproves the Archbiſhop of *Vienna* for favouring the Allies of *Boſon*, and cites him to *Rome*.

The 292*d*. is written to the ſame Archbiſhop, and blames him for cauſing *Optandus* Biſhop of *Geneva* to be apprehended, and ordaining another in his Place. He cites him a ſecond Time to *Rome*.

In the 293*d* he complains to the Emperor, that the Marqueſs *Guy* had ſeiz'd on the Goods of the Church of *Rome*, and refuſed to do him Juſtice; deſiring him to come in Perſon and do him Right.

By the 294*th*. he abſolves the Biſhop of *Naples*, provided he break the Alliance made with the *Sarazens*, and ſtrangle the moſt guilty of thoſe that are in his Hands, and ſend him the reſt.

The 295*th*. is an Anſwer to *Oteran* Archbiſhop of *Vienna*, who to clear himſelf, writ to the Pope, That he had ordained a Biſhop for *Geneva* before the Arrival of *Optandus*. The Pope anſwered, That 'twas well known to the World how long that Church had been without a Biſhop; and that 'twas for that Reaſon, and the Neceſſity of that Church, that he had ordained *Optandus* Biſhop of that Place. That he ought not to object this againſt him, that he was not of that Church; ſince he himſelf was neither a Clerk, nor inſtructed nor baptiſed in the Church of *Vienna*, of which he was now Biſhop. He cites him to the Synod at *Rome* with *Adalbart* Biſhop of *Maurienne*, who was accuſed of having injured the Biſhop of *Grenoble*; 'tis to him that the following Letter is directed.

The 297*th*. is to *Michael* King of *Bulgaria*, whom he often exhorts to ſend Ambaſſadors, and ſubmit to the Holy See.

In Letter the 298*th*. written to the Empreſs and *Luitwardus* Biſhop of *Vercelli*, he entreats her to preſs the Emperor to aſſiſt him againſt the Infidels, and to ſend *Engelberga* to *Rome*.

By Letter the 299*th*. directed to *Anſpert* Archbiſhop of *Milan*, he confirms the Privileges of the Church of *Milan*; and exhorts him to labour and pray for the Church of *Rome*. Here end the Letters of the XIVth. Indiction, and begin thoſe of the XVth. beginning in *Sept*. 881.

In the 300*th*. Letter, he enjoyns the Archbiſhop of *Ravenna* to reſtore to Dean *John* all he had taken away from him.

In the 301*ſt*. he orders the Clergy of *Ravenna* to apprehend *Maimbert*, whom he had excommunicated, and ſend him to him.

By the following, he adviſeth his firm Friend to do it with Expedition: He enjoyns the ſame Thing to Duke *John*, in Letter 303.

The 304*th*. is a condoling Letter, written to the People of *Ravenna* for the Death of their Biſhop: He confirms the Election they had made of another, and charges them to reſpect him. He recommends to them the Dukes *Deus Dedit* and *John*, together with their Eſtates.

In the Letter 305*th*. to the Abbot *Hugh*, he deſires him to exhort King *Lewis* to come to *Rome*, and warns him to ſhun the Communion of *Formoſus*, of *John* Archbiſhop of *Rouen*, *Adelard* Archbiſhop of *Tours*, and *Frotarius* Archbiſhop of *Bourges*.

Letter 306. is directed to King *Charles*, whom he entreats to confirm King *Carloman* in his good Intentions toward the *Roman* Church.

In the 307*th*. he ſends to *Suppo* to meet him at Mount *Cenis*, and to bring thither to him the Princeſs *Engelberga*, *Anſpert* Archbiſhop of *Milan*, *Wibodas* Biſhop of *Parma*, and ſome other Perſons of Truſt.

In the 308*th*. he commends to a Biſhop the Care of a vacant Church, till it be provided of a Paſtor.

The following Letters are not ſet down according to the Order of their Dates.

In Letter the 309*th*. written to *Aldephonſus* King of *Gallicia*, and all the Chriſtians of that Country: He makes the Church of *Oviedo* a Metropolitan Church, with Authority over the Kingdom of *Gallicia*. In the next he adviſes that Prince to have the Church of St. *James*'s conſecrated by the *Spaniſh* Biſhops, and deſires ſome Moor-Cavaliers to ſerve againſt the Enemies of the Church of *Rome*.

In the 311*th*. he grants the Communion to ſome Prieſts of *Salerno*, who tho' excommunicated by Pope *Nicholas* his Predeceſſor, yet were ſuffered to exerciſe their Functions, on Condition they ſhould faſt every *Monday* and *Friday* for three Years.

The 312*th*. is a Fragment of a Letter written to the King of the *Bulgarians*, accuſing him of Schiſm, becauſe he received the Sacrament of ſuch People as the Church of *Rome* counted excommunicated.

The

Of the Popes during the 9th Century.

In the 313*th.* he creates *Ansegisus* his Vicar in *France* and *Germany* with Power to assemble Synods, if need required, and to regulate the Affairs of that Country: He orders him also, to publish the Decrees of the Holy See, and to refer to him all Affairs of Difficulty or Consequence.

In the 314*th.* he gives Leave to *Hincmarus* Archbishop of *Rheims*, to ordain in the Church of *Laon*, him that was chosen in the Place of his deposed Nephew; this Letter is dated on the fifth of *January*, Indiction IX. that is to say the Year 876.

Letter the 315*th.* directed to the Bishops and Archbishops of the Kingdom of *Lewis* of *Bavaria*; he smartly reproves them, for not hindering their King from entering into the Kingdom of *Charles* the Emperor; and he acquaints them, that he hath sent two Legates to compose the Differences between those Princes, and to excommunicate him that shall not agree to their Decisions.

He writes the same Thing to the Counts of the Kingdom of *Bavaria* in the following Letter: On the contrary, he praises the Prelates and Counts of the Empire, because they continued faithful to him; and reproves in Letter the 318*th.* those that had abandon'd him.

Letter 319*th.* is directed to all the Archbishops, Bishops, Abbots, Priests, Judges and People of *France* and *Germany*. He gives them to understand, That *Gregory Nomenclator* and *George* his Son-in-law, having been impeached before the *Roman* Church, and accused in two Writings, he had cited them by two Bishops, and by his Secretary, who had delivered them Copies of the Accusations against them; that they had put off their Appearance from Day to Day, and in the mean Time had conspired to introduce the *Sarazens* into *Rome*. That not being able to effect their Designs, and the Day of their Trial approaching, they had by Night opened a Gate of the City, and fled with Bishop *Formosus*, and some others, that had conspired against the Emperor *Charles*. That he had sent two Bishops to cite them, but not finding them; and having put off their Trials to another Day, and sent again without Success to seek them, he had assembled a Council, and pronounced against them the following Sentence: That *Formosus* Bishop of *Porto*, heretofore sent Ambassador by Pope *Nicholas* to the King of *Bulgaria*, had engaged that Prince to receive no other Bishop sent by the Holy See but himself: Also being convicted of having done his Endeavours to pass from his Bishoprick to that of *Rome*; of having quitted his Church; fled out of *Rome*, and conspired against *Charles* the Emperor; should be excommunicated and deprived of his Priestly Office, if he did not appear to justifie himself within fifteen Days, that is to say, by the 2*d.* of *May*, and that without Hopes of Restoration, if he past twenty Days without appearing. That *Gregory*, *Stephen*, *George*, *Sergius* and *Constantine*, Authors and Accomplices of the said Conspiracy, and guilty of divers other Crimes, should be also excommunicated unless they appeared within ten Days, and be for ever anathematized, if they do not do it in fifteen. He adviseth by this circular Letter all Prelates and Believers not to communicate with them; and declares those that do so, excommunicated as well as they.

Letter 320*th.* is directed to *Photius*, and written concerning the Addition of the *Filioque* added to the Creed: Pope *John* the Eighth disapproves of it.

These Letters are followed by some Fragments of others, written by *John* the Eighth, gathered out of *Gratian*.

In the first, taken out of a Letter written to the Bishop of *Vannes*, he determines, that a Bishop having committed Manslaughter, can never perform Priestly Functions afterwards.

In the second, out of a Letter written to *Rostagnus* Archbishop of *Arles*, That the Sacrament cannot be given to a Person ravished, till she hath quitted her Ravisher.

In the third, cited out of a Letter to the Archbishop of *Narbonne*, he submits to the Judgment of this Metropolitan, an excommunicated Priest who had been put to Penance by some Bishops of his Province, and advises him to take six Bishops with him to judge of it.

In the fourth he writes to the Archbishop of *Cologne*, That he cannot grant him the Pall, because in the Letter by which he desired it, he neither spoke according to the Custom of Universal Councils, nor the Decrees of the Popes, and that he had not signed the Letter, nor sent any one to testifie the Truth of it by Oath.

Of the Popes during the 9th Century.

Lastly, There is a Fragment of a Constitution concerning the Cardinals, attributed to Pope *John* VIII. which orders, That they shall be present at least twice a Month in the Churches, to which they are intitled, that they may inform themselves of the Demeanour of the Clergy, prevent Disorders, and judge of all Differences between the Clergy and Laity in Ecclesiastical Affairs; he also commits to their Charge, the Care of Monasteries; he likewise commands them to be twice a Week at the Palace, according to the Command of *Leo* IV. to regulate Affairs there. In fine, he grants them half the Revenues and Contribution of the Parishes of *Rome*, upon Condition that they perform Divine Service there. These Constitutions do not appear to be so ancient as *John* VIII.

Father *Labbe* hath made an Addition of some Letters, which he supposes to belong to Pope *John* VIII. but either they are forged as the three first, or they are Grants of Privileges, which are not of *John* the VIIIth's only, as the fourth and sixth; or they are found elsewhere, as the fifth, which differs not from Letter 113*th.* and the seventh, which is a Paper of Instructions, given to the Legates sent to *Constantinople*, about the Affair of *Photius*. [These Letters of Pope *John*'s are extant in Tome 9. of the Councils, with the Fragments.]

After *John* VIII. the See was held by *Maurinus*, and afterwards by *Adrian* III. they lived but a short Time, and did nothing considerable. *Stephen* V. who succeeded, writ two Letters into the East; one to the Emperor *Basilicus*, and the other to the Oriental Bishops, about the Affair of *Photius*. There is also a little Letter that bears his Name, to *Robert* Bishop of *Metz*, in which 'tis decided, that a Clerk having lost one Finger, might be promoted to Holy Orders.

A Fragment of another Letter to *Fulke* Archbishop of *Rheims*, in Favour of *Teutboldus* chosen Bishop of *Langres*; which commands him to put him in Possession of that Bishoprick. I do not mention another in Favour of the Church of *Narbonne*, against the Rights of the Church of *Tarragon*, which is a supposititious Monument full of Falsities. [His Epistles are in Tom. 9. of the Councils.]

At the End of this Age, the Church of *Rome* was troubled by the Election of *Formosus* Bishop of *Ostia*, translated to the Bishoprick of *Rome*: This Man had been deposed by Pope *John* VIII. But being returned under the Papacy of *Marinus*, he used all Arts and Interest to obtain the Holy See; but finding himself hated and rudely used by the *Romans*, he procured the Emperor *Arnoldus* to come to *Rome*, who beheaded several of the Chief of that City, who came to meet him. After his Death, which happened in the Year 896. about the fifth or sixth of his Popedom, the Holy See was disputed between *Boniface* and *Stephen*.

This last being an Enemy to *Formosus*'s Memory, dug up his Corps, dress'd him, and stript him of his Pontifical Habit, and after having cut off his Fingers, threw him into the *Tyber*; and declared, that all whom he had ordained should be ordained anew; and made this cruel and unreasonable Proceeding be approved of by a Council held at *Rome*: But Pope *Romanus* that succeeded him in the Year 900. revok'd what his Predecessor had done: And his Papacy, and that of his Successor *Theodorus* lasting but few Months, *John* IX. in a Council, disannulled all that had been done against *Formosus*, declared all his Ordinations good, condemned to the Fire the Acts of the Council, held under *Stephen* IV. excommunicated those that had dug up *Formosus*'s Body, and forbid for the Future all such like Proceedings.

These last Popes have written very little: There are two Letters of *Formosus*'s; one to *Stilianus* about the Affairs of the East, another to the Bishops of *England*; but the latter which is likewise attributed to Pope *Leo* V. belongs to neither of them, being writ at a Council, supposed to be held the Year 995. which neither agrees with the Time of *Formosus*'s being Pope, nor with the Reign of King *Edward*, in whose Time this Council is placed. They attribute to *Stephen* IV. two Letters to the Archbishop of *Narbonne*, but both seem to be supposititious. As to the Letters of *John* IX. we shall speak of them in the History of the following Age.

CHAP. XVII.

Containing the Ecclesiastical History of the Lives and Martyrologies of the Saints.

Of the Lives and Martyrologies of the Saints.

THIS Age had but few Writers, who attempted to give an Account of the Ecclesiastical Affairs of it in general, but had an Abundance of Authors, who compos'd the single Lives of several Saints.

Among the Ecclesiastical and Profane Historians of the first Sort, which flourish'd in this Age, we may reckon *Sergius*, of whom *Photius* [*Cod.* 67.] speaks; and assures us, That this Author wrote an History of all Things memorable, both in Church and State, from the Time of *Copronymus* to the 8*th.* Year of *Michael Balbus*, which was the 828*th.* Year of Jesus Christ. It is evident that he was a Layman and a military Officer. Since he relates also the Actions of the Army, as well as his Thoughts concerning the Disputes, then on Foot, about Religion: We have not this Work. *Photius* observes, That his Style was clear, elegant and unaffected: He used very proper Words and Expressions; that his Composure was very curious, and his Method pleasant, easie and natural; which he judges the best Properties of an Ecclesiastical Historian.

Sergius.

Eginhardus, Secretary to *Charles the Great*, and Founder of the Monastery of *Selgenstat* upon the *Maine*, in the Diocess of *Mentz*, wrote the Life of *Charles the Great*, and the Annals [of the most observable Things done in the Reigns of King *Pepin*, *Charles the Great*, and *Lewis the Godly*] beginning at the Year 741. and ending at 829. [Both these Works are printed together at *Cologn*, 1521. *Quarto*, at *Francfort*, 1584. in *Fol.* and 1594. in *Octavo*.] We have also some Letters of his [*viz.* 62. put forth by *Du Chesne*, in his Appendix, *Tom.* 2.] a Treatise upon the Cross, and an Account of the Translation of the Relicks of St. *Marcellinus* and St. *Peter*, which *Ratlavius* and *Dieudo* cunningly conveyed out of the Church of St. *Tiburtius*, near *Rome*. [This last Treatise is extant in *Surius*, *June* 2*d.* and the other is quite perished.]

Eginhardus.

Theganus, a Suffragan of the Bishoprick of *Trevet*, hath written an History of *Lewis the Kind* [or *Godly*.] *Pithœus* hath put it out, with the *French* Writers of this Age, at *Francfort*, 1594. *p.* 291. And *Du Chesne* in his Collection of the same Writers, *Tom.* 2.] He flourished from the Year 810. to 840. or thereabouts.

Theganus.

Petrus Siculus, being sent, in 870. by the Emperor *Basil* to *Tibrica*, in *Armenia*, to procure the Exchange of some Prisoners; and there having had some Conferences with the *Manichees* of that Country, call'd *Paulitians*, made a Treatise, containing the History of [the Rise, Progress and Down-fal of] the *Manichees*, and the Doctrines which they maintained. This Treatise hath been translated by *Raderus* [a Jesuit] and printed in *Greek* and *Latin* at *Ingolstadt*, in 1604. and in *Biblioth. Patr.* [*Tom.* 16.] It is dedicated to an Archbishop of *Bulgaria*. In it he reduces the Errors of the *Manichees* to six principal Heads, which are these, 1. That there are two Principles, a good one and an evil; the one the Creator and Governor of this World, the other of the World to come. 2. That Jesus Christ was not born of the Virgin. 3. That the Elements in the Sacrament, are not converted into the very Body and Blood of Christ. 4. That they contemn and disgrace the Cross. 5. That they reject the Books of the Old Testament and St. *Peter's* Epistles. 6. That they account the Ecclesiastical Ministery of Priests and Elders unnecessary. He then relates the Story of *Manes* and his Sect. All that he says is taken out of the *Catechises* of St. *Cyril* of *Jerusalem* and *Epiphanius*. He promised a Confutation of these Errors, but hath not done it in that Treatise. Father *Simmondus* saw a Confutation of two of these Articles, by several Texts of Scripture, in a MS. in the *Vatican* Library.

Petrus Siculus.

But, of all the Ecclesiastical Authors of this Age, there is none more famous than *Anastasius*, an Abbot and Library-Keeper of the Church of *Rome*, who flourished under the Popedoms of *Nicolas* I. *Adrian* II. and *John* VIII. He was sent by *Lewis* II. Emperor of *Italy*, to *Basil* Emperor of the East [to obtain a Marriage between his Master's Daughter and *Basil's* Son] and was present at [the last Session of] * the 8*th.* Council; where he was of great Use to the Pope's Legates, because he understood both the *Greek* and *Latin* Tongues well. He hath translated the Acts of this Council, and of the 7*th.* [at *Nice*] with several other Records of the *Greek* Church, [which are extant in *Tom.* 7. and 8. of the Councils;] as also a threefold Chronology; containing [a Collection of such Ecclesiastical Matters as are related in] the *Chronica* of *Nicephorus*, Patriarch of *Constantinople*, *Georgius Syncellus* and *Theophanes*, from the Beginning of the World to the Reign of *Leo Armenus* [put out by *Fabrotus*, at *Paris*, 1649. with his own Notes.] A Collection of several Pieces concerning the History of the *Monothelites*, published by Father *Sirmondus* [at *Paris*] in 1620. [and in the *Biblioth. Patrum Tom.* 12. *p* 831.] The Life of St. *John* the Alms-giver, Patriarch of *Alexandria*, mentioned by *Sigebert* and *Trithemius* [is not extant] and the Martyrdom of St. *Demetrius*, published by Father *Mabillon*, in his *Analects*, *Tom.* 1. [*p.* 65.] His Translations have all Prefaces to them, made by him, and very well written: But his most excellent one, is that which he hath perfixed to the Version of St. *Dionysius* the *Areopagite*, made by *Erigenes*, where he speaks of the *Scholia* which he had translated. He is commonly thought to be the Author of the Popes Lives, which bear the Name of Pope *Damasus*, but falsly, and they are printed under *Anastasius's* Name at *Mentz*, in 1612. [1602] But 'tis doubtful whether they are all his, and many believe that they are a Composure, taken out of several Authors. Father *Labbe* assures us, That he saw a MS. written in *Charles the Great's* Time, which contain'd the Lives of the first Popes; which, if it be true, this Work can't be all *Anastasius's*. I am of Opinion, that the Lives of the first Popes, as far as *Damasus*, were written by a more ancient Author, who put them out under *Damasus's* Name: But the latter are *Anastasius's*, who reviewed them, and put them in that Form they now are in, and concluded them with the Life of *Nicholas* I. for I take the Lives of the five following Popes to be written by *William*, who succeeded *Anastasius* in the Office of Library-keeper, in the Church of *Rome*. Nevertheless *Anastasius* might write the Life of *Adrian* II. for he certainly outliv'd him: And perhaps he lived long enough to write the Lives of the four following Popes. He wrote tolerable good *Latin*, and was a learned Man for his Time. He was a good Politician, and studied the Interest of the Church of *Rome*.

Anastasius Bibliothecarius.

Of the Lives and Martyrologies of the Saints.

* This Council, which passes for the 8*th.* General Council in *Coriolanus's* Collection, is rejected both by the *Greeks* and *Romanists*, for an unlawful one, being called without the Consent of the *Western* Emperors, and managed by the *Iconolatræ*, or Image-Worshippers, with Force and Cruelty, against *Iconomachi*, especially the great *Photius*, who was deposed from his See of *Constantinople*, and *Ignatius* put into it.

There remains only the Author of the Treatise, called *Liber Synodicus*, whose Name is unknown. His Work is an Abridgment of the first Councils, commonly called, *The little Synodical Book*: It ends with the Council held by *Photius*, in 877. which is accounted the 8*th.* General Council, which makes it probable that he lived about the End of the 9*th.* Age. This Work hath been printed at *Strasburg*, in 1601. [in *Quarto*,] and since is put by Father *Labbe* into the last Collection of the Councils. It is a very short and plain Abridgment, and contains nothing considerable or extraordinary about the History of the Councils.

The Anonymous Author of the Liber Synodicus.

The Number of the Historians of this Age, which have written the Lives and Panegyricks of the Saints, is very great; The chief of them are these that follow: *Michael Syncellus* of the Patriarch *Nicephorus*; and, after his Death, designed for his Place, by the Empress *Theodora*: But he refused to accept that Dignity. He wrote the Life of St. *Dionysius* [the *Areopagite*] and made a Panegyrick in Honour of the Holy [Archangels and] Angels: In which, after he hath invoked them, and distinguished their several Orders, he speaks of their good Offices, which they perform to Men, and relates several Examples to prove it out of Holy Scripture. Lastly, he makes several Exclamations, by Way of Encomium. There is an Hymn at the End of this Discourse, published by Father *Combefis* [in his *Auctuar. Nov.* Tom. 1. *p.* 1525.] and is found in the *Biblioth. Patrum*. The Style of it is lofty, full of great Words and affected Epithets.

Michael Syncellus.

Methodius, preferr'd to the Patriarchate of the Church of *Constantinople*, in 842. is also the Author of St. *Dionys's* Life, which is extant at the End of the Works of that Father [printed at *Antwerp* in 1634. *Tom.* 2. 'Tis also printed alone at *Florence*, 1516. *Paris*, 1562.] Some Fragments also of two Sermons, printed by *Gretzer* [in his *Tom.* 2. *de Cruce*] are attributed to him: The one is concerning the Benefit of the Death of Christ, and the Reasons why he would dye upon the Cross. The other is against those that are ashamed of the Cross of Christ. To these we may add, The Encomium of St. *Agatha*, translated into *Latin* by Father *Combefis*, in his *Biblioth. Concionat. Patr.* and is said to be in MS. in the Library of St. *Mark* at *Venice*. Some also attribute to him a Sermon upon St. *Simeon*; and another upon the *Sunday*, called *Dominica* in *Ramis*, [or *Palm-Sunday*, which is the *Sunday* before *Easter-day*] which Father *Combefis* hath printed among the Works of the elder *Methodius*, [who flourished in 290. at *Paris*, in 1644.] although it be very doubtful whether they be so ancient, as we have observed in speaking of the elder *Methodius*. He died in 847. [in *Balsamon's* Collection of the *Greek* Canons, we meet with some penitential Canons, attributed to *Methodius*, but the Learned judge them not to be his.]

Methodius

To

Of the Lives and Martyrologies of the Saints.

To *Methodius* we may joyn *Hilduinus*, the Patron of the Fable of St. *Dionysius* the *Areopagite*'s coming into *France*. He was Abbot of St. *Medard* at *Soissons*, of St. *German* and St. *Dionys* [near *Paris*] and chief Chaplain to the Emperor *Lewis the Godly*. He made a Reformation in the last of these Monasteries, in 829. and settled Monks there instead of the Canons, formerly there. He took *Lotharius*'s Part against his Father, and was banished into *Saxony*. But he was again restor'd, and after his Restoration he wrote his Book of the *Areopagite*, by the Command of *Lewis the Godly*. In it he undertakes to prove, That *Dionysius*, the Apostle of *France*, was the *Areopagite*: But this Work is full of abominable Falsehoods and gross Forgeries. He proves his Opinion by Records of so small Authority, that his Writing discovers the Weakness of the Cause he maintains, and his own Inability to do it. This Work was printed at *Cologn* in 1563. and is put by *Surius* among the Lives of the Saints [*Octob.* 9.] with a Letter from *Lewis the Godly* to him, and his Answer. *Hilduin* dyed, according to the Opinion of some, in 838. and of others, in 842.

Hilduinus *Abbot of* St. Medard *at* Soissons, St. German *and* St. David.

David Nicetas Paphlago.

David Nicetas, sirnamed *Paphlago*, because he was a Bishop in *Paphlagonia*, altho' he was also Patriarch of *Constantinople*, was a great admirer of the Patriarch *Ignatius*, and wrote a long History of his Life [which is extant, with the Acts of the VIII. Council at *Ingolstadt*, 1604. *quarto*. and *Tom.* 8. of the Councils. *p.* 1179.] He hath also composed several Panegyricks, in Honour of the Apostles and other Saints [*viz.* St. *Mark*, St. *Mary*, St. *Gregory* the Divine, St. *Hyacinthus*, *Eustathius Agapius* and *Theopistus*] printed by Father *Combefis* in his last Continuation of the *Biblioth. Patrum* [at *Paris* in 1672.] His Style is elegant and pleasant; his Relations are simple and plain, without being tedious. He often turns his Speech to the Saints; he commends and makes Acclamations in their Honour, according to the Custom of his Time.

Leo the Wise, *Emperor of the East.*

Leo the Wise, Emperor of the East, may be reckoned among the Panegyriks of the Saints. He succeeded his Father *Basilius*, in 886. and reigned till 911. He took great Pleasure in composing Sermons. *Baronius* hath published a List of 33. [*ad Annum* 911. *numb.* 3.] which are found in a MS. in the *Vatican* Library, *Gretzer* hath published 9. printed at *Ingolstadt* in 1600. and since, Father *Combefis* hath inserted 10. in the first *Tom.* of his *Auctuar. Biblioth. Patr.* Besides these, we have a Discourse upon the Life of St. *John Chrysostom*, among the Works of that Father [*Tom.* 8.] of *Savil*'s Edition, and a Sermon upon St. *Nicholas* [Bishop of *Myra*] printed at *Toulouse*, in 1644. and some Predictions [*viz.* 17.] concerning the State of *Constantinople*, printed by *Codinus* [at the End of his Antiquities, at *Paris*, in 1655.] *Baronius* mentions other Works of *Leo*, which are in MSS. in the *Vatican* Library, *viz.* several Discourses, Moral Precepts, Riddles or Mystical Sayings, Constitutions, and [*his Tacticks, or] a Treatise of the Manner of Ranging an Army in Battalia. The Sermons printed by Father *Combefis* are upon the Nativity, Purification and Annuntiation of the Virgin, Palm-Sunday, the Incarnation, the Burial, Resurrection and Ascension of Jesus Christ; upon the Feast of Pentecost and Death of the Virgin, which he calls her Repose, maintaining, That she, as well as others, paid the last Debt to Nature, leaving us in Doubt, whether her Body was afterwards re-united to her Soul, or whether she was put into some Place to be reserved there to the General Resurrection.

* *They are printed at* Basil, *in* 1554. *and* Leyden, *in* 1612. *and* 1613.

Theophanes, *Bishop of* Tauromenium.

Theophanes, sirnamed *Cerameus* [or the Potter] Bishop of *Tauromenium* in *Sicily*, liv'd about the End of the 9*th* Age. He hath composed several Homilies upon the Gospels and yearly Festivals, which are printed in *Greek* and *Latin* at *Paris*, in 1644. *Gretzer* hath put out two upon the Cross. Another Bishop of the same Place, nam'd *Gregory*†, hath composed several Homilies upon the same Subjects, but they are not yet printed.

† Dr. Cave *places him in* 1040.

Georgius Chartophylax.

Georgius Monachus, the Keeper of the Records of the Church of *Constantinople*, and afterwards Archbishop of *Nicomedia*, was one of *Photius*'s great Friends. He composed several Homilies upon the Feasts of the Virgin, published by Father *Combefis*, in *Vol.* 1. of his *Auctuar. Biblioth. Pat.* They are in a copious Style, and full of common Places, of little Benefit and tedious.

Nor doth the West furnish us with fewer Historians, who wrote the Lives of the Saints of their Time, than we have seen the Eastern Empire to have done, *viz.*

Ludgerus, *Bishop of* Munster.

Ludgerus, the Scholar of St. *Gregory* of *Utrecht*, having spent much Time and Labour in converting the Infidels in *England* and *Swedeland*, was made Bishop of *Munster* in *Westphalia*, in 802. He wrote the Life of his Master St. *Gregory*, Bishop of *Utrecht*, which is published by *Brower* [at *Mentz*, 1615.] who hath joyned with it a Relation of the Beginning of St. *Benedict*'s Mission. This Life is in *Tom.* 2. *Sæc. Benedict.* III. published by Father *Mabillon*. *Surius* and *Bollandus* have published a Letter under *Ludgerus*'s Name, dedicated to *Rixfridus* Bishop of *Utrecht*; which contains a Relation of the Life and Miracles of St. *Swithert* [but it is proved by *Conte*, in his *Ann. Eccl. Fran. ad ann.* 779. *n.* 31. & 754. *n.* 78. by many Arguments, not to belong to this Author.] He died in 809. and his Life is written by *Alfridus*, the third Bishop of *Munster*.

Of the Lives and Martyrologies of the Saints.

[*Ægil* or] *Eigil*, fourth Abbot of *Fulda*, governed that Monastery from 818. to 822. He hath written a Relation of the most eminent Actions of his Master St. *Sturmio* [his Predecessor in the Abbacy of that Monastery:] It is put out by *Brower* [at *Ingolstadt* in 1616.] and is also in *Tom.* 2. *Sæc. Benedict.* III. The Life of St. *Ægil* is written by a Monk of the same Abby, named *Candidus*, and published by the same *Authors*.

Ægil, Abbot of Fulda. Candidus.

Vusinus Boetius, Bishop of *Poictiers*, flourished from the Time of *Lewis* the Godly to the Year 830. He wrote the Life of St. *Junianus* Abbot of *Maire*, which is extant in *Tom.* 1. *Sæc. Benedict.* put out by Father *Mabillon*.

Vusinus Boetius, *Bishop of* Poictiers.

Hermenricus, a Monk of *Elwangen*, a Monastery in *Germany*, was chosen Abbot of it in 846. He wrote the Lives of St. *Magnus* and St. *Sola*, with a Dialogue about the Foundation of his Monastery. The Life of St. *Sola* was written about the Time that *Rabanus* was chosen Bishop of *Mentz*, about 847. It is dedicated to *Rodolphus*, a Monk of *Fulda*, under whom *Ermenricus* had studied. These two Lives are published by Father *Mabillon*.

Hermenricus, *Abbot of* Elwangen.

Eulogius, whom some believe to have been chosen Archbishop of *Toledo*, suffer'd Martyrdom at *Corduba* in 859. in the Persecution [of the Christians in *Spain*] by the *Sarazens*. He wrote the Martyrdom of the Christians which suffered for the Faith of Jesus Christ, before him, in that City. This Treatise is intituled, *Memoriale Sanctorum* [or, an Account of the Sufferings of the Martyrs of *Corduba*] and is divided into three Books. Afterward he composed an Apology [or Defence] of the same Martyrs, against those who denyed them that Title and Honour, for three Reasons. 1*st*. Because they never did any Miracles, as the ancient Martyrs did. 2*d*. Because they did not suffer variety of Torments, but were put to Death presently. 3*d*. Because those that put them to Death, were not Idolaters, but *Mahometans*, who worship the true God. He answers these Objections, and continues the History of those Martyrs. These four Books are followed by an Exhortation, or Instruction, which he made in Prison, and dedicated to two Virgins, *Mary* and *Flora*, who also were Prisoners. [In which he gives all the Christians then in Bonds for Christs sake, Arguments and Encouragements to suffer constantly, and adds] a Prayer for them to use in their present Condition. He hath also composed a Writing, dedicated to [*Wilisindus*] Bishop of *Pampelona*, when he sent him some Relicks of the ancient Martyrs of *Corduba*, which he had desired of him, when he was at *Pampelona*. In it he speaks of the Persecution of the Christians of *Corduba*, and sets down the Names of the Martyrs, and the days of their death. He sent his Instruction to *Flora*, and his Memoir of the Martyrs to his Brother *Alvarus*, who was then in Banishment in *Germany*, and wrote two Letters to him about the same matter, which *Alvarus* answered. Afterwards he sent him an Account of the Martyrdom of those two Virgins, as he did also to *Baldegosena*, *Flora*'s Sister. We have these Letters, with the Works of *Eulogius*, in the *Biblioth. Patr.* [*Tom.* 15. *p.* 242.] and in the 4. *Tome* of the *Spanish* Writers [*p.* 213.] *Ambrosius Moralis* also hath printed all together with his own Notes at *Complutum* in 1554. [which was the first Edition of *Eulogius*'s Works, but *Malnenda* finds fault with it, because he hath left out several things concerning *Mahomet* and his Doctrines, in the first and second Books of his Memoir of the Martyrs, which *Eulogius* had written. Wherefore *Poncius Leo* put out a more correct Edition at the same place in 1574. but continued *Moralis*'s Notes.] *Surius* also hath printed his Lives of the Martyrs of *Corduba*.

Eulogius *the Martyr.*

Alvarus, Brother of *Eulogius* hath written, besides the Answers to his Brother *Eulogius*'s Letters before-mentioned [which are among *Eulogius*'s Letter's] the History of his Brother's Martyrdom [which is prefixed before *Eulogius*'s Works in the *Complutensian* last Edition, and in the *Biblioth. Patr.* and *Surius March* 11. *Vossius* attributes to this Author two other Treatises, *viz. Scintillæ Patrum*, which is a Collection of Moral Sentences out of the Fathers and *Iudiculus Luminosus*, but they are not yet commonly received for his by learned Men.]

Alvarus. Voss. de Hist. Lat.

Herricus or *Erricus*, born at a Village of the same Name, *viz. Hery*, two Leagues from *Auxerre*, was a *Benedictine* Monk of the Abby of St. *Germans* in that City. He had for his Masters *Haymo* [of *Halberstadt*] and *Lupus* of *Ferrara*, as he himself tells us in the Preface to his Collection of Maxims and Things remarkable, taken out of the Holy Fathers and other ancient Writers, dedicated to *Hildebald* Bishop of *Auxerre*, of which we have only the Preface in *Tom.* 7. of *Mabillon*'s *Analect.* Besides this Work, he composed two Books in Prose concerning the Miracles of St. *German* Bishop of *Auxerre*, printed by Father *Labbe* in the first *Tome* of *Biblioth.* MSS. Six Books also in Verse, containing the Life of *Cæsarius*, undertaken by the order of *Lotharius* the younger and dedicated to *Carolus Calus*,

Herricus a *Monk of* St. Germans *at* Auxerre.

printed at *Paris* [in 1543. *Octavo*,] with the Poem of *Marius Victorinus* upon *Genesis*. He undertook to compose an History of the Bishop of *Auxerre*, with *Rainogalus* and *Alogius*, Canons of that Church. He made also [many] Homilies, of which we have three among the Homilies of *Paulus Diaconus*.

Of the Lives and Martyrologies of the Saints.

Anscharius, *a Monk of* Corby.

Anscharius, a Monk of *Corby*, the Apostle of *Denmark* and those Northen Countries, and after made Bishop of *Hamburg* and *Breme*, hath written the Life of *Willibadus* first Bishop of *Bremè*, which was printed at *Antwerp* in 1642. and in the second part of Father *Mabillon*'s *Sæc. Bened.* III. *Anscharius* went into *Denmark* in 836. and was made Bishop of *Hamburg* in 842. and the Bishoprick of *Breme* was added to it in 849. He died in 865. [*Anscharius*'s Psalter is extant in *Cranzius Metrop.* l. 1. c. 42. but his Epistles, of which he wrote many, are lost.]

Rudolphus, *a Monk of* Fulda.

Rudulphus or *Rudolphus*, a Scholar of *Rabanus*, a Priest and Monk of *Fulda*, the Preacher, and Confessor to *Lewis* King of *Germany*, passed for a very learned Man for his time. In the Annals of *Fulda* he hath given him the Title of an excellent Historian and Poet, and of a Man very well vers'd in all humane Sciences. He writ the Lives of *Rabanus* and St. *Liobe*, *Abbessi* of *Pristoffeten*, which are in Father *Mabillon*'s *Sæc. Benedict.* and in *Surius* and *Bollandus*'s Acts of the Lives of the Saints. The last of these Lives was composed out of the Records and Collections of a Priest named *Magn*, who had conversed with four of the Scholars of St. *Liobe* [viz. *Agathe*, *Thecla*, *Nana*, and *Eolibe*.] This Author died in 865.

Iso, *a Monk of St.* Gallus.

Iso, a Monk of St. *Gallus*, wrote about the Year 860. two Books containing the Lives and Miracles of St. *Othmarus*, Abbot of St. *Gallus*, which are also put out in *Tom.* II. *Sæc. Ben.* III. He died in 871.

Alfridus *Bishop of* Munster, *and* Orthegrinus, *a Monk of* Werthin.

Alfridus and *Orthegrinus*, of which the first was Bishop of *Munster*, and the other Monk of *Werthin*, have each of them written the Life of St. *Ludgerus* the first Bishop of *Munster*. They are both printed in *Sæc. Benedict.* *Alfridus* was the third Bishop of *Munster* after *Ludgerus*, succeeding to *Jeffrey* the Nephew of this Saint in 839. and died in 849. *Othegrimus* or *Hildegrimus*, wrote before him.

Ermentarius *Abbot of* Noicmontier.

Ermentarius, Abbot of *Noicmontier*, wrote an History of the Translation of the Body of St. *Philibert*, which the Monks of the Abby were forced to carry into several places, to keep it from the burning of the *Normans*. 'Tis published by Father *Chifflietius*, and since by Father *Mabillon*.

Milo, *a Monk of St.* Amandus.

Milo, called *Sigebert*, a Monk of St. *Amandus*, hath composed in Verse, the Life of that Saint, and a Treatise of Sobriety, dedicated to King *Charles*. We have this Life of *Amandus*, divided into four parts, with a Supplement to another Life of the same Saint, and the History of the Translation of his Relicks, in the Acts of *Bollandus*. *Surius* hath published an Homily under his Name upon the Life of *Principius* Bishop of *Soissons*. Father *Audin* hath published a piece, in Verse, of this Author's, which is a Dialogue between the Spring and Winter. [He died in 872. and is buried in his Monastery. His Epitaph celebrates him for the Author of his Treatise of Sobriety and Life of *Amandus*.]

Voss. de Hist. Lat.

Aimonius, *a Monk of St.* German de Prez.

Aimonius, of whom we are speaking in this Paragraph, is a different Person from the Author of the History of *France*. This last was a Monk of St. *German de Prez*, the other was the Abbot of *Fleury*. The one wrote at the end of the *9th.* Age, and the other at the beginning of the *11th.* This, of whom we are speaking, hath described the finding and Translation [of the Body] of St. *Vincent*, and made two Books upon the Miracles of St. *German* Bishop of *Paris*. A Book upon the Translation of the Martyrs St. *George* the Monk, St. *Aurelius* and St. *Natalia*, and two Books of their Miracles. These Works are printed by Father *Mabillon* in *Sæc. Benedict.* [33 and 34.] and in other Collections [*viz. Surius*, *July*, 25. &c.]

Abbo, *a Monk of St.* German de Prez.

We must distinguish the two *Abbo*'s as well as the two *Aimonius*'s. The first was a Monk of St. *German de Prez* [or *de Pratis*] as well as the first *Aimonius*, and lived at the same time with him; the other was co-temporary with the second *Aimonius*, and a Monk of the same Abby of *Fleury*. This last is the Author of a Poem divided into two Books, containing the History of the Siege of *Paris* by the *Normans*, in 886, and 887. This Work is dedicated to *Goscelinus* (not the Bishop of *Paris*, but a Deacon of the same name) and hath been printed several times in the Collections of the French Historians. He hath a third Book, which is not yet printed. This Author hath made some Sermons, which are in MS. at St. *German de Prez*, of which Father *Dacherius* hath chosen out five, and printed them in *Tom.* 9. *Spicil.* with an Advertisement to the Reader, in which he says, that he made these Sermons at the request of *Frotarius* Bishop of *Poictiers* and *Fulradus* Bishop of *Paris*, that the Clergy might make use of them to instruct the ignorant Laity. Four of these Sermons are upon Holy *Thursday*. In them *Abbo* observes, that this was the day on which Jesus Christ celebrated the Passover with his Disciples, and gave them the sacred Memorials of his Body and Blood; that the Bishops consecrate the Holy Oyl and the Altars, and the Pavements of the Churches are washed, and those Penitents absolved and received to communion, who had been excommunicated at the beginning of *Lent*. And upon this last Point it is that he chiefly enlarges in those Sermons, exhorting the Penitents to turn unto God with all their Hearts, that they may receive the benefit of Absolution, to renounce their Sins, and lead a Christian Life for the future. The third is addressed to the Penitents before their Asolution. He comforts them under the delays of Absolution, telling them, that the Bishop can't absolve them till they have performed their Penance, and shewed a real sorrow for their Sins. *Nullus est certe Episcopus, qui possit absolutionem dare, nisi post pœnitentiam factam, & dignam satisfactionem.* He exhorts them earnestly to observe the Lent-Fast. The fourth is directed to the absolved Penitents. He compares the state they were in before Reconciliation to that they are now in, and exhorts them not to make their Repentance of no advantage to them, by relapsing into their Sins. The last Sermon is upon the settlement of the Christian Religion, whose excellency he commends by the price it cost. For the sake of this it was that Jesus Christ died and rose again, that the Apostles laboured and suffered so much, that so many just Men have been martyred, that so many Confessors have given such Examples of Virtue, and dispersed that Light in the World; that so many Men have retreated into Monasteries, founded and establish'd by the piety of the Kings and Princes of the Earth. This gives him an occasion to inveigh against those, that take away the Revenues of Churches and Monasteries. He comforts the Christians that suffered Wrongs, and shews them, that they ought to content themselves with a few worldly Things, and labour for a Celestial Treasure, where these Extortioners, which spoil the Church, the *Normans*, who plunder and rob to enrich themselves, must expect the Torments of Hell.

Of the Lives and Martyrologies of the Saints.

Wolfadus, *a Monk of* Hatennede.

Wolfardus or *Wolfadus*, a Priest and Monk of *Hatennede*, in the Diocese of *Eicstat*, composed, about the end of the *9th.* Age the Life of St. *Walpurga*, and dedicated it to *Erkenwald* Bishop of *Eicstat* [by whose Command he made them] and three Books of Miracles of that Holy Woman. He promised a Dialogue concerning that Saint, which we have not. Other of his Books are printed in the Collections of *Canisius*, *Bollandus*, and Father *Mabillon*.

Hugbaldus *a Monk of St.* Amandus.

Hugbaldus [*Huchaldus* or *Hubaldus*] the Nephew and Scholar of *Milo*, a Monk of St. *Amandus*, flourished in the *9th.* Age, and was very long-lived. He was accounted a Man of great Learning in his time. He made a Poem of 300 Verses, dedicated to *Charles* the Bald, in commendation of Baldness, of which almost all the Verses begin with the Letter C. But 'tis not for the sake of this Work [tho' it hath been thought worth the printing at *Basil* in 1516. and 1546. and at *Frankfort* in 1624.] that we mention this Author; nor for the sake of his Book of Musick [spoken of by *Sigebert*] but because he composed the Lives of St. *Aldegondes* Abbess of *Malbod*, St. *Rictrudres* Abbess of *Marchieme*, and St. *Lebwin*, a Priest, printed by *Surius* and *Bollandus* on *May* 12. and *Mabillon* [*Sæc. Benedict.* II.] *Sigebert* speaks of this Author, and attributes to him the Lives of several other Saints, [in his Book *De Script.* Cap. 108.]

Alfredus *King of* England.

Alfredus, or *Elfridus* [or *Aluredus*] King of *England*, was sent by his Father *Ethelwolf*, [King of the West *Saxons*] to *Rome*, where he was crowned in the Year 872, by Pope *Leo* IV. He was a great lover of learning and learned Men; He translated several *Latin* Authors into the *Saxon* Tongue, and published them in his own Name, *viz.* *Bede*'s *History of England*, *Paulus Orosius*'s History, St. *Gregory*'s *Pastoral*, &c. He composed some Laws. The *Saxon* Translation of *Bede*'s History was printed at *Cambridge* in 1644, with his Laws and Prefaces to St. *Gregory*'s *Pastoral* and *P. Orosius*. His Laws also are inserted in *Spelman*'s Councils, and in the *9th.* Tome of the Councils, *p.* 582. The *1st.* commands the payments of Tythes. The *2d.* is against those that rob Churches. The other are about Civil matters. This King died in the Year 900. Father *Collet* hath published his Will [out of *Asserius Menevensis*.]

Rembertus, *Archbishop of* Breme.

Rembertus, Archbishop of *Breme*, wrote the Life of his Predecessor *Anscharius*, printed at *Cologne*, with the Lives of the other Bishops of that Church. 'Tis also in the Collections of *Bollandus* and Father *Mabillon*. *Rembertus* was chosen Bishop after the Death of *Anscharius*, in 865. and died in 888.

Heremb. bertus, *a Monk of Mount* Cassin.

Herembert, [or *Erchempert*,] a Monk of Mount *Cassin*, lived at the end of the *9th.* Age; he made a Chronicon, printed at *Naples*, in 1626, by the care of *Caracciolus* a *Theatin* Priest.

Almannus *a Monk of* Hautevilliers.

Almannus, a Monk of *Hautevilliers* in the Diocess of *Rheims*, compiled at the request of *Theudonus* his Bishop, the Life of St. *Memmus* the first Bishop of *Chalons*. Father *Mabillon* in Tome 2. *Analect*, hath put out a Letter of that Bishop to him, and his Answer with an Extract of the Register for Burials in the Abby of *Hautevilliers*; which shew that this Author made the Lamentations of *France* ravaged by

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by the *Normans*, and the Lives of St. *Nivard* Archbishop of *Rheims*, *Sindulphus* a Recluse and Priest, the Empress St. *Helena*, and the History of the Translation of her Relicks [from *Rome*] to the Monastery of *Hautevilliers*, with several other Works.

Adelinus *Bishop of* Seez.

Adelinus, [or *Adelelinus*, or *Adelmus*] succeeded *Hildebrand* in the Bishoprick of *Seez* after 877, and govern'd that Church till the Year 910. He wrote the Life of St. *Opportuna* the Abbess, Sister of *Godegrand* the first Bishop of *Seez*. It was published by *Surius*, *Bollandus*, in *April* 22, and by Father *Mabillon* in Tome 2. *Sæc. Benedict.* III.

Otfredus *a Monk of* Weissemburg.

Otfredus, a *Benedictine* Monk of the Abby of *Weissemburg*, and Scholar of *Rabanus*, compos'd an History of the Gospel in the *Teutonick* Tongue, that the People that did not understand the *Greek* nor *Latin*, might read and understand the Gospel. He divided this Work into five Books, which contain'd the principal circumstances of the Life of *Jesus Christ*, taken out of the four Evangelists, and digested into the order of Time. He dedicated it to *Luctbertus* Archbishop of *Mentz*, by a *Latin* Letter which he used instead of a Preface; it is printed in the *Bibliotheca Patrum*; but the Work it self is not yet made Publick. *Trithemius* makes mention of some other Treatises of this Author, dedicated to King *Lewis*, Bishop *Solomon*, and the Monks of St. *Gallus*. Three Volumes upon the Psalms; a Treatise of the last Judgment; another of the Joys of Heaven, several Letters, and many pieces of Poetry.

Aldrevaldus *a Monk of* Fleury.

Aldrevaldus [*Aldelbertus*] and *Albertus*, a Monk of *Fleury* lived towards the end of the *9th.* Age. He wrote an History of the Translation of St. *Benedict* and St. *Scholastica*, and a Book of the Miracles of St. *Benedict*. These works are in the Library of the Monastery of *Fleury*.

Asserius *Bishop of* Sherburn.

Asserius, [*Menevensis*] Bishop of [*Sherburn* in] *England*, flourished about 890, and died in 909. He wrote the History of the Acts of *Alfredus* his King, which was printed in 1602. at *Francfort*, with other English Historians; [*Bale* says he wrote the Annals of *England*, some Homilies, and some other Works, but we have them not. He is accounted an Author of good Credit.]

Florus, *a Deacon of* Lyons.

We must not forget the Martyrologies which were perfected in this Age. In the beginning of the last Century, venerable *Bede* took much pains in this matter, and made two Martyrologies, the one in Prose, the other in Verse, but both of them being Imperfect, *Florus* a Deacon of the Church of *Lyons*, made several Additions to *Bede*'s Martyrology, in the Age we are speaking of, and put it almost into that form it is at present in, as is observed by *Bollandus*, who hath published the true Martyrology of *Bede*, with *Florus*'s Additions, in his 2*d.* Tome of *March*.

Wandalbert, *a Monk of* Prom.

Wandalbert, a Deacon and Monk of *Prom*, a Monastery in the Diocess of *Treves*, composed about the Year 850, a Martyrology, in [Heroick] Verse, taken out of *Bede* and *Florus*. *Sigebert* and *Trithemius* make mention of him. It has been printed under the name of *Bede* at the end of *Bede*'s *Ephemerides* in the *Basil* Edition, and afterwards by *Molanus* at the end of *Usuardus*'s Martyrology. But Father *Dacherius* hath printed it more exact and correct in Tome 3. *Spicileg.*

Rabanus *of* Mentz.

About the same time also *Rabanus* composed a Martyrology, published by *Canisius*, in the 6. Tome of his Ecclesiastical Antiquities.

Ado *Archbishop of* Vienna.

After him *Ado*, Archbishop of *Vienna*, composed a Work of the same nature more exact than any of the former: He modeled it by an ancient Martyrology, which he found at *Aquileia*, brought thither from *Rome*, which contained the Names, Qualities, and various Torments of the Saints that suffer'd Martyrdom. He hath put at the beginning of his Martyrology, a small Tract of the Festivals of the Apostles, in which he writes the History of their Martyrdom. The same Author hath made a short Chronology from the beginning of the World to the Birth of *Charles* the Simple, the Son of *Lewis* the Stammerer, which was in 879. of our Account. He divides the duration of the World into six Ages; The 1*st.* is from the Creation of the World to the Flood. The 2*d.* from the Flood to the Birth of *Abraham*. The 3*d.* from *Abraham* to *David*. The 4*th.* from *David* to the Captivity in *Babylon*. The 5*th.* from the Captivity to the Birth of our Saviour. And the 6*th.* from the Nativity of *Jesus Christ* to the end of the World. This Chronology is printed with the Works of *Gregory* Bishop of *Tours* at *Paris*, in 1512, and 1567, and at *Basil* 1568, [and by it self at *Paris* in 1522.] It is also inserted in the *Biblioth. Patr.* [Tome 16. *p.* 768.] His Martyrology is published by *Lippomannus* in the Lives of the Fathers; and after by *Bollandus* in his Supplement to *Surius*, and last of all by *Rosweidus*, who first printed the ancient Martyrology which *Ado* had put before his Works [at *Antwerp* in 1613. and at *Paris* in 1645.] There are also two Lives which bear the name of *Ado*; the one is of *Desiderius* Archbishop of *Vienna*, put out by *Canisius* in his *Antiquities*; and the other is of St. *Theuderius* an Abbot of the same City, published by Father *Mabillon* in *Tome* 1. of his *Sæc. Benedict.* Some think this Author died in 814. which makes some say, that he added some Years to his Chronology; but to me it seems not probable. It is most agreeable to Truth to fix his death a little after 879.

Usuardus, *a Monk of St.* Germans de Prez.

Lastly, *Usuardus* a Monk of St. *Germans de Prez*, (*a*) hath composed a Martyrology more considerable than any of the former, under the Reign of the Emperor (*b*) *Charles* the Bald, to whom he dedicated it in 870. This Work being much larger, and more perfect than any that were written before upon the same Subject, was much approved and well accepted in all Churches which began to make use of it in their Offices. Some think also that the Church of *Rome* took it into their Services and used it, before they had one of their own. This Martyrology hath been printed at *Antwerp* in 1538. and at *Lovain* in 1568. [with *Molanus*'s Notes and Additions] and since in several other places [as *Antwerp* 1583. with *Hissel*'s Censure; but all that was displeasing to the Papists, is left out of this Edition, as *Usher* tells us in his *Biblioth. Theol.* MS.]

Gildas.

To these Authors might have been added *Gildas*, who made a Kalendar of the Saints, of which Bishop *Usher* hath printed the Preface, [in Epist. *Heb. Syll.* p. 55.] and some other Authors of the *9th.* Age, which are purposely omitted, as well as some Historical matters of little or no Consequence, which we could not think necessary to put into this Work; for it is not our design to make compleat Annals Year by Year, but only to explain the most important Matters treated of in this Age, which is the principal and most profitable part of Ecclesiastical History; for in that our particular Enquiry ought not to be after a meer Narration of Matters of Fact, which is of little use, but what concerns the Doctrine and Discipline of the Church, and upon Questions and Works of that nature it is that we have chiefly insisted: that our Reader may have a competent knowledge of them, we shall account it a very great happiness, if this Work may be serviceable in any measure to clear the difficult Questions, and confirm the important Doctrines of the Christian Religion. But how severe so ever others Censures may be upon it, it will be always some comfort to us that we have laboured in and aimed at so good a Design; and we hope that though our pains may not have the wish'd for Effect among Men, yet it shall be of some real advantage to us with him who knows and rewards the good Intentions as well as the good Actions of Men, according to the words of St. *Bernard* Ep. 360. *Laboravimus, quantum potuimus, & si quo minus impetravimus, quod optavimus, manet tamen fructus Laboris nostri, apud Deum, apud quem nullum bonum irremuneratum est in fine.*

(*a*) *A Monk of St.* Germans.] Some make him the Abbot of *Fulda*, and others the Abbot of St. *Saviours*, but it is evident that he was a Monk of St. *Germans*, by an ancient Manuscript of that Abby. Some call him *Isuard* (*b*) *Charles* the Bald] His Book was dedicated to *Charles*, some have thought it was to *Charles* the Great; but *Aimonius* a Monk of St. *Germans*, in his Translation of the Martyrs, *Gregory*, *Aurelius*, &c. observes, that *Usuard* lived in 858, and we find in that Martyrology, the names of *Eulogius* and other Martyrs that suffer'd in *Spain*, in 857. In an ancient Manuscript of this Martyrology which may be thought the Original, we find the Death of Queen *Hermentruda* set down in the first place, and *Charles* in the second, which shews that 'twas Written after the Year 869. in which the Queen died, and before 875, in which the death of *Charles* the Bald happened.

CHAP. I.

An Account of the moſt Conſiderable Tranſactions in the Eaſtern Church, during the Tenth Century.

Of the Tranſactions in the Eaſtern Church, during the Tenth Century.

AT the beginning of this Century, *Leo* the Philoſopher, one of the moſt learned Emperors the *Greeks* ever had, govern'd the Empire of the *Eaſt*. This Prince having had three Wives ſucceſſively, and no Iſſue Male by either of them, being deſirous of a Son to ſucceed him, marries a fourth Wife, by name *Zoe*, by whom he already had a Son before the Nuptials. But a third Marriage being prohibited in the *Eaſt*, and *Leo* himſelf having enacted a Law againſt ſuch as ſhould contract ſuch a Marriage, *Nicholas* the Patriarch of *Conſtantinople*, refuſes to marry this Prince to this fourth Wife, depoſes Presbyter *Thomas* who ventur'd to do it, and excommunicates the Emperor himſelf. *Leo* had recourſe to the Pope for his Approbation of the Marriage; and becauſe ſuch ſucceſſive Marriages (how often ſoever contracted) were tolerated in the *Weſt*, he eaſily obtain'd from Pope *Sergius* the point he deſired. This Pope ſent his Legats into the *Eaſt* to confirm the Marriage of *Leo*; but the Patriarch of *Conſtantinople* would not give the leaſt ground, nor acknowledge the Emperor's Marriage as valid, or his Son *Conſtantine Porphyrogenneta* as lawful Heir to the Crown. The Emperor did all he could to change his Mind, but finding him fix'd in his Reſolution, he baniſh'd him in the beginning of the Year 901. and plac'd in his Room *Euthymius*, who held the Patriarchal See of *Conſtantinople* 'till about the end of *Leo*'s Reign: For *Nicholas* himſelf aſſures us, that this Prince, touch'd with the remorſe of what he had done, recall'd him from his Exile, and re-eſtabliſh'd him a little before his Death: In which matter he is rather to be credited, than thoſe Authors who tell us that he was recall'd by *Alexander* the Brother of *Leo*, which happen'd after the Death of this Prince, in the Year 911. the time when he was declar'd Governor to *Conſtantine Porphyrogenneta*. Let it be how it will, *Euthymius* fell into diſgrace, and was baniſh'd, and dy'd ſhortly after: And *Nicholas*'s Intereſt ſo far prevail'd, that after the Death of *Alexander*, who did not out-live his Brother above thirteen Months, he was choſen Tutor of the Young Emperor. It was at this time, that he wrote a long Letter to the Pope, acquainting him of the whole Conteſt with the Emperor *Leo* about his laſt Marriage, and ſtiffly maintain'd, contrary to the Practice and Opinion of the Church of *Rome*, that to marry a third or fourth time was abſolutely unlawful. But the Patriarch having received no anſwer from *Rome*, wrote another to Pope *John*, wherein he offers to obſerve a fair Correſpondence and Union with the Holy See, provided he would own that a fourth Marriage was not to be permitted to the Emperor, unleſs by way of Indulgence or Conſideration of his Royal Perſon, and that in it ſelf it was unlawful. The ſame Patriarch wrote ſeveral other Letters, *viz.* to *Simeon* Prince of *Bulgaria*, recommending the Legats which the Pope ſent him: One to the Prince of *Armenia*, upon the Converſion of ſeveral *Armenians*, who had abandoned their Errors: another to the Prince of the *Sarazens*, to diſſwade him from perſecuting the Chriſtians: One wrote from the Place of his Exile to the Biſhops, who had own'd *Euthymius* for their Patriarch, and two other Letters of Compliment, one to the Prince of *Lombardy*, and the other to the Prince of the *Amalphitans*.

Leo *the Philoſopher Emperor of the* Eaſt.

The Diſturbances which happen'd in the Eaſtern Churches upon the account of Leo's *4th. Marriage.*

Nicholas *the Patriarch of* Conſtantinople *is baniſh'd.*

Nicholas *is re-eſtabliſh'd.*

The Letters of Nicholas *Patriarch of* Conſtantinople *to the Pope and others.*

The Empreſs *Zoe*, who had taken the Government into her own hands, and had expell'd the Patriarch *Nicholas* from Court in the Year 914. was her ſelf diveſted of her Authority in the Year 919. and thruſt into the Monaſtery of Saint *Euphemia*, by *Patricius Romanus*, whom *Conſtantine* had made his Partner in the Throne. Hitherto the Clergy of *Conſtantinople* were divided into two Parties, one declaring for *Nicholas*, the other for *Euthymius*; but were re-united in the Year 920. and made a Treaty of Union in an Eccleſiaſtical Convocation, by which (without diſanulling any thing that was paſt) they abſolutely prohibited for the future a fourth Marriage, under the pain of Excommunication to be inflicted on thoſe who ſhould contract ſuch a Marriage, and to be in force during the continuance of ſuch Marriage. They likewiſe inflicted a Penance of five Years on ſuch as ſhould marry a third time being above forty years old: And a Penance of three Years on ſuch as ſhould re-marry after thirty Years of Age, if they had any Children by their former Marriages.

The re-union of the Clergy of Conſtantinople.

By this Regulation was the Church of *Conſtantinople* reſtor'd to its former Quiet, the Peaceable poſſeſſion of which *Nicholas* enjoy'd to his Death, which happen'd in the Year 930. *Stephen* the Archbiſhop of *Amaſea* was his Succeſſor, who preſided over this Church almoſt three Years. After his Death the Patriarchal See of *Conſtantinople* was deſign'd for *Theophilact* the Emperor's Son; but he being under age, this Dignity was repos'd by way of Truſt in the hands of one *Tripho* a Monk. He being once in poſſeſſion refus'd to reſign his Place to *Theophilact*; but the Emperor made uſe of one, who cunningly procur'd a Blank Paper ſign'd by the Patriarch's own hand, which he fill'd up with a Reſignation of the Patriarchſhip, as acknowledging himſelf unworthy of it. Whereupon he was depos'd in a Synod held at *Conſtantinople* in the Year 944. and *Theophilact* was conſtituted in his place. But this Man led a Life far different from what a Patriarch ought to lead, and was more taken up with his Horſes and his Hounds, and other ſuch like Diverſions, than with diſcharging the Duty of his Place. He died in the Year 956. of a Dropſie, occaſioned by a fall off his Horſe, which flung him againſt a Wall. The Emperor conſtituted in his Room *Polyeucta*, a poor Monk, but one of extraordinary good Morals, who was Ordain'd by *Baſil* Biſhop of *Cæſarea*, and not by *Nicephorus* of *Heraclea*, to whom that Ordination did of Right belong. The liberty which this Patriarch took of reproving the Great Men at Court, immediately drew upon him a great many Enemies, who inclin'd the Emperor to think of depoſing him. He was confirm'd in this Reſolution by *Theodorus* of *Cizica*, but notwithſtanding he was ſo bent upon it, he died without doing any thing therein. His Son *Romanus*, who was ſuppos'd to give his Father a Lift into the other world, ſucceeded him in the Year 960. and caus'd his Son *Baſil* to be Crown'd by *Polyeucta*. But this young Prince and his Brother *Conſtantine*, not being of age to enter upon the Government when their Father died in the Year 963. *Nicephorus Phocas* was proclaim'd Emperor by the Army, and Crown'd by *Polyeucta*. A while after this Patriarch had a warm debate with the Emperor: For this Emperor having marry'd *Theophanes*, the Widow of *Romanus*, *Polyeucta* threaten'd to excommunicate him unleſs he would Renounce her: (1.) Becauſe this was the ſecond Marriage *Nicephorus* had contracted, without ſubmitting to the Penance due to thoſe who were Guilty of *Bigamy*. (2.) Becauſe it was reported that *Nicephorus* had ſtood God-father to one of *Theophanes*'s Children, the Emperor propos'd this Queſtion to the Biſhops, who were then in *Conſtantinople*, and to the chief of his Council, who left him at his Liberty to keep *Theophanes* as his Wife: And *Polyeucta* himſelf did not inſiſt any more on the Diſſolution of the Marriage, after that the Emperor had aſſur'd him upon his Oath, that he had never ſtood God-father to any of *Theophanes*'s Children, which was confirm'd by *Stylien*, chief Secretary of State, who made a Recantation of what he had formerly ſaid about it. This Emperor began his Reign with Succeſs, and re-took a great many Provinces of *Aſia* from the *Sarazens*; but he loaded his People with Taxes, and ſeiz'd upon the Revenues of the Church to give to his Soldiers. After the Death of any Biſhops he would ſend a Commiſſary to ſeize upon their Temporalities, and prohibited the chuſing any others in their ſtead, without his conſent and orders, which was confirmed in a Synod. At the ſame time he would fain have had a Ratification of this Propoſal, "That all Soldiers who died in the Field, ſhould "be declared Saints as the Martyrs were; but the Biſhops oppos'd it. However, they could not perſuade two of their Brethren who had born Arms, and fought againſt the Enemy, to relinquiſh their Miniſterial Functions; ſeveral amongſt them of a more Martial Genius approving of this their Conduct. The exactions of *Nicephorus*, and the bad ſucceſs of his Arms in *Italy*, having render'd him Odious to the People of *Conſtantinople*, he was kill'd in an Inſurrection of them, and *John*, Sirnam'd *Zemiſces*, Reign'd in his ſtead in the Year 969. *Polyeucta* refus'd to Crown him, till he had baniſh'd the Murtheress of *Nicephorus*, ſent *Theophanes* from Court, and promis'd to give to the Poor, as an Expiation of his Fault, the Eſtate which he had when a private Man. This was the laſt Action of *Polyeucta*, who dy'd five and thirty days after he had Crown'd this Prince, in the beginning of the Year 970. having held the Patriarchal See of *Conſtantinople* fourteen Years. *Baſil* the Monk ſucceeded him, who had the Government of that Church 'till the Death of *John Zemiſces*, which happen'd about the Year 975. or 976. after which the two Sons of *Romanus* being upon the Throne, and having re-call'd their Mother *Theophanes*, *Baſil* the Patriarch was depos'd in Council, and *Anthony Studita* ſucceeded him. But he did not enjoy the Patriarchſhip long; for the Year after *Bardus*, Sirnamed the *Hard*, having revolted and taken upon him the Quality and Enſigns of Emperor, *Anthony* of his own accord quitted his place and withdrew. The See of *Conſtantinople* became Vacant during four Years, the time he ſurviv'd.

Of the Tranſactions in the Eaſtern Church, during the Tenth Century.

Theophylact *an unworthy Patriarch of* Conſtantinople.

Polyeucta *Patriarch of* Conſtantinople.

Nicephorus Phocas *Emperor.*

John Zemiſces *Emperor.*

The death of Polyeucta.

Baſil *put in his place.*

Anthony Studita *Patriarch of* Conſtantinople.

After

The Patriarchs of Conſtantinople *who ſucceeded* Nicolas.

Of the Eastern Church, &c.

After his Death *Nicholas*, surnamed *Chrysoberge*, succeeded, who had *Sisinnius* for his Successor in the year 993. *Basil* and *Constantine*, who had subdued *Bardus*, reign'd still as Emperors. *Basil* lived in the year 1025. and his Brother *Constantine* liv'd three years after him.

During this whole Century, the *Greek* Church, which was upon its Declension, proved very barren, both of famous Men and good Authors. We find among them but very few who made it their Business to compose, and their Works are very inconsiderable, both in Respect to the Matter, and to the Manner wherein they were writ.

Of the Eastern Church, &c.

Simeon Metaphrastes.

Simeon Metaphrastes.

ONE of those who wrote most was *Simeon*, surnam'd *Metaphrastes*, so call'd from his turning the ancient Lives of the Saints into another sort of a Style than that wherein they were formerly written. He was an Officer in the Palace, Lord High Chancellor, and flourish'd in the Tenth Century, chiefly under the Reign of *Constantine Porphyrogenneta*. For tho' he had been imploy'd under the Reign of *Leo*, yet he writ nothing till *Constantine*'s Time, as appears by the Life of St. *Theoctista*, which is his first Piece, as is observ'd in his *Panegyrick* written by *Psellus*, another *Psellus* than that who liv'd in the Time of *Constantine* the *Iconaclast*, of whom we spoke in another Place. He apply'd himself to study, and enquire into the Lives of the Saints, and having made a large Collection of them, those which he did not like he undertook to make over again, not only by casting them into a different Style, but also by adding to, or substracting from them, what he thought convenient, and running them down into the Form of a *Panegyrick* rather than History. We have a great many of them of his composing, and most under his Name, as well in printed Collections as in MSS. but they are mix'd with several others, compos'd by various Authors. There are some among the Anonymous which may be ascribed to him. It would be very difficult to make the Distinction, had not the ingenious *Allatius* given himself the Trouble of doing it, with a great deal of Accuracy, in his Dissertation concerning the Writings of the *Simeons*, wherein he gives us a Catalogue of the Lives of the Saints, which, in Manuscript or Print, belong properly to *Metaphrastes*, and which of them belong to other Authors. He reckons above an hundred which are genuin, and almost as many more that are spurious, whose Authors are unknown; and near four hundred and fifty whose Authors he discovers. They who have the Curiosity to search further into this Matter, may consult *Allatius* himself: As for our Part, we don't think it worth our while to croud such a tedious and useless Catalogue into our Work. Besides these Lives of the Saints, *Metaphrastes* has compos'd several Sermons on the solemn Festivals of the Year, which are to be met with in Manuscripts; and a great many Hymns and Prayers which are inserted in the Ecclesiastical Writings of the *Greeks*. He likewise digested four and twenty moral Discourses taken from the Works of St. *Basil*, and printed together with them, [and likewise publish'd by themselves in *Greek* at *Paris*, 1556.] And in the Libraries there are a great many Collections of moral Sentences taken out of St. *Macarius*, and an hundred one and thirty Sentences or Rules more, all compos'd by *Metaphrastes*. Lastly, *Leo Allatius* has publish'd nine Letters and several Pieces of Poetry of the same Author, together with a Discourse of the Lamentation of the Virgin *Mary* on the Passion of our Saviour.

Simeon Metaphrastes.

John Cameniates.

John Cameniates.

ABout the same Time liv'd *John Cameniates*, Lecturer of the Church of *Thessalonica*, who wrote the History of the taking and sacking that City by the *Sarazens* in the Year 904. It was set forth by *Leo Allatius* in his Collection of the *Greek* Writers.

John Cameniates.

Constantine Porphyrogenneta.

Constantine Porphyrogenneta.

Constantine Porphyrogenneta is reckon'd one of the Authors of this Century. He was ingenious himself, a Lover of learned Men, and very well vers'd in the Sciences. We have of his Writing an History of the Image of our Saviour sent to *Agbarus* King of *Edessa*, and brought from *Edessa* to *Constantinople* in the Year 944. This Piece was publish'd by Father *Combefis*, in his Collection of the Authors who wrote the History of *Constantinople*, and printed at *Paris*, 1664. He likewise wrote the Life of his Grand-Father the Emperor *Basil* the *Macedonian*; which is to be met with in the Collection of *Allatius*. In the Year 1617. *Meursius* set forth several Political Treatises of this Emperor's composing, *viz.* A Treatise concerning the Government of the Empire, directed to his Son *Romanus*; a Book of Institutions, two Books of the Dignities of the Eastern Empire, and seventeen Novels. He likewise compos'd several Historical and Political Pandects, extracted out of all the Historians, and rang'd under three and fifty Heads, of which we have only two remaining, *viz.* the 27*th*. which contains the Extracts of *Embassies*, published in *Greek* by *Hoeschelius*, printed at *Ausbourg* in the Year 1633, and in *Latin* at *Paris*, in the Year 1609. And the 50*th*. on the Virtues and Vices, set forth by Monsieur *Henry de Valois*, and printed at *Paris*, in the Year 1634.

Constantine Porphyrogenneta.

Hippolitus *the* Theban.

Hippolitus the Theban.

HIppolitus the *Theban* lived in the same Century. He composed a *Chronicon*, several Fragments whereof are to be met with in the third Tome of the Antiquities of *Canisius*, and in Monsieur *Cotelier*'s Notes. 'Tis to this *Hippolitus* that we ought to attribute the small Treatise of the twelve Apostles set forth by Father *Combefis*, in the second Tome of his Additions to the *Bibl. Patrum*, [printed at *Paris* in the Year 1648.]

Hippolitus the Theban.

Eutichius *Patriarch of* Alexandria.

Eutichius Patriarch of Alexandria.

EUtichius the *Egyptian*, of the Country call'd *Said* in *Egypt*, born in the Year 876. by Profession a Physician, and Patriarch of *Alexandria* from the Year 933. to the Year 940. composed several Treatises in *Arabick*. Those which have been transmitted to our Times, are a Treatise of Physick, a Dispute between an Heretick and a Christian, an History of *Sicily* from the Time of the taking of that Island by the *Sarazens*, and Annals from the Beginning of the World down to the Year 937. containing several remarkable Transactions both of Ecclesiastical and Prophane History, and which he has intituled, *A Methodical Disposition, or Composition of precious Things, or the Substance, or Marrow of History*. *Selden* in the Year 1642. printed at *London*, a Fragment of his Treatise concerning the Election and Ordination of the first Patriarchs of *Alexandria*, which *Eutichius* asserts had been done till *Alexander*'s Time, by twelve Presbyters of that Church, who chose one among themselves for Patriarch, and laid their Hands upon him. He likewise there maintains, that there was not a Bishop in all *Egypt* till the Time of *Demetrius*. This very Treatise has since that been published entire by *Selden*, and printed in the Year 1658. at *London*, in two Vol. in 4*to*. both in *Arabick* and in *Latin*. 'Tis full of Fables and very vulgar Stories.

Eutichius Patriarch of Alexandria.

Nico *of* Armenia.

Nico of Armenia.

NIco of *Armenia* was very young, when without his Parents Consent he shut himself up in the Monastery of the *Golden Rock*, scituate between *Pontus* and *Paphlagonia*. After he had there led for a long Time a very austere Life, in the Year 961. he was sent out on a Mission by his Superior. He preached in *Armenia*, and in other Provinces of the East, and from thence went to the Isle of *Crete*, which had lately shaken off the Yoke of the *Sarazens*. He purg'd this Island from those *Pagan* Superstitions which were still in Use among them, and brought over a great many Persons to the Faith. He retir'd afterwards to *Lacedemonia*, from whence he was sent

Nico of Armenia.

for to *Corinth*, by his Prayers to put a Stop to the Incurſions of the *Bulgarians*. He dy'd in the Year 998. He is ſaid to be the Author of a little Treatiſe of the Religion of the *Armenians*, containing an Abridgment of their Errors, which is to be ſeen in *Latin* in the *Biblioth. Patr.* together with a Fragment againſt irregular and raſh Excommunications, where he ſays that they recoyl back on thoſe Perſons who dart them out too raſhly.

Nico of Armenia.

Nico of Armenia.

Nicephorus *the Philoſopher.*

Nicephorus *the Philoſopher*

WE may likewiſe reckon among the Authors of this Century, *Nicephorus* the Philoſopher, who made Funeral Orations on the Death of *Anthony* Patriarch of *Alexandria*.

Nicephorus *the Philoſopher*

Moſes Bar-Cephas.

Moſes Bar-Cephas.

LAſtly, to theſe we may joyn *Moſes Bar-Cephas*, Biſhop of *Syria*, who compos'd in *Syriack* a Treatiſe concerning Paradiſe, divided into three Books, ſet forth in *Latin* by *Maſius*, printed firſt at *Antwerp*, in the Year, 1569. and afterwards in the *Biblioth. Patrum*. 'Tis a very large Commentary on what was ſaid concerning Paradiſe in the Book of *Geneſis*. In the firſt Book he treats of the *Earthly Paradiſe*: In the ſecond, of the *myſtical Paradiſe*, that is to ſay, of the myſtical Significations of that which is call'd the *Earthly Paradiſe*; and in the laſt he treats of the Errors of Hereticks concerning Paradiſe, and the Objections that may be brought to the contrary. In this laſt Book he maintains, That *Adam* was created mortal, and that God would have render'd him immortal by his Grace, if he had not ſinn'd: however, he refutes *Theodore* and *Neſtorius*, who had maintain'd that the Sin of *Adam* was not the Cauſe of the Death of Mankind.

Moſes Bar-Cephas.

CHAP. II.

An Account of the Church of Rome, *and other* Italian *Churches, during the Tenth Century.*

Of the Church of Rome, *and other* Italian *Churches, during the Tenth Century.*

THough Hiſtorians have differ'd in their Judgment, concerning the Tenth Century in general; yet they all agree in their Accounts of the wretched State and Condition of the Church of *Rome*, and thoſe who have been moſt favourable in their Cenſures, could not but own that it was in a ſtrange Diſorder. 'At that 'Time (cries Cardinal *Baronius*) How deform'd, how 'frightful was the Face of the Church of *Rome*! The Holy 'See was ſain under the Tyranny of two looſe and diſ'orderly Women, who plac'd and diſplac'd Biſhops as 'their Humour led them; and, (what I tremble to think 'and ſpeak of) they plac'd their Gallants upon St. *Peter*'s 'Chair, who did not ſo much as deſerve the very Name 'of Popes. For who dare ſay, that theſe infamous Perſons, 'who intruded without any Form of Juſtice, were lawful 'Popes? We do not find that they were choſen by the 'Clergy; or that they conſented in the leaſt to their Elec'tion. All the Canons of Councils were infring'd, the De'crees of Popes trampled under Foot, the ancient Tradi'tions deſpis'd, the Cuſtoms and Ceremonies uſually ob'ſerv'd in the Election of Popes neglected, and the Holy 'See became a Prey to Avarice and Ambition.' In ſuch Terms as theſe does this Cardinal, who cannot be ſuppos'd to be an Enemy to the Church of *Rome*, lament the ſad Eſtate wherein it was in this Tenth Century: And a long Time before him, *Arnold* Biſhop of *Orleans*, who probably might have been an Eye-witneſs of ſome of theſe Diſorders, breaks out into this Complaint: 'O miſerable *Rome*! Thou 'that formerly didſt hold out ſo many great and glorious 'Luminaries to our Anceſtors, into what prodigious Dark'neſs art thou now ſain, which will render thee infamous 'to all ſucceeding Ages?

The Ordination of Pope Formoſus.

We may trace the Beginning of this Diſorder from the Promotion of *Formoſus* to the Popedom, which ſow'd the Seed of the Diviſions which afterwards enſued. This *Formoſus* being Biſhop of *Oſtia*, had been depos'd by *John* VIII. in a Synod held at *Rome*, and conſtrain'd to ſwear he would continue a Layman all the reſt of his Life. He was depos'd for theſe three Reaſons. 1. Becauſe having been ſent by Pope *Nicholas* I. into *Bulgaria*, he made the King of the *Bulgarians* ſwear that he would not admit of any other Biſhop beſides himſelf, that ſhould be ſent thither by the Holy See. 2. Becauſe he had already endeavoured to be tranſlated from the Church of *Oſtia* to that of *Rome*, and made Parties for the attaining of his End, contrary to the Laws preſcrib'd in the Canons. 3. Becauſe he had abandon'd his Church without the Pope's Leave, and that having left *Rome*, he was ſuſpected to have conſpir'd againſt the Empire and the Church. This Sentence of *John* VIII. was repeal'd by his Succeſſor *Marinus*, who re-call'd *Formoſus*, re-eſtabliſh'd him in his Biſhoprick, and declar'd the Oath he had been forc'd to take to be null and void. However he ſtill kept up the Deſign he had laid of advancing himſelf to the Popedom; and he ſo well form'd his Intrigue, that after the Death of *Stephen* V. he had ſo powerful a Party as to carry it, againſt *Sergius* a Deacon of the Church of *Rome*, who had been elected by a great Part of the Clergy. *Formoſus* hinder'd his Ordination, drove him out of the Church, and forc'd him to fly to *Tuſcany* to the Marquis *Adalbert*, who declar'd himſelf his Protector. *Formoſus* was ordain'd on the 27*th*. of *May*, in the Year 891. The Year after he crown'd *Guy* Duke of *Spoleto* Emperor, and a while after conferr'd the ſame Title on *Lambert* the Son of that Prince. But no ſooner was *Arnulphus* King of *Germany* faln down into *Italy*, but *Formoſus* invited him to *Rome*, deſigning to make him an Inſtrument of wreaking his Revenge on thoſe *Romans* who had affronted him. *Arnulphus* enter'd the City by Force, caus'd the chief of the Enemies of *Formoſus* to be beheaded, and was for this Piece of Service crown'd Emperor by this Pope in the Year 896. No ſooner was *Arnulphus* gone off, but the *Romans* renew'd their Conſpiracies againſt *Formoſus*, who dy'd about the latter End of this Year.

Of the Church of Rome, *and other* Italian *Churches, during the Tenth Century.*

The Condemnation of Formoſus *by Stephen* VI.

Boniface, whom the People put up in his Stead, was a very unworthy Man, who had been degraded from his Subdeaconſhip, and the Order of Prieſthood. A few Days after he was outed by *Adalbert*, and *Stephen* VI. advanc'd to the Chair. This Man immediately declares himſelf an Enemy to the Memory of *Formoſus*; calls a Council, wherein he nulls all the Ordinations made by *Formoſus*; dug up his Corps, and having dreſs'd him up in his Pontifical Robes, he condemn'd him as if he had been alive: And after he had cenſured him for his Ambition in quitting the Biſhoprick of *Oſtia*, and uſurping St. *Peter*'s Chair, contrary to the Canons of the Church, he cauſed him to be ſtripp'd of his Robes, cut off his three Fingers, wherewith he gave the Bleſſing, and threw him into the *Tiber*. A baſe and barbarous Proceeding this! and ſuch as has ſtruck Horror into all thoſe who have wrote about it. For tho' the Promotion of *Formoſus* was not agreeable to the Canons, and might prove a very ill Precedent; yet ſuch a diſingenuous Cruelty exerciſed to no Purpoſe upon a dead Carcaſs, was a certain Demonſtration of the Spite and Malice, or rather of the Madneſs wherewith his Enemies were poſſeſs'd. And in truth all this Tragedy was begun by *Sergius*, and ſupported by the Authority of *Adalbert*, who bore at that Time the greateſt Sway in *Rome*. But his Intereſt afterwards growing weaker, *Stephen* was ſeverely uſed by the *Romans*, and caſt into Priſon, where he was ſtrangled about the latter End of the Year 900. if his Epitaph is to be credited in the Caſe.

Romanus and *Theodore*.

The *Romans* advanc'd one *Romanus* in his Place, who ſat but a few months on the Chair: however he had ſo much Time as to condemn and diſannul all that his Predeceſſor had done againſt *Formoſus*. The Man who ſucceeded him, nam'd *Theodorus*, was of his Mind, but he died within twenty Days.

John IX. *The War between* Berenger *and* Lambert.

After his Death the *Romans* choſe a Monk, Deacon of the Town of *Tivoli*, Son of *Rampealdus*, who went under the Name of *John* IX. This Man ſeeing *Italy* divided by the Factions of thoſe who made their Pretenſions to the Empire, behaved himſelf very cautiouſly in the Beginning of his Popedom. The Emperor *Arnulphus* dy'd about the End of the Year 899. and *Guy* of *Spoleto* died within a ſhort Time after, ſo that *Italy* was diſputed between *Berenger*, *Lewis* the Son of *Boſon*, and *Lambert* the Son of *Guy*. The Princes of *Italy*, weary of the Government of *Berenger*, eſpecially *Adalbert*, Marquiſs of *Turea*, the Father of another *Berenger*, who was afterwards King of *Italy*, had called in *Lewis*;

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Lewis; but *Berenger* assisted by *Adalbert*, Marquiss of *Tuscany*, having hemm'd him in, obliged him to return, and made him renounce his Pretensions to the Kingdom. A while after *Adalbert*, who had supported the Interests of *Berenger*, recalled *Lewis*, who retook Part of *Italy*; but those who had invited him in, soon betray'd him, and delivered him into *Berenger*'s Hands, who caus'd his Eyes to be put out. *Berenger* swoln with his Success comes to *Rome*, and forces Pope *John* IX. to crown him Emperor: But no sooner was he gone from *Rome*, but the Pope sent for *Lambert*, who resided privately in a corner of *Italy*, and declar'd him Emperor.

The Council of Rome and Ravenna, in Favour of Formosus.

Since by this Action he found himself oblig'd to acknowledge *Formosus* for lawful Pope, because it was he who had crown'd *Lambert*, he held a Council, wherein he cancell'd all the Proceedings against that Pope. After so bold an undertaking, he durst not stay at *Rome*, where the Interest of *Berenger* was most powerful, but retir'd to *Ravenna*, where in another Council of 74 Bishops, he confirm'd what had been done at *Rome*. The *Italians*, who love to have a great many Masters, and to change the Government, acknowledg'd *Lambert*, and his Forces became so considerable, that *Berenger* durst not attack him, but retir'd to *Verona*. All this happen'd in the Year 904.

Benedict IV.

The Year after *John* IX. dy'd, and *Benedict* IV. succeeded him, who was not upon the Chair above a Year or thereabouts, and did nothing of any note. He who was set up in his Room, call'd *Leo* V. was outed forty Days after by one of his Domesticks, nam'd *Christophilus*. He did not enjoy this Dignity long; for that *Sergius*, whom we formerly mentioned, and who had been the Competitor of *Formosus*, being come to *Rome*, seiz'd on *Christophilus*, put him in Prison, and stepp'd himself into St. *Peter*'s Chair.

Christophilus.

Sergius *condemns* Formosus.

The first Thing he did was to condemn *Formosus*, to declare his Ordinations null, and to cancel all that *John* IX. had done in his Favour. Afterwards he degraded those whom *Formosus* had ordain'd, and either ordain'd them over again, or ordained others in their Stead. This Man is esteem'd a Monster, not only for his Ambition and the violent Proceedings he was guilty of, but also upon the Account of his loose Morals. He had a Bastard by *Marosia* the Daughter of *Theodora*, who being a long Time before highly in the Favour of *Adalbert*, bore a great Sway in *Rome*. This Bastard Son of his was afterwards promoted to the Popedom by the Intrigues of this *Marosia*, and took upon him the Name of *John* XI. as we shall shew in the Sequel. *Sergius* enjoy'd the See which he had usurp'd, only three Years; he died in the Year 910. After him *Anastasius* came, of whom History is silent. About this Time *Lambert* was traiterously murder'd, as he was hunting, by a Count of *Milan*. After his Death *Adalbert*, whom he had taken Prisoner some Time before, was set at Liberty, and *Berenger* was the only Man who pretended to the Title of King of *Italy* and Emperor. The Popedom of *Anastasius* did not last above two Years and some few Months; after whose Death *Landon* was promoted to the Chair, no doubt by the Interest of *Theodora*. For that wicked Woman made use of him to prefer one of her Favorites, nam'd *John*, to the Archbishoprick of *Ravenna*. Let us see in what Terms *Luitprand* relates this Matter: 'About this Time, says he, *Peter* Archbishop of '*Ravenna*, which was esteemed the chiefest Archbishoprick 'next to that of *Rome*, sent frequently to *Rome* a Deacon 'of his Church, call'd *John*, to pay his due Respects to the 'Pope. *Theodora*, that impudent Whore, having seen him, 'fell desperately in love with him, prevail'd upon him to 'maintain a shameful Familiarity with her. While they 'liv'd thus lustfully together, the Bishop of *Bologna* dying, 'this *John* was chose in his Place. But before he was con'secrated, the Archbishop of *Ravenna* dies also; and *Theo'dora* prevails upon *John* to quit the Bishoprick of *Bolog'na*, and to accept of this Archbishoprick. He thereupon 'returns back to *Rome*, and was ordain'd Archbishop of '*Ravenna*. Within a while after, the Pope (namely *Landon*) 'who had ordain'd him dies, God calling him to give an 'Account of his unjust Proceedings in ordaining *John*. *Theo'dora* upon this, that she might not be far from her Lover, 'made him again to relinquish the Archbishoprick of *Ra'venna*, and to seize upon St. *Peter*'s Chair.

Anastasius.

The Death of Lambert.

Landon an *unworthy Pope.*

John X.

Tho' *John* was so shamefully promoted to the Popedom, yet he enjoy'd it a long Time very peaceably; and was acknowledged as lawful Pope by all the Churches. But as God never suffers the Crimes of Men to go unpunish'd, unless for a Season, thereby to make his Justice the more conspicuous, so the Conclusion of his Popedom was tragical, and he fell by the same Steps, by which he had been advanc'd. This *Theodora* we speak of, had two Daughters, more wicked and more debauch'd than her self, called *Marosia* and *Theodora*. The first of these after she had prostituted her self to Pope *Sergius*, was marry'd to *Guy*, the Son of *Adalbert* Marquiss of *Tuscany*, who, aspiring to be as absolute in *Rome*, as his Father had been before him, took it ill that Pope *John* should prefer his Brother *Peter*, and thought he gave him too great an Authority. He thereupon resolv'd to divest him of it, and taking the Opportunity when the Pope was with his Brother in the *Lateran* Palace, with a very few Attendants, he order'd an Assault to be made by the Soldiers he had rais'd, who put the Pope into Prison, having first kill'd his Brother before his Face. He there dy'd some Time after, either for Grief, or rather by an untimely Death. This happen'd in the Year 928.

Leo VI. who succeeded him, had a Design, if Historians may be credited, of restoring *Italy* and the City of *Rome* to its former Quiet; but he had not Time for it, being upon the Chair no longer than six Months and fifteen Days. 'Tis said he likewise dy'd in Prison, as his Predecessor did before him. *Stephen* VII. who succeeded him, enjoy'd the Place but two Years, one Month, and a few Days.

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Leo VI.

Stephen VII.

John XI.

Marosia, upon this Vacancy of the Holy See, thought there could be no better Way of making her self absolute in *Rome*, and raising her Family, than by placing the Son she had by Pope *Sergius*, upon the Chair. Tho' by Reason of his Birth, his Age, and his Conduct, he was very unworthy of that Promotion. He took upon him the Name of *John* XI. and was ordain'd in the Year 931. Some Time after *Guy* dy'd, and his Brother *Lambert* was declared his Successor. But *Marosia* invited *Hugh*, Son of Count *Thibold*, Duke of *Provence*, and King of *Arles*, and promis'd to make him Master of *Rome*, in case he would marry her. He not willing to let such an Opportunity slip, came forthwith to wait upon her at the Castle of *Angelo*, and marry'd her, tho' she was his Brother's Widow. For this *Hugh* was the Son of *Bertha*, who had been marry'd first to *Thibold*, and then to *Adalbert*, the Father of *Guy*. The *Romans* receiv'd him very kindly: But afterwards finding that he slighted them, they sought nothing so much as an Opportunity of ridding themselves of his Government. Soon after an Opportunity presented it self: For *Alberic*, who was likewise the Son of *Marosia*, being disgusted with his Father-in-law, for affronting him whilst by his Mother's Order he fill'd him out a Glass of Wine, excited the *Romans* to throw off the Yoke of King *Hugh*, representing to them how deep a Disgrace it was for *Romans* to be subject to the *Burgundians*. They thereupon quickly abandon'd his Interest; and having chosen *Alberic* their Leader, they set upon the Castle of St. *Angelo*, with so much Expedition, that *Hugh* having not Time to throw any of his Troops into the Place, was forc'd to provide for his own Safety; *Marosia* was seiz'd upon by *Alberic*'s Order, who likewise secur'd his Brother Pope *John*, and kept him close Prisoner during the Remainder of his Popedom, which expir'd in the Year 935. The City was govern'd a long Time by *Alberic*, who changed the Form of the Government, made himself Consul, and commanded in chief with a Prefect and Tribunes.

Alberic *becomes Master of* Rome.

Whilst these things were in Action, *Italy* was disputed between several Princes, who all pretended to the Sovereignty thereof. The *Italians* being weary of the Government of *Berenger*, in the Year 924. conferr'd the Sovereignty on *Radulphus* King of *Burgundy*, Grandson to *Conrad* and *Adelaid*, the Daughter of *Lewis the Godly*. *Berenger*, seeing himself turn'd out of Possession, brought the *Hunns* into *Italy*, who harass'd all *Lombardy*; but having passed the Mountains, they were defeated by *Radulphus* in *Languedoc*. At the same Time *Berenger* using his Endeavours to re-enstate himself in the Kingdom of *Italy*, was slain by his own Men at *Verona*. After his Death, the Title of Emperor of the West was not conferr'd on any one, at least not by the Pope and *Italians*, till *Otho* I. in the Year 962. By *Berenger*'s Death *Radulphus* became sole Soveraign of *Italy*, but the Inconstancy of the *Italians*, which always put them upon driving out one Soveraign by another, caused them to submit to *Hugh* Count *Arles*, Son to Count *Thibold* and *Bertha*, the Daughter of *Lotharius* II. *Radulphus*, after he had received Intelligence that they had traiterously kill'd his Father-in-law, *Burchard* Duke of *Suabia*, retired to his own Kingdom of *Burgundy*, and left *Hugh* in quiet Possession of *Italy*. We have already shown after what Manner he became Master of *Rome*, by the Means of *Marosia*, and also how he was outed by *Alberic*. He reveng'd himself on *Lambert* the Brother of *Guy*, the Affront he receiv'd from his Sister-in-law, and having apprehended him, he caused his Eyes to be put out, and bestowed the Dukedom of *Tuscany* on his Brother, who proved no more faithful to him than *Lambert*. The *Italians* presently re-call'd King *Radulphus*, who put himself into a Posture of re-entring *Italy*, and of engaging in a fresh War with King *Hugh*; but these two Kings thought it most proper to come to an Accommodation, on Condition that *Radulphus* should renounce his Pretensions to the Kingdom of *Italy*, and *Hugh* should yield to him all the Country he had then in Possession beyond the *Alps*. Notwithstanding this Accommodation, the *Italians* continuing still resolv'd to abandon *Hugh*, invited *Arnulphus* Duke of *Bavaria*, the bastard Son of *Arnulphus* the Emperor, to come and take Possession of the Crown. This Prince enters into *Italy* with an Army, and advances as far as *Verona*, where he was received by Count *Milo* and *Ratherius* Bishop of the Place. *Hugh* came immediately with an Army and sat down before the Place, and having defeated a considerable Party of the Troops of *Arnulphus*, he oblig'd him

The Wars of Italy.

him to think of making his Retreat, and of taking Count *Milo* along with him. The Count no sooner understood his Design, but he went over to King *Hugh*, and *Arnulphus* perceiving he was abandon'd by him, withdrew in great haste to *Bavaria*. The City of *Verona* immediately surrender'd to King *Hugh*, who sent *Ratharius* Bishop of that City, a Prisoner to *Pavia*. *Hugh*, puffed up with this Success, after he had caus'd his Son *Lotharius* to be proclaim'd King, endeavour'd to surprize the City of *Rome*, and besieg'd it; but perceiving he could not have his Aim, he treated with *Alberic*, and gave him in Marriage his Daughter *Elda*, in hopes, that afterwards he might make himself Master of *Rome*; but *Alberic*, as subtle a Politician as himself, would not relinquish the Place, nor put it into the Hands of his Father-in-law.

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Much about this Time *Manasses*, Archbishop of *Arles*, King *Hugh*'s Kinsman, thinking he might make his Fortune greater under the Government of his Kinsman, quitted his Church at *Arles*, and comes into *Italy*, and obtain'd, contrary to all Form of Law, the Bishopricks of *Verona*, *Trent*, and *Mantua*, to which he annex'd the Marquisate of *Trent*. Manasses.

Whilst *Alberic* govern'd *Rome*, the Holy See was fill'd by Popes of a blameless Life; but they found themselves in a Capacity of wishing, rather than of doing Good. *Leo* VII. who succeeded *John* XI. in the Year 936. was call'd by *Flodoard*, *the Servant of God*. His good Intention was apparent by his sending for *Odo* the Abbot of *Cluny*, to manage the Treaty between *Hugh* and *Alberic*. He likewise wrote two Letters, of which we will speak hereafter, which shew him to be a lover of Ecclesiastical Discipline. The Pontificate of this Pope lasted no longer than three Years and a few Months. The *Romans* chose in his Place, in the Year 939. a *German*, who went under the Name of *Stephen* VIII. This Election was very highly resented by *Alberic*, who thought that a *Roman* would have been more for his Interest: Therefore suspecting that he favour'd *Hugh*, and held a private Correspondence with *Otho*, he caused him to be ill treated. They mangled his Face so barbarously, and render'd it so deform'd, that he durst not appear any more in Publick. This Pope sent a Legate into *France* called *Damasus*, to the Princes of *France* and *Burgundy*, exhorting them to acknowledge *Lewis*, the Son of *Charles the Simple*, for their lawful King, and threatning to excommunicate them, if they did not do it. He likewise sent for *Odo* again into *Italy*, to mediate the Peace between *Hugh* and *Alberic*, but all to no Purpose, for both *Odo* and the Pope dy'd before it was concluded. Leo VII. Stephen VIII.

Marinus II. succeeded Pope *Stephen* in the year 943. who was reputed to be a Man of singular Piety; and we have an Account in the Life of St. *Ulric*, Bishop of *Ausbourg*, that he foretold to this Saint the Death of his Predecessor *Adalberon*, and withal assur'd him that he should succeed him; which happen'd thirty years before he was Pope. All the Time of his Popedom he was very serviceable to the Church of *Rome*, in reforming the Clergy and the Monks, in repairing Churches, and in taking a particular Care of the Poor. He did likewise what he could to promote Peace among the Christian Princes. He concluded that between *Alberic* and *Hugh*, and wrote several Letters in order to make up the Breach between *Otho* King of *Germany*, who endeavour'd to enter *Italy*, and *Lotharius*, the Son of *Hugh*, who oppos'd his Design. He call'd to *Rome* the Prior of Mount *Cassin*, and bestow'd on him the Government of the Monastery of St. *Paul* in *Rome*. 'Tis likewise said that he wrote a Letter to *Sico* Bishop of *Capua*, wherein he charges him with his Ignorance of the Canons; with his want of Learning; with his holding too great an Intimacy with secular Persons; and with his having endeavour'd, contrary to all Form, to confer a Benefice on one of his Deacons, which belong'd to a Monastery. He granted several Privileges to the *Benedictin* Monks, whom he favour'd in a great many Instances. Marinus II.

Agapetus II. who succeeded *Marinus*, was likewise a holy Man, who govern'd the Church of *Rome* with a great deal of Prudence. He sent into *France* a Bishop, whose Name was *Marinus*, to assist in the quality of a Legate in that Council held at *Ingelheim*, in the year 948. about the Contests between King *Lewis* and Prince *Hugh*; and *Hugh* of *Vermandois* and *Artaldus*, Pretenders to the Archbishoprick of *Rheims*. The Cause was there determin'd in Favour of *Artaldus*, who was confirm'd in that Bishoprick. *Hugh* of *Vermandois* was declar'd an Intruder and excommunicated; and a Letter was written to Prince *Hugh the White*, in the Name of the whole Council, and to his Adherents, to admonish them to return to their Allegiance, under the Pain of Excommunication. The Sentence of this Council was confirm'd the year following in a Council held by *Agapetus*, wherein Prince *Hugh* was excommunicated, till such Time as he should give Satisfaction to King *Lewis*. Agapetus II.

The Wars between Hugh and Berenger.

Under this Pope's Pontificate *Italy* felt another Revolution. *Adalbert*, Marquis of *Ivrea*, had two Sons, *Berenger* by *Gilla*, the Daughter of *Berenger* King of *Italy*; and *Anschaire* by *Ermengarde*, Daughter of the Marquis of *Tuscany*. These two Princes inherited the Power of their Father and Grand-fathers by the Mother's Side, and govern'd a Part of *Italy*. The first was prudent, ingenious and politick; the second was valiant and bold. King *Hugh* had marry'd his Niece *Villa*, the Daughter of *Boson* to *Berenger*, but he began to be jealous of the growing Greatness of those two Brothers, and resolv'd to put a Stop to it. He began with *Anschaire*, whom he caus'd to be set upon by *Sarlio*, who having made the *Spoletians* and *Camerines* to revolt, defeated the Troops he had rais'd for his own Defence, and kill'd him in the Skirmish. *Berenger*, desirous to revenge the Death of his Brother, conspir'd against King *Hugh*. This Prince having Intelligence thereof, took up a Resolution in his Council to send for him, under Pretence of making up a Reconciliation, and then to put him to Death; but his young Son *Lotharius*, who had been present in Council, could not forbear advertising *Berenger* thereof, who, upon the Receipt of this Intelligence, fled forthwith to *Herman* Duke of *Suabia*, who presented him to King *Otho*. *Hugh* sent to demand him, but *Otho* was so far from delivering him up, that he took him under his Protection. A while after *Berenger* returns to *Italy*, at the Head of some Troops; and having laid Siege to a Fort which was held out by *Adelard*, the Clerk of *Manasses*, he became Master of it, by promising the Archbishoprick of *Milan* to that Bishop, and to the Clerk the Bishoprick of *Cumæ*, in Case he should become Master of *Italy*. Big with these Hopes, *Manasses*, importunes the Princes of *Italy* in his Behalf. *Milo* Count of *Verona*, was the first who declar'd for *Berenger*, and receiv'd him into his City. The Bishop of *Modena* soon follow'd his Example, as did likewise the City of *Milan*, where the Princes of *Italy* came to wait on *Berenger*, having deserted King *Hugh*, who was retir'd to *Pavia*. From this Place he sent his Son *Lotharius* to *Milan*, conjuring *Berenger* and the Princes of *Italy*, to acknowledge him for their King; and that for his own Part he had taken a Resolution to retire into *Provence*. The People mov'd with Compassion towards *Lotharius*, who was not then above fourteen or fifteen years old, acknowledged him their King, with the Consent of *Berenger*; and they wrote to *Hugh*, acquainting him, that he might (if he pleas'd) reside still in *Italy*. This *Berenger* order'd, with a Design of seizing upon his Treasures, which he was carrying off to *Provence*: For *Hugh* and *Lotharius* were only titular Kings, while the whole Power of governing was lodg'd in the Hands of *Berenger*. *Hugh* could not bear this, but cunningly retir'd into *Provence*, where he dy'd a short Time after; leaving his Estate to his Niece *Bertha*, the Widow of *Boson*, Count of *Arles*. This Revolution happen'd about the Year 945. *Lotharius* still retained the Name of King of *Italy*, but did not long enjoy it; for about four years after, whether out of Grief to see himself slighted, or whether by the Means of some Poison, he fell mad, and dy'd childless, about the latter End of the year 949. *Berenger* presently caus'd himself to be proclaim'd King, and to be crown'd with his eldest Son *Adalbert*; and that he might render his new Authority the stronger, he sought in Marriage for his Son, *Adelaid*, the Widow of *Lotharius*, Daughter to *Rudulphus* II. and Sister to *Conrad*, Kings of *Burgundy*. This Princess having refus'd the Offer, he besieg'd her in *Pavia*, took her, and sent her Prisoner to a Castle call'd *le Garde*: however, she escap'd thence by the Help of a Priest, and fled to *Atho* her Kinsman, who undertook to defend her in the Fort of *Canossa*, where she secur'd her self. *Berenger* immediately sat down before the Place with all his Forces. But in the second year of the Siege, this Queen seeing her self reduc'd to the last Extremity, sent to beg King *Otho*'s Assistance, and with her self offered him the Kingdom of *Italy*. The love of Glory rather than Interest inclin'd this Prince to cross the Mountains. He delivers *Adelaid*, marries her, and takes her along with him into *Germany*, leaving his Army with *Conrad*, Duke of *Lorrain*, to make an End of the War. *Conrad* press'd so hotly on *Berenger* and his Son, that they were forc'd to lay down their Arms, and submit to *Otho*, whom they went to wait upon in *Germany*. He having given them an Oath of Allegiance and Fealty, restor'd their Kingdom to them, only excepting the *Veronese* and *Friul*, which he gave to his Brother the Duke of *Bavaria*.

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During all these Revolutions in *Italy*, *Rome* was very quiet under the Government of *Alberic*, who would not suffer *Otho* to enter the Place, though the Pope *Agapetus* had invited him thither. The Death of *Alberic*, which happened in the year 954. made no Alteration in *Rome*, for his Son *Octavian*, not above 16 years old, having taken his Place, continued the same Form of Government: And not satisfied with the Temporal Power, he was minded to annex to it the Spiritual Authority, by getting himself advanced to St. *Peter*'s Chair, after the Death of *Agapetus*, which happen'd in the year 955. He was not at that Time above 18 years of Age at most, and was the first Pope that changed his Name, by assuming that of *John*. He was truly the *Twelfth* of that Name, tho' several count him the *Thirteenth*, Pope John XII.

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Thirteenth, being led into that mistake by the fabulous story of *Pope Joan*. This Man was so far from having any of those qualities requisite for so great a Dignity, that he was a Monster in Debauchery and Irregularity. He began with making War against *Pendula* Prince of *Capua*, in order to turn him out of his Estates: But his design did not succeed, and he was forc'd to retire, and to sue for Peace. The Power of *Berenger* and *Adalbert* became so great, that they began to be a Terror both to the Pope and the *Romans*. Ever since *Otho* had re-establish'd them in the Kingdom of *Italy*, they had continued to conspire against him and cruelly to oppress their Subjects. *Otho*, willing to bring them to Subjection, had sent his Son *Luitolf* into *Italy* to give them Correction. This young Prince had almost chas'd them out of their Dominions, when he dy'd in the Year 958, not without suspicion of being poison'd, and so left his Conquest imperfect. After his Death, *Berenger* and *Adalbert* were re-established in their Kingdom, and continued to exercise their Tyranny not only to the other *Italians*, but also to the *Romans*. This was the reason why *John* XII. sent two Legates to *Otho*, praying him ardently for the Love of God, and the Apostles St. *Peter* and St. *Paul*, (they are *Luitprand*'s words) to come and deliver the Church of *Rome* from the incroachments of these Tyrants, and to restore it to its primitive health and liberty. *Walbert* Archbishop of *Milan*, turn'd out of his Church by that *Manasses*, we formerly mention'd, and *Waldon*, Bishop of *Cumæ*, turn'd likewise out of his Bishoprick, and several other Lords divested of their Demeasns, went at the same time to prefer their complaints to *Otho*; who being affected with the miseries of *Italy*, march'd thither, after he had crown'd his Son *Otho* at *Aix la Chapelle*, though a lad of but about seven Years of Age. Upon his Arrival, *Berenger*, his Wife, and his Son, being abandon'd by his Subjects, withdrew from the Towns and the open Country, and betook themselves each of them to a Cittadel. *Otho* was every where receiv'd with great Acclamations, recovers *Pavia*, was crown'd King of *Lombardy* at *Milan* by the Archbishop, and from thence he march'd to *Rome*, where he receiv'd the Imperial Crown in the beginning of the Year 962. at the hands of *John* XII. with the Universal Acclamations of both Clergy and Laity. He spent some time there with the Pope, and having restor'd to the Church of *Rome* that which of right belong'd to it, according to his promise, he made Pope *John* and the principal men of the City, to swear by the Body of St. *Peter*, that they would bear true Allegiance to him, and never furnish *Berenger* or *Adalbert* with any Supplies. After this he return'd to *Pavia*, with a full design of putting an end to the War, by taking those Castles which still held out for *Berenger*. He began with taking the Isle of St. *Jula*, whither *Berenger*'s Wife was retir'd, and restor'd it to the Church of *Novar*. In the mean time, *Adalbert*, seeking for assistance in every place, retir'd at last to the *Sarazens*, and under-hand solicited Pope *John* to come over to his Party. This Pope, whose inclinations and intentions did not suit with those of the Emperor *Otho*, being as much a Slave to Vice and Debauchery, as that Prince was a Lover of Goodness and Virtue: This Pope, I say, that he might have the liberty of indulging his Lusts, made privately a League with *Adalbert*, and invited him to *Rome*, promising upon Oath to aid him against *Otho*. The Emperor being informed of it, sent several of his Attendants to *Rome*, to know what were the reasons which induc'd the Pope to enter into an Alliance with *Adalbert*. And when the *Romans* could give no other account, than that it arose only from the contrariety of Pope *John*'s Morals and Conduct, to those of the Emperor; that Prince return'd this prudent Reply: "The "Pope is as yet but a Child, he may be better'd by the "Examples of good men; I hope to reclaim him from his "extravagancies by a good honest reproof, and by whol-"som Advice, and then we will say with the Prophet, "*Behold the Change made by the Hand of the most High.*" So without troubling his head much with the secret practices of the Pope, he laid Siege to the Castle of *Leo* in *Umbria*, whither *Berenger* and his Wife was retir'd. Thither the Pope sent *Leo*, chief Secretary of the Church of *Rome*, and *Demetrius*, one of the principal *Roman* Lords, to excuse his falling into the follies incident to youth, promising, that for the future he would be another kind of man: He gave them likewise orders to complain of the Emperor's entertaining Bishop *Leo*, and Cardinal *John* a Deacon, who had failed in their Duty towards him; and of his not keeping the promise he had made him, because he caus'd those whom he took, to take the Oath to himself, but not to the Pope. The Emperor return'd this Answer, "That he was glad "of the promise which the Pope had made of reforming, "and becoming a better man for the future; That for his "part he had religiously observ'd his promise; that he had "indeed promis'd to restore to the Church of *Rome*, all "the Territories which of right did belong to it; but be-"fore he could do that, he must first take them, and ren-"der himself Master of them: That he had neither seen "the Bishop nor the Cardinal, whom they charg'd him "with entertaining; but that he had heard that being sent "from the Pope to the Emperor of *Constantinople*, on a "Negotiation against him, they had been taken at *Capua*, "together with others whom the Pope sent to the *Huns*, "to engage them to fall upon him: That these proceed-"ings were prov'd by Letters sign'd by the Pope, and seal'd "with the Papal Seal. *Otho* dismiss'd the Pope's Deputies with this Answer, and with them sent two Bishops to *Rome*, to make an ample justification for him; with orders, in case the Pope would not believe what they told him, to offer to prove it by the Combat of two Champions. *John* XII. received these Envoys very coldly, and to amuse the Emperor, he sent to him eight days after *John* the Bishop of *Narni*, and Cardinal *Benedict* a Deacon, to Negotiate with him. Before they return'd, *Adalbert* came to *Civita Vecchia*, and from thence to *Rome*, where he was receiv'd very kindly by the Pope. No sooner had the Emperor intelligence thereof, but he comes to *Rome* with his Forces in *August* 963, being invited by the *Romans* themselves, part of whom had seiz'd the Castle of St. *Paul*, and held it out against *Adalbert*. Upon his arrival, *John* XII. and *Adalbert* went off; the *Romans* received *Otho*, and took a new Oath of Allegiance to him, promising that they would neither chuse nor ordain any Pope without his consent and approbation. Three days after, upon the request of several Bishops of *Italy*, and the People of *Rome*, he held a grand Council in St. *Peter's* Church, where there met the Emperor, for the Archbishop of *Aquileia*, who was fallen sick in Town; *Radulphus* the Deacon, *Walbert* Archbishop of *Milan*, *Peter* of *Ravenna*, an Archbishop and Bishop of *Saxony*, *Orger* Bishop of *Spires*, and *Bublus* Bishop of *Parma*, with about 33 *Italian* Bishops more, fourteen or fifteen Cardinals, and a great many Officers of the Church of *Rome*, with several Lords and a Representative for the People. The Emperor demanded of the Assistants, why the Pope was not present in this Council; they reply'd, that they wonder'd he should ask them a thing which was so well known to the whole World: That *John* was not one of those, who being cover'd with Sheeps cloathing, are inwardly Ravenous Wolves; but that he committed publickly and in the Eye of the world diabolical Actions, without putting himself to the trouble of concealing them. The Emperor told them it was but reasonable to express in particular, the heads of his Accusation, and afterwards to debate what ought to be done. Then Cardinal *Peter* a Priest, said he had seen him celebrate the Mass without communicating: *John* Bishop of *Narni*, and a Cardinal Deacon of the same name, declared that they had seen him ordain a Deacon in a Stable *extra tempore*: *Benedict*, and the other Priests and Deacons of *Rome* declared, that they knew him to have conferr'd Orders for Money, and to have ordain'd a Child of ten years old Bishop of *Todi*. That it was not necessary to bring Witnesses to attest these Sacrileges, since they were so visible, that all that could be said about them, would not express the one half of what they would appear to be. As for the Adultery whereof he was accus'd, they said, that indeed, they were not Eye-witnesses of the Fact, but that they knew for certain, that he had abus'd the Widow of *Ranier*, *Stephania*, his Father's Concubine, the Widow *Ann* and her Niece, and that he had made his Court the very sink of Debauchery: That he went publickly a hunting: That he had put out the Eyes of *Benedict*, his spiritual Father, whereof he dy'd: That he had cut off the Privy-Members of Cardinal *John* the Subdeacon, whereof he likewise dy'd: That he had been the cause of a great many Fires; and that he was seen with a Sword in his hand, an Helmet on his head, and a Coat of Mail on his body. The Clergy and Laity there present cry'd out that they had seen him drink a health to the Devil, and swear by the Heathen Gods in his play at Hazards: That he never took care to say his Office, or to make the Sign of the Cross. Upon these accusations, the Emperor ordered *Luitprand* Bishop of *Cremona* to tell the Synod in *Latin* (for they could not understand the *Saxon* Language, in which he spoke) that he conjur'd them in the name of God, the Blessed Virgin, and the Apostles to advance nothing against the Pope, but what was certain and would bear good proof. They all replyed that they were willing to be anathematiz'd, if Pope *John* were not guilty of the Crimes laid to his Charge, nay and of far more shameful and horrid than had been mentioned. That if he would not believe them in this, yet that could not be call'd in question of which the Emperor's whole Army were Spectators, *viz.* That he appeared in Armour from Top to Toe at the Head of his Forces; and that if the *Tiber* had not been between him and the Emperor's Army, he would have been taken Prisoner in that Equipage. The Emperor acknowledg'd that this was true, and all his Souldiers were Witnesses to it. The Synod were of Opinion that it was necessary to write to the Pope, that he might come and clear himself of the Crimes laid to his Charge. The Letter was written in the name of the Emperor, of the Bishops of *Liguria*, *Tuscany*, *Saxony*, and *France*, who resided then at *Rome*. They acquainted *John*, to whom they gave the Title of

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The Wars of Berenger and Otho.

Otho *crown'd Emperor by Pope* John XII.

The disloyalty of Pope John XII.

Otho *returns to* Rome *and causes* John XII. *to be depos'd.*

The Council at Rome *against* John XII.

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Pontifex Summus, and that of *Universal Bishop*, that having demanded of the Clergy and Laity of *Rome* the reason of his absence, they had related such abominable things of him, as would make the most impudent to blush: That he was accused of Homicide, of Perjury, of Sacriledge, and of Incest with two of his Relations: That it was likewise reported of him, that he had drunk a Health to the Devil, and sworn by *Jupiter*, *Venus*, and the other Heathen Deities in his play at Hazards: That they earnestly intreat him to come and clear himself of these Accusations, assuring him upon Oath that nothing should be done against him but what was agreeable to the Canons. This Letter bears date *November* 6. 963. Pope *John* XII. having received it, return'd this answer. "We hear you design to "make another Pope; but if you do, I excommunicate "you by the Almighty God, so that you shall not be capable of ordaining any man, or of celebrating the Mass. This Letter being remitted to the Synod, to which the Archbishop of *Treves*, and three Bishops of *Emilia* and *Liguria* were likewise come; they made the Pope this Reply: That the Letter he had sent was a sign of his folly and want of Prudence: That he should have alledg'd some reasonable excuse of his absence, and sent his Deputies to give the Synod an account thereof: That they would submit to him, provided he delay'd not coming to clear himself of the Crimes laid to his charge; but that if he would not do that, they would not Value his Excommunication, which they might with Justice retort upon him. The second Letter of the Council to the Pope bears date *November* 20. and was sent by Cardinal *Adrian* a Priest, and Cardinal *Benedict* a Deacon: They went as far as *Tiber* to give it him, but they could not meet with him there, for he rode into the Country before they came. Wherefore not meeting with any Person that could inform them where he was gone, they brought the Letter back to the Council, which was sitting a third time. The Emperor presented to them the Complaint which he in particular had to prefer against *John*, *viz.* That forasmuch as that Pope had sent for him to assist him against *Adalbert*, and had afterwards taken an Oath of Allegiance to him, yet he had since invited this same *Adalbert* to *Rome*, and put himself at the head of the Revolters. Then the Bishops, the Clergy, and the Laity of *Rome* said, that it was necessary to cure this extraordinary Wound, by as extraordinary a Remedy: That if the debauch'd Morals of Pope *John* XII. had injur'd the Emperor only, he might have met with some toleration; but since he was the ruine of so many, by the scandal and bad example he had given, they requir'd the Emperor that this Monster (whom it was impossible to reclaim from his Vices) should be turn'd out of the Church of *Rome*, and that another Pope of an exemplary Life should be set up in his room. The Emperor approv'd of this Resolution, and declar'd it was his desire, that they would choose one who was worthy of sitting in St. *Peter*'s Chair. He had no sooner done speaking, but those who were present cry'd out unanimously, that they chose the Venerable *Leo*, chief Secretary of the Church of *Rome*, to be their Pastor, and Soveraign, and Universal Pope of the *Roman* Church, rejecting *John* the Apostate because of his irregular Life. Having repeated this their Vote three times, they, according to custom, conducted *Leo* to the *Lateran* Palace, consecrated him afterwards in St. *Peter*'s Church, and took an Oath of Fidelity to him. After this the Emperor *Otho*, supposing he had nothing more to fear in *Rome*, dismiss'd part of his Troops, that they might not be a grievance to the People: But the *Romans*, won over by the promises of *John*, soon after rose up in Arms, and made Barricades to inclose and cut off *Otho*. But he was rescu'd by the bravery of his Troops, defeated the Seditious, kill'd part of them, and oblig'd the People to give him Hostages. Pope *Leo* the eighth of that name, willing to ingratiate himself with the People, prevail'd so far with the Emperor by his intreaties, that he persuaded him to restore the Hostages before his departure. But no sooner was this Prince withdrawn to pursue *Adalbert*, who lurk'd about *Camerin* and *Spoleto*, but the Women whom Pope *John* had debauch'd, stirr'd up the People to revolt afresh. The Seditious had a design of putting *Leo* to death, and receiving *John*; but the former found means of flying to the Emperor: As for the latter, he no sooner enter'd *Rome*, but he us'd the Friends of *Leo* very barbarously, among others Cardinal *John* a Deacon, whose right hand he caus'd to be cut off; *Azo* chief Secretary, whose Tongue he cut out, and cut off two of his Fingers and his Nose; and *Otger* Bishop of *Spires*, whom he caus'd to be whipp'd cruelly, and would not let him go, but in hopes by his means to obtain the Emperor's pardon. *John* to authorize his Proceedings by an Act that should have some shew of Justice, held a Synod *February* 26. in the Year 964. where assisted sixteen Bishops of *Italy*, and some Cardinals. These Prelates, devoted to the will and pleasure of this Pope, condemn'd the Synod which had depos'd him, and elected *Leo* in his stead: They pronounc'd a Sentence of Deposition against *Leo*: Anathematiz'd all those who favour'd him: Declar'd his Ordinations null: Conveen'd those whom he had ordain'd to the Council; And after they had oblig'd them to declare in writing, that he who had ordain'd them, having no power to do it, had not conferr'd any Order upon them, they stripp'd them of their habits: They constrain'd *Benedict* Bishop of *Porto*, and *Gregory* Bishop of *Albania*, to confess they had done amiss in ordaining *Leo*, and they suspended them for a time: And because *Sico* Bishop of *Ostia*, who was one of those that had ordained him, did not appear before the Synod, they declar'd him depriv'd of his Priesthood, without any hopes of being restor'd: They declar'd all those who had contributed to the Ordination of *Leo*, or favour'd him, or acknowledg'd him afterwards, to be depos'd or excommunicated.

Nos Audivimus dicere, quod vos vultis alium Papam facere. Si hoc facitis; excommunico vos de Deo Omnipotente ut non habeatis licentiam ullum ordinare, et Missam celebrare.

The Council at Rome against John XII.

The Ordination of Pope Leo VIII.

The Re-establishments of Pope John XII.

The Emperor *Otho* being inform'd of what pass'd at *Rome*, prepar'd for his return thither, to punish *John* according to his deserts; but God prevented his Vengeance, for that infamous wretch receiv'd a mortal Wound as he was sporting himself one night with a Lady out of Town, of which he dy'd within eight days after, on the fourteenth of *May*, without receiving the Sacraments. The *Romans* persisting in their revolt, were before hand with the Emperor by chooling Cardinal *Benedict* a Deacon, and placing him upon the Papal Chair, upon his promise of never quitting it. A while after the Emperor came with his Army, sat down before *Rome*; and without being terrified at the Excommunication thunder'd against him by *Benedict*, he constrain'd the *Romans*, pinch'd with Famine and want of necessaries, to open the City Gates unto him on the 23*d.* of *June*. As soon as he enter'd *Rome*, that he might do nothing irregular, he held a Synod, where he caus'd *Benedict* to be brought in his Pontifical Habit. He demanded of him by Cardinal *Benedict* the Archdeacon, by what Authority, and according to what Laws he had usurp'd that Dignity in the Life time of Pope *Leo*, whom he himself had elected, and why he had violated the Oath he had taken with the rest of the *Romans*, not to chuse any Pope without the Consent of the Emperor. *Benedict* acknowledg'd his fault, and begg'd the Emperor's Pardon, he divested himself of his Pontifical habits, and put them together with the Pastoral Rod, into *Leo*'s hands. *Leo* divested him likewise of his Cope, and declar'd him depriv'd of all Sacerdotal and Priestly Dignity, leaving him only the Order of Deacon, in consideration of the Emperor *Otho*; but he prohibited him from staying at *Rome*, and banish'd him. This Council by a solemn Decree, related by *Gratian*, granted to the Emperor the right of chooling a Pope, and of investing Bishops and Archbishops, and forbad the chooling a Pope without his Consent, or ordaining a Bishop elect, till he should receive investiture from the Emperor. There is another Decree of Pope *Leo*, whereby he grants to the Emperor *Otho* all that *Pepin* and *Charlemagne* had given to the Church of *Rome*; but this is such a dubious Piece, as deserves no credit.

The tragical Death of Pope John XII.

Benedict the Antipope.

Benedict is depos'd and Leo VIII. re-establish'd.

Otho having thus quieted the City of *Rome*, departed thence after the Festival of St. *Peter*, in order to return to *Lombardy*, taking along with him the Antipope *Benedict* as Prisoner, and carrying off with him a great many Bodies of the Saints. He lost in his March a great many of his Men by Sickness, kept his *Christmas* at *Pavia*, and the next year return'd into *Saxony*, after he had given his Instructions for the Affairs of *Italy*. *Benedict* dy'd at *Hamburgh* in *July*, 965. after he had edified the *Germans* by his Piety, and made it appear that he deserv'd to have been Bishop of *Rome*, if he had been rais'd to that Dignity according to the Canon. *Leo* dy'd likewise the same year. After his Death the *Romans* sent Deputies to the Emperor *Otho*, to know his pleasure concerning the Election of a Pope. Some Authors have writ, that *Benedict* not being dead when *Leo* dy'd, the Emperor *Otho* had a design of re-establishing him, if he had not dy'd in the very interim. Let the case be how it will, *John* Bishop of *Narni*, who was his Creature, was the man whom he design'd to advance, to that Dignity; and 'tis very probable that he told his Intention to the *Roman* Deputies. He was thereupon elected, and plac'd in the Holy See, and is the *Thirteenth* of that Name. But whereas he was supported by the Emperor, and wedded to his Interests, he treated very haughtily the principal Lords of *Rome*, who affected to retain the Liberty they enjoy'd under *Alberic*. This was the reason why they declar'd against this Pope, and resolv'd to turn him out of his Popedom. They caus'd him to be arrested by *Roger* the Prefect of *Rome*, being assisted by *Jeofry* Count of *Campagnia*, whither *John* was sent Prisoner. This *Jeofry* being kill'd some time after, and *Roger* being dead, the *Romans* being afraid of the Emperor *Otho*, who was preparing to come into *Italy*, set the Pope at liberty, and permitted him to return to *Rome*. However this did not hinder the Emperor from coming by great marches to *Rome*: upon his arrival, he arrested the Consuls, the Prefect, and the *Decemviri* (a Body of ten men who were instead of a Senate, and the Grand Council of the City.) He punish'd them after an exemplary manner, for he sent the Consuls and the Prefect Prisoners to *Germany*; and after

John XIII.

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after he had caus'd the last to be shamefully dragg'd and whipp'd through the Streets of *Rome*, he hang'd upon the *Decemviri*. 'Tis reported that he likewise ordered the Bodies of *Jeofry* and *Roger* to be dug up, and after they were dragg'd through the City, to be cast into the Common-shore. Having by these severe Proceedings struck an Awe into the minds of the *Romans*, after he had kept his *Christmass* in the Year 966 at *Rome*, he went to *Ravenna* with Pope *John*, where he held a Synod about *Easter*, in the Year 967. wherein several Regulations were made in the Ecclesiastical Discipline; and the Emperor restor'd to the Church of *Rome* the Towns and Territories, which had been granted it formerly by *Pepin* and *Charlemagne*. They likewise excommunicated *Harold* Archbishop of *Saltzburgh*, because he would officiate and wear the Pall, tho' he had lost his sight; and because, being charged with several crimes besides, the Popes had prohibited him from exercising any Episcopal function, and *Frederick* was put in his place, who was now confirm'd. They likewise rais'd the Bishoprick on which the Town of *Magdeburgh* depended, to an Archbishoprick, by the Consent and Approbation of *Hatto* Archbishop of *Mayence*, and *Hildevard* Bishop of *Halberstat*. From *Ravenna* the Emperor went into *Tuscany*, and sent for his Son *Otho*, in order to have him crown'd Emperor by the Pope, which Ceremony was perform'd at *Rome* in the *Christmas* Holy-days, in the Year 967. After this Expedition of *Otho*, Pope *John* enjoy'd the Popedom very quietly whilst he liv'd. He rais'd the Bishoprick of *Capua* to an Archbishoprick, in recompence of the kind usage he met with there during his Imprisonment. He sent a Legate into *Polonia*, to instruct the *Polonians*, who desir'd to be converted. He likewise sent a Legate to the *Vandals*, and wrote several Letters, wherein he recommended to the Bishops the observation of the Church Discipline. 'Tis observ'd that he with a certain Ceremony bless'd a new Bell belonging to the Church of Saint *John* of the *Lateran*, and that this is the first instance we have of such Benedictions, on which the Title of *Christning* was afterwards improperly impos'd. This Pope dy'd *September* 6. 972. *Donus* alias *Domnus* succeeded him, who dy'd at the end of three Months, without having done any thing of note. After him *Benedict* VI. had the Popedom: Some there are who pretend, that he was in possession of it before *Donus* dyed. Let the case be how it will, he surviv'd him, but came to a tragical end. For *Otho* dying *May* 7. 973. a *Roman* Lord of great Authority, nam'd *Cincius*, caus'd the Pope to be seiz'd on, and committed him Prisoner to the Castle of St. *Angelo*, where he was strangled some few days after.

The Council of Ravenna in the year 967.

Donus *and* Benedict VI.

Boniface *the Usurper outed by* Benedict.

This bloody design was put in Execution by the insinuation of *Franco*, sirnam'd *Boniface*, a Cardinal Deacon, whom *Gerbert* terms the most impious monster of Mankind, who rather deserved the name of *Maleface*, than that of *Boniface*. This man, tho' all o're besmear'd with the blood of *Benedict*, yet seizes upon the Papal Chair in the Year 974. But the *Romans* could not endure him long; and having found out a Bishop named *Benedict*, of the Family of the *Alberics*, they set him up in oppositon to *Boniface*, who was forced in the Year 975. to fly to *Constantinople*, whither he carried the things which he Sacrilegiously rifled from the *Vatican* Church before he went off. This *Benedict* was put up in his stead, and enjoy'd the Popedom very peaceably till the tenth of *July*, in the Year. 984. on which day he dy'd. During these Revolutions, the Emperor *Otho* II. was wholly taken up in *Germany*, against the *Bohemians*, and *Lotharius* King of *France*; and he was no sooner out of that Fatigue, but he was engag'd to begin a new War in *Italy* against the *Greeks*, who, with the assistance of the *Sarazens*, designed to re-take *Apulia* and *Calabria*. At first he had some advantage over the Enemy, but afterwards he was entirely defeated and taken Prisoner: However, he found a way to make his escape, and having rally'd some Troops, he assaulted and took the City of *Benevent*, because the People of that Country had betray'd him. From thence he return'd to *Rome*, where he dy'd of grief on *December* 6. 983. After his death there arose a debate about the choice of an Emperor; some would have *Henry* Duke of *Bavaria*, Nephew to *Otho* the *Great*, to be crown'd: The *Italians* were for an *Italian* Emperor, nam'd *Crescentius*, but the *Germans* whose interest was strongest at *Rome*, caused *Otho* III. the Son of the last *Otho* to be crown'd Emperor, with the Consent of Pope *Benedict*, who did not survive *Otho* II. above six Months.

The Wars and Death of Otho II.

Otho III. *crowned Emperor.*

Peter Bishop of *Pavia* was put in his place, and took upon him the name of *John* XIV. He was Lord High-Chancellor to the Emperor *Otho*, and it was doubtless by the recommendation of this Prince, that he was advanc'd to this Dignity, but he did not enjoy it long; for *Boniface* return'd from *Constantinople* in the Year 985. and having rous'd some of his own faction, and won the People by distributing among them the Money he had rais'd, by the sale of those rich Ornaments he had carry'd from *Rome*, he render'd himself very powerful in *Rome*, seiz'd on Pope *John*, loaded him with Irons, shut him up in the Castle of Saint *Angelo*, where he starv'd him to death at the end of four Months; but he himself did not survive above four Months, and dy'd hated by all the World, even by those of his own faction, who, after his Death, us'd his body very contumeliously. Upon the Death of this Tyrant, the Clergy and Laity of *Rome* were left at liberty to elect a Pope. The choice fell on a Priest nam'd *John*, the fifteenth Pope of that name. The beginning of his Popedom was disturb'd by the fear he had that *Crescentius*, who having taken upon him the Title of Consul, seiz'd on the Castle of St. *Angelo*, would not use him so kindly as he did his Predecessor. Under this apprehension he withdrew into *Tuscany*, from whence he sent several Deputies to *Otho*, praying him to come to his assistance. It was this that inclin'd the *Romans*, who knew by experience what they were to fear from such kind of Visits as the Emperors made, to send an honourable Embassage to the Pope, earnestly to entreat him to return, by giving him all the assurance he could desire. He hearkened to them, and was receiv'd with all the signs imaginable of submission and respect. From that time forward he enjoy'd the Holy See very peaceably till about the latter end of his Popedom, at which time he was again so disturb'd by *Crescentius*, that he was forced to pray the Emperor *Otho* to come to his assistance. This Prince immediately march'd with an Army into *Italy*, and stopp'd some time at *Ravenna*. During his stay there, *John* XV. dyed in *May* 996. The *Romans* were oblig'd by an order from the Emperor to elect in his place *Bruno* his Cousin-german, who took upon him the name of *Gregory* V. but *Crescentius* soon after outed him, and set up in his stead *John* Bishop of *Placentia*. This Action was not long unpunish'd, for *Otho* came immediately with his Army, and being soon Master of *Rome*, re-establish'd *Gregory*. *John* secur'd himself with *Crescentius*, in the Castle of Saint *Angelo*. The Emperor besieg'd it, *Crescentius* held it out very vigorously, and it would have been very difficult to have taken it, had not he been kill'd treacherously. The Antipope *John* was taken, his Eyes were scratch'd out, his Nose and his Ears were cut off, and in that posture was he led through the Streets of *Rome*, mounted on an Ass with his Head towards the Tail, and forc'd to say as he went along, *Whoever shall dare to dispossess a Pope, let him be serv'd like me.*

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John XVI. Boniface *returns to* Rome.

John XV.

Gregory V. John *the Antipope.*

'Tis said that *Gregory*, to prevent the trouble which might afterwards arise in the Election of an Emperor, order'd that for the future it should be made by a certain number of *German* Princes, which he appointed; which was done at the instant, and by the authority of the Emperor *Otho*, and to favour those of his own Nation, and doubtless with the approbation of the *Romans*. This Pope did not survive his Election above two years and eight or nine Months. *Otho* caus'd *Gerbert* to be elected in his place, who took upon him the name of *Silvester* II. He had been formerly Archbishop of *Rheims*, and was then Archbishop of *Ravenna*, having been oblig'd, as we shall hereafter declare, to quit his first Archbishoprick. He was a man of great Learning, and much in favour with *Otho*, which inclin'd him to prefer him, before all others, to that Dignity, supposing he could not find a person more worthy to fill the Chair, or in whom he could more rely. We shall have occasion to speak of the Actions of this Prelate, before he was Pope, in the History of the Churches of *France* during this Century; and of what he did or wrote while he was Pope, in the History of the following Century, to which it belongs, for he was not promoted to St. *Peter*'s Chair till about *March*, in the Year 999.

Gerbert *nam'd Pope* Silvester II.

An Account of the Roman *Writers in the Tenth Century.*

Of the Roman Writers in the Tenth Century.

After what has been related of the State of the Church of *Rome* during the tenth Century, and of the Qualifications of those who govern'd it, 'tis no wonder that we have so few Monuments of this Church, either of Councils held at *Rome*, or of Letters written by the Popes.

Of the Roman Writers in the Tenth Century.

John IX.

The Letters of John IX.

John the *Ninth* has left us four Letters, and the Acts of two Councils. The first of these Letters is directed to *Harvey*, Archbishop of *Rheims*, who sent to know of him how he should deal with the *Normans*, who, after they had been baptiz'd, had led lives wholly Pagan, and were transported to that degree of Extravagance, as to kill the Christians and Priests, to sacrifice to Idols, and to eat of such things as had been offered in sacrifice to them. *John* IX. after he had congratulated the Archbishop's happiness, in the Conversion of *Normandy*, returns him this Answer, that the persons he mention'd being but newly converted, and not fully instructed in the Christian Religion, ought not to be dealt with according to the rigor of the Canons, but with some sort of gentleness and moderation. That however, if there were any among them, who would submit to all the severities of Penance, he ought to proceed against such according to the Canon. Agreeable to this Letter, *Harvey* sent to *Guy*, Archbishop of *Roan*, a Memorial containing the institutions of Councils and Popes, the Authorities of the Fathers, and the Example of Saints, concerning the Mercy and Moderation which ought to be exercis'd towards the greatest Sinners upon their sincere conversion and repentance.

Harvey *Archbishop of* Rheims.

John's second Letter is directed to *Stilian* Bishop of *Neocesarea*: He congratulates his stedfastness to the Church of *Rome*, from whose communion nothing was able to separate him, and declares to him, that he hopes that by his Prayers he would prevail upon God to put an end to the Schism, which was of 40 Years continuance. He likewise declares, 'tis his intention that the Decrees of his Predecessors against *Photius* and his Adherents, should continue in their full force, and exhorts him not to act contrary to them.

The third Letter of *John* is directed to the Clergy and Laity of *Langres* in *France*, who had petitioned his Authority for re-establishing of *Argrin*, their Bishop, who had been turn'd out of his Bishoprick by the Sentence of *Stephen* the Predecessor of Pope *John*. He being well informed that this Bishop had been elected canonically, that he was turn'd out upon false grounds, and that there had been never another put in his place, re-establishes him by this Letter, notwithstanding the decree of *Stephen*, wherein he tells them, "That he did not revoke what was done, but that "he altered it for the better, for the benefit of the "Church, and out of pure necessity, as his Predecessors "had done upon several occasions. He wrote the very same Words at that time to *Charles* the *Simple*, and prays him to re-invest *Argrin* in his Bishoprick, which is his fourth Letter. We have two Letters likewise of Pope *Benedict* on the same subject, wherein writing to the Bishops of *France*, to the Clergy and Bishop of *Langres*, he confirm'd the sentence of his Predecessor in favour of *Argrin*, and very earnestly presses for his Restitution.

The Letters of Benedict IV.

We have likewise two Letters of the Bishops of *Germany* directed to this Pope. The first is writ in the name of *Hatto*, Archbishop of *Mayence*, and his Suffragans. After protestation made, that there were no Churches more submissive to the Holy See than *Theirs*, nor any Bishops paid greater deference to it than they did, they acquaint him that the Emperor *Arnulphus* being dead, his Son *Lewis* had been elected in his place, by the Advice of the Princes, and with the consent of the People, according to the Ancient custom of continuing the Kings of *France* always in the same Line. They told the Pope, that the reason why they did it without his permission, was, because all the Passes that open'd from *Germany* to *Italy*, were in the possession of the *Barbarians*, so that they could not send Deputies to *Rome*, nor could the Pope send his Legates to them: That having at last found an opportunity of conveying this Letter to his hands, they pray'd him to confirm by his Benediction the choice which they had made. After this they inform'd him of the Complaints which the Bishops of *Bavaria* made, upon the account that the *Sclavonians*, who had possess'd themselves of *Moravia*, and were declar'd Rebels against the *French*, pretended that they were out of their Jurisdiction, and would have a distinct *Metropolitan* of their own; and they accus'd the *Bavarians* of entering into Alliance with the Pagans, and partaking of the disorders which they committed. They assur'd the Pope, that this accusation was a malicious calumny, and gave him to understand, that if he should grant the *Moravians* a *Metropolitan*, and permit them to withdraw themselves from the Jurisdiction of the Bishops of *Bavaria*, he would be the cause of great disorders; for this would give them an occasion of rising against the powers to which they ought to be subject, and of making a new War with them. They added, that they gave him this caution with so much the more freedom, because they thought themselves oblig'd to inform him, when ever any thing happen'd to the Church of *Rome* which deserv'd correction, that so some speedy and necessary Remedy might be apply'd thereto.

The Letter of Hatto *Archbishop of* Mayence *to* John IX.

The Letters of John IX.

The Letter of *Theotmarus*, *Metropolitan* of *Bavaria*, and of the other Bishops of that Province upon the same subject is as strong. 'Tis written not only in the name of the Bishop, but also in the name of the Clergy and people of *Bavaria*. They remonstrated to the Pope, that having learn'd from his Predecessors, and the Holy Fathers of the Church, that the Bishop of *Rome*, had always taken care to maintain the Peace, Union, and Discipline of each Church, they could not tell how to believe what they had notice of every day, that there was issued out of the Apostolical See (the Origine of the Christian Religion, and the source of their sacerdotal Dignity) a Decree unjust, and contrary to the Doctrine and Authority of the Church: But that an Archbishop called *John*, and two Bishops who gave out that they were sent by the Pope to the *Moravians*, had given occasion for this Report. That these People were formerly Dependants on their Prince, and on their Bishops, who had converted them: That the Bishop of *Passaw* had always liberty of entring among them, and of holding Synods there, till such time as they rose up in Arms, and renounc'd Christianity. That of late indeed they boasted that they for a Sum of Money had prevail'd upon the Pope to send three Bishops, who, in the Bishoprick of *Passaw* had undertaken such a thing, as they could not believe proceeded from the Holy Apostolical See, being so directly contrary to the Intention of the Canons; namely, to canton that Bishoprick into five parts, and to place an Archbishop and three Bishops into that Dioces, without the consent of the Archbishop and Bishop. They cited two Canons of *Africa*, and several passages out of the Letters of Pope *Leo* and *Celestine*, wherein this very thing was prohibited. They add, that his Predecessor had consecrated *Wichinous* Bishop, at the instance of the Duke of *Zutphen*, but withal, had sent him not in to the Dutchy of *Passaw*, but into a Conquer'd Country. They likewise complain'd, that his Legates giving credit to the Stories of the *Sclavonians*, accus'd them of several falsities. They likewise took notice that their Prince was descended from the House of the King of *France*, who were Christians, whereas the *Moravians* and *Sclavonians* were originally Pagans and Enemies to the Christian Religion. They prais'd their King *Lewis*, and observ'd how zealous he was for Religion and the Holy See. They refuted the Reports which the *Sclavonians* had rais'd of their entering into a prophane Alliance with the *Hunns*, and of their supplying them with Money to go into *Italy*. They said that the *Sclavonians* were the Persons who were in confederacy with the *Hunns*, when they pillag'd, burnt, and ravag'd all before them. That for their parts, they design'd to have oppos'd their entering *Italy*, and to have march'd to the Assistance of *Lombardy*; and that they might be in a condition to do it, they desired a Cessation of Arms from the *Sclavonians*, but could not obtain it. They concluded by conjuring the Pope not to give credit to the calumnies which the *Sclavonians* cast upon them, nor suffer such a division in their Church.

The Letter of Bavaria *to* John IX.

One of the two Councils held under *John* IX. conven'd at *Rome*, and the other at *Ravenna*. The Institutions of the former are divided into twelve Articles.

The first condemns the Proceedings of the Synods held under *Stephen* VI. against the Body of *Formosus*, which they had dug out of his Grave, cited and judg'd in a full Synod, which was an Action without all Precedent. In this Article is forbidden all such Usage for the Future, because a dead Body cannot be cited into a Court of Judicature, since 'tis impossible he should answer the Accusations laid to his Charge.

The second grants a full Pardon to the Bishops, Priests, and other Clergymen, who out of Fear of being ill treated themselves, assisted at that: And orders that for the Future no such Constraints shall be used, but that the Bishops when they convene shall be left to a perfect Liberty and Freedom.

The third imports, that since *Formosus* had been translated from the Bishoprick of *Oporto* to that of *Rome*, purely out of Necessity, no Person could make it a Precedent for the Future, and it shall not be allow'd to promote any Person to any higher Degree of Dignity, who has been declar'd to have forfeited an inferior Order, unless he has been re-established canonically; as the People had done in advancing *Boniface* I. who had been depos'd from the Subdeaconship and afterwards from Priest's Orders.

The fourth restores those Clerks to their Orders, who were ordain'd by Pope *Formosus*, and had been depos'd in a Passion.

The fifth renews the Canon of the *African* Council against Re-ordinations, Re-baptizations, and Translations; and

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and prohibites the ordinary Bishops in those Churches, which were provided with Bishops, unless those who were in Possession had been depos'd according to the Canon.

The sixth confirms the Consecration of *Lambert* for Emperor, and condemns that of *Berenger*.

The seventh condemns the Acts of the Council of *Rome* against *Formosus*, to be burnt.

The eighth declares *Sergius*, *Benedict*, and *Marinus* Priests; and *Leo*, *Pascal*, and *John* Deacons, to be lawfully condemn'd and separated from the Church, and anathematizes those who should acknowledge them as Clergymen, or should endeavour to re-establish them.

The ninth excommunicates the Persons, who had dug up the Body of *Formosus*, and cast it into the *Tiber*.

The tenth, for the Prevention of those Violences, and that Scandal which sometimes happen'd in the Election of Popes, ordains that for the future, none should be made, but what were elected by an Assembly of the Bishops and Clergy. in Pursuance to the Desires of the Senate and People, and in the Presence of the Emperor. This Canon likewise forbids the exacting of unreasonable Oaths and Promises.

The eleventh is levell'd against an Abuse very prevalent at that Time, of robbing the Pope after his Decease, not only of his Patriarchal Seat, but of all others which belong'd to him in *Rome*, or thereabouts.

The twelfth was against another Abuse which prevail'd at *Rome*. The secular Judges apprehended such Women as were suspected to be bad Livers, and by the Severity which they us'd to them, oblig'd their Masters or their Relations to redeem them at a dear Price: and afterwards those who had redeem'd them, whether Clerks, or Laicks, thought they might freely enjoy them without the Fear of a Reprimand, since the publick Censure was pass'd upon them; which was the Cause of a very great Disorder. The Council to put a Stop thereto, granted the taking Cognisance of and passing Judgment on these Offences to the Bishops, with a Power of citing the Refractory before the Civil Magistrates.

Some Time after, the Pope being come to the Emperor *Lambert* at *Ravenna*, they there conven'd a Council of 74 Bishops, who confirm'd what had been done in the Council of *Rome*, and approv'd of the ten following Institutions.

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By the first it is ordain'd, that the Canons of the Holy Fathers, and what is contain'd in the Registers of *Charlemagn* and his Successors, concerning *Tenths*, should be observ'd.

Afterwards the Emperor propos'd two Articles. By the first, all Persons whatsoever are forbidden to arrest, or offer any Injury to those who should make their Appeals to his Imperial Majesty.

By the second, the Emperor confirms the ancient Priviledges granted or confirm'd by his Predecessors to the Church of *Rome*.

The pope afterwards propos'd the following Articles.

First, A Confirmation of what was enacted in the Council of *Rome*, in Favour of *Formosus*.

Secondly. The punishing of the Outrages committed on the Territories of the Church of *Rome*, which had oblig'd him to have recourse to the Emperor.

Thirdly, A Renewing of the Treaty made between the Holy See and the Emperor *Guy*, *Lambert*'s Father.

Fourthly, That the Edicts which were not conformable to the Conditions of this Treaty should be repeal'd.

Fifthly, That the Estates granted by the Letters Patents of the Prince, to the Prejudice of that same Treaty, should be restored to the Church.

Sixthly, That the Emperor shall break off the Leagues which the *Romans*, the *Lombards*, and the *French* had made together, contrary to the Interests of the Holy See and the Empire.

Lastly, That the Emperor shall protect the Church of *Rome*, prevent its being disturb'd, and use his utmost Care to restore to it its ordinary Revenues, which were now wasted.

These Articles being approv'd by the Bishops, the Pope recommended to them the Appointing a Fast and solemn Litanies upon their Return to their Respective Dioceses.

[The four Letters of Pope *John* IX. and his Acts of the two Councils are extant *Concil. Tom.* 9. *p.* 483.]

John X.

John X.

WE have three Letters of *John* X. which relate to the Affairs of *France*. The two first are about the Affair of *Hilduin*, whom *Charles the Simple* had turn'd out of the Bishoprick of *Liege*. This *Hilduin* being supported by *Giselbert*, who held Part of *Lorrain* against *Charles the Simple*, and by *Henry the Fowler*, King of *Germany*, was ordain'd Bishop of *Tongres*, or *Liege*, by *Herman* Archbishop of *Cologne*, plac'd into the Possession thereof, and rifled the Effects of it. *Charles the Simple* nominated *Richerus* to this Bishoprick, and caus'd him to be elected by a Party of the Clergy and Laity of *Liege*, who were come to him to complain of the Extravagances of *Hilduin*. This Prince thereupon wrote a Letter to all the Bishops of his Kingdom, wherein he made it appear by the Registers and Canons, that *Hilduin* was not fit to be a Bishop, 1. Because he was a Rebel and Traitor against his Prince. 2. Because he procur'd himself to be ordain'd by Faction and Violence. 3. Because he rifled the Treasures of the Church of *Liege*, to bestow on those who were the Instruments of his Ordination. 4. Because he had pretended that the King had confer'd on him the Bishoprick of *Liege*. 5. Because being cited thrice by *Herman*, to make his Appearance before the Synod, he had not complied therewith. After this Remonstrance, *Charles* exhorts the Bishops of his Kingdom to joyn with him, in turning this Usurper out of the Bishoprick of *Liege*.

'Tis very probable that he wrote likewise to Pope *John* X. upon this very Subject, and that this gave Occasion to that Pope to write to *Herman*, citing him, and *Hilduin*, and *Richerus* to come to *Rome*, that he might decide this Difference; of which he inform'd *Charles the Simple* in another Letter. The two Competitors obey'd, and came both to *Rome*, where the Cause was decided in Favour of *Richerus*, who was ordain'd Bishop of *Liege* by the Pope, and *Hilduin* was excommunicated. This contest began in the Year 920, and ended in the Year 922.

John X.

The third Letter of Pope *John* X. is directed to the Bishops of the upper *Narbonnois*. The Church of *Narbonne* which was the Metropolis of that Country, being vacant, *Agius* had been elected into it according to the Canon; but a powerful Man named *Gerard*, possess'd himself of that Archbishoprick, having counterfeited Letters from the Pope. *John* X. disowns them in this Letter, and declares that he would not give him a Grant thereof when he came to *Rome*, tho' he was ignorant of his Treachery and Knavery; but that being since fully inform'd of the Matter, he orders them not to acknowledge him any longer for Bishop, since he had been neither elected by the Clergy and Laity of that Town, nor ordain'd by the Bishops of the Province. By the same Letter he sends the Pall to *Agius*. [These three Letters of *John* X. are extant *Concil. Tom.* 9. *p.* 574.]

Leo VII.

Leo VII.

WE have likewise three Letters remaining of *Leo* VII.

The first is directed to *Hugh*, Duke of *France*, and Abbot of St. *Martin* of *Tours*. He therein enjoyns him, under the Pain of Excommunication, not to suffer any Women to stay, or so much as enter within the Inclosure of that Monastery.

The second is directed to *Gerard*, Archbishop of *Lorch* in *Germany*. He grants him the Pall, and permits him to make use of it, not only on the Days of consecrating the Holy Chrism, and of the Resurrection of our Lord, but also on the Festivals of *Christmas*, of the Blessed Virgin, of the Apostles, of St. *John* the Baptist, of St. *Laurence*, of St. *Stephen*, and of all those Saints whose Bodies lay interr'd in his Church, and on the Day of his own Consecration, and of the Dedication of the Church; during the Consecration of the Bishops and Priests, and the Sermons to the new Converts. He exhorts him to behave himself so, as that the Sanctity of his Morals may be suitable to the Dignity of that Ornament, and afterwards makes a very edifying moral Discourse upon that Subject.

Leo VII.

This *Gerard* came afterwards to *Rome*, and consulted with the Pope about several Questions, to which he gave an Answer directed to the Bishops of *France* and *Germany*. The first of these Questions is concerning Necromancers, Magicians, and Wizards, whether they ought to be admitted to Penitence: The Pope reply'd, That the Bishops ought to bring them over to Repentance by their Exhortations, that so they might live like Penitents, rather than dye like Criminals. He adds, that if they slighted the Censures of the Bishops, they ought to be punished according to the Rigor of the Civil Laws. The second Question is, Whether the Bishops ought to say *Pax Vobis*, or *Dominus Vobiscum*. The Pope reply'd, That they ought to act conformably to the Custom of the Church of *Rome*, wherein *Pax vobis* was said on *Sundays*, the principal Festivals, and on the Festivals of the Saints, on which Days they likewise said *Gloria in excelsis*; and that *Dominus vobiscum* was us'd in the Time

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of *Lent*, the Ember-Weeks, the Vigil of Saints, and on Fast-days. The third Question is, to know whether the *Lord's Prayer* ought to be said at the Benediction of the Table. The Pope reply'd, No, because the Apostles recited it at the Consecration of the Body and Blood of Jesus Christ. The fourth is, Whether a Man might marry with his God-mother, or God-daughter: The Pope reply'd, That such Marriages were forbidden. The fifth has respect to those Priests who marry publickly: The Pope orders, that they shall be depriv'd of their Dignity, but that their Children should not be endamaged thereby. The sixth is, Whether Suffragan Bishops can consecrate Churches, ordain Priests, or confirm: The Pope prohibits it, according to the tenth Canon of the Council of *Antioch*. The seventh is, concerning those who marry their Relations without knowing it, and who afterwards upon the Knowledge thereof, confess it to the Priest: The Pope orders, that they shall be parted and enjoyn'd Penance. The last is, concerning those who rob Churches: The Pope declares, that the Bishops ought to proceed against them with all the Authority God has put into their Hands. At the End of this Letter he adds, that he constituted *Gerard* his Vicar in *Germany*; and exhorts the Bishops to joyn with him in reforming those Abuses, which the Incursions of the *Pagans*, and the Persecution rais'd by false Christians had introduc'd.

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These Letters of *Leo* are written in a pretty good Style, and full of good Maxims, and confirm the Judgment which *Flodoard* had passed upon him, that *he was a great Servant of God.* [His Letters are extant *Concil. Tom.* 9. *p.* 594.]

Agapetus II.

Agapetus II.

WE have likewise a Letter of Pope *Agapetus* II. wherein he adjusts the Difference which was then on foot between the Church of *Lorch* and that of *Saltzburgh*, concerning the Right of Metropolitanship, by giving the Priority to the Archbishop of *Lorch*, whose See was the most ancient Metropolitan, together with a Jurisdiction over the *Eastern Pannonia*, and over the Country of *Avarois*, of the *Moravians* and *Sclavonians*, and by granting to the Archbishop of *Saltzburgh*, whose See was rais'd to an Archbishoprick by *Leo* III, the Right over the *Western Pannonia*.

Agapetus II.

There is another Letter of this Pope, which is a Privilege in Favour of the Abby of *Cluny*. [Both these Letters are extant *Concil. Tom.* 9. *p.* 618.]

John XII.

John XII.

WE have two Letters of *John* XII. One, by which he grants the Pall to *Dunstan*, Archbishop of *Canterbury*: and the other, whereby he excommunicates *Issuard* and his Adherents, who had seiz'd upon the Lands and Estates belonging to the Abby of St. *Simphorien* in *Provence*. [These Letters are extant *Concil. Tom.* 9. *p.* 641.]

John XII.

John XIII.

John XIII

THere are four Letters of *John* XIII. The first is directed to the Bishops of *Bretagne*, whom he exhorts to acknowledge the Archbishop of *Tours* for their Metropolitan. The second is directed to *Edgar* King of *England*, wherein he promises him to turn out of the Church of *Winchester*, such Prebendaries as lead a scandalous Life, and to put some Monks into their Places. The third and fourth are two Privileges which he grants, one to the Monastery built by *Berenger* Bishop of *Verdun*, the other to the Monastery of St. *Remy* of *Rheims*. [These four Letters are extant *Concil. Tom.* 9. *p.* 663.]

John XIII

Benedict VII.

Benedict VII.

POpe *Benedict* VII. by his Letter to the Bishops of *France* and *Germany*, confirms the Arbitration made in Favour of the Church of *Lorch* by his Predecessor *Agapetus*, and sends the Pall to *Pilgrin*, who was Archbishop of the Place. [This Letter is extant *Concil. Tom.* 9. *p.* 718. It was first publish'd by *Lambeck*, *Com. Lib.* 2. *c.* 8. *p.* 645. who likewise gives us a *Diploma* of this *Benedict*, concerning the Privileges of the Monastery of *Gemblours*, *Anno Dom.* 983. which is to be met with in *Lambeck*'s Book *p.* 901.]

Benedict VII.

John XV.

John XV.

THey give the Title of the Letters of *John* XV. to a Treaty of Peace between *Ethelbred* King of the *West Saxons*, and *Richard* Duke of *Normandy*; to a Monitory which this Pope sent to *Arnold* and *Baldwin*, Counts of *Flanders*, admonishing them to make Restitution of the Revenues belonging to the Abby of St. *Riquier*; and to another such like Monitory sent to the Bishops of *Picardy*, exhorting them to procure the said Restitution to be made. [These three Letters are extant *Concil. Tom.* 9. *p.* 731.

John XV.

Gregory V.

Gregory V.

GRegory V. restor'd to *John* Archbishop of *Ravenna*, the Church of *Placentia*, which had been rais'd by his Predecessor to an Archbishoprick, and put that of *Monferrat* under its Jurisdiction: This is the Subject of the first Letter of this Pope.

By the second he grants the Pall to *Gerbert*, Archbishop of *Ravenna*, and confirms and grants several Privileges to that Church.

The third Letter of this Pope is, a Privilege which he grants to the Abby of St. *Ambrose* of *Milan*.

The fourth is directed to Queen *Constantia*, the Wife of *Robert* King of *France*, whom he exhorts to punish those who had pillag'd and burnt the Demeans of a Bishop of *France* called *Julian*. [These four Letters are extant *Concil. Tom.* 9. *p.* 752. *Baluzius* publish'd another Letter of his, concerning the Privileges of the Abbots of *Mons major*.]

Gregory V.

This is all we have remaining of the Writings of the Popes, which were in Possession of the Holy See during the Tenth Century.

Ratherius *Bishop of* Verona.

Ratherius *Bishop of* Verona.

AMong the famous Men who flourish'd in *Italy* during this Century, none was of greater Repute than *Ratherius*, Bishop of *Verona*. His Life has something in it extraordinary, upon the Account of the many cross Accidents which he met with. He was a Monk in the Abby of *Lobbes*, where he grew into great Esteem for his Learning. Happy had he been, had he stay'd quietly in that peaceable Harbour, and not expos'd himself, as he did, to the Waves of a tempestuous World. But whether he was called to another Post because of his Abilities, or whether he had some other Motive to incline him to it, he follow'd the Fortune of that *Hildwin*, who had usurp'd the Bishoprick of *Liege*, and was afterwards turn'd out of it. *Hildwin* retir'd into *Italy*, and after the Death of *Notger*, Bishop of *Verona*, he was put into the Possession of that Bishoprick by King *Hugh*, who promis'd to advance him to a more considerable See when Occasion should offer, and then to bestow that of *Verona* on *Ratherius*. A while after that Prince having determin'd to translate *Hildwin* to *Milan*, sent *Ratherius* to *Rome*, to procure Pope *John* XI. to approve of this Translation. Whilst *Ratherius* was upon this Negotiation at *Rome*, King *Hugh* alter'd his Mind, and design'd to bestow the Archbishoprick of *Milan* upon some other Person. However, *Ratherius* brought a Letter from *Rome*,

Ratherius *Bishop of* Verona.

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Rome, whereby the Pope approv'd of the Inſtalment of *Hilduin*, in the Archbiſhoprick of *Milan*, and granted him the Pall; and another Letter, whereby he requir'd in his own Name, and in the Name of the Church of *Rome*, that *Ratherius* ſhould be made Biſhop of *Verona*. This diſpleas'd King *Hugh*, who had other Deſigns in his Head; however, he could not tell how to deny the Requeſts of the Holy See, and of the Lords that were about him. He was the more inclin'd to grant it, becauſe *Ratherius* being then ſick, he believ'd he would quickly march off to the other World. But he recover'd of his Diſtemper, and was ordain'd Biſhop in the year 931. *Hugh* being very much enrag'd againſt him, ſwore that he ſhould be never the better for his Ordination, and would oblige him to be contented with only a Part of the Revenue of his Church, and to ſwear that he would not require any more of it during his Reign and his Son's Reign. *Ratherius* was not willing to ſubmit to ſuch an unreaſonable Propoſition, whereupon this Prince caus'd him to be perſecuted, and ſought for Pretences of turning him out. The War of *Arnulphus* furniſh'd him with a favourable Opportunity of doing it; for *Arnulphus* becoming Maſter of *Verona*, *Ratherius* was accus'd of being one of his Party; and when *Hugh* had retaken the Town, he ſent him Priſoner to *Pavia*, where he was under Confinement two years and an half. Being releas'd thence, he was oblig'd to go into Exile, where he ſpent five years, after which he returns into *Italy*, in hopes of being reſtor'd to his Biſhoprick. In his Return he fell into the Hands of *Berenger*, who kept him in Priſon three Months and an half by the Advice of *Manaſſes*: Afterwards he was brought to *Verona*, and receiv'd by *Milo*, Count of that City. He ſtay'd there two years, under the Government of that Count, who would not allow him any Liberty. In the mean Time *Manaſſes*, Archbiſhop of *Arles*, being tranſlated to *Milan*, bethought himſelf of ordaining a Perſon for the Church of *Verona*, and ſome Time after *Ratherius* receiv'd an Order from the Emperor *Lotharius* to withdraw. He did very willingly, he ſays, in Obedience to that Order, that which he would have done of himſelf, if he had not been forbidden by the Goſpel to relinquiſh his Flock. He takes no Notice whither he retir'd at this Time, but the Abbot *Fulcuin* tells us, that he ſtay'd ſome Time at *Provence* with a Nobleman's Son call'd *Röeſtinc*, that afterwards he return'd to *Lobes*, where he was very kindly receiv'd by *Riquier* who was ſtill living, and that at laſt he was ſent for by the Emperor *Otho*, who plac'd him near the Perſon of his Brother *Bruno*. This *Bruno* having been made Archbiſhop of *Cologne*, in the year 953. beſtow'd on *Ratherius* the Biſhoprick of *Liege*, vacant by the Death of *Farabert*, who had ſucceeded *Hugh*, the Succeſſor of *Riquier*. But bad Fortune always attended him, for he was oppos'd by a prevailing Party, who turn'd him out two years after, and put up in his Place one *Baudry*, a Perſon of Quality in that Country. Spite of theſe Croſſes, he had a Mind to be re-inſtated in his Biſhoprick of *Verona*, and attempted it when *Otho* came into *Italy* a ſecond Time. At firſt he met with ſome Difficulty, becauſe the Place was filled by *Milo*'s Grandſon, whoſe Ordination had been ratified by the Holy See. However, he inſiſted upon it, wrote very powerfully to Pope *John* XII. and to the Biſhops of *France* and *Germany*, cited them to a Council, and prevailed ſo far as to be re-eſtabliſh'd in a Synod held at *Pavia*. But he was no ſooner re-enſtated in his See, but he had new Controverſies between himſelf and his Clergy, ſo that he took up a Reſolution to retire. About the year 966. he came into *France*, where he purchas'd Lands, and bought the Abbys of St. *Amand* of *Aumont*, and of *Aine*, in the laſt of which he dy'd in the year 972.

This Biſhop has compos'd ſeveral Treatiſes, a great Part whereof hath been recovered and publiſh'd by Father *Dachery*, in the ſecond Tome of his *Spicelegium*.

The firſt has a very fantaſtical Title: 'Tis intitul'd, *A Treatiſe of the Perpendiculars of* Ratherius *Biſhop of* Verona, *or the Viſion of a Thief, hang'd among ſeveral others.* It is dedicated to *Hubert* Biſhop of *Parma*, and he therein reprehends that Slight which the Clergy put upon the Canons. The Work is divided into two Parts. In the firſt he complains, that he had formerly been turn'd out by the Clergy of his own Church, who could not endure that he ſhould concern himſelf with the Diſtribution of the Eccleſiaſtical Revenues of his own Dioceſs, tho' it was Part of the Paſtor's Duty; and who were not willing he ſhould exerciſe himſelf in any other Function, than that of conſecrating the Chriſm, and of Confirmation. Being haraſs'd by their continual Rebellion, he undertook in this Writing to ſhew that their Attempt was a manifeſt Contempt of the Canons: And for the Proof thereof, he began by collecting thoſe Canons which related to the Authority of Biſhops, and which granted to them the Adminiſtration of the Goods belonging to their own Churches. Afterwards he made it appear by an Argumentation, that Biſhops not being only oblig'd to feed their Flocks ſpiritually, but alſo corporally, they had a Right to take Cognizance of the State and Diſtribution of the Church Revenues, ſo as to divide them among the Clergy according to Juſtice and Equity. He ſhews, that this Equity had been perverted in the Diſtribution which was made in the Church of *Verona*; becauſe the moſt powerful ran away with the greateſt Share thereof, and enrich'd themſelves at other Mens Coſts, and that the Prieſts and Deacons kept all to themſelves, without parting with any to the reſt of the Clergy. He adds, that theſe latter, in whoſe Behalf he ſpoke, did not much concern themſelves about it, upon two Accounts: Firſt, Becauſe they were very glad they had this Pretence to excuſe themſelves from doing the Church any Service: Secondly, becauſe they hop'd hereafter to have the ſame Advantage. Whereas they objected, that the Cuſtom of the Church of *Verona* was quite contrary, he maintains that they ought not to prefer an evil Cuſtom to the Intention of the Canons, and to the Laws of the Church. It was again objected to him, that it was a Reflection upon a Biſhop to degrade himſelf ſo far, as to diſtribute amongſt the Clergy, and to appoint each their Allowance of Corn, of Wine, and of Money. He reply'd to this, That it was not at all requiſite that the Biſhop ſhould do this himſelf, but that he might do it by his Prieſts and Deacons, if he could find any among them whom he could Truſt: Which Way was authoris'd by the Example of the Apoſtles, who made uſe of Deacons to diſtribute the Alms which were collected by their Order; and by the Practice of St. *Sixtus*, who committed the Diſtribution of the Treaſures of the Church to St. *Lawrence*: Upon which he makes this Remark, That St. *Lawrence* ſpeaking to St. *Sixtus*, told him, That he had diſpos'd of his Treaſures, calling the Treaſures of the Church, the Treaſures of the Biſhops; becauſe the Biſhop is, as it were, the Husband of the Church. He proves the ſame Things out of the Civil Laws, which gave the Biſhops a Power of treating about the Privileges of the Church. He afterwards inveighs againſt that general Contempt, which all Sorts of Chriſtians, from the meaneſt Laick to the Pope himſelf, caſt upon the Canons and Laws of the Church: And he with a great deal of Heat declaims againſt the irregular Lives of the Eccleſiaſticks of his Time, who made no Scruple of violating the Canons openly in Matters of Moment, as well as in ſmall Things. He reproves very ſmartly, and charges them with ſeveral Diſorders, which he deſcribes in a plain and naked dreſs. He ſpeaks againſt thoſe Perſons of Quality, who were mark'd out for Church Preferments, and advanc'd thereto by all Manner of Contrivances, how unfit ſoever they were for ſuch an Employ: He calls them Thieves, falſe Shepherds, whoſe Bleſſing turn'd to a Curſe; Perſons excommunicated by the Canons a thouſand Times over, who render the Authority of Biſhops contemptible, and were the Cauſe why Men ſet ſo ſlight by their Excommunications and Abſolutions.

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In the ſecond Part of his Treatiſe, *Ratherius* more particularly falls upon the Immodeſty of the Clergy, which was at ſuch a Height in his Time, that one could ſcarce (ſays he) find a Man fit to be ordained a Biſhop, or any Biſhop fit to ordain others. He takes Notice, that of all the Nations in *Chriſtendom*, the *Italians* were the Perſons who had the leaſt Regard for the Canons, and the leaſt Eſteem for the Clergy: * The Reaſon he gives for it is, that the Eccleſiaſticks of their Country were the moſt irregular in their Conduct, the moſt immodeſt in their outward Behaviour, and the moſt remiſs in the Diſcharge of their Duty. He reckons up ſeveral horrible Stories, and charges them chiefly with an infamous Converſe with Women. In the Concluſion he gives them to underſtand, that they had ſtill Place left for Repentance, and earneſtly exhorts them thereto. This Work was compos'd by *Ratherius* ſome Time after he was laſt re-eſtabliſh'd in his Biſhoprick of *Verona* by the Emperor *Otho*, about the Year 962.

[* *This is likewiſe one great Reaſon of that general Contempt which our modern Clergy labour under; and which will in all ſucceeding Ages caſt a Scorn and a Reproach on all ſuch irregular Clerks of what Church or Nation ſoever they be.*]

The ſecond Treatiſe is intitled: *A deliberative Determination made at* Liege. He there alledges forty Reaſons, why he thought himſelf obliged neither formally nor tacitly to renounce the Government of his Flock, nor to abandon it to thoſe who had robb'd him of it. Theſe Reaſons are ſtrong and ſhort, and are of the Nature of *Aphoriſms:* In the Concluſion he ſays, that he formerly made uſe of them for the Biſhoprick of *Liege*; but that the ſixteen firſt were likewiſe applicable to that of *Verona*. He ends with an Imprecation againſt thoſe who perſiſt to haraſs and diſturb him. This Work was written at that Time when he ſollicited his Re-eſtabliſhment in the Biſhoprick of *Verona*.

The third Treatiſe is intitled: *Qualitatis conjectura cujuſdam.* He therein expoſes under an unknown Name, all that his Enemies laid to his Charge, and how they conſtrued all his Actions in a wrong Senſe. 'Tis a continu'd Piece of Raillery one their Spite and Malice; and wrote about the End of his Life, when he had taken up his Reſolution to retire: For he therein obſerves, that it was forty Years ago ſince he began to aſpire to Greatneſs and Authority, without being ever able to attain it. Laſtly, he complains that the Emperor himſelf had forſaken him.

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The following Treatise is compos'd upon the Variance which happen'd between him and the Clergy of *Verona* after his Re-establishment. He says that it was no new thing, and that it began at the time of his Ordination. That it proceeded, 1. Because his Morals and those of his Clerks were a Contradiction to each other. 2. Because he preferr'd the Observation of the Canons to those Customs which were introduc'd by the Devil. 3. Because he had restrain'd them from keeping Company with Women, according to the Injunction of the Council of *Nice*. 4. Because he would not permit the unequal Distribution of the Church Goods among the Clergy. That 'tis upon this last Account the Quarrel between him and them is founded, as he had already demonstrated in a Letter written to *Hubert*, which is his first Treatise. He declaims very strongly against the general Irregularity of all the Clergy, which he describes with very little Caution. He tells us the Reason why he undertook to discourse of the Distribution of the Goods of his Church, was, because the Clerks, who had receiv'd an Order from the Emperor to leave off that Familiarity which they held with Women, excused themselves from so doing under a Pretence of their Poverty. That it was upon this Account he entred upon this Particular, that they might all have wherewithal to live.

The *Apologetick Treatise* of *Ratherius*, is not an Apology of his whole Life, but he therein only gives an Account how he had employ'd a Sum of Money, which the Emperor put into his Hands for the re-building the Church of St. *Zeno*. One of his Enemies, nam'd *Marcian*, found fault with what he did, and would have had him distribute it amongst the Poor. *Ratherius* makes it appear that he ought not to do it. 1. Because it was design'd for the re-building of the Church. 2. Because there were not very many Poor in his Diocess, and that several Persons contributed to their Subsistance: Whereas on the contrary, there were very many Churches demolished, or at least very much out of Repair, for the rebuilding of which nothing was bestowed; that thereupon he supposed he might even employ a Part of that Portion of the Church Goods intended for the Poor on such a good Work. He tells us, that his Antagonist had ventur'd to go to *Rome* without his Licence, and that he had by Bribes procur'd Letters from the Pope, which excommunicated him and the Bishops his Successors, in case they should concern themselves with the Distribution of the Church Goods. He says, that it was impossible but that this Excommunication would be the Cause of a great deal of Trouble: For if he should slight the *Anathema* of the Holy See, he should give a very bad Precedent; but on the other hand, if he should submit to it, he should be no longer a Bishop, since he who is made a Bishop, at the same time is made an Overseer, not only in spiritual Things, but also in the Temporalities of his Church, as it is ordain'd by a vast Number of Canons. This Treatise was compos'd by *Ratherius* after his last re-establishment.

The following was wrote much about the same Time. 'Tis a Discourse directed to his Clergy, wherein he upbraids them of their Rebellion. He there tells them that he had resolv'd to excommunicate them, as they had deserved; but he had delay'd doing it, in hopes they would have reform'd of themselves: That he tarry'd for a Commission from the Emperor, who should report to his Imperial Majesty the Reasons of both Sides, upon which the Emperor should determine what he pleased, and he would obey his Orders.

This Treatise is followed by a Charter, whereby *Ratherius* institutes several Clerks into a Monastery, in the Place of the Abbot and Monks, whom he was oblig'd to turn out, because of their Irregularities. He therein appoints that they should sing the Office, and that every one of them should have his Share of Corn, Wine, Pulse and Money, without dividing the Lands and Vineyards.

The following Treatise is an Injunction of *Ratherius* against the Marriage of a Clergyman's Son of *Verona*, which was perform'd on a *Sunday* in *Lent*. He declares that it is irregular, and that no Marriage ought to be celebrated during *Lent*, nor on Fast-days, nor on *Sundays*, nor on Holy-days; and orders that all those who should commit such a Fault, should fast for forty Days; that is to say, that when others of the Faithful eat at nine of the Clock, they should stay till Noon ere they eat: When others fast till Noon, they should fast till three a-clock: And when others fast till three a clock, they shall abstain from eating till Night. He exhorts them likewise to be charitable to the Poor during this Time. He declares that he would undergo the same Penance himself for being backward in opposing such an Irregularity. He excommunicates such Offenders as would not submit to this Penance, and declares that God would consign them over to eternal Damnation.

After this Treatise there are five Letters of his Writing. The first is directed to *Martin* Bishop of *Ferrara*, wherein he acquaints him that his Clergy laid several Crimes to his Charge, particularly that of ordaining several Infants for Money. He exhorts him to repent, and to behave himself better for the Future.

The second Letter is writ in the Name of all the Clergy of *Verona*, and directed to him, who was then in the Holy Apostolical See, to the Senate, and to all the Faithful of the Church of *Rome*. It was compos'd by *Ratherius* some time after his Re-establishment, that is about the Year 963, during the Contest between *John* XII. and the Emperor. Upon which Account, in the Direction of his Letter, he names only in general, 'The Bishop who is in the Holy 'Apostolical See, whoever he be. *Domino Sanctæ Sedis Ro-* '*manæ, quicunque est, Apostolico.*' In this Letter he desires to know what he ought to do with those Clergymen of *Verona*, who enter'd into Orders whilst that Church was govern'd by Intruders. He drew up a Collection of those Canons, which declare such Ordinations to be invalid: however, he declares in the Name of his Clergy, that their Bishop having referr'd the Decision of the Case wholly to the Judgment of the Holy See, they earnestly entreated that See to assist them, and deal favourably with them in that Particular.

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The Letter which follows precedes in Date that which we have been just now speaking of; *Ratherius* wrote it to Pope *John* XII. in his own Name, to desire his Re-establishment. He stiles the Pope, *the Bishop of the Chief See, i. e.* of *Rome*, Archbishop of Archbishops, and Universal Pope, if it were lawful to give that Title to any Mortal. He therein describes his own Misfortunes, and the History of his own Life, and entreats the Pope to judge whether he ought to be a Bishop of *Verona*, or no.

The fourth Letter is writ upon the same Subject, and directed to the Bishops of *Italy*, *France*, and *Germany*; he therein implores their Assistance, and cites his Adversary to a Council, that his Cause might be determin'd there.

The fifth Letter is imperfect: 'Tis a dedicatory Epistle of some Work, directed to a Bishop.

These particular Letters are follow'd by a Synodical Letter, which *Ratherius* publish'd in a Synod which he held after his last Re-establishment, in order to instruct his Clergy, who were very ignorant. He recommends to them at first the getting by Heart the Apostles Creed, that which was sung at Mass, and the Creed of St. *Athanasius*. He explains to them the Mysteries of the principal Festivals of the Year, exhorts them to say Mass, and to communicate on the Festivals and *Sundays*; and advertises those who would enter into Priests Orders of what they ought to know and practise, in order to their Ordination; which he reduces to these Heads: They must bring Certificates out of the Church Registers, whether they be free-born, and of the same Diocess. If they are born Slaves, they must produce their Letter of Freedom: And if they be of another Diocess, Letters of Recommendation from their Bishop, call'd now *Letters Dimissory*. They must learn by Heart, and be able to explain the Creed, the Lord's Prayer, and to read distinctly, and to explain the Epistle and Gospel. They must know how to administer the Sacraments of Baptism, of Penance, and of Extream Unction, and how to perform the Ceremonies for the Burial of the Dead, and for the Blessing of Holy Water. They must be well vers'd in Singing, and in the Calender, and they must have a *Martyrology* and a *Penitential*. He adds, that he would not admit any into Priests Orders, unless they had spent some Time in his City, either in a Monastery, or under the Discipline of some learn'd Man, and were Men of some Learning themselves. He informs his Clergy, that the Ecclesiastical Revenues being divided into four parts, whereof only one belong'd to them, they ought not to encroach on those which belong'd to the Bishop, to the Poor, and to Building. He orders that a Regular observation should be made of *Lent* every day alike, except *Sundays*; that during *Advent* they should abstain from eating of Flesh, and from the celebration of Marriage. He requires that abstinence in the last case should likewise be observ'd in the *Octaves* of *Easter* and *Whitsuntide*, in the time of publick Prayers, in the Vigils of all the Festivals, on all *Fridays* and *Sundays*; that they should fast till * *None* all the Passion-Week; that on *Easter* Eve no Priest should say Mass before ten a Clock, nor solemnly Christen any before that Hour. He declares that the Priests can enjoyn Penance, and give Absolution for secret Sins, but for publick Offences they ought to apply themselves to the Bishop. Lastly, he would have them omit the Festivals, which fell out in *Lent*, except those of the Virgin *Mary*, the Apostles, and the Saints, whose bodies lay interr'd in their Church. There is inserted in this Synodical Letter, a discourse containing likewise several Advices and Instructions for Ecclesiasticks, the which is attributed to Pope *Leo* IV. and St. *Ulric*. 'Tis very plain, that 'tis foreign to this Subject, but 'tis difficult to determine whose piece it is.

* One of the Popish Canonical Hours.

The Treatise of *Ratherius*, entituled a Journal of his Travel to *Rome*, is a piece wherein he threatens his Clergy to go to *Rome*, and impeach them there, that so he might reduce them to their Duty. He tells them, that tho' they might be very sensible that he design'd to go to *Rome*, yet they were ignorant of his design in going: That he did not

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go thither to put up his Prayers there; having read in the Gospel that the time is come, when *Men shall no longer Worship God on this Mountain, nor yet at* Jerusalem, *and that God being a Spirit, he ought to be worshipped in Spirit and in Truth*, which every one might do at home in his own Closet. That he did not go thither by the Emperor's Order, having receiv'd no such orders from him, but only to send his Soldiers thither: That he did not go thither to learn any thing, since the Scripture gave him sufficient instructions what to do: But that he went thither to the Synod of Bishops which were to meet at *Rome* by the Emperor's Order, to know of them how he should behave himself in the Discipline of his Church, and particularly whether he might tolerate his Clergy's having Women amongst them. He observes that he could apply himself to no place so properly as to *Rome*, for instruction how he ought to demean himself in that case. 'For, (says he) where can 'one be better inform'd of the discipline of the Church 'than at *Rome*? There are the most eminent Doctors in 'the World: 'Tis there the Heads of the Universal Church 'do flourish: 'Tis there they examine the constitutions of 'Episcopacy, and the institutions of other Ecclesiasticks: 'There they approve of those that ought to be received, 'and reject those that ought to be rejected. Nothing that 'is disannull'd there, can be of force elsewhere; and no'thing which is ordered there can be abolished. Whither 'then can I better apply my self for the Cure of my Ig'norance, than to the source and fountain-head of all 'Wisdom? To this Consideration he adds the Equity and Justice of the Emperor, and the personal Deserts of Pope *John* (*viz.* the *Twelfth* of that Name, who scarce deserved such an Encomium) and the hopes that they would call a general Council, which he wishes might prove beneficial to the Church.

He explains the question he would propose to them; namely, whether those who infring'd and openly contemn'd the Canons, ought to be endur'd in the Church: He adds, that he would not so much as mention the Injuries he had formerly suffer'd from them, nor those which they still continued to heap upon him; but that he knew not how to refrain speaking of that which passed in the last Synod which he held, wherein he had not the Liberty of Reforming his Clergy, and in which there was not the least notice taken of his *Synodical Letter*. He enlarges himself very much on the necessity there was of observing the Canons; and was extremely concern'd, upon the account that these Canons prohibited the Clergy, who had been guilty of such Crimes, from Celebrating or discharging their Ministerial Functions. *For* (says he) *if they do not confess their Faults, they are in danger of being damn'd; and if they do confess them, these Canons prohibit them from discharging their Functions. Since the Case stands thus, the Church would be unprovided of Ministers, since the Number of the wicked was so great.* He exhorts them to Repentance, and to recite a Prayer, which, he says, he met with in the Psalteries, wherein God is to be implored for their Salvation and Conversion, through the Intercession of the Virgin, and all the Saints. However, forasmuch as the Difficulty still remain'd; he concludes, that he goes to *Rome* for the removal of it.

To those Treatises of *Ratherius* are annex'd several Sermons. The first and most considerable is a large Instruction upon *Lent*. He therein blames those who did not observe it according to the Canon, either fasting only one part of that Holy time, or else breaking out into Excess; or lastly, breaking the Fast on Holy *Thursday* and *Saturday*. He takes notice, that in his time they fasted in *Lent* only till Noon: That on Holy *Saturday* Mass was not celebrated among the *Latins* till about Night, and that they fasted that day till Mass was over: But that in the *Greek* Church they began the Solemnity of *Easter* at nine of the Clock in the Morning; that their *Lent* was longer. After this he recommends Prayer, Alms-giving, and Repentance; and shews with what mind, and after what manner they ought to put these into Practice. Lastly, to these Instructions he adds a Dissertation against the Error of the *Anthropomorphites*, into which he perceiv'd several of his Priests were fallen out of Ignorance, not being capable of imagining a God unless he had a Body. By several Arguments he Demonstrates that God is a pure Spirit. He likewise refutes a foolish and superstitious Opinion, that St. *Michael* Sang Mass in Heaven every *Monday*. He concludes with exhorting his Clergy to live regularly.

The Persons, whose Errors he had declar'd against in this Sermon, accus'd him (either out of Malice or Ignorance) of having deny'd that *Jesus Christ* had a Body, and of having condemn'd the Devotion of those who went every *Monday* to hear Mass in the Church of St. *Michael*; so that he was oblig'd to explain himself, by declaring that he never said that *Jesus Christ*, that is, the incarnate Wisdom, had not Eyes, Hands, or a Body; but only that the Divine Substance had none; and that he never said, that it was ill done in going to the Church of St. *Michael* to hear Mass; but that he had said, and would maintain, that it was a great piece of Folly to assert, that St. *Michael* Sang Mass, and Superstition to believe, that it was better to go to St. *Michael*'s Church on *Mondays*, and Pray to him on that Day, than on any other day of the Week.

The second Discourse upon *Lent*, is a Moral Exhortation to refrain from Vice.

There are besides four Sermons on *Easter-day*, and three on the *Ascension*, which likewise contain very useful Instructions of Morality, taken for the most part out of the Holy Scriptures and the Fathers.

These are all the Works of *Ratherius*, which are extant in the second Tome of the *Spicilegium*. There is still in the twelfth Tome, a Letter of the same Author upon the Eucharist: He wrote it to a Bishop, who having met him in a Convocation of Bishops held by *Conrad*, had ask'd him, whether he had Sung Mass that Week or no? He complains, that this Question was propos'd to him, rather to try him, than out of Charity; and answers him, that perhaps it were to be wish'd, that neither of them had celebrated it on *Christmas-day*; declaring withal, that he had no good Opinion of him. He leaves the World to judge, which of the two who receiv'd the Eucharist unworthily, is most in danger of his Salvation; whether he who receiv'd it seldom, or he who receiv'd it often. He adds, that were they to read the Homilies of St. *Chrysostom* on the Epistle to the *Hebrews*, perhaps the *One* would abstain altogether from Celebrating, and the *Other* from doing it every day. From this point of Morality *Ratherius* passes to another of Doctrine, and ask's him, to whom he writ; whether he understands figuratively these words, which are spoken in giving the Sacrament; *The Body of Jesus Christ preserve thee to Everlasting Life*. He tells him, that if he understood them in that Sense, he was miserably blind; and assures him, that he ought to believe, that as in the Marriage of *Cana* in *Galilee*, the Change of the Water into Wine was Real, and not Figurative; so the Wine is by the Priest's Benediction made the real Blood of *Jesus Christ*, and the Bread the real Flesh, and not only in a Figure. That if the Taste and the Colour seem to suggest the contrary, yet we are not to stick here; and that as the Mud whereof Man was form'd chang'd its Figure, tho' the Substance still remained, so we ought to believe, that tho' the Colour and Taste of the Bread and Wine remain, yet we receive the real Flesh and the real Blood of *Jesus Christ*: That if one should ask, what is become of the Substance of the Bread and Wine? it might be answered, that the Bread perhaps vanishes after an invisible manner; or that 'tis changed into Flesh. But that the Gospel teaches us, that this Flesh and this Blood, are the Flesh and Blood of the Body of *Jesus Christ*: That we ought not to be over-inquisitive about the rest, since 'tis a Mystery of our Faith: because being a Mystery it cannot be comprehended; and being a Mystery of Faith, we should believe it, without going about to explain it.

[*But by this Bishop's and Monsieur* Du Pin's *leave, this parallel will not hold good; nor is it a sound Argument to prove Transubstantiation. The Fallacy of it is apparent. For the change of Water into Wine, at the Marriage of* Cana *in* Galilee, *was reckon'd a Miracle, and such as only a God could do: But the change of Bread and Wine into the real Body and Blood of* Christ, *by a words speaking of the Priest is more Miraculous, and shews the Priest to be endowed with a greater Power than our Saviour himself had, which I presume no Romanist, if he be in his Senses, will be so bold or so blasphemous as to assert. And as for his other Argument to elude the Evidence of our Senses, 'tis altogether as vain; unless it can be proved, that we ought to believe things which contradict our Sense and Reason, as well as those which are above them. The* One *we grant, the* Other *we deny. The Mystery of the* Incarnation, *of the Blessed* Trinity *in* Unity, *and the like, are above our Sense and Reason, but contradict neither. But the Mystery of the* Transubstantiation, *is not only above, but contradicts the joynt Testimony of our Senses and Reason at once. So that I leave the World to judge which of the two Opinions is most Orthodox; whether* Ours *which says, that Christians do by Faith receive very Christ, in the receiving the Elements of Bread and Wine, which remain still the same; or* Theirs, *which says, that the Bread and Wine are chang'd into the real Body and Blood of* Christ, *by a Mystical* Transubstantiation.]

Foulcuin Abbot of *Lobes*, speaks of almost all these Works of *Ratherius*, which we still have, and likewise makes mention of some others which are lost; *viz.* a Treatise entituled *The Combat*, or the *Mental Meditations of one* Ratherius, *Bishop of* Verona, *and Monk of* Lobes, which he writ during his first Exile, and address'd to the most learned Prelates of his Time: A Treatise entituled, *The Frenzy*, because he therein talks like a Mad-man against *Bundry*: Several Sermons for Holy *Thursday*, for the Feast of Pentecost, and for several Festivals of the Blessed Virgin, and several other pieces. The same Author adds, that *Ratherius* in his Exile at *Cumæ*, meeting with a Copy of the Life

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of St. *Urſmar*, corrected the Soleciſms thereof, and ſent it to *Lobes*; and that afterwards being in *Provence*, he compos'd a Treatiſe of Grammar, which he dedicated to *Rotſting*'s Son, under the Title of *Spera-dorſum*, or, *A Shelter for the back-ſide*.

The Stile of *Ratherius* is obſcure and intricate, but pure enough in the Terms: his Expreſſions are lively and ſmart, and his Reaſonings juſt enough. He was well acquainted with the Canons, had throwly read the *Latin* Fathers, and very pertinently made uſe of their Authority and Principles. He reproves with ſharpneſs the Vices and irregularities of his Time, without ſparing any Man, and particularly levels againſt the corrupted Morals of Eccleſiaſticks, which he did not ſtick to detect and deſcribe in very lively Colours, and perhaps with a little too much Picquancy.

Of the Church of Rome, and other Italian Churches, during the Tenth Century.

Atto *Biſhop of* Verceil.

Atto Biſhop of Verceil.

ATTO or *Hatto* Biſhop of *Verceil*, (not the ſame with the Biſhop of *Baſil*, of the ſame Name, whom we mentioned in the foregoing Century) is more moderate and leſs obſcure than *Ratherius*. He was the Son of *Aldegaire*, and preſided over the Church of *Verceil*, from the Year 545. till about the Year 960. His Works were a long time conceal'd in the *Vatican* Library, and were at laſt made publick by Father *Dachery*, in the eighth Tome of his *Spicilegium*.

The firſt is a *Capitulary* for the Clergy of his Dioceſs, containing an hundred Heads or Articles, almoſt all extracted and copied from the Councils of *Laodicea*, *Carthage*, *Toledo*, and others, from the Decretals of Popes both true and falſe, and from the *Capitulary* of *Theodulphus*, only excepting a very few, of which perhaps he is the Author. Theſe are the fourth, wherein he enjoyns his Prieſts, Deacons, and Sub-deacons, to learn the Catholick Faith (that is, the Creed of *Athanaſius*) by Heart: The fifth, which is a general Admonition to the Eccleſiaſticks, to diſcharge their Duty, and lead exemplary Lives: The tenth, whereby he ordains, that when they Conſecrate the Body of *Jeſus Chriſt*, it ſhould be an intire Oblation, *i. e.* a whole Loaf unbroken; and that the Prieſts ſhould celebrate the Maſs Faſting. The eighteenth concerning the Inſtitution of *Catechumens*, the Baptiſm of Mutes, and the Obligation of Godfathers, to inſtruct thoſe for whom they ſtand Sureties. The twentieth, whereby 'tis order'd, that in all Churches where Baptiſm is Adminiſtred, there ſhould be a Deacon with the Prieſt, and enjoyns Prieſts who have no Deacons, to make ſpeedy choice of ſome fit Perſon, and get him to be ordain'd Deacon. The twenty ninth which enjoyns the Conferences of the Prieſts, on the firſt day of the Month, a Cuſtom eſtabliſhed in the ninth Century, as appears from the *Capitularies* of *Hincmarus* and *Riculphus*. The thirty ninth, which imports that for the future all Biſhops ſhould be enjoyn'd not to ordain Deacons till they had oblig'd themſelves to continue in Celibacy. The ſeventy fifth, whereby he impoſes a Penance on ſuch, who by their ſlovenlineſs ſhould Belch after they had receiv'd the Euchariſt. The ſeventy ſeventh, which imports that thoſe who ſhall be baptiz'd or confirm'd, ſhall abſtain, during the time preſcrib'd by the Biſhop, from eating Meat, and for eight days from the uſe of Marriage, and that no Clerk ſhould be ordain'd till he had received both theſe Sacraments. And the ninetieth, which concerns the Penances which Prieſts ought to impoſe on Publick Offenders, and after what manner they ought to preſent to the Biſhop ſuch Perſons as will not ſubmit to Penance.

The next Treatiſe is about the Perſecutions and Troubles which the Eccleſiaſticks ſuffer'd. It is divided into three Parts. The firſt treats of the Troubles they ſuffer'd in being cenſur'd in their Perſons. The ſecond, of thoſe they met with in their Ordinations: And the third, of thoſe they endur'd in their Revenues. In the beginning he takes notice that the Church will always have its Perſecutors, but that they will never get the Maſtery; and that the Church being founded on the Solid Rock of the Apoſtolical Faith, will always ſtand by Faith, by the Love of *Jeſus Chriſt*, by the Uſe of Sacraments, and by the Obſervation of the Commandments of God. *Happy Houſe!* (ſays he) *it is not overthrown by Storms, nor ſhatter'd by Floods, nor ſhaken by Winds; againſt which the Gates of Hell will never prevail, tho' aſſaulted, by them continually; which yields neither to ſecret Temptations, nor to open Perſecutions, nor to the Attacks of Malicious Spirits, nor to the Corruption of Vices and Impieties.* After he had thus expreſt himſelf in general concerning the Perſecutions of the Church, he ſays that one of the moſt uſual in his time, is that when the wicked are corrected by their Superiors, they perſecute thoſe who teach them, and openly aſſault them, that by this means they may evade the ſubmitting to Eccleſiaſtical Puniſhments: That to prevent this abuſe, it was ordain'd in the Canons, that Biſhops ſhould not be accus'd but by Men of unſpotted Reputation, nor judg'd by any other Judges than thoſe of their own chooſing, nor condemn'd by any other Authority than that of the Holy See, altho' it was allow'd for Metropolitans and Biſhops of the Province to hear and examine their Cauſes. After having eſtabliſh'd this Point of Civil Law on the falſe Decretals of the Popes, he ſays that in his time, they did not only obſerve theſe Preſcriptions in the Accuſation of Biſhops; but that they would not ſo much as give them leave to make their own defence, and would oblige them either to bring their Brethren to ſwear that they are innocent, or to provide a Champion to fight for them. He ſhews that theſe two Methods of judging the Crime or Innocence of any Man, which were then in uſe, are both of them unjuſt and unlawful, eſpecially among Eccleſiaſticks. The firſt, becauſe it does not follow that all thoſe who cannot produce Witneſſes to ſwear to their Innocence, are guilty; and that it had been always the Cuſtom of the Church to acquit thoſe who were not convicted of the Crimes laid to their Charge, without obliging them to bring others to ſwear for their Innocence. The ſecond Method, (1.) Becauſe it was only in uſe among Laicks, who did not approve of it themſelves. (2.) Becauſe it often happens that the Innocent are vanquiſh'd, and the Guilty crown'd as Victors. (3.) Becauſe this was to tempt God. (4) Becauſe it being unlawful for Eccleſiaſticks to fight themſelves, 'tis altogether unjuſt to oblige them to find Champions in their ſtead in order to be acquitted: 'Tis to put them into an incapacity of clearing themſelves of one Crime, unleſs by committing another. He then makes this Objection to himſelf; *But muſt we ſuffer all the Faults which Eccleſiaſticks may commit to go unpuniſh'd?* He anſwers, that there are ſome Perſons who ought to ſuffer it; and that there are other Perſons whoſe duty it is to reprove and puniſh them according to the Power inveſted in them for that purpoſe, and with the neceſſary Precautions: but that a raſh Judgment ſhould not be paſs'd on thoſe who have receiv'd a Power to judge the very Angels; That the Clergy ought not to be judg'd by Laicks, but by Biſhops; and that Laicks ought not to concern themſelves with puniſhing their Crimes, unleſs they are appeal'd to by the Biſhop of the Dioceſs. *And yet* (ſays he) *the quite contrary is now obſerveable; For the Civil Authority incroaches on the Eccleſiaſtical; and the latter is now cruſh'd by the former, which ought to ſupport it. So that as in the Election of Prelates, the Will of the Prince is follow'd more than the Decrees of the Holy Fathers; even ſo in their Condemnation, more regard is had to gratifie their Humours, than to proceed according to Canon Law. And from hence it happens, that by the Injuſtice of unrighteous Judges, the Offences of the Guilty are no Bar to the holding their Dignity; and Dignity does not exempt any Perſon from an unjuſt Accuſation.*

Atto Biſhop of Verceil.

The ſecond Part is about the Authority which Princes had uſurp'd in the Eccleſiaſtical Ordinations of Biſhops: He ſays that they ought to be made by thoſe who have a Right thereto according to the Canons and Cuſtoms of the Church; but that Princes abſolutely require that their Edict ſhould be of univerſal force in the caſe: That he, whom they choſe, muſt be receiv'd, tho' never ſo wicked; and that the Man, whom others ſhall elect, ſhould be rejected, tho' never ſo deſerving: That the Faults of thoſe whom they chuſe, how great ſoever, were look'd upon as nothing: That they had no regard to the Virtues, but to the Riches, the Parentage, and the Services of the Perſons: That many were ordain'd for Money, others by Recommendation, or becauſe they are Relations, or in recompence of ſome Service they had done: That there are ſome Princes ſo blind, as to prefer Infants to Biſhopricks, who had not ſo much as one of the neceſſary Qualifications; and who are oblig'd to be under the Care of Tutors and Maſters, even while they are the Maſters and Judges of a whole Dioceſs.

In the laſt Part he reprehends the Abuſe which prevail'd in his time, of rifling the Revenues of the Church, when the Epiſcopal See was vacant by the Death, or by the Expulſion of a Biſhop. He cites in the three Parts ſeveral Canons, and a great many fine Paſſages out of the Fathers, to back his own Arguments.

To theſe Treatiſes are annex'd eleven Letters of *Atto*.

The firſt is directed to a Biſhop nam'd *Waldon*, who was at variance with his Prince. He exhorts him to ſubmit to his Prince, and produces ſeveral Paſſages out of the Fathers concerning the Obedience which is due to Kings. This *Waldon* is doubtleſs the ſame with him whom *Berenger* had made Biſhop of *Cuma*, and who afterwards prov'd treacherous to him, and withdrew to the Emperor *Otho*, as *Luitprand* relates it.

The three following Letters are directed to the Faithful of his own Dioceſs: The two firſt are againſt thoſe, who pretended to Divine and Propheſie of things to come: and the laſt is againſt thoſe who would faſt on *Fridays*.

The

Atto Bishop of Vercell.

The fifth is directed to a Bishop named *Aso*. He therein shews by the Ecclesiastical and Civil Laws, that Marriage is prohibited between those who had contracted a Spiritual Affinity by Baptism, contrary to the Advice of that Bishop, who found Fault that one *Thierry*, who had marry'd his God-father's Daughter, was divorc'd from her, and excommunicated till such time as he made his Appearance in a Court of Judicature before the Archbishop and Bishops.

The sixth is a Letter of *Gunzon* Deacon of the Church of *Navarre*, wherein he sends *Atto* the Copy of a Letter, pretended to be Pope *Zachary*'s, to *Theodorus* Bishop of *Pavia*, about the Prohibition of Marriage between those who have contracted a Spiritual Affinity.

The seventh is a Letter of *Ambrose*, a Priest of *Milan*, directed to *Atto*, whereby he gives him to understand that these sorts of Marriages were likewise prohibited in his Church; and desires he would let him know the meaning of the Titles *Priestesses* and *Deaconesses*, mention'd in *Zachary*'s Letter.

Atto replies in the eighth Letter, that the *Priestesses* and *Deaconesses* were Widows chosen to assist the Women in the Administration of the Sacrament of Baptism. He does not approve at all their Opinion, who pretend that the *Deaconesses* were *Abbesses*: and he observes that these Titles of *Priests* and *Deacons* might likewise be given to Women.

The ninth and tenth are directed to the Ecclesiasticks of his own Diocess, against those who kept Company with lew'd Women, with whom they maintain'd a scandalous Familiarity, and whom they kept and maintain'd out of the Revenues of the Church.

In the last, he advises the Bishops, his Brethren, upon what was necessary to be done in case the King of *Italy*, (viz. *Berenger* and *Adalbert* mention'd formerly) fearing their Enemies, should require him and the rest of the Bishops to continue Loyal to them, not only by the Oath of Allegiance, but by exacting Hostages from them. He gives them to understand that 'tis not his Opinion that they ought to give them any. (1.) Because he is not sensible, that the Holy Scriptures and the Fathers have commanded any thing else than to be Loyal and Subject to one's Prince, and to do one's best to preserve the publick Peace of the State, and to provide for the Safety of one's King. (2.) Because 'tis a sort of Punishment inflicted on the Innocent for another's Fault, which is contrary to Justice. (3.) Because 'tis the exposing of a Man's Life for some Temporal Interest, and the leaving it to the changeable Will of others (4.) Because 'tis such a new and strange thing, as would make the World believe either that the Bishops of whom these Hostages were requir'd, are more disloyal than their Predecessors, or else that the Princes are more odious. Whereupon he exhorts his Brethren to pray to God for the Safety of their Princes, and to beg him to infuse into them a good Opinion of the Loyalty of the Prelates of their Kingdom, and that he would preserve them steddy and constant in their Fidelity.

Atto Bishop of Vercell.

There is still in the Manuscript at *Rome* another piece of *Atto*, intituled *The Poliptick*, or *The Perpendicular*, *which serves as a Reproof of Vice, and a Recommender of Vertue*; and seventeen Sermons which 'tis impossible to Transcribe, because the Manuscript is so torn in this place, that one cannot read it. There are likewise several things wanting in the Works which are copied out; all which might be supply'd by the Manuscript which they say is in the Archives of the Church of *Verceil*; but the Canons of that Church would never communicate them, nor suffer them to be copied, notwithstanding the importunity of Father *Dachery* made by Cardinal *Bona*, and the Ambassador of the Duke of *Savoy*: whether 'tis because they knew not where this Treasure lay, or because they were minded it should lye dormant there.

The Works of this Author are nothing else almost but a Collection of Citations out of Scripture, the Canons, and the Fathers, which were very applicable to his Purpose. What is his own, is writ with some Spirit, and after a lively and natural Manner.

LUITPRAND.

Luitprand

Luitprand, or *Liutprand*, is one of the greatest Ornaments of *Italy*. *Trithemius* assures us that he was an *Italian*, and descended from a Family of *Pavia*: Others suppose that his Family was *Spanish*. However it be, his Father was sent by *Hugh* King of *Italy* to the Emperor at *Constantinople*; and being return'd from that Embassy, he embrac'd the Monastick Life, leaving *Luitprand* very young. He was brought to *Pavia*, and made Deacon of that Church. His Relations presented him to *Berenger* II. to be his Secretary. He serv'd him a long time, and was sent Ambassador by that Prince about the Year 948. to *Constantine Porphyrogeneta* Emperor of the *East*. Some say that soon after his return he was Bishop of *Cremona*; but 'tis more likely that he was not advanc'd to that Dignity till *Otho* I. had render'd himself Master of *Italy*: For he soon fell into disgrace with *Berenger*, who persecuted him and all his Family; so that he was forc'd to fly into *Germany*, where he compos'd his History, on the top of which he only assumes the Title of *Deacon*. He came into *Italy* with *Otho*, and assisted at the Council held at *Rome* in the Year 963. against *John* XII. in the quality of Bishop of *Cremona*, where he was the Emperor's Interpreter. In the Year 968. he was sent Ambassador by that Prince to *Phocas* Emperor of the *East*, and has writ himself the Relation of that Embassy, which contains very excellent Remarks on the Manners of the *Grecian* Emperors of that Time. His History is dedicated to *Raimond* Bishop of *Elvira* in *Spain*. It is divided into six Books, and begins with the Reigns of *Leo* Emperor of the *East*, and of *Arnulphus* Emperor of the *West*, and ends at *Luitprand*'s Embassy from *Berenger* to *Constantine*. But the last Book is imperfect; and instead of continuing the History, a Fragment is added, containing the History of the Expulsion of *Berenger*, of the Condemnation of Pope *John* XII. and of all that happen'd at *Rome* till Pope *Benedict* was outed of his Popedom. The Fragment seems to me to be *Luitprand*'s, if we may judge by the Style, and certainly it belongs to an Author of that time. The third Book is intituled, *The Counterpoison*, that is, *The Revenge*; because therein he undertakes to revenge himself of the base usage he had receiv'd from *Berenger*. This History, and the Relation of his Embassy to the Emperor *Phocas*, are the only genuine Pieces of *Luitprand*. For the Book of the Lives of the Popes from St. *Peter* down to *Formosus*, is not writ in *Luitprand*'s Style, nor is it mention'd in *Sigebert* or *Trithemius*. Some believe that it belongs to a more ancient Author, but they are mistaken; for it ends with a Passage copied out of the History of *Luitprand* which is a farther Evidence that this Work is none of his: But what Time soever it was of, 'tis nothing else but a vile Copier of *Anastasius* the Librarian. As for the *Chronicon* which goes under the name of *Luitprand*, 'tis apparently a spurious Piece, which ought to be reckon'd among the Romances made in the form of ancient *Chronicons* by the *Spaniards*.

Luitprand

Luitprand's Style is harsh and rough, but strong and vehement. He wrote his History in a pathetical Manner, but such as is not pleasant, without observing the Regular Order and Series of Times. He therein speaks particularly of the Affairs of *Italy*, and of that which concern'd the Empire of the *West*, and therein likewise inserts something of the Empire of the *East*, and of the History of the Popes.

His History was printed at *Basil* in the Year 1532. The Relation of his Embassy at *Ingolstadt* in the Year 1600. the Book of Lives of the Popes, which is foisted on him at *Mayence* in the Year 1602. and all his Works together, with the spurious *Chronicon*, were publish'd by *Jerome* of *Higuera* the Jesuit, and printed in *Folio* at *Antwerp* in the Year 1640.

CHAP. III.

An Account of the Churches of France.

Of the Churches of France

IN the tenth Century the Church of *Rheims* was look'd upon as the chief Church of *France*, and its Archbishops had the principal Share in the Ecclesiastical and Civil Affairs of that Kingdom. The Privileges which the Popes granted to them, the great Revenues which they possess'd, and which were considerably augmented at that Time, the Prerogative which they had of Consecrating Kings, the Post they held in the Assemblies both of Church and State; their Quality, their Reputation, and their Personal Merit, rais'd them to a higher Pitch of Power and Dignity than any Prelate could hope for. But forasmuch as all great Dignities are envied and eagerly thirsted after, and the higher the Post is, the more 'tis expos'd to Storms and Dangers; 'tis not all to be wonder'd at that there were so many

Of the Churches of France.

Of the Churches of France

Artifices us'd to come into this Archbiſhoprick, ſo many heats to keep in it, and if thoſe that had the poſſeſſion of it, have been ſubject to ſo many Scandals, as the enſuing Hiſtory will make appear. But becauſe the Eccleſiaſtical Affairs of the Churches of *France*, and particularly of that of *Rheims*, bear ſo near a Relation to thoſe of the State; and becauſe the Changes of Kings, and the Revolutions of the Government have likewiſe produc'd very many Alterations in the Affairs of the Church: 'Tis neceſſary to begin with giving you a Scheme of the State of the *French* Monarchy, and of the Succeſſion of the Kings who govern'd *France* during the tenth Century.

The ſtate of France *after the Death of* Charles *the* Groſs.

After the Death of *Charles the Groſs*, which happen'd in the Year 888. * his Son *Charles*, ſirnam'd the *Simple*, being ſtill in his Minority, the *Neuſtrians* met at *Compeigne*, elected *Odo* or *Eudes*, Count of *Paris*, and Duke of *France*, to govern the Kingdom, gave him the Quality of King, and caus'd him to be crown'd by *Gautier* Archbiſhop of *Sens*. On the other ſide, *Radulphus* the Son of *Conrad*, made himſelf Maſter of the Country between *Mont-jou* and the *Appenine* Mountains; that is, *Savoy* and *Switzerland*, and caus'd himſelf to be crown'd King of *Lower Burgundy*. *Lewis* the Son of *Bozon*, ſeiz'd on the Country which lies from *Lyons* to the Sea, between the *Rhone* and the *Alpes*, and went under the name of King of *Arles* or *Provence*, and caus'd that Kingdom to be confirm'd upon him by a Council held at *Valence* on purpoſe in the Year 890. Thus *France* was divided into three Kingdoms: The Kingdom of *France*, which comprehended *Normandy*, *Aquitain*, and the Dutchy of *Burgundy*; the Kingdom of *Arles*; and the Kingdom of *Lower Burgundy*. *Eudes* was not long in quiet poſſeſſion of a Kingdom to which he could pretend no Right. *Charles the Simple* had his Partiſans, who ſent for him from *England*, whither his Mother had carry'd him, and caus'd him to be crown'd at *Rheims* in the Year 893. He immediately enter'd into poſſeſſion of a part of the Kingdom, and rais'd a Civil War between the two Parties; which within a while was appeas'd, and wholly ended by the Death of *Eudes*, which happen'd on the thirtieth of *January* 898. By his Death *Charles the Simple* took poſſeſſion of the Kingdom of *France*, not of that of *Arles*, nor of *Lower Burgundy*. In the Year 918. he added *Lorrain* to his Dominions, having conquer'd it from *Henry the Fowler*, after the Death of *Conrad*. But the Malecontents among the *French* Nobles, took an occaſion from this War, to cut him out new Work, and elected *Robert* the Brother of *Eudes* King, who was crown'd at *Rheims* on the twentieth of *June* in the Year 922. ſo that *Charles* was forc'd to quit *Lorrain* to come and fight *Robert*. This laſt was kill'd in Battle, but his Party elected in his room his Brother-in-Law *Radulphus* II. Duke of *Burgundy*. *Charles the Simple* ſtruck up an Alliance with *Henry the Fowler*, to whom he remitted *Lorrain*, upon condition that he ſhould aid him; but he was treacherouſly taken in the Year 923. by *Hebert* Count of *Vermandois*, who kept him Priſoner in *Thierry* Caſtle. The Queen his Wife withdrew into *England* with her Son *Lewis*. From that time *Charles the Simple* was always in the Power of *Hebert*, or *Hugh le Blanc* Count of *Paris*, *Robert*'s Son, who kept him Priſoner till his Death, which happen'd in the Year 929. Upon his Death *Radulphus* was left in quiet poſſeſſion of the Kingdom to the Year 936. at which time he dy'd without Iſſue, leaving the Dukedom of *Burgundy* to his Brother *Hugh the Black*, and the chief Authority of *France* to *Hugh the White*, Count of *Paris* and *Orleans*, and Duke of *France*, his Brother-in-Law. However, this Man had not the Heart to take the Crown upon him, being afraid of *Hebert* Count of *Vermandois*, and *Giſalbert* Duke of *Lorrain*; and he thought it more adviſable to ſend for the Son of *Charles the Simple* out of *England*, who upon that account was call'd *Lewis d'Outremer*. He was receiv'd without any Oppoſition, and crown'd at *Laon* in the Year 936. *Lewis* during his Reign had great Conteſts with the Counts *Hebert* and *Hugh*, and was ſometimes at War, ſometimes at Peace with *Otho* King of *Germany*. But at laſt, having accommodated Matters with *Hugh*, he dy'd peaceably in the Year 954. leaving the Title of King to his Son *Lotharius*, an Infant of fourteen or fifteen Years of Age, and the Adminiſtration of the Government to *Hugh*, to whom the young King granted the Dutchy of *Burgundy* and *Aquitain*. *Hugh* dyed in the Year 956. and left four Children, of whom the Eldeſt, nam'd *Hugh-Capet*, was declar'd Duke of *France* in the Year 959. by *Lotharius*, who gave him likewiſe *Poitou*. *Lotharius* reign'd peaceably three and thirty Years, having after the Death of *Hugh the White*, reaſum'd the Royal Authority. But this was loſt in the hands of his Son *Lewis*, ſirnam'd the *Fainthearted*; who ſurviv'd his Father only ſixteen Months under the Tutelage of *Hugh-Capet*, and was the laſt King of the *Caroliguian* Line. For after his Death *Hugh-Capet* was elected King by the Nobles of *Noyon*, about the end of *May* in the Year 987. and afterwards crown'd at *Rheims*, without any regard had to *Charles* Duke of *Lorrain*, Brother to *Lotharius*, whom they hated, becauſe he had taken an Oath of Allegiance to the King of *Germany* for his Dutchy of *Lorrain*. The next Year *Hugh-Capet* caus'd his Son *Robert* alſo to be crown'd. However Duke *Charles* was not altogether out of hopes of re-inveſting himſelf in the States of his Anceſtors, and having ſeiz'd on *Laon* and *Rheims*, he made War for ſometime with *Hugh*; but was taken in the Year 991. in the City of *Laon*, and carried Priſoner to *Senlis*, and from thence to *Orleans*, where he was ſhut up in a Tower, wherein he dy'd three Years after. And thus the Kingdom of *France* was transferr'd from the *Caroligwian* Line to that of *Hugh-Capet*, who liv'd till the Year 996. and left his Son *Robert* in quiet poſſeſſion of the Kingdom, which this good King govern'd till the three and thirtieth Year of the enſuing Century. And thus much may ſuffice for what concerns the Political Eſtate of the Kingdom of *France*: Let us now proceed to the Eccleſiaſtical Affairs, wherein the Archbiſhops of *Rheims* had a principal ſhare.

Of the Churches of France.

Radulphus.

Lewis d'Outremer.

Lotharius.

Lewis the Fainthearted.

Hugh-Capet and Robert.

The Reign of Charles *the* Simple.

* *Other Hiſtorians ſay he was Son to* Lewis *the* Bald.]

Fulcus *Arch-Biſhop of* Rheims.

Fulcus *Archbiſhop of* Rheims.

FUlcus ſucceeded *Hincmarus* in the Archbiſhoprick of *Rheims*, in the Year 882. He was a Perſon of Quality, who had been a long time at Court. Immediately he ſent to the Pope *Marinus* his Confeſſion of the Faith, according to Cuſtom, and receiv'd the Pall from him. In a ſecond Letter he demanded a Confirmation of the Privileges granted by the Popes to his Predeceſſors, and made Complaints to him of the Eſtate bequeath'd by his Brother *Rampo*, for the building of a Monaſtery, of which *Ermenfroy*, who had married his Widow, had taken Poſſeſſion. *Marinus* wrote on this laſt point to *Gerard* Archbiſhop of *Sens*, in whoſe Dioceſs this Monaſtery was; and to *John* Archbiſhop of *Roan*, to whoſe Dioceſs *Ermenfroy* did belong, giving him orders to enjoyn him to relinquiſh the Eſtate which he had ſo unjuſtly poſſeſs'd himſelf of; and if he would not do it, to make uſe of Canonical Puniſhments againſt him. *Fulcus* wrote likewiſe to Pope *Adrian* the Succeſſor of *Marinus*, to Congratulate his Advancement to the Popedom; and at the ſame time ſent him ſome Copies of the Privileges granted by the Popes, *Leo*, *Benedict*, and *Nicholas* to the Church of *Rheims*, to which he deſires him to grant a Confirmation. In the ſame Letter he intreats him to ſend a Commiſſion to the Archbiſhops of *Sens* and *Roan*, to adjuſt the buſineſs of the Monaſtery, which *Ermenfroy* had taken poſſeſſion of, and writes in favour of *Frotarius* Archbiſhop of *Bruges*, who was accus'd by a Monk of his Dioceſs; aſſuring the Pope, that he had been elected by the Biſhops of his Province, by the Clergy and Laity of his own Dioceſs, and confirm'd by Pope *Marinus*. He ſent another very ſubmiſſive Letter to Pope *Stephen*, wherein he thanks him for the Honour he did him in writing to him, and in treating with him as a Friend and Brother; Titles which he could not pretend to, thinking it an Honour to be his Servant and Subject. He aſſures him, that if he were not ſurrounded, and as it were Beſieged by the *Barbarians*, who were not above five Leagues off his City, and who Beleaguer'd *Paris*; he would have undertaken a Journey to *Rome*. He informs him of the part he bore in the Snares which were laid againſt him, and makes his acknowledgments for the favour ſhew'd by the Pope to his Son *Guy*, who was the Archbiſhop's Kinſman. He promiſes Obedience to the Pope, and exalts the Dignity of the Church of *Rheims*, which he pretends had been founded by St. *Sixtus*, who was ſent by St. *Peter*, and was the chief of the whole Kingdom. He adds, that Pope *Hormiſdas* had eſtabliſhed the Archbiſhop of *Rheims*, his Vicar in *Gaul*; and deſires him to confirm the Privileges granted by his Predeceſſors. He preſſes him to order *Ermenfroy* to be excommunicated by the Archbiſhops of *Sens* and *Roan*; and intreats him to write to King *Charles*, to oblige him to reſtore in full to the Church of *Rheims* the Revenues which belong'd to it.

Fulcus *Archbiſhop of* Rheims.

A Letter of Stephen V. *to* Fulcus.

The Pope anſwer'd *Fulcus*, that he was glad to ſee he had ſuch good thoughts of the Holy See; he aſſur'd him, that he look'd upon *Guy* as his own Child; that he was deeply affected with the Deſolation of *France*, caus'd by the *Barbarians*; that he pray'd God to deliver that Kingdom out of all its Trouble: And Laſtly, he acquainted him, that he had ſent Letters according to his deſire, to the Archbiſhops of *Sens* and *Roan*.

Fulcus wrote a ſecond Letter to this Pope, wherein he renews his complaints againſt *Ermenfroy*, who would not obey the Injunctions of the two Archbiſhops, and intreats the Pope to cauſe him to be excommunicated. At the ſame time

time he asks his Advice, whether it be lawful to ordain Bishops every Festival Day.

Of the Churches of France.

The Pope sent him afterwards several Letters.

The first is a Letter of Consolation, for the Miseries he underwent.

Other Letters of Stephen V to Fulcus.

The second is a Recommendatory Letter, in Behalf of a Man who was oppress'd by his Children and Relations.

The third is directed to the Bishops of *France* against *Frotarius*, who had seiz'd upon the See of *Burges*, after he had been turn'd out of the Bishopricks of *Bordeaux* and *Poitiers*. He enjoyns him under the Penalty of Excommunication, to relinquish *Burges*, and return to *Bordeaux*.

The fourth is in Favour of *Teutboldus*, whom he had ordain'd Bishop of *Langres*. He therein tells him, that after the Death of *Isaac* Bishop of that Church, *Aurelian* Archbishop of *Lyons* had ordain'd in his Room a Monk call'd *Egilon*, without being elected by either Clergy or Laity, who had elected *Teutboldus*, and desir'd the Pope that he might be consecrated; that being willing to maintain the Privileges of all Churches, he had sent to *Aurelian* to ordain *Teutboldus*, provided it appear'd to him, that he had been unanimously elected by Clergy and Laity: That he had sent a Bishop to be upon the Spot, to see that this Order were duly put in Execution; but that *Aurelian* had put a Trick upon him, by sending him before to *Langres*, with a Promise that he would be there soon after him; and that instead of being so good as his Word, he suffer'd the Bishop to wait for him to no Purpose: That the Clergy and Laity had sent an Act of the Election to *Rome*, and pray'd that *Teutboldus* might be consecrated; that he had writ again to *Aurelian*, requiring him to ordain him; but that instead of obeying his Order, he made it his Business to bring the other into Possession; Lastly, That upon the fresh Instances of the Clergy and Laity of *Langres*, he had ordain'd *Teutboldus*; he enjoyns *Fulcus* to put him into Possession. *Fulcus* reply'd to him, that he was very willing to put his Orders touching *Teutboldus* into Execution, but that he had been oblig'd to defer it upon the Instance of King *Eudes*, who would send his Ambassadors to him, to know his Resolution. He adds, that the Bishops were very glad at his declaring, that he was willing to maintain the Rights and Privileges of Bishops in their full Force. He desires to know of him, whether it be lawful for any of his Suffragans to execute the Orders of the King, or of any other without his Leave, or to undertake any Thing contrary to his Prohibitions.

Other Writings of Stephen in Favour of the Church of Rheims.

The same Pope confirms the Privileges of the Church of *Rheims*, and prohibits all Persons whatsoever from seizing or detaining any of the Revenues which belong to it. He likewise wrote to *Fulcus* about the Difference which happen'd between *Herman* Archbishop of *Cologne*, and *Aldegairus* Bishop of *Hamburg* and *Breme*. They had both written to the Holy See upon that Subject, and had been cited thither. *Aldegairus* came to *Rome* accordingly, but *Herman* did not appear. However, the Pope being unwilling to determine a Matter of that Consequence, without hearing both Parties, he orders *Fulcus* to call a Synod in his Name at *Worms*, with the Bishops his Suffragans and Neighbours; and to cite thither *Herman* and *Aldegairus*, with the Archbishop of *Mayence* and his Suffragans, to examine strictly the Pretensions of both Parties. He invites him to come to *Rome* upon that Affair and others, or at least to send thither some able Person, with the Parties concern'd, that so he might be fully inform'd of all Things.

The Letters of Fulcus to Formosus.

The Pope being dead before this Affair was adjusted, *Fulcus* wrote about it to his Successor *Formosus*, praying that he would continue him in the same Commission. He thank'd him at the same Time for the Complements he had sent him by the Abbess *Bertha*; and asks his Advice, what ought to be done against one who had a mind to seize on the Estate which his Brother-in-Law Count *Everard*, had bequeath'd to a Monastery, which he had built in Honour of St. *Calixtus*, whose Body he had brought from *Rome*. He withal declares to him, that he was very sorry to hear that there were some Persons, who gave Disturbance to the Church of *Rome*, and he was ready to stand in its Defence. In the Conclusion he gives them to understand, that several Bishops of *France* requir'd the Pall, which they ought by no Means to have, since it would cause them to despise their Metropolitans; and that he ought to take special Care about it, because this Abuse might be the Cause of a great deal of Trouble in the Church of *France*.

The Letter of Formosus to Fulcus.

Pope *Formosus* return'd him this Answer, that he was oblig'd to him for the Concern he shew'd at the unhappy State of the Church of *Rome*: That the Eastern Churches were likewise disturb'd by ancient Heresies and new Schisms: That the Bishops of *Africa* had sent their Deputies to *Rome*, for the adjusting and making up a Schism, which was then on Foot between the Bishops of that Country; and that there were several other Deputies at *Rome*, from divers Parts, who requir'd Answers upon several distinct Subjects: That he had resolv'd to hold a Synod the first of *March*, to which he invited him. He had already invited him to another Synod by a former Letter, whereby he confirm'd the Privileges granted to the Church of *Rheims*, and prohibited any Seizure to be made of the Revenues which belong'd to it. By the same Letter he likewise acquainted him of the Coronation of *Guy* perform'd by him that same Year.

Of the Churches of France.

By another Letter the Year ensuing, he confirm'd the Donations granted to the Church of *Rheims*, and gave *Fulcus* to understand, that he had crown'd *Lambert* the Son of *Guy* Emperor. He likewise reprimands several Laicks who would not be subject to their Archbishop.

Formosus wrote likewise several Letters in Favour of *Charles the Simple*, against *Eudes*. He sent for *Fulcus* to *Rome* upon that Subject, desiring all Acts of Hostility might cease, till his Return. *Fulcus* excus'd himself from his Journey, and tells the Pope that he ought to write to *Arnulphus* King of *Germany*, requiring him to assist *Charles*, and to threaten *Eudes* with Excommunication if he continued to ravage *France*. The Pope wrote to each of them; but it could not hinder *Eudes* from carrying on his Design: And *Arnulphus* was so far from favouring *Charles*, that he entred the Kingdom, laid Siege to the City of *Rheims*; ravag'd the Country, and particularly rifled the Revenues which belong'd to the Church. *Fulcus* made his Complaint of this to the Pope. A while after he likewise wrote another Letter to him, wherein he takes Notice, that it was expedient, that *Lambert* should enter into an Alliance with King *Charles*, and that the Pope should write to *Eudes* to inform him, that it was highly reasonable, that *Charles* should enjoy part of his Father's Dominions. At the same Time he advises him, about three Persons who lay under perpetual Excommunication, because of the ill Usage they shew'd to *Teutboldus* Bishop of *Langres*, and to *Gautier* Archbishop of *Sens*; *viz.* whether he might admit them to Penance: And about *Heriland* Bishop of *Teroüane*, turn'd out of his Diocess by the *Normans*; whether he might give him another Bishoprick, and place in his Stead a Person more agreeable to the People of the Place, and who would speak the Language of the Country. The Pope return'd him this Answer, That he was oblig'd to him for what he wrote with Relation to *Lambert*; that the three Persons he spoke of, had been condemn'd to a perpetual Excommunication, for having put out the Eyes of *Teutboldus*, and for having cast *Gautier* into Prison, and that they ought still to lye under that Sentence.

The Letter of Formosus to Fulcus.

The last Letter which Pope *Formosus* wrote to *Fulcus*, related to *Berchairus*, whom the Laity and Clergy of *Chalons* had elected their Bishop by the Consent of King *Eudes*. He complains of the unwillingness of *Fulcus* to consecrate him; and that after the Decease of the late Bishop, he had by way of Prevention, caus'd this Bishoprick to be govern'd by *Heriland* Bishop of *Teroüane*, who had been turn'd out of his own Diocess; that afterwards he had ordain'd *Mancion*, a Man of a profligate Life; and that *Berchairus* intending to go to *Rome*, had been arrested by *Conrad* the Creature of *Fulcus*, and sent into Banishment. For this he cites the Archbishop to *Rome*, with *Mancion*, *Conrad*, and several other Bishops.

The Letter of Fulcus to Stephen VI.

Fulcus return'd no Reply to *Formosus*, but wrote a Letter of Compliment to *Stephen* VI. his Successor. However this did not prevent that Pope from citing him to a Synod, to be holden the latter End of *September*. He excus'd his going thither, and sent several of his Clergy in his Room. He gave the Pope to understand, that he wonder'd at the hard Expressions of his Letter; and the more, because he had been always very submissive to the Holy See, and had received nothing from it but Kindnesses and Civilities. He imputes this Harshness of the Pope to the false Reports he had receiv'd of him. To justifie himself, he shews how he had been educated from his Childhood, in all that an Ecclesiastick ought to know: How afterwards he was call'd to Court by King *Charles* the Son of *Lewis*, and continued in it till the Reign of *Charlemagne*; that he had been elected Archbishop of *Rheims* by the Bishops of the Province, and by the Clergy and Laity of that City; and how industrious he had been in promoting the Interest of that Church. Lastly he adds, that if King *Eudes* would give him Leave, he would go to *Rome* when the Way was open, for he was then enclosed by *Zuentibold* the Son of *Arnulphus*, who had basely us'd and rifled his Church. In fine, he pray'd the Pope to free him from that Tyranny, and not to oblige him to relinquish his Church, at a Time wherein his Presence was so necessary. These are all the Letters of *Fulcus* to the Popes, and of the Popes to that Archbishop, of which *Flodoard* gives us an Extract, in the four first Chapters of the fourth Book of his History.

In his fifth Chapter the same Author mentions the Letters of this Archbishop, directed to the Kings and Princes.

The Letters of Fulcus to the Kings and Princes.

The first is to *Charles the Gross*, the Son of *Lewis* of *Germany*, after the Death of *Charles the Bald*, wherein he pray'd him to protect *France* against the *Normans*, who had ravaged the Country, and laid Siege to the principal Towns thereof.

In a second Letter to the same Emperor, he intreats that he would procure the Pall for him from the Pope, and the Confirmation of the Privileges granted to the Church of *Rheims*.

Of the Churches of France.

The third is directed to *Arnulphus* King of *Germany*, wherein he gives him the Reaſon why he had anointed *Charles the Simple* King. He gives him to underſtand, that upon the Death of *Charles the Bald*, the *French* immediately made their Application to him, to be accepted under his Protection: But that having received no Protection nor Countenance from him, they were obliged to chooſe *Charles* for their King, who was the only Man next him of the Royal Blood, and whoſe Brothers and Predeceſſors had been Kings: That the Reaſon why they did not chooſe him ſooner was, becauſe being too young he was not capable of governing the Kingdom, eſpecially at a Time when the *Normans* were ready to riſle and pillage the whole Kingdom; and that they had done it at laſt without conſulting *Arnulphus* in the Caſe, according to the Cuſtom of *France*, which always was, when one King was dead, to put up in his Place one of the Royal Family, without conſulting any Foreign Power. He likewiſe anſwer'd that which they accus'd him of, *viz.* That he had never crown'd *Charles the Simple*, but that he might with the more Eaſe beſtow the Kingdom on *Guy*; and makes it appear, that it was only a Calumny invented by his Enemies. And whereas ſome were pleaſed to raiſe a Report, that *Charles* was not the Son of *Lewis the Liſper*; he ſays, that the very ſight of him would be a ſufficient Evidence to convince them of the contrary; becauſe any one might eaſily diſcern in him, the very Air and Features of his Father. Laſtly, he intreats *Arnulphus* to do Juſtice to this innocent King, and his own Kinſman: To conſider that the Kingdom of *France* had always been an Hereditary Kingdom; and to believe that the *French* had no other Deſign, than that *Charles* ſhould be led by his Counſels, and bound to him in a firm Bond of Amity and Alliance.

In the fourth Letter which is likewiſe directed to *Arnulphus*, he aſſures him of the Fidelity wherewith King *Charles* and himſelf had obſerved the Treaties made with that Prince. He informs him, that this King being minded to attack *Eudes*, had writ to *Guy* and the Pope, to engage them on his ſide.

The fifth was written to King *Eudes*. He intreats him to grant the Church of *Laon* Liberty to chooſe a Biſhop, in the Room of *Didon* lately deceas'd.

The ſixth was directed to *Charles*, whom he very ſharply reproves for his Intention of making a League with the *Normans*, and of making uſe of them to reinſtate him in his Kingdom. He remonſtrates to him, that it was a Piece of Idolatry, thus to enter into the Alliance and Intereſt of *Pagans*: That the Kings his Predeceſſors were Servants of the true God; and that he had renounced him, by joyning with *Infidels*; that this was not the way to re-aſcend the Throne of his Anceſtors, but rather to looſe it, by pulling on his Head the Wrath of an angry God: That thoſe who gave him this Advice were his Enemies, and that if he followed it, he knew not how to continue loyal to him, nor how to prevent himſelf from drawing off as many as he could from obeying him, but that he muſt be forced to excommunicate him, and condemn him with a perpetual *Anathema*. He adds, that he wrote theſe Things with extreme Grief and Concern, becauſe it was his Deſire, that he might be had in Honour both with GOD and Man, and that he might regain his Throne by the Help of the Lord, and not by the Aſſiſtance of the Devil; becauſe the Kingdoms which God beſtows are firm and laſting; whereas thoſe which are acquir'd by Injuſtice and Rapine are uncertain, and of a ſhort ſtanding.

The ſeventh was directed to the Emperor *Lambert*, whom he congratulated upon the Pope's Declaration, that he would look upon him as his own Son. He exhorts him always to bear a due Reſpect and Honour to the Holy See, becauſe that was the only Way of ſecuring himſelf an Intereſt in Heaven, and of obtaining a Superiority over all his Enemies. He wiſh'd him to remember that his Uncle *Lambert*, who had been an Enemy to the Holy See, periſh'd miſerably; and he intreated him to intercede with the Pope for their Kinſman *Rampon*, who had been excommunicated.

The eighth was dedicated to *Albrade*, or *Alfrede*, the King of *Great Britain*, whom he congratulates for the Choice he made of a worthy Perſon to fill the See of *Canterbury*; becauſe he heard that his Country they advanced ſuch a Sort of Men, as permitted the Biſhops and Prieſts to have Women among them, and the Laicks to marry their Kindred, as well as thoſe Virgins who were dedicated to God's Service; and to have a Wife and a Concubine at the ſame Time.

The ninth was directed to *Richilda*, a Queen or Empreſs, whom he inform'd of the ill Reports which went about of her Conduct, and exhorts her to lead a Life more conformable to Chriſtianity, and to her State of Widowhood, which ſhe had devoted to God.

The Letters of Fulcus to the Biſhops.

In the ſixth Chapter *Flodoard* makes mention of the Letters which *Fulcus* ſent to ſeveral Biſhops.

In the firſt directed to *Frotharius*, Archbiſhop of *Bordeaux*, he deſires that Archbiſhop to preſerve the Revenues of the Church of *Rheims*, which were in his Dioceſs, and to excommunicate ſuch as ſhould ſeize on them.

The ſecond is directed to *Roſtaing*, Archbiſhop of *Arles*, on the ſame Subject.

Of the Churches of France.

In the third directed to *Herman*, Archbiſhop of *Cologn*, he declares that he had a great Deſire to hold a Conference with him, and the Biſhops of his Province, but that he was prevented by the Incurſions of the *Normans*: And he prays him to do him Juſtice with Relation to ſome of the Revenues belonging to his Church, of which ſeveral Perſons had made a Schiſm; the Cognizance of this Affair having been referr'd to *Wilbert* his Predeceſſor, and now laid before him.

The fourth written to the ſame Perſon, relates likewiſe to the Intereſt of the Church of *Rheims*, for ſome Revenues which were embezelled from it.

The fifth is directed to *Gontier*, Archbiſhop of *Sens*, about the Buſineſs of the Abbeſs *Hildegarda*. He intreats this Archbiſhop not to be ſo falſe as he has been, to the Aſſignments made upon this Account, and to do Right to that Abbeſs.

In the ſixth he congratulates *Pleonicus* a Biſhop of *England*, for his endeavouring to root out thoſe Diſorders of which he had made mention in his Letter to *Alfrede*, and he exhorts him to continue in his Deſign.

The ſeventh was directed to *John* a *Roman* Prelate, whom he put in mind of ſome ancient Tokens of Friendſhip, which he had ſhewn to him; and intreats him to aſſure Pope *Stephen* of his Submiſſion to him, and begs he would ſtand his Friend in that Affair.

The eighth, ninth and tenth were directed to *Dodilon*, Biſhop of *Cambray*. By the two firſt he calls him to the Synod, which was to meet about determining the Buſineſs between *Hildegarde* and *Hermingard*: And by the laſt, wrote in his own Name, and in the Name of the Biſhops his Suffragans, he enjoyns him to compel Count *Baldwin* to make due Reſtitutions of the Church Revenues which he had ſeiz'd on, to ſend him the Letter which they wrote to him upon the ſame Subject; and to go and meet with Biſhop *Hetilon* at *Arras*.

The eleventh was writ to this *Hetilon*, upon the Account of *Dodilon*'s having caus'd the Body of St. *Calixtus* to be taken away; which had been bequeathed by *Radulphus* to the Church of *Rheims* whither it was brought.

The twelfth was directed to *Didon* Biſhop of *Laon*, whom he reproves for having refuſed the Sacraments of Penance and the Euchariſt, at the Point of Death, to one *Walcher*, who was executed for High Treaſon; and for denying him Burial, and forbidding any Prayers to be made for him.

In the thirteenth he deſires *Peter* a *Roman* Prelate to obtain the Favour of Pope *Formoſus*, that he might put *Heriland*, turn'd out of his own Dioceſs of *Teroüane*, into Poſſeſſion of the Biſhoprick of *Chalons*, putting him in mind of what had been done in the Caſe of *Actardus* Biſhop of *Nants*, who had been tranſlated to *Tours*.

The fourteenth was directed to *Honoratus* Biſhop of *Beauvais*: He complains, that this Biſhop was his open and profeſs'd Enemy; exhorts him to a Reconciliation, and gives him to underſtand, that he was accus'd of Rapines: He takes Notice to him of the Excommunication of one nam'd *Aldramus*, which the Biſhop of *Beauvais* had thunder'd out, and which he ſaid that the Archbiſhop of *Rheims* was bound to put in Execution: As to this Point he tells him, that he was always ready to follow the Advice and Opinion of other Biſhops, but that he knew of no Power which the Church of *Beauvais* had to command the Church of *Rheims*; and that this Excommunication was not grounded on a Lawful and Canonical Reaſon, but only becauſe this Man had left the Intereſt of *Eudes*, and imbraced that of King *Charles*. He likewiſe ſummoned him to appear at the Ordination of the Biſhops of *Senlis* and *Chalons*, and gave him to underſtand that Pope *Stephen* had order'd him to ſend him to *Ravenna*.

The fifteenth is a Letter of Compliment to *Tentboldus*, Biſhop of *Langres*.

The ſixteenth was directed to *Radulphus* Succeſſor to *Didon* Biſhop of *Laon*, whoſe Promotion to that Dignity he congratulates, and advertis'd him that he had too raſhly excommunicated one of his Dioceſans, hinting withal that he gave him his Advice as a Friend to a Friend, not being willing to make uſe of that Authority and Privilege which the Church of *Rheims* had from all Antiquity, of ſuccouring all thoſe who made their Application to it, and thought themſelves injur'd by their Biſhops.

We might likewiſe to theſe Letters joyn that of *Mancion* Biſhop of *Chalons*, directed to *Fulcus*, and publiſh'd by Father *Mabillon* in the third Tome of his Collections, wherein he asks the Archbiſhop's Advice, how he ought to behave himſelf with relation to a Prieſt, who was ſolemnly betrothed to a Woman, and would marry her publickly.

The Letters of Fulcus to the Abbots.

In the ſeventh Chapter *Flodoard* ſpeaks of ſeveral Letters of *Fulcus*, directed to Abbots, and to Perſons of Note.

The firſt was directed to an Abbot called *Stephen*, whom he comforts upon his having been depriv'd of a Biſhoprick to which he had been elected.

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In the second he reprov'd *Baldwin* Count of *Flanders*, for the many Injuries he offer'd to the Churches of his Country: And among others for having caus'd a Priest to be whip'd; for having turn'd out several Parochial Priests out of their Churches, in order to make room for others of his own chooſing; for having unjustly seiz'd upon an Estate which the King had bestow'd on the Church of *Noyon*; for having seiz'd upon a Monastery, &c. he threaten'd to excommunicate him, in case he did not forthwith make Restitution, and leave off his Cruelties to the Church.

The third is directed to the Clergy and Laiety of *Senlis*, upon the Election of a Bishop.

The fourth to the Clergy of *Laon* upon the same Subject.

The fifth to the Monks of *Corby*, whom he severely reproves for their having cruelly turn'd out their Abbot.

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These are all the Letters of *Fulcus*, which are mention'd in *Flodoard*; the very Extracts of which shew us, that this Archbishop wrote with a great deal of Strength and Authority: That he was zealous for the Welfare of the Church, for the Dignity of Bishops, and particularly for the Rights and Prerogatives of the Church of *Rheims*. He was assassinated by *Wincmare* and others of Count *Baldwin*'s Creatures, in the Year 900. which Count was incens'd against him for having taken away from him the Abby of St. *Wast*, and the Castle of *Arras*.

Harveus *Archbishop of* Rheims.

Herveus *Archbishop of* Rheims.

HIS Successor was one *Harveus*, a young Lord belonging to Court, and Nephew to Count *Hughbold*. He was ordain'd by the unanimous Consent of all the Bishops of the Province. Immediately after his Ordination he soon render'd himself capable of governing his Dioceſs, and gain'd the Esteem and Love of all the World by his Charity to the Poor, by his sweet Temper, by his good Nature, and by the Zeal he expressed for the Welfare of the Church, and for Ecclesiastical Discipline. He held several Provincial Councils, wherein he discours'd very usefully of Religion, and of the Peace both of Church and State, and of the Conversion of the *Normans*, who about that Time embrac'd the Christian Faith. It was for their sakes that he sent to *Guy* Archbishop of *Roan*, a Letter containing three and twenty Articles, extracted out of the Canons and Letters of the Popes, about the Manner of treating those, who after they had been baptiz'd, had apostatiz'd, and afterwards return'd to the Church. In the Year 909. he held a Council at *Trosly* (a Village near *Soissons*) at which assisted the Archbishop of *Roan*, with the Bishops of *Laon*, *Beauvais*, *Noyon*, *Chalons*, *Soissons*, *Cambray*, *Meaux*, *Senlis*, *Terouane*, and *Amiens*; in which, after he had discours'd at large of the Miseries under which *France* groan'd, which he imputed to the Sins both of the Laity and the Clergy, he gave them very fine and large Instructions, grounded on several Passages of the Fathers and Canons of Councils. 1. Concerning the Honour and Respect due to Churches, and to Ecclesiasticks. 2. Concerning the Duty and Allegiance which Bishops and Ecclesiasticks ow'd to their King, and concerning the Duties and Qualifications of a Prince. 3. Concerning the Reformation of those Abuses which were crept into the Monastick Life, and particularly concerning the Abbies which were possess'd by Laicks. It was ordain'd that Abbots should be Religious Persons, well skill'd in the Regular Discipline; and that the Monks and Religious should live according to their Profession and Rule, praying for the Welfare of Kings, for the Peace of the Kingdom, and for the Tranquility of the Church, without concerning themselves with Secular Affairs, without hunting after the Pomps of this World, and without incroaching on the Rights and Privileges of Ecclesiasticks: And that they might have no Excuse for Strangling, the Abbots were enjoyn'd, or at least those who had the Government of Monasteries in their Care, to provide them Necessaries. 4. Against those who either by Violence, or by any other Method, seiz'd on Church Lands, which he look'd upon as Sacrilege. 5. Against those who either abus'd or persecuted the Clergy. 6. Against those who would not pay Tenths, and the other Revenues belonging to the Church. The Duty of Tithes reached not only to the Fruits of the Earth, and to the Breed of Cattle, but likewise to those Things which were the Profits of a Man's Industry and Labour. 7. Concerning the Rapines and Robberies so rife at that Time. He demonstrates the Enormity thereof, and shews the Obligation they lay under of making Restitution, before they could expect Absolution. 8. Against stealing young Women, and against clandestine or unlawful Marriages. 9. Concerning the Prohibitions renew'd so often by the Canons against Priests having Women amongst them. 10 Concerning the Chastity which all Christians were oblig'd to preserve in their Words and Actions. 11. Concerning the Obligation of keeping strictly to the Oaths they took, without being perjur'd. 12. Against quarrelsome Persons who took delight in Law-Suits and vexatious Prosecutions. 13. Against Homicides and Lyars. 14. Against the Abuse which then prevail'd of rifling the Goods of Bishops after their Decease. Upon this he advises that two or three of the neighbouring Bishops, upon the News of the Death of their Brother, should go and perform the last Offices over him. In the Conclusion, he exhorted the Bishops to refute the Errors of *Photius*. Lastly, He sums up in a few Words what Christians ought to believe and practice, and exhorts them faithfully to discharge their Duties.

The Council of Trosly in 909.

Letters accusto Abbots.

The Council of Trosly in Year 921.

In the Year 921. *Herveus* held another Council at the same Place, wherein he took off the Excommunication issued out against Count *Ertebold*, who had seiz'd upon some of the Church Revenues.

This Archbishop assisted *Charles the Simple* in his Expedition against the *Hunns*, who ravag'd *Lorrain*, and was the only Man who continued loyal to that Prince, when he was abandon'd by the *French* Lords. In the Year 920. he brought him back to *Rheims*, and adjusted Matters betwixt him and his Lords, and re-establish'd him in his Kingdom. But within a short Time after the Lords revolted again, and being met at *Rheims*, they elected King *Robert*, and *Herveus* was constrain'd to crown him. He did not survive this Coronation but four Days, and dy'd in the Year 922. having presided over the Church of *Rheims* two and twenty Years lacking four Days.

Herveus *Archbishop of* Rheims.

Robert caus'd *Seulfus* to be elected in his room, who was the Archdeacon of that Church. He had been the Disciple of *Remy* of *Auxerre*, who had instructed him in the Sciences, both Divine and Profane. He was ordain'd by *Abbo* Bishop of *Soissons*, and by the other Bishops of the Province of *Rheims*. *Endes* the Brother of *Herveus*, and a Nephew of that Name, were cited before him, being accus'd of Disloyalty to *Robert*; and they not justifying themselves, were strip'd of all the Revenues of the Church of *Rheims* in their Possession, and cast into Prison; the former in the Custody of *Hebert* Count of *Vermandois*; and the latter at *Paris*. In a Provincial Council held in the Year 923. he impos'd a Penance on those who had born Arms in the War between *Robert* and *Charles*; and in another Council held in the Year 924. at *Trosly*, he put an End to the Difference which was between Count *Isaac* and *Stephen* Bishop of *Cambray*; the former paying an hundred Pounds to the latter, for the Wrong he had done to his Church. 'Tis said that *Seulfus* agreed with *Hebert* to resign the Archbishoprick to the Son of that Count. However the Case was, *Seulfus* did not enjoy this Dignity long, being poisn'd in the Year 295. by the Order of *Hebert* as it is supposed.

Seulfus *Archbishop of* Rheims.

Presently after his Death that Count came to *Rheims*, and having called thither *Abbo* Bishop of *Soissons*, and *Bauvo* Bishop of *Chalons*, he caus'd his Son *Hugh*, who was not then above five Years old, to be elected by the Clergy and People of *Rheims*. Afterwards he procured the Confirmation of this Election by King *Radulphus*, who committed the Temporalities of this Dioceſs to *Hebert*, till his Son came of Age to take upon himself the Government thereof. The Spiritualities were conferr'd by Pope *John* X. on *Abbo* Bishop of *Soissons*, so that *Hebert* became absolute Master of that Church, and drove out of it all the Clergy whom he suppos'd to be against his Interests, and among others *Flodoard*, as he himself informs us.

Hugh *Archbish.* *of* Rheims.

The Wars between Hebert *and* Radulphus.

In the Year 927. King *Radulphus* and Count *Hebert* fell out upon the Account of the Earldom of *Laon*, which *Hebert* would have had given to his Son *Odo*, and which the King desir'd to keep for himself. *Hebert* willing to rely on a Power which might support his Pretensions, had an Interview with *Henry* King of *Germany*, and struck up an Alliance with him. He caus'd a Council to be conven'd the same Year at *Trosly*, notwithstanding the Prohibition of King *Radulphus*, which consisted of six Bishops of the Province of *Rheims*: Afterwards he deliver'd *Charles the Simple* out of Prison, brought him to St. *Quintin*, and procur'd an Interview between him and *Radulphus* Duke of *Normandy*: From whence he brought him to *Rheims*, and writ to Pope *John* X. for the restablishing of that Prince. This Attempt oblig'd *Radulphus* to quit the City of *Laon* to *Hebert*, and to adjust Matters with him. *Radulphus* Duke of the *Normans* would not restore to *Hebert* his Son *Odo*, till he had set *Charles* at Liberty, and promis'd to obey him. At the same Time *Hebert* invited to *Rheims Odalric* Archbishop of *Aix*, who had been turn'd out of his Church by the *Saracens*, that he might there discharge his Episcopal Functions; and to reward him, he gave him the Abby of St *Timotheus*, with the Revenue of a Prebend.

The State of France.

France was then as it were parted between the great Lords, and the Regal Authority was extremly cramp'd. *Hugh the White*, Count of *Paris*, and *Hebert*, were two of the most powerful: *Radulphus* had the Title of King, and that little of the Regal Authority which remain'd. For *Charles* was the Sport and Pastime of all three. Assoon as *Hebert* was reconcil'd to *Radulphus*, he threw *Charles* again into Prison;

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and *Radulphus* afterwards returning to *Rheims*, gave him a seeming Sort of Liberty, which he did not long enjoy, dying on the seventh of *October*, in the Year 929. After his Death *Hugh* and *Hebert* fell out, the Umbrage of which Quarrel was, that the latter had given Entertainment to several Vassals belonging to the former, and among others to *Herluin* Count of *Monstreuil*. *Radulphus* sided with his Brother-in-Law *Hugh*, and there was a warm War between them: But *Radulphus* having taken the City of *Rheims*, in the Year 931. caus'd *Artaldus*, a Monk of St. *Remy*, to be ordain'd Archbishop of the Place, who the Year after receiv'd the Pall from Pope *John* XI. This Archbishop held a Council in the Year 934. at *Chatteau-Thierry*, where he ordain'd *Hildegairus* Bishop of *Beauvais*; and in the same Year he ordain'd *Fulbert* Bishop of *Cambray*. The Year after he held another Council at *Fismes*, wherein he excommunicated those who had made an unlawful Seisure on the Revenue of the Church. King *Radulphus* being dead, *Hugh the white* recall'd out of *England Lewis*, *Charles the Simple*'s Son, call'd upon that Account *Lewis d'Outremer*, and caus'd him to be crown'd at *Laon* by *Artaldus* Archbishop of *Rheims*, who continued in the peaceable Possession of his Archbishoprick for some Time, and ordain'd Bishops in all the Churches of his Province, except *Chalons* and *Amiens*. But *Hebert* would not endure that any other but himself should be in the Possession of so considerable a Post, and thereupon sent several of his Troops to take and rifle the Castles and Villages which belong'd to the Archbishoprick of *Rheims*. *Artaldus* for this excommunicated him. King *Lewis* to make him amends for the Losses he sustain'd, granted him the Earldom of *Rheims*, and the Privilege of the Mint, and assisted him in taking several Castles which were held out by the Troops of *Hebert*. Fortune did not long favour *Artaldus*; for *Hugh* entring into a new League with *Hebert* against *Lewis d'Outremer*, they came with *William* Duke of *Normandy*, besieg'd the City of *Rheims*, became Masters of it at the End of six Days, and caus'd *Artaldus* to appear in the Church of St. *Remy*, in the Presence of several Lords and Bishops; and oblig'd him to make a Resignation of his Archbishoprick, and to content himself with the Abbies of St. *Bazol* and *Avenay*, into the former of which he retir'd, after he had govern'd the Church of *Rheims* for the Space of eight Years and seven Months. *Hugh* the Son of *Hebert*, was replac'd in Possession thereof, and was ordain'd Priest by *Guy* Bishop of *Soissons*, three Months after his Return, and fifteen Years after his first Election. He had spent this Interval of Time at *Auxerre*, where he had follow'd his Studies under *Guy* Bishop of that City, who had ordain'd him Deacon; for he had receiv'd his other Orders at *Rheims* from the Hand of *Abbo* Bishop of *Soissons*.

The Council of Rheims for the deposing Artaldus *and ordaining* Hugh.

The next Year, namely 941. the two Counts *Hebert* and *Hugh* conven'd the Bishops of the Province of *Rheims* at *Soissons*, and enter'd into a Consultation of ordaining *Hugh*, the Son of *Hebert* Archbishop of *Rheims*. The Deputies of the Clergy and Laity of *Rheims* met there, and demanded that he might be ordain'd, asserting that *Artaldus* had not been elected according to the Canon, but intruded by Force; and that he had given up all the Title he could claim to that Archbishoprick. Upon this Remonstrance, the Bishops resolv'd upon ordaining *Hugh*, and immediately set out for *Rheims* for that Purpose. *Artaldus* was already withdrawn to *Lewis d'Outremer*: but that Prince having been defeated in the Year 941. near *Laon*, *Artaldus* was very lucky in reconciling himself with *Hugh the White* and *Hebert*, in recovering into the Possession of his Abbies, and in making a League with *Hugh* Archbishop of *Rheims*, who soon after receiv'd the Pall that was sent him by Pope *Stephen* VIII. Notwithstanding this League, *Artaldus* return'd to *Lewis d'Outremer*. In the mean time *Hebert* dying in 943. *Lewis* was persuaded by *Hugh the White* to entertain the Sons of this Count, and also to leave *Hugh* in Possession of the Archbishoprick of *Rheims*, upon Condition that they restor'd to *Artaldus* his Abbies, give him another Bishoprick, and grant that his Kinsmen should retain the Honours they had obtain'd. This Treaty was not long kept; for *Hugh the White* and *Lewis d'Outremer* waging against each other, the latter laid Siege twice to the City of *Rheims*, and the second Time having chas'd away *Hugh* Archbishop of *Rheims*, he enter'd the City, and re-establishes *Artaldus*, who was replac'd in his Seat in the Year 946. by the Archbishops of *Treves* and *Mayence*. The Church of *Amiens* becoming vacant the Year after, *Hugh* ordain'd *Tetbold* Archdeacon of *Soissons* Bishop thereof, which occasion'd a Trial which was brought before an Assembly of Bishops and Lords, held near the River *Oise*. The Affair was not brought to any Issue at this Place, but put off to *November*. In the mean time *Artaldus* was left in Possession of the Archbishoprick of *Rheims*, and *Hugh* permitted to stay at *Mouzon*.

The Council of Verdun.

A Council was call'd and held at *Verdun*; wherein were *Robert* Archbishop of *Treves*, *Artaldus* Archbishop of *Rheims*, *Odalric* Archbishop of *Aix*, *Adalberon* Bishop of *Metz*, *Gozelin* Bishop of *Tulle*, *Hildebald* Bishop of the *Upper Rhine*, in the Presence of *Bruno* an Abbot, Brother to King *Otho*, and of the Abbots *Agenold* and *Odilo*. *Hugh* was cited thither by two Bishops, but would not appear. The Synod adjudg'd the Archbishops of *Rheims* to belong to *Artaldus*.

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Another Council was call'd in *January* following upon the same Subject, and held in the Church of St. *Peter*, near to *Mouzon*. They met at the Time appointed, and *Hugh* made his Appearance. But after he had discours'd with *Robert* Archbishop of *Treves*, he withdrew, and only caus'd a Letter to be presented by one of his Clergy, which was brought from *Rome*, and writ in the Name of Pope *Agapetus*, wherein it was order'd, that *Hugh* should be re-establish'd in the Archbishoprick of *Rheims*. The Bishops having read the Letter, alledg'd that it would not be reasonable to supersede the Execution of the Orders which they had receiv'd from the Holy See, upon the Account of a Letter presented by the Enemy of *Artaldus*, and after they had read the nineteenth Chapter of the Council of *Carthage*, concerning the Accuser and the Accused, they adjudg'd *Artaldus* to have continued in the Communion of the Church, and in Possession of the Archbishoprick of *Rheims*; and that *Hugh*, who had been already summon'd before two Synods, without appearing to either, ought to be depriv'd of the Communion and Government of that Church, till such Time as he should clear himself in a General Council. This Sentence they notified to *Hugh*, who for his Part declar'd, that he would not submit to it. In the mean Time *Artaldus* having appeal'd to the Authority of the Holy See, Pope *Agapetus* sent Bishop *Marinus* his Vicar to King *Otho*, that he might call a General Synod, to pass a definitive Sentence on this Affair.

The Council of Mouzon.

The Council of Ingelheim in Favour of Artaldus.

It was held at *Ingelheim* the seventh of *June*, in the Year 948. *Marinus* the Pope's Legate was the President thereof, and the Archbishop of *Cologne*, *Mayence*, *Treves*, and *Hambourgh* his Assistants, with six and twenty Bishops of *Germany*, without reckoning *Artaldus* Archbishop of *Rheims*, upon whose Account the Assembly met. The Kings *Otho* and *Lewis d'Outremer* were likewise present. The latter made his Complaints against the Rebellion of *Hugh*; and afterwards *Artaldus* presented his Petition to the Popes Legate and the Synod, wherein he gave a Remonstrance of all his Concerns, which was as follows. *That after the Death of* Herveus, Seulfus *who had been put up in his Place, declar'd himself against the Kindred of his Predecessor: And that he might gain his Point, he enter'd into a Confederacy with Count* Hebert, *who cast them into Prison, where they were confin'd till the Death of King* Robert. *That* Seulfus *dying in the third Year of his Pontificate, being poyson'd (as several attested) by* Hebert's *Creatures, that Count seiz'd on the Church of* Rheims, *and was in Possession thereof for the Space of six Years by the Permission of King* Radulphus. *But that afterwards that King being mov'd by the Remonstrances of the Bishops, who complain'd that that Church was left so long without a Pastor, after he had made himself Master of* Rheims, *had caus'd him to be ordain'd by eighteen Bishops. That he had discharg'd the Episcopal Functions for nine Years together, ordain'd eight Bishops, and a great many Clerks, and crown'd King* Lewis *and Queen* Gerberga. *But that Count* Hugh *being incens'd against him, because he would not join in his Revolt against the King, had sore'd him, after he had taken the City of* Rheims, *to resign his Archbishoprick, had sent him into the Monastery of St.* Bazol, *and had put into his Place* Hugh, *Count* Hebert's *Son, who had been ordain'd Deacon at* Auxerre. *That afterwards he call'd a Synod at* Soissons, *wherein a Proposal was made to him to permit the Ordination of* Hugh. *That he immediately oppos'd it, and had declar'd them excommunicated who should ordain any other Archbishop of* Rheims *whilst he was living, and him who should accept of such Ordination. That afterwards, to get out of their Hands, he had desir'd them, that they would let him go to ask Advice of the Queen, and his Friends, what he ought to do, and that they would send some body along with him to know his Answer. They sent with him Bishop* Deroldus, *to whom, in the Presence of the Queen, he gave this Answer, That he excommunicated the Bishops who should dare to ordain another in his Place; repeating the Protestation he had formerly made of appealing to the Holy See. That without being concern'd at this Denunciation, some of these Bishops went to* Rheims *to ordain* Hugh. *That from that Time King* Lewis *proving unsuccessful, he had been oblig'd to wander from Place to Place like a Vagabond; and that afterwards several of his Friends had brought him by force to the Counts* Hugh the White *and* Hebert, *who having him in their Power, constrain'd him to resign the Revenues of his Church, and sent him into the Monastery of St.* Bazol. *That being inform'd that they design'd to make away with him, he fled to* Laon. *That since that, King* Otho *came in to the assistance of King* Lewis, *had turn'd* Hugh *out of the Archbishoprick of* Rheims, *and re-establish'd him therein. That* Hugh *retir'd to the Castle of* Mouzon: *that in the Conference held upon the River* Chér, *where he was present with* Hugh, *his Affair was there debated before the Bishops then present. That* Hugh *had there produc'd a Letter writ to the Pope in his Name, wherein he desir'd to be disburg'd from his Archbishoprick, which he had wrongfully and counterfeit. That the Revenues of* Hugh *having already been*

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that an Affair of that Importance could not be determin'd in that Assembly, because it was not a Synod convocated according to form: they had put it off to November, *wherein a Synod was to be held; and that in the mean time it was order'd, that he should have the Government of the Church of* Rheims, *and* Hugh *was allow'd to stay at* Mouzon. *That* Hugh *came in the Season of Vintage with Count* Thibold, *to carry off all the Wine round about the City of* Rheims. *That the Synod had been held at* Verdun *as appointed, to which* Hugh *was cited, and he would not make his Appearance, nor to another held afterwards near* Mouzon, *which had pass'd a Sentence absolutely in his favour. But that* Hugh *having declar'd that he would not submit to this Sentence, and remaining still at* Mouzon, *he had sent to* Rome *by the Ambassadors of King* Otho *a Petition containing his Complaints; that he expected the Issue of all from the Orders of the Holy See, and the Determination of the Council.* This Petition of *Artaldus* having been read in *Latin* and in the old *Teutonick* Language, *Segebaldus* a Clerk belonging to *Hugh* enter'd, presented to the Council the Letter which had been brought from *Rome*, and which had been already produc'd before the Council of *Mouzon*, and avouch'd that it had been given him by the Legate *Marinus* then present. It was written in the name of *Guy* Bishop of *Soissons*, *Hildegaire* Bishop of *Beauvais*, and of all the other Bishops of the Province of *Rheims*, who desir'd the re-establishment of *Hugh*, and the Expulsion of *Artaldus*. When this Letter had been read, the Bishops therein mention'd did declare that it was Counterfeit, and that they had never heard the least mention of any such Thing, nor gave their Consent that such a Request should be made in their Names. Upon this their Declaration this Deacon was depos'd as an Impostor and Calumniator; and in the same Session *Artaldus* was confirm'd in the Archbishoprick of *Rheims*. In the second Session *Robert* Archbishop of *Treves* alledg'd, that since they had re-establish'd *Artaldus* as lawful Archbishop of *Rheims*, it was requisite to condemn the Intruder. *Marinus* told them the Council ought to pronounce a Sentence agreeable to the Canon; and after the Decrees of the Pope's touching this Subject were read, the Bishops declar'd *Hugh* to be excommunicated and thrown out of the Church, till such time as he should do Penance for his Fault. In the other Sessions they debated on several Points relating to Church Discipline; and all the Acts of this Council are reduc'd into ten Canons.

The first contains the Excommunication of *Hugh*.

The second, the Resettlement of *Artaldus*, and the Excommunication of those, who were ordain'd by *Hugh*, unless they should appear before the Synod to be held at *Treves*, *September* 13. to make Satisfaction, and to receive Penance for what they had done.

The third inflicts the same Punishment on Count *Hugh the White*, for having turn'd out *Radulphus*, Bishop of *Laon*.

The fourth prohibits the Laity from bestowing Churches on Priests, or from turning them out of them without the Approbation of the Bishop.

The fifth is against those who abuse the Priests, or do them any wrong.

In the sixth, it is order'd that the whole *Easter*-Week, and the *Monday*, *Tuesday*, and *Wednesday* after *Whitsunday* should be kept as Festivals, as well as the *Lord's* Day.

In the seventh, it is order'd, that in the Grand Litany (which is on St. *Mark's* day) a Fast shall be kept as in the *Rogation*-Week before the *Ascension*.

The eighth imports that the Laicks should have no share of the Offerings which the Faithful offer'd on the Altar.

The ninth, that the Cognizance of all Differences about Tithes should be brought before the Bishops.

The tenth and last Canon is imperfect, and one cannot well comprehend the meaning thereof; There is mention made of Widows dedicated to the Service of God.

The Council of Mouzon.

After this Council *Lewis d'Outremer* assisted by *Conrad* Duke of *Lorrain*, retook *Mouzon*, *Montagne* and *Laon*, and the Bishops being met at *Mouzon*, excommunicated Count *Thibold*, and cited Count *Hugh the White* to appear before the Synod to be held at *Treves*. In this Assembly, *Guy* Bishop of *Soissons*, who had ordain'd *Hugh*, came to wait upon King *Lewis*, and to give him Satisfaction.

The Council of Treves.

Artaldus when he departed from *Laon* went to *Treves* with *Guy* Bishop of *Soissons*, *Radulphus* Bishop of *Laon*, and *Wichfroy* of *Terrouane*, where they met with *Marinus* the Pope's Legate, and *Robert* Archbishop of *Treves*, who waited for their coming, without whom there would not have been any other Bishops of *Germany* and *Lorrain*. *Marinus* asked *Artaldus* and the rest of the Bishops, how *Hugh the White* had behav'd himself since the last Synod, and whether the Letters which cited him before the Synod had been deliver'd to him. They reply'd, that he still persisted in his Rebellion and Robberies; that one of their Letters had been deliver'd to him, and that the other had been intercepted by his Party. Upon his Reply, it was asked whether any one was come on his behalf; and none appearing, the Assembly was adjourn'd till the morrow. On that day there appear'd no Deputy in behalf of Count *Hugh*; and tho' the Clergy and Nobles cry'd out, that he ought to be excommunicated; yet that was put off to the third day. In the mean time they consulted about the Affair of the Bishops who had been cited before the Synod, or who had any hand in the Ordination of *Hugh*. The Bishop of *Soissons* begg'd Pardon and obtain'd it; the Bishop of *Terouane* was found to have no hand in the Ordination; and the Bishop of *Noyon* was excus'd by Reason of his Sickness. On the third day *Hugh the White* was excommunicated till such time as he should come and ask the Legate and the Bishops Pardon for what he had done: And in case he should defer that, he enjoyn'd him to go to *Rome* for Absolution. There were likewise two Bishops excommunicated who were ordain'd by *Hugh*, the one of *Amiens*, the other of *Senlis*; and a Clerk who had instituted and inducted the Latter. *Hildegairus* Bishop of *Beauvais* was cited before *Marinus*, or to *Rome*, for assisting at their Ordination: And lastly, the young Count *Hebert*, Brother to *Hugh*, was likewise summon'd to make Satisfaction for the wrong he had done the Bishops. All these Things were transacted in the Year 948. and from that Time forward *Artaldus* remain'd in Possession of the Archbishop of *Rheims*, which was made sure to him by the Peace concluded between *Lewis d'Outremer* and *Hugh the White* in the Year 953. In the same Year this Archbishop held a Council of five Bishops at St. *Thierry*, wherein he excommunicated Count *Reginald*, who had seiz'd upon the Revenues of the Church.

The Death of Artaldus.

Artaldus dying the last day of *August* in the Year 967. after he had been Archbishop of *Rheims* thirty years, several Bishops propos'd the Re-establishing *Hugh*. The Affair was debated in a Council held in a Village of the Diocese of *Meaux* upon the River *Marne*, consisting of thirteen Bishops of the Provinces of *Rheims* and *Sens*. The Bishops of *Laon* and *Chalons* very strongly oppos'd his Restitution, and the Case was refer'd to the Arbitration of his Holiness. He gave them to understand by *Bruno* Archbishop of *Cologne*, that *Hugh* had been rejected and excommunicated by the Councils of *Rome* and *Pavia*, and that there was no thinking of him again. Whereupon they elected a Clerk of the Church of *Rheims* call'd *Odalric*, the Son of a Count nam'd *Hugh*, who was supported by King *Lotharius*, by the Queen-Mother, and by *Bruno*. He enjoy'd the Archbishoprick very peaceably for the space of seven years, and dy'd in the year 968. His Successor was *Adalberon* or *Alberon*, Brother of Count *Henry*, who govern'd the Church of *Rheims* for nineteen years, with a great deal of Prudence and Candor. Under his Episcopacy a Council was held at *Rheims* in the year 975. whereof *Stephen* Deacon of Pope *Benedict* VII. was President. In this Council *Thibold* was excommunicated for having unlawfully seiz'd upon the Church of *Amiens*. In the Year 972. he held another Council at St. *Mary's* Mount, wherein he procur'd a Ratification of an Order he had made, of putting Monks into the Monastery of St. *Mouzon* instead of Canons who were there: After the death of this Archbishop, *Hugh Capet* laid hold on this opportunity of taking into his Interests *Arnulphus*, the Bastard Brother of *Charles* Duke of *Lorrain*, the last of the *Carolignian* Race. Clerk of the Church of *Laon*, by procuring him to be elected Archbishop of *Rheims* in the year 989. who immediately took of him an Oath of Fidelity. But within six Months after his being in possession of the Archbishoprick of *Rheims*, his Brother *Charles* was introduc'd into that City, and became Master of it by means of a Priest nam'd *Adalger*. Which was brought about, as 'tis suppos'd, by the Intelligence he had from the Archbishop, who however was carry'd by his Brother to *Laon*, and cast into Prison for forms sake. *Arnulphus* notwithstanding issued out a Sentence of Excommunication against those who had made an unlawful Seizure of the Revenues of the Church of *Rheims*; and the Bishops of the Province met at *Senlis*, and passed a Decree against *Adalger*, whereby they excommunicated him and all others who had any hand in the Usurpation made upon the Churches of *Rheims* and *Laon*. This Excommunication was sent to all the Bishops, and Complaints were made to the Holy See, who took part with *Arnulphus*. But *Hugh Capet*, who had always suspected his Treachery, having discover'd that his Suspicion was not groundless, and that he was in the Interests of his Brother, wrote against him to Pope *John* XV. and caused the Bishops of the Province of *Rheims* to write to him likewise, who accus'd *Arnulphus*, and desir'd he might be condemn'd. After this *Hugh* becoming Master of the City of *Laon*, and having *Charles* in Custody, he took *Arnulphus*, and brought him to *Rheims*, where he call'd a Council to proceed against him. It consisted of six Suffragans of the Archbishoprick of *Rheims*, viz. *Guy* Bishop of *Soissons*, *Adalberon* of *Laon*, *Herveus* of *Beauvais*, *Gotesman* of *Amiens*, *Ratbode* of *Noyon*, and *Rudes* of *Senlis*; besides them were *Hebert* Archbishop of *Bourges*, *Siguin* Archbishop of *Sens*, *Gautier* Bishop of *Autun*, *Bruno* of *Langres*,

Odalric, Bishop of Rheims.

Adalberon Archbishop of Rheims.

Arnulphus Archbishop of Rheims.

Of the Churches of France.

The Council of Rheims againſt Arnulphus.

Langres, *Milo* of *Maſcon*, *Arnulphus* Biſhop of *Orleans*, and *Hebert* of *Auxerre*, with ſeveral Abbots of ſeveral Dioceſſes. *Sigwin* was Preſident thereof, and *Arnulphus* of *Orleans* Prolocutor. In the firſt Seſſion held the ſixteenth of *June* in the Church of *Bazol*, *Arnulphus* Archbiſhop of *Rheims* was accus'd for having betray'd his Truſt to King *Hugh*, and being the chief Cauſe of the taking that City. *Sigwin* Archbiſhop of *Sens*, alledg'd that he would not permit a Proceſs to be made on this Charge, till he was ſure that *Arnulphus* ſhould not be put to Death in caſe he were convicted of High Treaſon; and moreover cited the thirty firſt Chapter of the Council of *Toledo*, which imports that Biſhops ſhall not proceed to the Determination of ſuch Matters, till they had engag'd the Princes upon Oath to remit the Puniſhment of the Offenders. *Herveus* ſhew'd that it would be of worſe conſequence if the Prince ſhould take cognizance of the Caſe, and deprive the Biſhops of the right of doing it. *Bruno* declar'd that he was moſt concern'd in this Affair; that upon the account of his being a Retainer to the King *Lotharius*'s Uncle, he had engag'd himſelf for the Fidelity of *Arnulphus*, that he might be made Archbiſhop of *Rheims*, in hopes that he would not let him ſuffer any prejudice for this Act of Kindneſs: That *Arnulphus* was ſo far from making his due acknowledgments, that he had begun to perſecute his Friends, and had put him in danger of his Life: That he had to no purpoſe warranted that he would not break the Oath of Fidelity which he had taken to King *Hugh*; that there was ſufficient Evidence of his Treachery, becauſe the Authors of that Rebellion were his moſt intimate Friends, and ſuch as he eſteem'd very highly. As to that which was alledg'd, that care ought to be taken that the Offender ſhould not looſe his Life; he anſwer'd, that there was no need to fear any ſuch thing under Princes ſo merciful as theirs were; but that it was more to be fear'd, whilſt they endeavour'd after the Safety of one Man, that the whole Eccleſiaſtical Order would be expos'd to danger. At laſt it was concluded, that the Prieſt who had deliver'd up the Gates of the City to Duke *Charles*, ſhould be brought in. Whilſt they ſtaid for his coming, they read over the Oath of Fidelity which *Arnulphus* had taken to King *Hugh* and King *Robert*. Afterwards the Prieſt nam'd *Adalger* appearing, declar'd that it was *Arnulphus* who gave him the Keys of the City Gates, with orders to deliver them up to Duke *Charles*. After this Evidence was given, they read the Decree which *Arnulphus* had made againſt thoſe who made an unlawful Seizure of the Revenue of the Church of *Rheims*, which prov'd that himſelf was excommunicated becauſe he was the Author of that Depredation, and went ſhares with thoſe who committed it. To this was joyn'd the Sentence of the Biſhops of the Province of *Rheims*, paſs'd at *Senlis* much about the time wherein they began to ſuſpect *Arnulphus* of Treaſon. After the reading of theſe Papers and the Canons of the Council of *Carthage* againſt Perſons excommunicated who partake of the Sacrament, and againſt Biſhops who do any thing contrary to the Oath which they have taken in their Ordination, leave was given to all who were minded to vindicate *Arnulphus*, to ſay freely what they could in his behalf. The Clergy of his own Church would neither accuſe nor defend him: But *John Scholaſticus* of *Auxerre*, *Ranulphus* Abbot of *Sens*, and *Abbo* Superior of the Monaſtery of *Fleury*, undertook to defend him, and produc'd a great many Paſſages extracted out of the falſe Decretals of the Ancient Popes, to prove that *Arnulphus* ought to be reeſtabliſh'd before they proceeded to judge him; and that they might not judge him till he had been cited ſeveral times, and the Holy See made acquainted with the Buſineſs. It was anſwer'd them that he had ſufficient Notice given him; That they ought not to re-eſtabliſh him till he had receiv'd ſuch a Sentence as declar'd him abſolv'd, ſince he had been already condemn'd; That *Hildemare* Biſhop of *Beauvais*, and *Abbo* Archbiſhop of *Rheims* charg'd with the ſame Crime as *Arnulphus* was, had been judg'd by the Synods of the Province; That the Holy See had been already inform'd of this Affair by the Letters of King *Hugh*, and of the Biſhops of the Province of *Rheims*, which had been carry'd to *Rome* by Deputies, which the Pope at firſt had pretty well entertain'd: But that ſince Count *Hebert* had preſented his Holineſs with a fine white Steed and ſeveral other things, he deny'd to give them any further Audience. The Deputies which Biſhop *Bruno* had ſent to *Rome* for his Releaſment, added, that having requeſted the Pope to Anathematize thoſe who were guilty of his Confinement, the Clerks of the Pope had demanded Money of them for it; and that they not being willing to give them any on that account, the Pope had told them as his final Anſwer, that the Perſon for whom he had been apprehended might releaſe him, if he thought fit: From whence they concluded, that the Holy See did not hinder them from proceeding upon the Spot to the Judgment and Determination of that Affair. But they carried the Point higher yet, and *Arnulphus* Biſhop of *Orleans* remonſtrated, that they might go on in the Trial, without waiting for what *Rome* ſhould ſay in the Caſe. And after he had made Proteſtation that all due Reſpect ought to be paid to the Holy See and its Deciſions, without offering prejudice to the Canons of the Councils; he gave them to underſtand that there are two things of which great care ought to be taken, which were not to permit that the Silence, or the new Laws or Inſtitutions of the Popes, be any prejudice to the Ancient Laws of the Church: Becauſe this would be to overthrow all order, and to make every thing depend on the Will and Pleaſure of one ſingle Man. That this did not derogate any thing of the Privileges of the *Pontifex Maximus*; becauſe if the Biſhop of *Rome* were a Man of Worth for his Learning and his Piety, there was no fear of his Silence, or of his Altering the Conſtitutions of the Church. That if on the contrary, either out of Ignorance, or Fear, or Paſſion, he ſhould ſwerve from Juſtice, his Silence and his new Decrees were the leſs to be fear'd; becauſe he who acts contrary to the Laws, cannot prejudice the Laws. From thence he took an occaſion to lament the ſad Eſtate of the Church of *Rome*, and gave a brief account of the Popes from *Octavian* to *Boniface*, and ſhew'd his abhorrence of their Irregularities. He asked whether Biſhops, noted for their Sanctity and Piety, were oblig'd to ſubmit themſelves blindly to ſuch Infamous Monſters, who had no Learning, neither Divine nor Prophane. He complain'd that they ſhould advance to the higheſt Poſt of the Church the meer Scum and Refuſe of the Clergy; Paſtors who more deſerv'd the name of Walking Statues, than of Reaſonable Men. Upon default of excellent Popes, he was for conſulting Metropolitans; and took notice that there were a great many ſuch in *Gallia*, *Belgica*, and in *Germany*, very well skill'd in Matters of Religion; and that it was more proper to ask their Opinion, if the War which happens between Princes did not hinder it, than to go to ſeek it in that City, which at preſent declares in favour of him who gives moſt, and weighs its Judgments by the Number of Crowns which are preſented. He adds, that if any one ſhould alledge with Pope *Gelaſius*, that the Church of *Rome* is the Judge of all Churches, and can be judg'd by none, this is a Propoſition which the *African* Biſhops would not conſent to, and which could not be true at this time, wherein there was ſcarce one at *Rome* who had ſo much as ſtudied Humane Learning, if common Fame were to be credited therein. That Ignorance was more excuſable in other Biſhops than in the Biſhop of *Rome*, who ought to be Judge of the Faith, of the Life, of the Manners, and of the Diſcipline of the whole Church. That according to St. *Gregory*'s Opinion, the Biſhops, when in fault, are Subject to the Correction of the Holy See; but when they are unblameable, Humility in one Senſe renders them all Equal. Laſtly, that when the Biſhops of *Rome* of this time were like to *Damaſus*, nothing could be done more than had been done, ſince the Biſhops and the King had writ concerning this very Buſineſs to the Holy See, and they had not undertaken to decide it in the Province, till ſuch time as they had no hopes of having it try'd at *Rome*, which was conformable to the Canons of the Council of *Sardica*. He quoted ſeveral Paſſages out of St. *Gregory*, to ſhew that Biſhops are oblig'd to puniſh Offences, and that they may depoſe Biſhops who are convicted thereof. He added, that tho' one might paſs by other Crimes in ſilence, one could not do ſo in the Caſe of High-Treaſon: Yet that there have been Inſtances of Archbiſhops of *Rheims*, condemn'd by the Biſhops of the Province for this very Crime; namely *Gilles* Archbiſhop of *Rheims*, who prov'd diſloyal to *Childebert* and *Ebbo*, and was depos'd at *Thionville*: That the Decree of *Damaſus*, which imports that the Cauſes of Biſhops ſhall be try'd at *Rome*, ought to be extended to none but difficult Cauſes, and not to ſuch wherein the Crime is ſelf-evident: That the *African* Biſhops have conteſted the very Right of Appellation, and that the Councils of *Nice* and *Antioch* appointed the Synod of the Province to determine theſe Matters: That he would very readily grant the Church of *Rome* more than ever the *African* Biſhops pretended to allow it: That they conſulted it when the Affairs of the State permitted it, and they ſubmitted to its Determinations, unleſs they were contrary to Equity: But if it remain'd ſilent, the Eccleſiaſtical Laws ought to be conſulted, and the rather becauſe the Church of *Rome* at preſent was deſtitute of all manner of Supports and Supplies; for ſince the Fall of the Empire it has loſt the Churches of *Alexandria* and *Antioch*, as well as thoſe of *Africa* and *Aſia*, and all *Europe* began to fly off from it: That the Churches of *Conſtantinople* was withdrawn from its Obedience: That the Churches of *Spain*, which were moſt remote, did not acknowledge its Determinations; and that *Rome* had abandon'd it ſelf, ſince it no longer gave any wholeſome Advice to it ſelf, or others. He concludes, that according to the Examples and Canons of former times, they ought to proceed to the Trial of the Archbiſhop of *Rheims*.

Of the Churches of France.

[From all this Learned and Judicious Speech of the Biſhop of Orleans, it cannot but be obſerv'd, that even in theſe dark times, wherein Rome might with eaſe have impoſed on the blind and ignorant World, there were ſome ſo wiſe, and ſo honeſt as not to think its Biſhop *(eſpecially if a wicked and ignorant one) to be the* Infal-

Upon

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lible Judges *of all Controversies. Now whether this honest proceeding of the Council of* Rheims *in judging* Arnulphus, *were in a time when they professed to pay all due deference to the* Holy See; *and whether the Practice of the Modern* Gallican *Churches in this Age, be not a sufficient Evidence to prove how little they (even of the* Romish *Communion) believe the Doctrine of the* Pope's Infallibility *(unless as far as they gain by it) I leave the fair and impartial Reader of both Parties to judge.*]

Upon this the Synod came to a Resolution; the Defendant was called in, who took his place among the Bishops. The Bishop of *Orleans* upbraided him with the Favours he had received from the King, which he had return'd with Treachery. The Defendant alledg'd, that he had done nothing against the King; that he was always Loyal to him; that he had been taken by force in his City by the Enemy, the King not coming to his Assistance. The Bishop of *Orleans* oppos'd to him the Testimony of *Adalger* the Priest, who said he had deliver'd up the Gates of the City by his order. The Defendant reply'd, that the thing was false: The Priest maintain'd to his Face that his Evidence was true. *Arnulphus* of *Rheims* complain'd of the ill usage he had met with; the Bishop of *Soissons* ask'd him why he did not appear when he was cited by the King and Bishops; and upon the Answer he made, that he could not, being then retain'd in Custody; that Bishop reply'd, that he had offer'd to conduct him, and alledg'd several Circumstances to prove that he had behav'd himself very deceitfully. Afterwards another Witness was produc'd, who told him that he had said to him that he preferr'd Prince *Charles* to all the World; and if he had any kindness for him, he ought to endeavour to serve him. Whereas several Abbots declared that *Arnulphus* ought to be permitted to withdraw, and to ask advice what Answer to make, it was granted him; and he withdrew into a corner of the Chamber with the Archbishop of *Sens*, and the Bishop of *Orleans*, *Laugres*, and *Amiens*. Whilst they consulted together, they read in the Synod the Canons of the Councils of *Toledo* against those who prov'd disloyal to their Prince. In the mean time *Arnulphus* acknowledg'd and confess'd his Crime before the Bishops who were retir'd aside with him, who called others to be present at his Declaration. He made it before them, and thirty Abbots or Clerks, which were call'd to be Witnesses. This Acknowledgment took off the Objection which might arise upon the Account of the Holy See; because *Arnulphus* having not appeal'd to it, chose his Judges, and acknowledg'd his Faults, there was no difficulty remaining; so that they might condemn him without incroaching upon the Rights of the Holy See. But to be inform'd what Ceremony they should use in his Deposition, several Canons were consulted, and a great many Instances were produc'd, which took up the remaining part of this Session.

The next day the Bishops meeting in the same place, after they had debated several Affairs both Ecclesiastical and Civil, resum'd that of the Archbishop of *Rheims*: and as they were debating after what manner he ought to be treated, King *Hugh*, and King *Robert* entred with the Lords, and then thank'd the Bishops for the Zeal they had express'd for them, and ask'd them how the Case stood. The Bishop of *Orleans* return'd them this Answer, that there was no need of returning them Thanks for doing what was only their Duty: That they had not acted therein out of any Motive of Love to them, or of hatred to *Arnulphus*: They could heartily wish that he were able to clear himself; but that at last, after many Evasions, he had acknowledg'd his Crime, and consented to be degraded from his Priesthood, in the presence of several Abbots, and several Clerks who were Witnesses of that Declaration: That he thought it proper to have him there before him, that the King himself might be both Witness and Judge, and that by this means his Accusers, the Witnesses which had given in Evidence against him, and the Judges might be discharg'd. He was forthwith introduc'd, and the Bishop of *Orleans* having ask'd him, whether he were still of the same Mind, he reply'd, *that he was*. The Bishop ask'd him, whether he were willing to be deprived of the Sacerdotal Dignity, which he had hitherto abus'd: He reply'd, *as you please for that*. Count *Brochard* catching at that word, said, that he did not explain himself enough, and that he ought to acknowledge his Fault Publickly, that so he might not afterwards say, that the Bishops had impos'd upon him therein, and that he had not made any Acknowledgment of that Nature. He reply'd, *That he had openly confess'd his Faults, and acknowledg'd that he had swerv'd from that Allegiance which he ow'd to his Prince: That he desired that they would credit what the Bishop of* Orleans *should say of him, and that he intreated him to make as fair a Report of his Case as he could.* Thereupon this Bishop said, that *Arnulphus* of *Rheims* being naturally modest in speaking, and asham'd to acknowledge in publick, what he had confess'd to them in private, it was enough that he should acknowledge in general that he had not kept the Oath of Allegiance which he ow'd to his Prince. Count *Brochard* insisted that he ought to declare it publickly; but the Bishop of *Orleans* silenc'd him by saying, that the Bishops were the only Persons who could extort a Confession of that Nature; and that it was sufficient that the Archbishop of *Rheims* had made his Confession to them in private, and declar'd himself unworthy of the Priesthood because of his Sins, as he had done by a Writing which was read, wherein he declar'd, that he had confess'd himself to *Sigwin* Archbishop of *Sens*, and to other Bishops, and had appointed them the Judges of his Offences, that he might receive from them such Penance as he deserv'd, and be remov'd from the Sacerdotal Dignity; and consented that another Archbishop should be put in his place, without pretending ever to return, contrary to this Declaration. Afterwards *Adalger* the Priest confess'd his Fault. He was ask'd, whether he had rather be degraded, or lye under a perpetual Excommunication. He preferr'd Degradation, which was perform'd with the usual Ceremony; for he was strip'd of all his Clerical Habits from his Priesthood to his Sub-deaconship; and each time he was order'd to forbear performing the Offices of the Order, and of the Habit he was strip'd of: After this he was enjoyn'd Penance, and receiv'd Absolution with leave to Communicate as a Laick. Lastly, They issued forth an *Anathema* against the other Rebels, who did not appear to make Satisfaction; and *Arnulphus* was sent Prisoner to *Orleans*.

Of the Churches of France.

Arnulphus being thus depos'd and depriv'd of the Archbishoprick of *Rheims*, the Bishops elected in his place one *Gerbert* or *Gelbert*. He came of a considerable Family of *Auvergne*; and applying himself to Study, he became a great Proficient in the Sciences and Philosophy. He was brought up in the Monastery of *Aurillac*, where he liv'd a Monastick Life; and from thence he went into *Spain*, where he learn'd the Mathematicks. He was afterwards Schoolmaster of the Church of *Rheims*, where Prince *Robert*, Son of *Hugh Capet*, *Leoteric* Archbishop of *Sens*, and *Fulbert* Bishop of *Chartres* were his Scholars; and he had afterwards the Honour of being Tutor to *Otho* III. Immediately after his Election he made a Profession of his Faith, and thereupon was Ordain'd, and Instituted and Inducted into the Archbishoprick of *Rheims*. In the Year 998. he held a Council, wherein he excommunicated Count *Hebert* and other Usurpers, who had unlawfully seiz'd upon the Revenues of the Church of *Rheims*. He wrote at the same time to *Fulcus* Bishop of *Amiens*, who had appropriated to his own use several Revenues of his Church.

Gerbert Archbishop of Rheims.

King *Hugh* and the Bishops sent the Decrees of this Council to Pope *John* XV. by the Archdeacon of *Rheims*, and pray'd him to approve of their Election of *Gerbert*. But this Pope being perswaded that *Arnulphus* could not have been Depos'd without his Authority, very highly resented what the Bishops of *France* had done. King *Hugh* wrote him word that they had done nothing in this Affair that might be of any Prejudice to the Holy See; and that if he pleas'd to come to *Grenoble*, or into *France*, he would receive him with all the Tokens imaginable of Submission and Respect; and that if he pleas'd, they should try this Matter over again in his Presence. The Pope sent into *France* Abbot *Leo*, with orders to call a Council, and in the mean time forbad the Bishops who had assisted at the Council of *Rheims* to be there. *Gerbert* foreseeing the Storm that was coming on him, wrote to an Abbot, and Archbishop *Sigwin*, and endeavour'd to fortifie the latter, against the fearful apprehensions he had of the Thunderbolts of *Rome*, by telling him, that the Judgment of the Pope was not Superior to God's Decree: That if he (meaning the Pope) should fall into Error, he might be reprov'd: That he could not exclude Bishops from the Communion of *Jesus Christ*, for being unwilling to consent to a thing which they thought contrary to the Gospel: That they had no Power to debar him of the Communion, neither as a Guilty Person, since he was Innocent, nor as a Rebel, since he had not refus'd to go to any Council: That this Sentence, being unjust, ought not to be look'd upon as proceeding from the Holy See, according to St. *Leo*'s Maxim. That the Rules whereby the Catholick Church ought to be regulated are the Gospel, the Apostles, the Prophets, the Canons made by the Spirit of God, and consecrated by that respect which all the World paid them, and the Decrees of the Holy Apostolical See which were conformable thereto. That those who out of Contempt swerv'd from these Rules, ought to be judg'd and condemn'd by these Rules: But that whoever observes and follows them, ought to enjoy perpetual Peace, without ever being separated from the Communion of the Church. In conclusion he declar'd to *Sigwin*, that he ought not to suspend the performing of his Functions because of the Prohibition of *Rome*, and that he ought to despise this irregular Judgment, for fear that whilst he endeavour'd to appear Innocent, he should declare himself Guilty.

The Council of Mouzon.

In the mean time the Pope by his Legate very warmly prais'd for the re-establishment of *Arnulphus*, and after he had appointed Councils to be held for this purpose at *Aix-la-Chapelle*, and at *Rome*, to which the Bishops of *France* would

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would not go, he order'd one to be held at *Monzon* the second of *June*, in the Year 995. in which assisted *Lwitolfe* Archbishop of *Treves*, *Aimon* Bishop of *Verdun*, and *Notger* of *Liege*, with *Sigefroy* Bishop of *Munster*. *Leo* Legate of Pope *John* XV. presented to them a Letter of that Pope, and after it had been read, *Gerbert* made an eloquent Speech in his own Defence, wherein after he had shewn the Reasonableness of his Conduct, he declar'd that he had not taken the Church of *Rheims* from its lawful Possessor; but that *Arnulphus*, who was unworthy thereof, having condemn'd himself, he had been elected and ordain'd Canonically in his place. He gave this Speech in writing to the Legate, who handed to him the Pope's Letter. After this the Council broke up, having first appointed to meet at *Rheims* the first of *July*, and deputed *John* a Monk of the Abbot *Leo* the Pope's Legate, to go to King *Hugh*. But as *Gerbert* was going away, *Leo* order'd two Bishops to remonstrate to him, that he ought to abstain from celebrating Divine Service, till the Convention of the Synod. After he had declar'd that their Denunciation signified nothing, he went himself to wait upon *Leo*, and told him that it was not in the Power of any Bishop, nor of any Patriarch, nor of the Pope himself to exclude any of the Faithful from the Communion of the Church, till such time as he had been either convicted of any Crime, or had acknowledg'd himself to be Criminal, or had refus'd to appear before a Synod, being cited thereto according to the Canon: That neither of these being his Case, he could not tell how to condemn himself. However *Lwitolfe* Archbishop of *Treves*, having calmly, and like a Brother, admonish'd him not to give any occasion of Scandal, he prevail'd upon him so far, that for peace and quietness sake, he would only abstain from celebrating Mass till the first of *July* next, which was the time appointed for the Synod at *Rheims*. The Queen *Adelaid* wrote to *Gerbert*, ordering him to appear at that Synod; threatning him that if he did not, such Measures should be taken as should be thought most proper. *Gerbert* understanding that they would Absolve *Arnulphus*, and re-establish him, and all to gratifie *Leo*, who had promis'd that the Pope should confirm the late Marriage of King *Robert*; and being inform'd that his Clergy and Laity had declar'd against him, return'd this Answer to that Princess, That he would not be there; and declar'd that he would patiently attend the Determination of the Synod: That having receiv'd the Government of the Church of *Rheims* at the hands of the Bishops, he was not willing to quit it till the Bishops had so order'd it: But that he was not in any manner capable of opposing the Sentence which should be pass'd upon him, or of retaining his Diocess by force: That in attending the Judgment of the Synod, he suffer'd with grief an Exile, which many believe to be very happy for him.

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The Synod of Rheims against Gerbert. The re-establishment of Arnulphus in the Archbishoprick of Rheims.

The Synod appointed at *Rheims* was held there accordingly; of which we have not any Acts or Decrees. All that we can learn of it is, that they therein resolv'd to re-establish *Arnulphus*, and to turn out *Gerbert*. The latter, according to the Resolution he had taken, obey'd, and retir'd to *Otho* III. who soon after gave him the Archbishoprick of *Ravenna*, from whence he ascended the Papal Chair in the Year 999. As to *Arnulphus* (whatever some Authors may say) he was not set at liberty, and re-establish'd till three Years after, at the instance of Pope *Gregory* V. *John* the fifteenth's Successor. His re-establishment was likewise afterwards confirm'd by *Gerbert* himself when he was advanc'd to the Popedom. For that Pope very generously forgetting all that was past, sent him word, that as it was the Duty of the Holy Apostolical See to raise up those who were faln, and to restore to them the Dignity of which they had been depriv'd; so he thought it convenient to succour him, even him who had been turn'd out of the Archbishoprick of *Rheims* for some default: Because since his Deposition had not been ratified by the Pope, it was believ'd that he might be re-establish'd by the Clemency of the Holy See, St. *Peter* having such a Soveraign Authority as no other could stand in competition with. That therefore by restoring to him the Pastoral Rod and Ring, he grants him a power of performing all his Archi-Episcopal Functions; to retain the Dignity thereof; to enjoy all the Revenues belonging to the Church of *Rheims*; and to wear the Pall. That he prohibits all manner of Persons from upbraiding him with his Deposition; being willing that the Apostolical Authority should protect him, tho' his Conscience condemn him: That lastly, he confirms and grants to him *de novo*, the Archbishoprick of *Rheims* with all that belong'd to it. This is the Language of *Gerbert* when advanc'd to the Papal Chair; which seems to be in a different strain from what he formerly us'd.

The Writings of Gerbert.

The Writings of Gerbert.

Gerbert was without Question the most learned Man of his Time, especially in Prophane Learning: For he had to his Study of the Languages and Philosophy joyn'd that of the Mathematicks, wherein he was a great Proficient. He informs us himself that he had compos'd several Tracts of Rhetorick, Arithmetick, and Geometry. He speaks of a Sphere which he had made, and hecompos'd a small Treatise of the manner of its Construction. He invented Clocks, and made one at *Magdeburgh*, which he regulated according to the Motion of the Polar Star, the which he view'd through a Telescope. They likewise attribute to him a Treatise concerning the *Astrolabe*, written Dialogue-wise, between him and *Leo* the Pope's Legate. This Art made him pass for a Magician, and gave rise to the Fable of his being promoted to the Papal Chair by a Contract which he made with the Devil. He had a great Hand in all the Affairs of the State, and especially in those which related to the Church of *Rheims*; and was in great repute with the Emperors, and the Kings of *France*. He behav'd himself so well in those difficult times, that he fell into disgrace with none. The Archbishop *Adalberon*, as well as the Princes and Princesses of his time, and several others made use of his Pen to write their Letters. He wrote likewise several Letters in his own name to several Persons about the Affairs of Church and State, or about particular Affairs, or else about some Points of Learning. There is a Collection made of an hundred and sixty of them, which are publish'd from the Manuscript in the Library of *Pappyrus Masson*, and printed by the Care of his Brother in the Year 1611. at *Paris*, with the Letters of *John* of *Salisbury*, and *Stephen* of *Tournay*. They are penn'd in a very pure Style, and such as is truly Epistolar, with a great deal of Beauty and Spirit, but they do not contain much of Ecclesiastical Affairs. He is likewise the Author of the History of the Acts made by the Council of *Rheims* against *Arnulphus*, writ with a great deal of Elegance and Energy; which shews that he was no less skill'd in Ecclesiastical, than he was in Profane Learning. His Speech to the Council of *Monzon* is a farther proof of both; as well as the Speech which he made, when Pope, for the instructing of Bishops, publish'd by Father *Mabillon* in the second Tome of his *Analects*. In this last Piece he Remonstrates to the Bishops that the higher their Station and Dignity is, the greater Obligations they lye under of answering the height of their Post by their Sanctity and their Merits; and that their Fall is by so much the more deplorable, by how much the more the height is from which they fall: That God requires more of them than of the rest of the Clergy; and that their Faults shall meet with a severer Punishment than those of others. He explains to them the Qualifications which St. *Paul* requires of Bishops in his first Epistle to *Timothy*. Afterwards he declares against Simony, which was so common in his time, that Bishops gave Money to Archbishops for their Ordination; Priests, Deacons, and other Clergy-men to to Bishops. He exclaims very highly against this abuse, and exhorts the Bishops to whom he directs his Discourse, not to drive such a dishonourable Trade, but to lead an unblameable Life.

The Writings of Gerbert.

Flodoard *Prebendary of* Rheims.

Flodoard Prebendary of Rheims.

Flodoard or *Frodoard* is not one of the least Ornaments of the Church of *Rheims*. He was born at *Espernay* in the Year 894. He was Prebendary of the Church of *Rheims*, and the Scholar of *Remy* of *Auxerre*, whom *Fulco* had invited to *Rheims*, to be President of the School of his Canons. In the Year 930. he took a Journey to *Rome*, and in the Year 940. he took up a Resolution of going to St. *Martin* of *Tours*, because he could not approve of the Promotion of *Hugh* to the Archbishoprick of *Rheims*. But Count *Hubert* caus'd that to be apprehended, and took from him the Revenues belonging to the Church of *Rheims*, which he was in possession of, and the Church of *Cormicy* which he govern'd. He was for five Months confin'd to that City, till he was brought to *Soissons*, where he submitted to the Judgment of the Bishops, who confirm'd the Promotion of *Hugh*. Then he was restor'd to favour; the Revenues which he possess'd were restor'd to him, and the Church of *Corvey* given him, instead of *Cormicy*. He assisted at the Council of *Verdun*, wherein *Artaldus* was elected Archbishop of *Rheims*; and liv'd in the World to *Odalric*'s time, into whose Hands he resign'd his Benefice, and withdrew into the Solitude of a Monastery, where he dyed in the Year 966.

Flodoard Prebendary of Rheims.

This Author has written an History of the Church of *Rheims*, divided into four Books. He therein gives an Account of the Succession and Lives of the Archbishops, of what

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what they had done or written, and what happened worth the taking Notice of under each of them in that Church. The first Book begins with the Apostles, and ends at the Death of St. *Remy*. The Account of the first Bishops is fabulous, and what he says of the following is very uncertain. The Life of St. *Remy*, the Conversion and Baptism of *Clovis* take up the greatest and best Part of that Book. The second Book contains the Succession and History of the Archbishops of *Rheims* from St. *Remy* down to *Hincmarus*. The third is wholly taken up with the Life of *Hincmarus*, and with the Abstract of his Writings. The fourth contains the History of *Fulcus*, and of those who succeeded him down to *Odalric*. This History was publish'd by Father *Sirmond*, and printed at *Paris* in the Year 1611. and afterwards by *Colvenerius* who got it to be printed at *Doway* in the Year 1617.

Besides this Piece, *Flodoard* did likewise compose a *Chronicon* (for Monsieur *Pithon* had no Grounds to question whether it were his or no.) It began at the Year 877. but the first Years are lost, and we have only by us the Year 919. and those which follow to the 966. where it ends. *Bonderius* observes, that at *Treves* there is a Manuscript, which contains several Pieces of Poetry of *Flodoard*; namely, five Books *of the Triumphs of the* Italian *Martyrs and Confessors*; three Books *of the Triumphs of Jesus Christ, and of the Saints of* Palestine; and two Books *of the Triumphs of Jesus Christ at* Antioch. But these Pieces have not as yet been publish'd, and no Body (as we hear of) has ever seen them since. The *Chronicon* was publish'd by Monsieur *Pithon*, and Monsieur *Duchesne*, in their Collections of the Writers of the History of *France*.

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An ADVERTISEMENT *to the following Addition.*

Assoon as this Volume was printed off, I understood by Father Thierry Ruinard, *a Learned, Religious Benedictine, of the Congregation of St.* Maur, *that the Treatise of* Flodoard *concerning the Triumph of the Martyrs, which* Bonderius *made Mention of, was in an ancient Manuscript in the Convent of the unshod Carmelites of that City; and this Father has been pleas'd to communicate the Abstract of that Manuscript to me, which I thought fit to publish.*

The ADDITION.

I Have examin'd that Manuscript, the Beginning of which is torn; the Work begins at the End of the first Chapter of the third Book. He therein treats of the Martyrs who suffer'd under *Valerian*'s Persecution.

The fourth Book begins with Pope St. *Felix*, and treats of the Persecutions of *Aurelian*, *Claudius*, *Numerian*, and *Diocletian*. He therein speaks of the Popes according to the Times wherein they liv'd.

The fifth and sixth Books are not there, tho' there seems to be nothing left out.

The seventh treats only of the Persecution under *Diocletian*.

The eighth has this Title *De Persecutione Maximiani*, i. e. *Concerning the Persecution under Maximian*. It begins with the History of St. *Marcel*, and of all the Martyrs which are in his false Decretals: Afterwards he speaks of the martyr'd Saints which are worship'd in *Italy*. The fifteenth Chapter is concerning St. *Afra* of *Augsburgh*. The sixteenth is concerning St. *Eusebius* the Pope.

The ninth Book makes mention of St. *Valentine* a Martyr at *Rome*, afterwards of the Martyrs thereabouts; and of the Decretals of St. *Sylvester*, *Gallicanus*, St. *John*, and St. *Paul*, and of several other Martyrs, who were at *Rome* in the Time of *Julian* the *Apostate*.

The tenth Book begins at St. *Julius* the Pope, and ends with *Vitalian* and *A-Deodate*. He therein mentions several other Saints; as for instance, in the second Chapter he speaks of *Eusebius*, whom he calls *Praesul*, *Prelate*, who is said to have suffer'd at *Rome* under *Constance*, with *Orosius* and others; he speaks of St *Eusebius* of *Vercell*, of *Victorine* the Rhetorician, and of St. *Dennis* of *Milan*; he makes mention of the Translation of the latter, made by St. *Basil*, who sent his Body to St. *Ambrose*. (I have the Letter of St. *Basil* by me, directed to St. *Ambrose*, taken out of an ancient Manuscript, which makes mention of this Translation.) In the third Chapter, where he treats of St. *Damasus* the Pope, he likewise speaks of St. *Jerome*. In the eighth Chapter he treats of the Schism of *Laurence*, of *Pascasius* the Deacon—— In the nineteenth of *Horsmisdas* the Pope, of the Peace in the East, of St. *Germain* of *Capua*, of the Restitution of *Africa*, of St. *Remy*, of the Conversion of *Clovis*, of the Crown which he sent to *Rome*, of the Consular Habits which he receiv'd from the Emperor. In the tenth Chapter he speaks of St. *John* the Pope, of *Symmachus*, and of *Boetius*, whom *Theodoric* caus'd to be put to death. In the twelfth Chapter of *Cassiodorus*, of what *Belisarius* did against the *Goths* in *Italy* and *Africa*. Lastly he treats at large of St. *Gregory*, and of what happened in his Monastery.

The eleventh Book comprehends the History of the Popes from *Agatho* down to *Christophilus*. In the fifth Chapter he speaks at large of *Boniface* of *Germany*, whom he styles Doctor and Martyr. In the sixth Chapter of *Charlemagne* Prince of *France*, who turn'd a *Religious*. In the seventh Chapter of Pope *Stephen* II. of his Progress into *France*, of the miraculous Cure he wrought in the Abby of St. *Denis*, &c.

The twelfth Book contains the History from *Leo* IV. to *Leo* VII. In the first Chapter he speaks of the Palls of *Hincmarus*, of the Settling the *Octave* of the Feast of the Assumption of our Lady. In the second Chapter, of *John* Bishop of *Ravenna*. In the third Chapter of *Hincmarus*, and of *Charles the Bald*. In the fourth Chapter of *Fulcus* Archbishop of *Rheims*, and of the several Commissions which the Popes granted him. In the fifth Chapter of the Translation of St. *Calixtus* the Pope to *Rheims*, which he calls *Urbem Nostram*, *Our City*. He treats at large of the Actions of *Formosus*, whom, he says, *Charles* King of *France* desir'd to send him *Panem Benedictum*, i. e. *some Consecrated Bread*.

The thirteenth Book is about the Saints which St. *Gregory* treats of in his Dialogues, and of other Saints of *Italy*.

The fourteenth Book is about the Guardian Saints, Martyrs, and others of the Cities of *Italy*. He ends all by St. *Columban* and his Disciples.

At the End is an Epitaph of *Flodoard* himself.

This Manuscript is almost as ancient as *Flodoard*.

Flodoard's Style is very plain, without any Ornament, and without the least Affectation. He makes a great many Extracts, and relates a vast Number of Miracles.

Aurelian *Clerk of the Church of* Rheims.

Aurelian Clerk of the Church of Rheims.

TRithemius makes mention of another Clerk of the Church of *Rheims*, call'd *Aurelian*, who, he says, was very well skill'd in the Knowledge of the Scriptures, and in good Literature; but above all a good Musician. He makes him the Author of a Tract concerning the Rules of Singing, and of Notes, which he says was a very remarkable Volume, intitled, *The Compleat Musick Master*. He adds, that he likewise compos'd several other Pieces, and that he flourish'd in the Reign of *Arnulphus*, about the Year 900. We have nothing of this Author left us.

Aurelian Clerk of the Church of Rheims.

Bernerus *Monk of St.* Remy *of* Rheims.

Bernerus Monk of St. Remy of Rheims.

WE ought likewise to reckon among those who were an Ornament to the Church of *Rheims*, *Bernerus* Monk of St. *Remy* of *Rheims*, who was sent in the Year 948. with several Monks to establish a Monastical Discipline in the Monastery of *Humbliers* in *Vermandois*. He wrote the Life of St. *Hunegonda* Abbess of *Humblieres*, published by Father *Mabillon*, in the second Benedictine Century; and the Account of the Translation of her Body, which is to be met with in the fifth Century. He sent several Monks to St. *Quentin* to be put in the room of those Clerks of the Church of that Place who did not lead regular Lives. He relates in the Account of the Translation of the Relicks of St. *Hunegonda*, several Miracles which were wrought till the Year 965. which shews that he wrote and liv'd beyond that Year. But thus much may suffice to speak concerning the Church of *Rheims*. We proceed to the other Churches of *France*.

Bernerus Monk of St. Remy of Rheims.

Gautier *Archbiſhop of* Sens.

Gautier *Archbiſhop of Sens.*

THE Beginning of this Century *Gautier* was Archbiſhop of *Sens*, who was ordain'd in the Year 887. and liv'd to the Year 923. He made Conſtitutions, which remain ſtill among us. They are comprehended in fourteen Articles.

The firſt prohibits ſuch Abbots and Conventual Priors, who would not appear at the Synod, and were not excus'd; from being admitted into the Church for eight Days.

The ſecond prohibits the Religious from receiving any *Depoſitum* into their Convents without the Permiſſion of the Biſhop.

The third orders that they ſhould all eat together in the ſame *Refectory*, and all lye together in the ſame *Dormitory*.

The fourth imports, that all the ſeparate Apartments of *Nunneries* ſhall be pull'd down, except ſuch as were requiſite to entertain the Biſhop; or proper for the ſick; or for any other Cauſe which the Biſhop ſhall adjudge to be juſt and neceſſary.

The fifth, that none of the Religious ſhall be permitted to go abroad, or to lye out of the Monaſtery, unleſs it be but ſeldom, and upon ſome lawful Occaſions.

The ſixth, that all the ſuſpicious and unneceſſary Doors of theſe Monaſteries ſhall be ſhut up.

The ſeventh prohibits the Eccleſiaſtical Judges from iſſuing forth general Excommunications, and from excommunicating all thoſe who ſhall communicate with an excommunicate Perſon, unleſs it be upon ſome great important Occaſion, and in ſuch Caſes as are enormous.

The eighth injoyns the Canons or Prebendaries to regulate their Offices, and to behave themſelves in them with Care and Exactneſs.

The ninth injoyns them to obſerve the Rules preſcrib'd by the General Council.

The tenth and eleventh order, that the Communities of the Monks or Regular Canons be re-eſtabliſh'd in thoſe Priories where they were us'd to be, if they have but wherewithal to ſubſiſt.

The twelfth, that the Abbots and Conventual Priors ſhall have in their reſpective Abbies and Priories, a ſufficient Number of Religious, from whom they ſhall not exact any Penſion.

The thirteenth, that the Clerks who lead looſe Lives ſhall be ſhaven by the Order of the Biſhops, Archdeacons, or other Officers, ſo that no Mark or Token of their *Clerical Tonſure* ſhall be left them.

The fourteenth imports, that when any Country ſhall be interdicted for the Offence of the Lord or his Bailiffs, that Interdiction ſhall not be taken off, till ſuch Time as Satisfaction be made for the Damages which the Parochial Churches ſhall ſuffer by Reaſon thereof.

'Tis queſtion'd whether theſe Conſtitutions belong'd to this *Gautier*, or to ſome other of a more modern Date. And indeed they relate more to the Diſcipline of the ſucceeding Centuries, than to the Diſcipline of the Tenth.

Gautier *Archbiſhop of Sens.*

Of the other Biſhops of France.

Of the other Biſhops of France.

THE other Biſhops of *France* ſhew'd themſelves no leſs zealous for the keeping up of Diſcipline and maintaining their Rights, than thoſe we have already mention'd. We have one famous Inſtance of it related by *Glaber* Monk of *Cluny*, who liv'd in the following Century. *Fulcus* Count of *Anjou*, upon his Return from a Journey he made to *Jeruſalem*, being willing to diſcharge himſelf of a Vow he had made, caus'd a Monaſtery to be built in the Territory of *Tours*, over againſt the Caſtle of *Loches*, which he dedicated according to the Advice of his Wife to the Memory of the *Cherubims* and *Seraphims*, and not to the Memory of any Martyr. *Hugh* Archbiſhop of *Tours* was intreated to perform the Dedication of that Monaſtery; but he refus'd it till ſuch Time as *Fulcus* ſhould reſtore to his Church the Revenues which he had contrary to all Juſtice taken from it. *Fulcus* ſtomach'd this Refuſal, went to *Rome*, and after he had made ſeveral Preſents to Pope *John*, he return'd with Cardinal *Peter*, who afterwards dedicated the Monaſtery, having a Commiſſion granted by the Pope for that Purpoſe. Aſſoon as the Biſhops of *France* underſtood this, 'They knew (ſays *Glaber*) that it was the 'Effect of blind Avarice, which having inclin'd *Fulcus* to 'rob the Church, had likewiſe prevail'd upon the Pope to 'accept of theſe Preſents which *Fulcus* had made him of the 'Revenues which he had unlawfully ſeiz'd upon; and that 'by this Means he had given Riſe to a freſh Schiſm in the 'Church of *Rome*. They all abominated this Proceeding, 'looking upon it as an unworthy Action, that he who go-'vern'd the Holy Apoſtolical See ſhould violate the firſt 'Order eſtabliſh'd by the Apoſtles and by the Canons, the 'Cuſtom of the Church, founded on a great many Autho-'rities of Antiquity, which forbids Biſhops to exerciſe any 'Juriſdiction in another's Dioceſs, unleſs the Biſhop of that 'Dioceſs intreat him, or permit him to do it. For tho' 'the Pope of *Rome* be moſt rever'd upon the Account of 'the Dignity of the Holy Apoſtolical See, yet he is not per-'mitted in any Caſe whatſoever to violate the Rules pre-'ſcrib'd by the Canons. And as each Biſhop of the Catho-'lick Church is the Husband of his own Church, and the 'Repreſentative of our Lord: So it is not allowable to any 'Man to undertake any Thing in another's Dioceſs.' *Glaber* adds, that *Fulcus* notwithſtanding theſe Remonſtrances, having caus'd this Church to be dedicated, had no Biſhops preſent but thoſe of his own Dominions, who aſſiſted at it much againſt their Wills; and that it was no ſooner finiſh'd, but the Fabrick was blown down by a Storm; which is attributed to the Raſhneſs of this Proceeding.

The Reſolutions of the Biſhops of France *concerning the Dedication of a Church.*

The Council of Charroux, *in the year* 989.

In the Year 989. a Council was held in the Abby of St. *Saviour* of *Charroux*, in the Dioceſs of *Poitiers*, at which aſſiſted the Archbiſhop of *Bordeaux*, and the Biſhops of *Poitiers*, *Limoges*, *Perigueux*, *Saintes*, and *Angoulême*. There was nothing elſe done there but iſſuing out *Anathemas* againſt thoſe who ſhould rob the Churches of their Revenues, defraud the Poor of their Dues, or ſhould by Force apprehend or abuſe a Clerk, not bearing Arms, before he were try'd by his Biſhop.

Ten Years after there was another Council held in the City of *Poitiers*, which was called by *William* Count of *Poitiers*, and conſiſted of the Archbiſhop of *Bordeaux*, and the Biſhops of *Poitiers*, *Limoges*, *Angoulême*, and *Saintes*.

Of the other Biſhops of France.

The Council of Poitiers *in the year* 999.

They therein confirm'd the Order made in the Council of *Charroux* againſt the Uſurpators of the Revenue of Churches and of private Perſons. And for the putting it in Execution, it was order'd that all the Grandees and Judges ſhould cauſe full Reſtitution to be made to every one, who had any Thing taken from them; and that thoſe who would not ſubmit to their Determinations, ſhould be conſtrain'd to do it by Force. They therein likewiſe forbad Biſhops the exacting any Thing for the Adminiſtration of Penance and and Confirmation; and renew'd the Prohibition made ſo often againſt Eccleſiaſticks keeping Company with Women.

We ſhall reckon among the Councils of *France* the Synod held at *Ravenna* under *Gerbert*; becauſe we look upon that Archbiſhop as a *Frenchman*; and becauſe it was he alone who made the following Inſtitutions in an Aſſembly of his Clergy, held the firſt of *May*, in the Year 997.

The Council of Ravenna, *in the year* 997.

The firſt is a Prohibition of a great Abuſe which prevail'd in the Church of *Ravenna*, according to which they ſold to Biſhops, at the Time of their Conſecration, the Body of Jeſus Chriſt, and the Holy Chriſm to the Archprieſts of the Dioceſs. The Euchariſt which he ſpeaks of in this Place, was a Conſecrated Loaf, which was given whole to the Biſhop on the Day of his Conſecration, and which he kept by him to Communicate thereof for forty Days together, as 'tis obſerv'd in the *Roman* Decretal.

The ſecond imports, that all the Archprieſts ſhall pay to the Subdeacons of *Ravenna*, as an Acknowledgment of that Church, an yearly Penſion of Two Pence.

The third renews the ancient Canons concerning the neceſſary Qualifications of thoſe who are to be admitted into Holy Orders, and prohibits Biſhops from conſecrating Churches out of their own Dioceſs, without Leave from the Biſhop of the Place; and from entertaining or keeping thoſe who belong to another's Dioceſs, till they have Letters Demiſſory from their Biſhop. He likewiſe forbids the receiving any Thing for the Burial of the Dead, unleſs their Friends or Relations ſhould give any Thing voluntarily.

Laſtly we ſhall refer to this Place that which happen'd in *France* and at *Rome* about the Marriage and Divorce of King *Robert* and Queen *Bertha*.

The Marriage of King Robert *with* Bertha.

About the End of this Century, that Prince being a Widower by the Death of Queen *Lutgarde* his firſt Wife, had marry'd *Bertha*, Siſter to *Rodulphus the Simple*, King of *Burgundy*, who was the Widow of *Eudes* the firſt, Count of *Chartres*. But forasmuch as ſhe was his Kinſwoman, and he had formerly ſtood Godfather to one of her Children, tho' he had taken the Advice of ſeveral Biſhops of his Kingdom about it, yet the Pope oppos'd this Marriage as being null, and contracted between Perſons, who according to Law could not marry together, *Robert* did what he could to

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to confirm this Marriage, and ſpoke about it to *Leo* Pope *Gregory* the Fifth's Legate in *France*, who made him believe that he ſhould obtain of the Pope what he deſir'd, provided he would cauſe *Arnulphus* to be re-eſtabliſh'd in the Archbiſhoprick of *Rheims*. In the mean Time, notwithſtanding the Judgment which was paſs'd in Favour of that Archbiſhop, Pope *Gregory* V. held a Council at *Rome* in the Year 998. in the Preſence of the Emperor *Otho* III. at which aſſiſted *Gerbert*, at that Time Archbiſhop of *Ravenna*, and ſeven and twenty Biſhops of *Italy*. In this Council he declar'd that King *Robert* ought to part from his Kinſwoman *Bertha*, whom he had marry'd contrary to the Laws, and do Penance for ſeven Years together, according to the Degrees ſet down by the Canons; and if he would not, he ſhould be anathematiz'd: That *Bertha* ſhould ſubmit to the ſame Penalty; and he excommunicated *Archembold* Archbiſhop of *Tours*, who had celebrated that Marriage, and the Biſhops of *France*, who had either aſſiſted or conſented thereto, till ſuch Time as they ſhould come and give the Holy See Satisfaction. This Sentence of the Pope made ſuch an Impreſſion on the Minds of Men (if we will believe *Pater Damien* in the Caſe,) that all the King's Domeſticks, except two or three, abandon'd him, and would no longer have any Converſation with him; and even caus'd the Veſſels out of which he had either eat or drunk to be burnt. Let the Caſe be how it will, King *Robert* at laſt giving ear to the Admonitions of *Abbo* the Abbot, parted with *Bertha* within two or three Years after; and *Leo* IX. (according as *Ivet* of *Chartres* relates it) ſays that they came to *Rome* with the Biſhops, to obtain their Abſolution, and to get their Penance mitigated. The Author of the Life of *Abbo* does not ſay that *Robert* went to *Rome*; but that he confeſſed his Fault both publickly and privately; that he asked Pardon, and did Penance for it. That which is moſt evident is, that the Marriage was of no longer Force.

The Council of Rome in the year 998. under Gregory V.

In the ſame Council, the Pope paſſed ſeveral other Sentences. The firſt in Favour of the Church of *Mersburgh*, which had been rais'd to a Biſhoprick by the Holy See, and by the Councils held under *Otho*, and afterwards deſtroy'd out of Council by *Otho* II. He reſtores to it its Dignity of being an Epiſcopal See.

The ſecond relates to the Perſon of the Biſhop of *Mersburgh*, call'd *Giſlair*, who had quitted that Church to be Archbiſhop of *Magdeburgh*. It was order'd, that if he had been requir'd by the Clergy and Laity of *Magdeburgh* to take upon him that Archbiſhoprick, he ſhould ſtill hold it: That if that had not been done, and he could prove that neither Ambition nor Avarice moved him to take upon him that Archbiſhoprick, he ſhould return to his firſt Church without being depos'd. But if he could not deny but that he was induced to it by ſome one or other of theſe Motives, he ſhould be depriv'd of both Churches. This *Giſlair* did not ſubmit to the Sentence of *Gregory*, but held both theſe Churches. Whereupon he was accus'd in a Council at *Rome*, held under *Sylveſter* II. Succeſſor to *Gregory V.* who ſuſpended him for ſome Time, and ordered his Nuncios in *Germany* to cite him. But that Biſhop prevail'd upon them by Bribery to put it off, and afterwards pleaded for his Excuſe, his being ſick of the Palſy. At laſt he appear'd before a Council held at *Aix-la-Chapelle*, where he demanded an Appeal to a General Council. Laſtly, The Emperor *Henry* having ſent for him to *Dranburgh*, and remonſtrated to him that he ought to return to his Church of *Mersburgh*, he deſired a few Days to conſider on it, and dy'd in the *Interim*.

The third relates to the Church of *Puy* in *Velay*. *Guy* Biſhop of that City, had elected for his Succeſſor his Nephew *Stephen*, without the Conſent of Clergy and Laity: However, after the Death of *Guy*, the Archbiſhop of *Bourges* and the Biſhop of *Nevers* had ordain'd *Stephen*. The Council declares this Ordination to be null and void; depoſes *Stephen*; excommunicates the Prelates who had ordain'd him, till ſuch Time as they ſhould come and give the Holy See Satisfaction; grants Leave to the Clergy and Laity of *Velay* to elect a Biſhop; deſires the Pope might conſecrate him whom they ſhould elect; and exhorts King *Robert* not to ſupport *Stephen*, but to ſtand by him who ſhould be elected by the Clergy and Laity. This Sentence was put in Execution; *Theodarde* was elected by the Clergy and Laity, and ordain'd by *Silveſter* II. Succeſſor to *Gregory* V. as we learn by the Fragment of a Letter of that Pope, related by Father *Dachery* in the Advertiſement to the Reader before the ninth Tome of *Spicilegium*, wherein he has given us the Acts of that Council more compleat than they are in the Edition of the Councils by Father *Labbe*. He takes Notice in the ſame Place that *Gregory* V. held a Council at *Rome*, wherein *Guiſalde*, who had ſeiz'd upon the Epiſcopal See of the Church of *Oſona* or *Vich*, in the Province of *Catalonia*, had been depos'd, as appears by a Letter of *Gregory* V. which Father *Dachery* tells us is in the Hands of Monſieur *Baluzius*. 'Tis very probable that this was done in the ſame Council, where *Otho* III publiſh'd an Edict, directed to the Archbiſhops, Abbots, Marquiſſes, Counts, and to all the Judges of *Italy*; whereby he declares that all the Deeds of Alienation of the Church Revenues, even tho' leas'd out for 99 years, ſhall not be of Force any longer than the Life-time of him who ſhall make them; and that there ſhall be no ſuch Deeds made, but for the Advantage of thoſe Churches who are to be maintain'd out of them. This Edict is dated *October* 17. in the year 998. and 'tis obſerv'd that it was publiſh'd by *Gerbert* in the Synod which turn'd *Arnulphus* out of the Archbiſhoprick of *Milan*.

Of the Churches of France.

In this Century there was no leſs Care taken of ſettling the Monaſtical Diſcipline of *France*, than of the Eccleſiaſtical Diſcipline; and as the Biſhops were diligent in reforming the Clergy and Laity; ſo there were ſome holy Abbots, who ſet themſelves, and that with a great deal more Succeſs, upon reforming the Monaſtical Order, which was, the Beginning of that Century, in a very lamentable Condition. Moſt of the Monaſteries having been ruin'd by the *Normans*, were abandon'd, their Revenues were in Poſſeſſion of Laicks, and the Abbots were Seculars. If there were any Monks ſtill left in the Monaſteries, they were ſuch as obſerv'd no Order; and were ſo far from living according to their Rule, that they did not ſo much as know it.

The founding of the Abby of Cluny.

In this Condition was the Monaſtical Order, when God rais'd up *Berno*, Monk of *Autun*, to be the Reſtorer of it. He began his Reformation in the Monaſteries of *Joigny* and *Baume*, and in ſeveral others of which he was Abbot. For a Cuſtom was then in Uſe, that one and the ſame Abbot held ſeveral Abbies, or at leaſt ſeveral Monaſteries which depended upon him. He had for his Companions and Diſciples *Odo* and *Adegrin*. In the year 910. *William* Count of *Auvergne* and Duke of *Aquitain*; having founded the Abby of *Cluny*, committed it to the Government of *Berno*, who put twelve Monks into it, and took likewiſe Care of the Monaſteries of *Hoit*, *Maſſay*, and *Souvigny*, who were all under under his Conduct, and imbrac'd the ſame Way of Living. *Berno* dying in the year 927. had for his Succeſſor *Odo*, the Son of *Abbo*, born at *Tour* in the year 879. He had been educated by *Fulcus* Count of *Anjou*, and made Canon of St. *Martin* of *Tours* at nineteen years of Age. Some time after, being come to *Paris*, he became a Diſciple of *Remy* of *Auxerre*; and afterwards reſolved to dedicate himſelf to God, he imbrac'd the Monaſtical Life in the year 909. in the Monaſtery of *Baume*, under the Conduct of *Berno*. *Odo* extended the Reformation of *Cluny* to a great many other Monaſteries, and carried it as far as *Rome* it ſelf, to which he made three Journies. The firſt in the year 937. the ſecond in the year 938. and the laſt in the year 942. being call'd thither by the Popes to be the Mediator of Peace between the Princes of *Italy*. He dy'd at *Tours* in the year 942. at his Return from his laſt Journey to *Rome*.

He had for his Succeſſor *Ademar*, or *Aymar*; next him was St. *Maiol*, who was imploy'd by *Hugh Capet* in the Reformation of almoſt all the Monaſteries of *France*. He dy'd in the year 994. leaving for his Succeſſor *Odilo*, who had been elected three years before his Death. This laſt was Abbot of *Cluny* for the ſpace of fifty ſix years.

Odo *Abbot of* Cluny.

Odo *Abbot of* Cluny.

Berno apply'd himſelf more to the ſettling of his Order, than to Study: But *Odo* apply'd himſelf to both, and compos'd ſeveral Pieces at different Times, and in all the Conditions of his Life. When he was Canon, he made an Abridgment of the Morals of St. *Gregory*, and of the Hymns and Anthems in Honour of St. *Martin*. When he was only Monk, he made three Books concerning Prieſthood, upon the Prophecy of *Jeremy*, dedicated to *Turpio* Biſhop of *Limoges*; they are intitled *Collationes ſive Colloquia*; and others call them by the Title of *Occupationes*. When he was Abbot, he wrote the Life of St. *Gerard* or *Gerard*, Count of *Aurillac*, in four Books, dedicated to *Amon* Abbot of *Talle*; and the Life of St. *Martial* of *Limoges*; an Account of the Tranſlation of the Body of St. *Martin*; a Piece wherein St. *Martin* is equaliz'd to the Apoſtles; ſeveral Sermons, and a Panegyrick of St. *Benedict*.

These Tracts are printed in the Library of *Cluny*, with Hymns upon the Holy Sacrament and St *Magdalene*. An ancient Author of his Life takes Notice, that being at *Rome*, he corrected the Life of St *Martin*; and ſpeaks of a Book about the Coming of St. *Benedict* into a Village near *Orleans*. They likewiſe attribute to *Odo* the Life of St. *Gregory* of *Tours*, related by *Surius*. Father *Mabillon* takes Notice, that in the Library of the Reform'd *Carmelites* of *Paris*, there is a Manuſcript which formerly belong'd to the Monaſtery of St. *Julian* of *Tours*, wherein there is a large Treatiſe in Verſe, intitled, *Occupationes Odonis Abbatis*. He adds, that this Piece is divided into four Books; the firſt concerning the Creation of the World; the ſecond concerning the Formation of Mankind; the third concerning his Fall; and the fourth concerning the Corruption of Nature. 'Tis by a Miſtake that they attribute to this *Odo* the Life of St.

Odo *Abbot of* Cluny.

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Maurus, which belongs to *Odo* Abbot of St. *Maurus* of *Fossez*. They likewise falsly attribute to him several *Chronicons* which *Thomas* of *Lucca* compos'd under the Name of *Odo*, as it has been observ'd by the Author of the History of the Counts of *Angres*, related in the tenth Tome of the *Spicilegium*. *Sigebert* gives *Odo* the Title of Musician, and says that he was a very proper Person to compose and pronounce Sermons, and to make Hymns upon the Saints.

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John *Monk of* Cluny.

John *Monk of* Cluny.

THE Life of *Odo* was written by one of his Disciples, called *John*, whom he had met in *Italy*, in his Journey, in the year 938. and brought along with him to Pavia, where he caus'd him to take upon him the Monastick Life. It is divided into three Books, and printed in the Library of *Cluny*, and in the fifth *Benedictine* Century by Father *Mabillon*, who has likewise given us another Life of *Odo*, written by *Nalgodus*, who liv'd about two hundred years after the Death of that Abbot.

John *Monk of* Cluny.

Odilo *Abbot of* Cluny.

Odilo *Abbot of* Cluny.

Odilo has left us but a few Pieces; which are, the Life of St. *Maiol* his Predecessor; four Hymns in his Praise; several Letters to St. *Fulbert* Bishop of *Chartres*; the Life of St. *Adelaide* the Empress, *Otho* the First's Wife; fourteen Sermons upon the Festivals of Jesus Christ and the Blessed Virgin; a Decree concerning the Prayers for the Dead; and three Letters related by Father *Luke Dachery* in the second Tome of the *Spicilegium*, with a Letter of Pope *John* XIX. who reprov'd him for refusing the Archbishoprick of *Lyons*. He is look'd upon as the first Founder of the Feasts of All-Saints, and of the Commemoration of the Dead. He liv'd to the year 1048.

Odilo *Abbot of* Cluny.

Abbo *Abbot of* Fleury.

Abbo *Abbot of* Fleury.

ABBO or *Albo*, Monk of *Fleury* or St. *Benedict* upon the *Loire*, was born at *Orleans*, and instructed and educated in the Schools belonging to the Monastery of *Fleury*, where he studied under *Wolfaldus* the Abbot; and for several years together had the Government of the Schools of that Monastery. He went afterwards to *Paris* and *Rheims*, to study Philosophy and Astronomy; but making no great Progress in them, he return'd to *Orleans*, where he learn'd Musick. From thence he was invited over to *England*, where he taught publickly for the Space of two years, after which he return'd to the Monastery of *Fleury*, of which he was made Abbot. This did not hinder him from prosecuting his Studies. He had some Differences to adjust with *Arnulphus* Bishop of *Orleans*, which occasion'd him to write an Apology directed to the Kings *Hugh* and *Robert*, wherein he exhorts them to turn out Hereticks; among whom he reckons such as believ'd that the Revenues of the Church belong'd to them, and who had made an unlawful Seisure upon them. He would have the same Thing done to those Bishops who assert that the Churches and Altars belong to them. He observes that Jesus Christ does not say that the Church is the Church of St. *Peter*, but that his Church is built upon St. *Peter*. From whence he concludes, that

[*How much this Abbot is mistaken in the latter Part of his Remark (which says, That our Saviour says his Church was built upon St.* Peter.) *will appear to any who consults our Lord's Words in the Original*, Mat. 16. 18. Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ Πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν: *Which Words in our Version run thus*, And I say unto thee, That thou art *Peter*, and upon this Rock will I build my Church. *Where we may observe, that he does not say,* καὶ ἐπὶ σοί, or ἐπὶ τῷ Πέτρῳ but ἐπὶ ταύτῃ τῇ Πέτρᾳ &c. *from whence it must be concluded, that he does not mean the Person, but the Faith of St.* Peter, *the Rock upon which he would build his Church. This Remark seems pertinent, since the* Romanists *from this Text, and that of St.* John, *Chap.* 21. *V.* 15, 16, &c. *pretend to prove the Infallibility and Universality of the Pope.*]

his Successors cannot say that the Churches which they govern, are theirs, much less can they make a Gain of them, as he says they then did every Day. He likewise in his Apology gives an Account of what passed in the Council of St. *Dennis* about the year 995. where he himself was present, wherein having maintain'd against the Bishops, the Right which the Monks and Laicks had of possessing several Tithes, the People rose up in Arms against the Bishops, who were forc'd to fly for it; and forasmuch as *Sigwin* Archbishop of *Sens*, who was at the Head of them, had been wounded in the Flight, *Abbo* was accused of being the Author of this Sedition. He made his Defence in this Epistle. He wrote a Letter to *Bernard* Abbot of *Beaulieu* in the Diocess of *Limoges*, to dissuade him from giving a Sum of Money which the Count of *Thoulouse* and the Archbishop of *Bourges* would exact from him, for the making him Bishop of *Cahors*. That Abbot having resolv'd upon taking a Journey to *Jerusalem*, was dissuaded from it by *Abbo*, who advis'd him rather to go to *Rome*, whither he retir'd upon Mount *Gargan*; and being afterwards intreated to return into the World, to relieve his Relations, he again consulted *Abbo* about what he ought to do in the Case, who in a very elegant Letter return'd him this Answer, *That he ought not to think of quitting his Solitude to involve himself in the Affairs of this World.* As to the Question which *Bernard* propos'd, Whether he ought to keep or leave his Abby? he return'd him this Answer, *That Circumstances would direct him what to do; and recommends to him the using his utmost Discretion to examine in his own Conscience, which of the two was the most honourable for him, and most beneficial to others: Because on one side 'tis a great Duty to discharge the Functions of an Abbot, when one can conduct Souls to God: But that on the other side, when there is no Hopes of being able to do any Good, by Reason of the Wickedness of those one has to govern, 'tis more convenient to retire, to provide for ones own Salvation.* Sometime after *Abbo* went to *Rome*, to obtain a Confirmation of the Privileges of his Church. He there met with Pope *John* XV. upon the Holy See, who was not (says *Aimoin* the Author of his Life) such an one as he wish'd him, or as he ought to be. Having this Pope in Detestation, he return'd after he had offer'd up his Prayers in the Holy Places of God's Worship. Upon his Return from this Journey, he wrote a Letter to the Abbot of *Fulda*, publish'd by Monsieur *Baluzius* in the first Tome of his Collection of Miscellanies. He was afterwards sent a second Time by King *Robert* to Pope *Gregory* V. Successor to *John*, who threatned to lay the Kingdom under an Interdiction upon the Account of *Arnulphus* Archbishop of *Rheims*. He met this Pope at *Spoleto*, was very kindly receiv'd by him, and obtain'd of him a Privilege for his Abby, by which the Bishop of *Orleans* was prohibited entring into that Monastery, unless he were invited thither; and the Monks were permitted to celebrate Divine Service in their Monastery always, even tho' the whole Kingdom were laid under an Interdiction by the Pope. He adjusted the Business of *Arnulphus*; and having engag'd his Word to the Pope, That that Archbishop should be releas'd out of Prison and re-establish'd, he was intrusted to carry the Pall to him. Upon his Return to *France*, what he had promis'd was accordingly done, and he gave the Pope Notice of it. About the End of his Life, he re-establish'd the Monastery of *Squires* in *Gascony*, which was call'd the *Monastery of the Rule*, and in the Country Language *le Reule*, where he was kill'd in the year 1004. in an Insurrection which the Monks or Women of that Country rais'd against him. Monsieur *Baluzius* has publish'd a Circular Letter written by the Monks of *Fleury*, upon his Death.

Abbo *Abbot of* Fleury.

Besides the Apology and the Letters of *Abbo* which we have already mention'd, the Author of his Life makes likewise mention of the following Tracts. Of a Letter in Hexameter Verse, in Praise of the Emperor *Otho*: The Verses begin and end with the same Letter, and may be read six Manner of Ways, which make so many different Senses. Of a Treatise directed to *Odilo* Abbot of *Cluny*, about the Harmony of the Gospel: And of another Tract concerning the Cycles of all the Years, from the Birth of Jesus Christ down to his Time, which *Sigebert* says is a Commentary on the Treatise of *Victorius*. They likewise attribute to him the Abstract of the Lives of the Popes, taken out of the History of *Anastasius* the Librarian, printed at *Mayence* in the year 1603. The Life of St. *Edmond* King of *England* and Martyr. Father *Mabillon* has given us an excellent Collection of Canons compos'd by *Abbo*, and dedicated to the Kings *Hugh* and *Robert*, in the second Tome of his Analects.

Abbo's Style is very pure and elegant, and his Conceptions are accurate: He was very well vers'd in the Rules of Discipline and Morality. His Zeal for the Monastical Order, and the Interest of the Monks, created him a great many Enemies: Because, as he says himself, he had always in his Thoughts the Protection of the Monks; and had consulted their Interest upon all Occasions, and oppos'd all who annoy'd them.

Aimoin

Aimoin *Monk of* Fleury.

Aimoin *Monk of* Fleury.

THE Life of *Abbo* was written by *Aimoin* Monk of the ſame Monaſtery. He was of *Aquitaine*, the Son of *Anentrude*, the Kinſwoman of *Gerald*, Lord of *Anbeterre*. He embrac'd the Monaſtick Life in the Year 970. under *Oilbolde* Abbot of St. *Benedict* upon the *Loire*; and flouriſh'd under his Succeſſor *Abbo*, whoſe intimate Friend he was. He attended him in his Journey to *Gaſcoigne*, and after his death return'd to his Monaſtery. The principal Piece of this *Aimoin* is his Hiſtory of *France* dedicated to *Abbo*. It was printed at *Paris* by *Badius Aſcenſius* in the Year 1514. under the Name of *Aimonius*. Fifty years after Monſieur *Pithou* or *Pithœus*, caus'd it to be re-printed from a Manuſcript, under the true Name of *Aimoin*. It was publiſh'd in the Year 1567. at the Printing Houſe of *Vitel*. In the year 1603. *James* of *Breuil*, Monk of St. *Germain des Prez*, caus'd it to be printed, and pretended that it was writ by *Aimoin*, a Monk of St. *Germain*. Ten years after *Freherus* inſerted it in the Body of the Hiſtory of *France*, which he caus'd to be prinprinted at *Hanover*. Laſtly, The *Meſſieurs Ducheſne* inſerted it in the third Tome of their Collections, printed in the Year 1641. This Hiſtory is divided into five Books; But of *Aimoin*'s there are only the three firſt Books, and one and forty Chapters of the fourth, which ends at the founding of the Monaſtery of *Fleury*. The reſt is compil'd by a Monk of very late ſtanding.

Aimoin *Monk of* Fleury.

Aimoin is likewiſe the Author of two Books of the Miracles of St. *Benedict*, which are the ſecond and third Books of theſe four, which are in the Library of *Fleury*; of the Life of St. *Abbo*, mention'd before; of a Sermon upon the Feſtival of St. *Benedict*; and of ſeveral Verſes upon the firſt founding of the Monaſtery of *Fleury*, printed in the third Tome of the Collection of *Ducheſne*; together with another Treatiſe in Verſe concerning the Tranſlation of the Relicks of St. *Benedict*. He is not altogether ſo elegant as his Maſter *Abbo*; But he wrote with great accuracy, and his Narration is plain and pleaſant, without having any thing of that flatneſs of Style which ſeveral other Authors of that time had.

The Abby of *Lobes*, in the Dioceſs of *Cambray* and Principality of *Liege*, founded in the ſeventh Century by St. *Urſmar*, preſerv'd the Monaſtical Diſcipline till the tenth Century, at which time its reputation was farther increas'd by ſeveral Abbots, who for their Piety were deſervedly advanc'd to the Biſhoprick of *Liege*, and recommended themſelves to the World by their Writings.

Stephen *Abbot of* Lobes.

Stephen *Abbot of* Lobes.

THE firſt is *Stephen*, whom *Fulcuin* calls a learned Man, and of whom he ſays, that he obſerv'd the Rule of the Canons: Which made People believe that he was a Secular Abbot. The ſame Author adds, that he has caſt into a more poliſh'd Stile the ancient Life of St. *Lambert*, which was written in a courſe dreſs, and he made a very famous piece of Proſe out of it: That he likewiſe made another ſmall Treatiſe, compos'd of ſeveral fine Thoughts extracted out of Holy Writ; in which he has inſerted the Chapters and Collects of each Feſtival in the Year: And that in the Preface he obſerves that he had been advanc'd to *Metz*, by dedicating his Treatiſe to *Robert* Biſhop of that City. *Sigebert* ſays likewiſe, that he made a piece of Proſe upon the Trinity, and upon the Invention of St. *Stephen* the Ptoto-Martyr. Others ſay, that they are certain Offices appointed for theſe Feſtivals. The Life of St. *Lambert* was publiſh'd in the Hiſtory of the Biſhops of *Liege*, by *Chapeaville*. This *Stephen* was ordain'd Biſhop of *Liege* in the Year 903.

Stephen *Abbot of* Lobes.

After his death the Biſhoprick of *Liege* was conteſted, as was formerly hinted, between *Hilduin* and *Riquier*; but the latter being Abbot of *Lobes*, carried it from the other. In his time the Study of the Liberal Arts and Sciences (ſays *Fulcuin*) began to flouriſh in the Abby of *Lobes*, and the moſt famous Profeſſors of them were *Scamin*, *Theoduin*, and *Ratherius*. We have already given a particular Account of the Tranſactions and Writings of the laſt of theſe Perſons. *Trithemius* likewiſe attributes to *Hilduin*, who was Competitor with *Riquier* for the Biſhoprick of *Liege*, the Title of Abbot of *Lobes*, and aſſures us that he wrote the Hiſtory of the Abbots of that Monaſtery, and ſeveral Sermons; but 'tis probable that he was miſtaken, and that he took *Hilduin* for *Fulcuin*.

Fulcuin *Abbot of* Lobes.

Fulcuin *Abbot of* Lobes.

IN the end of this Century *Fulcuin* or *Folcuin* was choſen Abbot of *Lobes*. He left a well penn'd Hiſtory of that Abby, from its firſt founding by *Landelin* and St. *Urſmar* to his time, which was publiſh'd by Father *D. Luke Dachery* in the ſixth Tome of his *Spicilegium*. He has likewiſe compos'd a Treatiſe of the Miracles of St. *Urſmar*, referr'd by *Henſchenius* to *April* 18. and the Life of St. *Fulcuin* Biſhop, and is contain'd in the firſt Part of the fourth *Benedictine* Century by Father *Mabillon*. *Fulcuin* was choſen Abbot in the Year 975. and dy'd in 990.

Fulcuin *Abbot of* Lobes.

Heriger *Abbot of* Lobes.

Heriger *Abbot of* Lobes.

HE had for his Succeſſor *Heriger*, the Friend of *Notger* Biſhop of *Liege*, whoſe Works are compil'd in the following Catalogue, collected by the Author of the Continuation of *Fulcuin*'s Hiſtory, *viz.* The Hiſtory of the Biſhops of *Liege*: The Life of St. *Urſmar* in Verſe: A Letter to *Hugh* about ſeveral Queſtions, and two other Tracts, which were never publiſh'd: A Treatiſe by way of Dialogue between him and *Aldebold* Clerk of the Church of *Liege*, and afterward Biſhop of *Utrecht*, concerning the Diſſenſions of the Church, and the Coming of our Saviour: And another Treatiſe containing a Collection of ſeveral Paſſages of the Fathers touching the Body and Blood of Jeſus Chriſt againſt *Paſchaſius Ratbertus*. The Hiſtory of the Biſhops of *Liege* was publiſh'd by *Chapeaville*, and his Treatiſe of our Saviour's Body and Blood is that Anonymous Piece ſet forth by Father *Cellet*. The Life of St. *Urſmar* is in *Henſchenius* referr'd to *April* 18. and the other Works are only in Manuſcript. Some other Pieces are alſo attributed to him, *viz.* the Life of St. *Berlenda* referr'd by *Bollandus* to *Febr.* 3. and by Father *Mabillon* to the third *Benedictine* Century, and that of St. *Landoalde*, which is inſerted under the Name of *Notger* by *Surius* to *March* 19. This Abbot died in the Year 1007.

Heriger *Abbot of* Lobes.

Aldebold *Biſhop of* Utrecht.

Aldebold *Biſhop of* Utrecht.

ALdebold Clerk of the Church of *Liege*, and afterwards choſen Biſhop of *Utrecht* about the Year 1009. wrote the Hiſtory of the Emperor *Henry* II. which is contain'd in the Lives of the Saints writ by *Surius* in *July* 14. and in the fifth Tome of *Canifius*'s Antiquities. *Trithemius* likewiſe makes mention of a Hymn in Commendation of the Croſs; of another in praiſe of the Virgin *Mary*; and of ſome other Works of the ſame Author, as well in Proſe as Verſe. He died *A. D.* 1027.

Aldebold *Biſhop of* Utrecht.

[* *After having left his Employments in the Court of the Emperor* Henry II. *whom he ſerv'd in quality of a Privy Counſellor and General of his Armies, he became a Monk of* Lobes.]

Albert *Abbot of* Gemblours.

Albert *Abbot of* Gemblours.

ALbert or *Olbert* Abbot of *Gemblours*, is likewiſe one of the Writers who proceeded from the Abby of *Lobes*. *Sigebert* informs us, that he was a Perſon illuſtrious for his profound Skill in Humane Literature and Eccleſiaſtical Affairs, as alſo by reaſon of his great Zeal for Religion, and that he render'd his Name immortal by writing the Lives of the Fathers and compoſing Hymns in Honour of the Saints; but more eſpecially in regard that he was Tutor to *Burchard* Biſhop of *Worms*, and incited him to the ſtudy of Divinity, and caus'd

Albert *Abbot of* Gemblours.

caus'd him to publiſh his Volume of Canons ſo uſeful to the whole World, which was written and dictated by him, and compil'd by the diligence of that *Albert*. *Sigebert* does not ſay that he compos'd thoſe Lives of the Fathers, but only that he wrote them with his Hand; nevertheleſs *Trithemius* makes him the Author of them.

Of the Churches of France.

Odilo *Monk of St.* Medard *at* Soiſſons.

Odilo *Monk of St.* Medard *at* Soiſſons.

ODilo Monk of St. *Medard* at *Soiſſons* flouriſh'd about the Year 920. and wrote a Book concerning the Tranſlation of the Relicks of St. *Sebaſtian* Martyr, and St. *Gregory* Pope, to the Monaſtery of St. *Medard*, dedicated to *Ingran* Dean of that Abby, who was ordain'd Biſhop of *Laon*, *A. D.* 932. Therefore *Odilo*'s Piece precedes that Year. It is referr'd by *Bollandus* to *January* 20. and to the fourth *Benedictine* Century by Father *Mabillon*, who has likewiſe given us in the ſame Volume, the Hiſtory of the Tranſlation of the Relicks of St. *Tiburtius*, of St. *Marcellinus*, and of St. *Peter* and his Companions, made in the ſame Monaſtery *A. D.* 828. and written by the ſame Author.

Odilo *Monk of St.* Medard *at* Soiſſons.

Gerard *Abbot of St.* Medard *at* Soiſſons.

Gerard *Abbot of St.* Medard *at* Soiſſons.

GErard Abbot, or rather Dean of St. *Medard* at *Soiſſons*, flouriſh'd in the middle of the tenth Century, having found an ancient Manuſcript of the Life of St. *Romanus*, he caſt it into a more polite Style, and made another of it in Verſe; which he preſented to *Hugh* Archbiſhop of *Roan*, as it appears by the Epiſtle Dedicatory, publiſh'd by Father *Mabillon* in the firſt Tome of his *Analects*. Of theſe Works there is only extant the Ancient Life of *Romanus*, that he corrected, and which was ſet forth by Monſieur *Rigaud*, or *Rigultius*.

Gerard *Abbot of St.* Medard *at* Soiſſons.

John *Abbot of* Arnulphus *at* Metz.

John *Abbot of* Arnulphus *at* Metz.

JOhn Monk of *Gorze*, and afterwards Abbot of St. *Arnoul* or *Arnulphus* at *Metz*, flouriſh'd there in the time of *Adalberon*, who was Biſhop of that City. He wrote the Life of St. *Glodeſinda* Abbeſs of *Metz*, and the Hiſtory of her Tranſlation, with the Life of St. *John* Abbot of *Gorze* his Patron, dedicated to *Thierry* Biſhop of *Metz*. Father *Mabillon* has inſerted theſe Works in different Tomes of his *Benedictine* Centuries.

John *Abbot of* Arnulphus *at* Metz.

Helperic *or* Chilperic *Monk of St.* Gal.

Helperic *or* Chilperic *Monk of St.* Gal.

HElperic or *Chilperic* Monk of St. *Gal*, compos'd in the Year 980. a Treatiſe of the *Calendar*, the Preface to which was publiſh'd by Father *Mabillon*, in the firſt Tome of his *Analects*, and which is entirely preſerv'd in Manuſcript in the Library of St. *Germain des Prez*.

Helperic *or* Chilperic *Monk of St.* Gal.

Berthier *Prieſt of* Verdun.

Berthier *Prieſt of* Verdun.

BErthier Prieſt of *Verdun* wrote a Compendious Hiſtory of the Biſhops of that Church, and dedicated it to *Dado*, who was then Governor of that Country. It was publiſh'd by Father *Dachery* in the twelfth Tome of the *Spicilegium*. He flouriſh'd about the Year 987.

This Work of *Berthier* was continu'd by an Anonymous Monk of St. *Viton* at *Verdun* down to *Thierry* the fourteenth Biſhop of that City. Afterward *Laurence* Monk of *Liege*, and at laſt of the ſame Monaſtery of St. *Viton* at *Verdun*, made a Supplement and Continuation of that Hiſtory to the time of *Alberon*, that is to ſay, to the middle of the twelfth Century. Theſe Works are follow'd by another Continuation in the ſame Tome of Father *Dachery*'s *Spicilegium*.

Berthier *Prieſt of* Verdun.

Adſo *Abbot of* Luxeüil.

Adſo *Abbot of* Luxeüil.

Adſo *Abbot of* Deuvres.

THere were two Monks in the tenth Century who bore the Name of *Adſo*: The firſt of theſe, the Abbot of *Luxeüil*, wrote about the Year 960. a Treatiſe of the Miracles of St. *Wandalbert*, the third Abbot of *Luxeüil*, which is contain'd in the firſt Tome of the *Benedictine* Centuries. The ſecond Abbot of *Deuvres* in the Dioceſs of *Bourges*, is the Author of the Life of St. *Berceire*; of that of St. *Baſole* Confeſſor; of the Hiſtory of the Tranſlation and Miracles of the latter; of the Life of St. *Frodbert* Abbot of *Celles*; of the Hiſtory of the Tranſlation of his Relicks; and laſtly, of the Life of St. *Mauſuet* the firſt Biſhop of *Toul*. All theſe Works, except the laſt, are in the ſecond and fourth *Benedictine* Centuries of Father *Mabillon*; the laſt was publiſh'd by Monſieur *Boſquet*. This Author flouriſh'd about the Year 980, and died in 992.

Adſo *Abbot of* Luxeüil.

Letaldus *Monk of St.* Memin.

Letaldus *Monk of St.* Memin.

LEtaldus Monk of the Abby of *Micy* or St. *Memin* in the Dioceſs of *Orleans*, flouriſh'd about the end of the tenth Century. He wrote the Hiſtory of the Miracles of St. *Maximin* or *Memin*, the firſt Founder of that Monaſtery, publiſh'd by Father *Mabillon* in the firſt Tome of his *Benedictine* Centuries; and it is probable that he is the ſame with the Author of the Life of St. *Julian* Biſhop of *Mans*.

Letaldus *Monk of St.* Memin.

CHAP. IV.

The Hiſtory of the Churches of Germany.

The Hiſtory of the Churches of Germany.

THE Emperor *Arnulphus* the laſt of the Branch of the *Carlian* Stock, who obtain'd *Germany* for his Inheritance, dying in the Year 899. left but one lawful Son nam'd *Lewis*, who being only eight years Old, was committed to the Care of *Otho* Duke of *Saxony*, who married his Siſter; and of *Hatto* Archbiſhop of *Mayence*: Soon after he became Heir of *Lorrain*, of which *Zuentibold* his Baſtard Brother was in poſſeſſion. But he was not able to ſubdue *Italy*, nor to cauſe himſelf to be crown'd Emperor; neither did he live long, but dyed between eighteen and twenty years Old, *A. C.* 911. leaving only two Daughters, named *Placidia* and *Mathilda*. The firſt was married to *Conrade* Duke of *Franconia*, and the other to *Henry* the Fowler, Duke of *Saxony*, and Son of Duke *Otho*. The Eſtates of the Realm deſigning to confer the Crown upon that *Otho*, he deſired to be excus'd by Reaſon of his old Age, and adviſ'd him to chuſe *Conrade* Duke of *Franconia*, but his Son *Henry* Duke of *Saxony*, whoſe Moderation was not ſo great, claim'd a Right to part of the Kingdom, as having married one of the Heireſſes, revolted againſt *Conrade*, wag'd War with him, and gain'd the Battle: However this Advantage prov'd ineffectual, and *Conrade* always remain'd in poſſeſſion of the Throne, till his death; which happen'd in the Year 918. When he left *Henry* Duke of *Saxony* his Heir, and order'd the Lords to wait upon him with the Crown and the Royal Ornaments. They perform'd his laſt Will, and acknowledg'd *Henry* Duke of *Saxony*, ſirnam'd the *Fowler*, as King of *Germany*. This valiant and prudent Prince kept in awe *Arnulphus* Duke of *Bavaria*; defeated the *Hungarians* who ravag'd

The Hiſtory of the Churches of Germany.

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ravag'd *Germany*; overcame the Vandals; ſubdu'd *Bohemia*; and after having reign'd ſeventeen years, dyed *A. C.* 936. The Lords ſubſtituted in his place his eldeſt Son *Otho*, afterwards ſirnam'd the *Great*; againſt whom his Brother *Henry* made War, but was defeated, and mortally wounded in a Fight. The Dukes *Gilbert* and *Everard*, who were Authors of this Revolt, periſh'd in another Engagement near *Andernac*, and left *Otho* in the quiet poſſeſſion of his Dominions, which he enlarg'd conſiderably; and joyn'd to them the Kingdom of *Italy*, with the Imperial Dignity, which paſſed to his Son *Otho*, and to his Grandſon of the ſame Name, as it has been already related.

Of the Churches of France.

Under theſe Emperors, who were no leſs Religious than Valiant, the Churches of *Germany* were in a flouriſhing Condition, by the means of a great number of Reverend Biſhops, the Writings of ſeveral Authors, and the propagation of the Goſpel among the Northern People. This is what we ſhall proceed to ſhew in giving an Account of ſuch Perſons illuſtrious for their Learning and Sanctity, as *Germany* has produc'd in this Century.

St. Ulrick *Biſhop of* Augsburgh.

St. Ulrick Biſhop of Augsburgh.

WE ſhall begin with St. *Ulric* Biſhop of *Augsburgh*. He was deſcended from an ancient Family in *Germany*, the Son of *Hugpaut* and *Thetpirga*; He began to Study in the Monaſtery of St. *Gal*, and was taken from thence to be put under the Tuition of *Adalbero* Biſhop of *Augsburgh*, in the Year 909. He made a Journey to *Rome*, and during his reſidence there *Adalbero* died, and left *Hiltin* his Succeſſor, after whoſe death *Ulric* was nominated Biſhop of *Augsburgh* by King *Henry*, *A. C.* 924. He was highly eſteem'd by that Prince, and the Emperor *Otho* had a particular reſpect for him. This Prelate, in like manner, made two other Journeys to *Rome*; one about the Year 956. and the other near the end of his Life. He dyed *A. C.* 973. in the 83d. Year of his Age, after having governed the Church of *Augsburgh* during fifty Years.

His Life, which was written by an Author of thoſe times named *Gerard*, who was Contemporary with him, contains many remarkable Paſſages. It is there related, that beſides the Divine Office, which he ſung every day with his Canons in the Choir of his Church; He was wont to recite in particular the Offices of the Bleſſed Virgin, of the Holy Croſs, and of All the Saints, with the entire Pſalter; and that he was accuſtom'd to ſay one, two, or three Maſſes accordingly, as the time would permit: That in Lent, after having ſaid Mattins at Night, he continu'd his Prayers till the Hour that the Bell rung to the Vigils for the dead, which he ſung with the Choir, and afterwards the * *Prime*; That he continued in the Church at Prayer till the Canons return'd with the Croſs to celebrate Maſs, at which he aſſiſted, and kiſſed the Hand of the Prieſt that officiated: That after Maſs he ſung † *Tierce* with the Canons, and that he remain'd in the Church till the *Sexte*; when he viſited the Altars, and kneel'd before them, ſinging a *Miſerere* and a *De Profundis*: That then he return'd to his Chamber, to waſh his Face, and to prepare for ſaying Maſs: That when it was ſaid, and Veſpers after it, he was wont to viſit the Poor of the Hoſpital, to waſh the Feet of twelve amongſt them; and to give every one a Penny: That at his departure from thence, he ſat down at Table; that after having eat, he ſaid his Compline, and retir'd: That he ſpent all the days of Lent after this manner, till that of the Indulgence, commonly call'd *Palm-Sunday*: That on that day, he went early in the Morning to the Church of St. *Afer*, where he ſung a Trinity-Maſs, and made a Benediction of the Palm-Tree Branches, which he carried about in Proceſſion, accompanied with the Clergy and People, with the Goſpel, the Croſs, the Banners, and an Image repreſenting our Saviour ſitting on an Aſs, as far as Mount *Perleich*, where he was met by the Choir of Canons, and part of the People, who cover'd the way with Palm-Tree Branches or Garments: That he made an Exhortation to them upon our Saviour's Paſſion, and that they return'd together to ſing Maſs in the Cathedral Church: That during the three following days, he held a Synodical Aſſembly: That on *Holy-Thurſday* he celebrated Divine Service, Conſecrated the Holy Chriſm and other Oyls, and diſtributed them among his Clergy: That afterwards he went, according to his uſual Cuſtom, to viſit the Hoſpital, from whence he return'd to the Church; Clothed twelve poor Men in the Veſtry, and waſh'd their feet: That on *Good-Friday* he aſſiſted at the whole Office; That after having Adminiſtred the Holy Sacrament to the People as on the preceding day, he laid up the reſt of the Euchariſt, in order to bury it, according to the Cuſtom of thoſe times; and at Night he eat Bread and drank Beer, without ſitting down at Table; That on *Holy Saturday*, after the Nocturnal Office, the Repetition of the Pſalter, the Singing of the three Litanies, the Bleſſing of the Tapers, and the Reading of the Leſſons, he went in Proceſſion to St. *John*'s Church, where he baptiz'd three Infants, and then return'd to Celebrate Maſs, to Adminiſter the Holy Sacrament to the People, and to ſay Veſpers: That afterwards he diſtributed Victuals to a great many Perſons: That on *Eaſter-Day*, after the *Prime* Office, he uſually went to St. *Ambroſe*'s Church, where he celebrated the Trinity Maſs, and return'd from thence in Proceſſion, carrying the Image of our Saviour with the Goſpel; the lighted Tapers and the Incenſe to St. *John Baptiſt*'s Church, where he Sung *Tierce*, and from thence to the Cathedral, where he ſung Maſs and adminiſtred the Sacrament to all the Aſſiſtants: Afterwards he gave Proviſions to the Canons of his Cathedral, and to the Clergy of St. *Afra*'s Church diſtributing to them Lambs Flesh and pieces of Bacon, which had been bleſſed at Maſs, and gave them a very ſplendid Entertainment. It is alſo obſervable, that he was wont to viſit his Dioceſs every four Years; to inſtruct the People; to adminiſter the Sacrament of Confirmation, and to reform his Clergy.

St. Ulrick Biſhop of Augsburgh.

I ſhall take no notice of a great number of Miracles that are related in this Life of St. *Ulric*, nor of thoſe that were written by *Gebeard* his fourth Succeſſor, and by *Berno* Abbot of St. *Afer*: But I cannot omit the Hiſtory of *Adalbero* Nephew to this Reverend Biſhop. He had caus'd him to be carefully educated, gave him any Abby, deſign'd him for his Succeſſor, and made uſe of his Service in the Management of all his Affairs, as well at Court, as in his own Dioceſs. To gain him greater Authority, he intreated the Emperor, in the laſt Journey he made to *Rome*, to vouchſafe to entruſt him with the ſole Adminiſtration of the Affairs of his Dioceſs, and to nominate him for his Succeſſor. *Adalbero* upon his return from *Augsburgh*, not only caus'd an Oath of Fidelity to be taken to him, by the Clergy and People of the City, but alſo preſum'd to uſe the Croſier Staff. This Attempt gave offence to the Biſhops of *Germany*, inſomuch, that in a Council held at *Ingelheim* in the Year 972. in the preſence of the Emperor *Otho*, and of his Son, to which St. *Ulric* and *Adalbero* were ſummon'd; a Proceſs was drawn up againſt the latter, for preſuming to beat the Marks of the Epiſcopal Dignity, and upon that account they proceeded ſo far, as to declare him uncapable of ſucceeding his Uncle in the Biſhoprick of *Augsburgh*. Whereupon the good old Man, not being able ſufficiently to explain the Caſe, by reaſon of his great Age, ſent word by one of his Clerks, that he deſign'd to retire, and embrace the Monaſtick Life, according to the Rule of St. *Benedict*, whoſe habit he had aſſum'd. The Biſhops of the Council having made a Remonſtrance, that he ought not thus to leave his Biſhoprick, and that this Example would be of very dangerous Conſequence, oblig'd him to return to the Government of his Church; promiſing him at the ſame time, that after his death no other Biſhop ſhould ſucceed in the Dioceſs of *Augsburgh*, but *Adalbero*; of whom they exacted an Oath, that he knew not that it was unlawful, or that it was an Heretical Practice, to aſſume the Enſigns of the Epiſcopal Dignity, and to Exerciſe the Authority of a Biſhop without due Ordination.

This Promiſe ſignified nothing with reſpect to *Adalbero*, becauſe he died ſuddenly in a ſhort time after, even before his Uncle; who had for his Succeſſor *Henry* the Son of Count *Burchard*, who caus'd himſelf to be choſen by force. The latter dy'd as he had liv'd, that is to ſay, rather like a Soldier than a Biſhop; for in his time he raiſed a Rebellion againſt his Sovereign Prince, and was kill'd in a Battel fought againſt the *Sarazens* in the Year 983. After his death, the Emperor *Otho* the ſecond, was deſirous to confer that Biſhoprick upon *Werenharius*, whom St. *Ulric* had deſign'd for his Succeſſor; but upon his refuſal of it, *Eutychus* Count of *Altorf* was elected. *Luitolphus*, who ſucceeded in the Year 988. made a Journey to *Rome* to procure of Pope *John* the XV. the Canonization of St. *Ulric*, which he obtain'd in a Council at *Rome*, upon the reading of the Life and Miracles of that Saint, who edified the Church rather by his Life and Converſation, than by his Writings; for few are attributed to him, and thoſe too are very dubious. We have already obſerved that ſome make him the Author of a Diſcourſe, concerning the Eccleſiaſtical Functions aſcrib'd to Pope *Leo* the Fourth, and inſerted in the Synodical Letter of *Ratherius*, which ſeems to be really ſo; becauſe he returns an Anſwer to certain Queſtions which the Writer of his Life ſays he propos'd to his Clergy, during the time of his Viſitation.

The ſame Author cites a Sermon of St. *Ulric* upon the eight Mortal Sins, and the eight Beatitudes. But it is probable that he compos'd it out of the ordinary Diſcourſes that he had heard from the Mouth of that Saint: In the preceding Century was likewiſe publiſh'd in *Germany*, a Letter bearing the Name of St. *Ulric*, and directed to Pope *Nicolas*; in which he adviſeth that Pope, for putting an end,

* *The firſt of the Roman Canonical Hours*

† *Two other of the Canonical Hours.*

Of the Churches of France.

to the Irregularities of the Clergy, to permit them to marry: Mention is made of this Letter, in an Addition of *Bartholl* Prieſt of *Conſtance*, to the Chronicon of *Hermannus Contractus*; and its affirm'd to be mention'd by *Æneas Sylvius* in his Treatiſe of the Manners of the *Germans*; where he ſays, that St. *Ulric* reprov'd the Pope for keeping Concubines. But this Letter is apparently Suppoſititious, by reaſon that in St. *Ulric*'s time there was no Pope nam'd *Nicholas*, neither did St. *Ulric* Biſhop of *Augsburgh* live in the time of thoſe Popes who bore that Name. The Authority of the Chronicon is of little moment, and *Æneas Sylvius* does not diſtinctly make mention of that Letter; but only ſays, that St. *Ulric* reprov'd the Pope, upon account of his Concubines; which may agree with *John* the XII. Beſides that, this Paſſage is not found in ſome Manuſcripts of *Sylvius*'s Hiſtory, nor in the *Roman* Edition. But altho' it were true, that this Author alludes to that counterfeit Letter, it would only prove that it was already forged in his time; and that it is more ancient than the Councils of *Baſil* and *Conſtance*, which, as I preſume, cannot be call'd in Queſtion.

Of the Churches of France.

Adalbero *Biſhop of* Augsburgh.

Adalbero *Biſhop of* Augsburgh.

ADalbero the Predeceſſor of St. *Ulric* is Author of the Life of St. *Hariolphus* the firſt Abbot of *Elwangen*.

Adalbero *Biſhop of* Augsburgh.

The two Adalberts, *who were Saints.*

Two Adalberts *Saints.*

THE two Saints nam'd *Adalbert* not only illuminated *Germany* with the Light of their Doctrine, but alſo propagated that of the Goſpel amongſt the Barbarous Nations: The former, after having preach'd it to the People, who inhabit a long the Coaſts of the *Baltick Sea*, and having taken much pains in Converting the *Sclavonians*, was ordain'd the firſt Archbiſhop of *Magdeburgh* in the Year 968. and dyed in 981. The ſecond, who was Biſhop of *Prague*, in like manner preach'd the Goſpel to the *Bohemians*, *Polanders*, and *Hungarians*. The latter left his Biſhoprick, by reaſon of the exceſſive Enormities of the People of *Bohemia*, and departing to *Rome*, there embrac'd the Monaſtick Life in the Convent of St. *Boniface*. After having ſpent five years there, he return'd to *Bohemia*, and paſs'd from thence into *Hungary*; from whence he return'd the ſecond time to *Rome*, and preſided five years more in the ſame Monaſtery. He was alſo remov'd again by the Solicitation of the Archbiſhop of *Mentz*, who oblig'd Pope *Gregory* the fifth to ſend him back. *Boleſlaus* King of *Bohemia* having forbidden him to enter his Dominions, he went into *Pruſſia*, and from thence into *Lithuania*, where having ſuffer'd much in propagating the Chriſtian Faith, he at laſt receiv'd the Crown of Martyrdom.

Two Adalberts *Saints.*

Bruno *Archbiſhop of* Cologne.

Bruno *Archbiſhop of* Cologn.

BRuno Archbiſhop of *Cologne*, the Son of the Emperor *Henry* the *Fowler*, and Brother of *Otho the Great*, is none of the leaſt Ornaments of the Church of *Germany*, both with reſpect to his profound Learning and ſingular Piety. We are inform'd by a Writer of that time, that he had acquired a perfect Knowledge of the *Greek* and *Latin* Tongues; that he had perus'd all the Ancient Authors; that he had a very fine Library; and that he took a particular Care of his Dioceſs and Clergy; retrenching all their ſuperfluous Habits, and obliging them to a conſtant attendance on the Duties of their Functions, as alſo inſtructing them by frequent Conferences, reiterated Exhortations, and his own Example. *Sixtus Senenſis* ſays, that he compos'd a Commentary on the Pentateuch, the Manuſcript of which is kept in the Library of the *Dominicans* at *Boulogne*. It's alſo reported that he wrote the Lives of certain Saints. He was choſen Archbiſhop of *Cologne* in the Year 953. and dy'd in 965.

Bruno *Archbiſhop of* Cologn.

Roger *Monk of St.* Pantaleon.

Roger *Monk of St.* Pantaleon.

THE Life of this great Archbiſhop was written by *Roger* a Monk of St. *Pantaleon* at *Cologne*, who dedicated it to *Folcuin* his Succeſſor in the Year 970. It is referr'd by *Surius* to *Octob.* 12. and is written very elegantly with reſpect to the Style of thoſe times. We alſo may reckon up a great number of *German* Prelates illuſtrious for their Learning and Piety, among whom are *Henry* Archbiſhop of *Trier*, *Wolfang* Biſhop of *Ratisbon*, *Sigiſmond* of *Halberſtadt*, and many others whom we ſhall not now mention. We ſhall therefore proceed to give a particular Account of thoſe who have left us any conſiderable Writings.

Roger *Monk of St.* Pantaleon.

Ratboldus *Biſhop of* Utrecht.

Ratboldus *Biſhop of* Utrecht.

RAthboldus or *Ratboldus* a *German* by Nation, deſcended from the Princes of *Frieſland*, apply'd himſelf to Study under *Nanno* or *Manno*, in the Court of *Charles the Bald*, and of his Son *Lewis*, where thoſe Princes caus'd the Liberal Sciences to be taught publickly. He was choſen Biſhop of *Utrecht* in the Year 899. *Trithemius* ſays, that he was well vers'd in the Knowledge of the Holy Scriptures, and that he was no Novice in Humane Literature; that he was of a quick Apprehenſion, and much eſteem'd for his Eloquence, leading a very Circumſpect Life and Converſation; that he govern'd the Church of *Utrecht* during ſeventeen Years, and wrote ſeveral Tracts; among others, a Treatiſe of the Commendation of St. *Martin*; another of that of St. *Boniface*; The Life of St. *Amalberga*; a Book of Homilies and Sermons; certain florid Diſcourſes on St. *Willebrord*; an Office of the Tranſlation of St. *Martin*; with divers Hymns in Honour of the Saints; and laſtly that he dy'd in the Year 917. or rather in 918. Another Writer nam'd *William* of *Hedin*, attributes to him certain Poetical Pieces, and a Compendious Chronicon. *Surius* likewiſe aſcribes to him an Eclogue concerning St. *Lebuin*. Father *Mabillon* has publiſh'd a Diſcourſe of the ſame Author on the Life of St. *Amalberga*, and another on that of St. *Willebrord*.

Ratboldus *Biſhop of* Utrecht.

Hildebert *Archbiſhop of* Mentz.

Hildebert *Archbiſhop of* Metz.

HIldebert Brother to the Emperor *Conrade*, the thirteenth Archbiſhop of *Metz*, Crown'd *Otho the Great* in the year 938. But afterward's having combin'd with *Richard* Biſhop of *Strasburgh*, to foment the Diviſion between *Otho* and his Brother *Henry*, he was baniſh'd to *Hamburgh*. Some make him the Author of the Lives of certain Saints.

Hildebert *Archbiſhop of* Metz.

William *Archbiſhop of* Mentz.

William *Archbiſhop of* Metz.

WIlliam the fifteenth Archbiſhop of *Mentz*, Prince of *Saxony* and the Son of *Otho the Great*, was choſen Archbiſhop in the year 954. and dy'd in 968. He compos'd a Chronicon of the Archbiſhops his Predeceſſors.

William *Archbiſhop of* Metz.

Bonno *Abbot of* Corbey *in* Saxony.

Bonno *Abbot of* Corbey *in* Saxony.

BOnno or *Bavo* Abbot of *Corbey* in *Saxony*, flouriſh'd under *Arnulphus* and *Lewis* the fourth, Kings of *Germany*. He wrote a Treatiſe of the memorable Actions of his time, mention'd in the Hiſtory of *Adam* of *Breme*, who cites a Paſſage of it concerning a Miracle of St. *Rembert*. We have at preſent no other knowledge of that Work.

Bonno *Abbot of* Corbey *in* Saxony.

Waltram-

Waltramnus *Bishop of* Strasburg.

Waltramnus *Bishop of* Strasburg.

WAltramnus or *Waldramnus* Bishop of *Strasburg*, who assisted at the Council of *Triburia* in the year 895. and did not dye till 905. is the Author of certain Poetical Pieces which are inserted in the second Tome of *Canisius*'s Antiquities.

Waltramnus *Bishop of* Strasburg.

Solomon *Bishop of* Constance.

Solomon *Bishop of* Constance

SOlomon Bishop of *Constance* liv'd almost at the same Time, for he entred upon the Episcopal Function in the year 891. and dy'd in 919. He likewise compos'd certain Poems dedicated to Bishop *Dado*, which are in the first Tome of the same Antiquities by *Canisius*. He had been Monk of St. *Gal*, and Chaplain to King *Lewis*.

Solomon *Bishop of* Constance

Utho *Bishop of* Strasburg.

Utho *Bishop of* Strasburg.

RUtharius Bishop of *Strasburg* had for his Successor in the year 950. *Utho* Nephew to *Henry* the second Duke of *Schwabia*. This *Utho* wrote the Lives of St. *Arbogastus*, and St. *Amanda*, and dy'd in 975. leaving *Erhembaldus* his Successor.

Utho *Bishop of* Strasburg.

Notger *the Stammerer.*

Notger *the Stammerer.*

THere were several *Notgers* in the Tenth Century, but the first and most famous was of the *Carlian* Race, and sirnam'd *Stammerer*, by reason of the Impediment in his Speech. He enter'd very young into the Monastery of St. *Gal*, where he studied under *Marcellus* and *Iso*, with *Ratpertus* and *Tutilo*. These three Monks studying together, promoting Learning in that Abby, where they had frequent Conferences with one another, applying themselves more especially to the Study of the Liberal Arts and Sciences, and to that of Musick in particular: But their chief Imployment was the making of *Proses*. *Notger* compos'd many, and translated the *Psalter* into *High-Dutch* for the Use of King *Arnulphus*; He wrote the Life of St. *Gal* in Verse, as also a Treatise of the Letters of the Alphabet, that are us'd in Musick and some other Works of the like Nature; but the principal of them is his *Martyrologia*, publish'd by *Canisius* in the sixth Tome of his Antiquities. The same *Canisius* has set forth some of the *Proses* and Hymns of this Author, with a Fragment of the Life of St. *Gall*, in the fifth Tome of the same Work, in which is also found the Treatise of Musick before-mention'd. Besides these Works, *Goldastus* attributes to *Notger the Stammerer* the two Books of the History of *Charlemagn*, that are dedicated to *Charles the Bald*, and written by a nameless Monk of St. *Gal*: And indeed he seems to discover himself in the 26*th*. Chapter of the second Book, where he declares that he is subject to Stammering, and wants Teeth. The same Author observes, that he has seen a Manuscript of the Life of St. *Gal*, written by Way of Dialogue, which bears the Name of *Notger*. To him likewise is attributed the Life of St. *Landoald* referr'd by *Surius* to *March* 19. That of St. *Remaclus* Bishop of *Utrecht*, referr'd by the same Historian, to *Sept.* 3. and two Books of the Miracles of that Saint: But 'tis not certain that these Works are his; neither do they appear to be of the same Style. *Notger* spent the greatest Part of his Life in the Ninth Century, and dy'd in the Month of *April*, *A. C.* 912. His Martyrology was compos'd in the End of the Ninth Century, or in the Beginning of the Tenth.

The second *Notger* liv'd in the Tenth Century, and was not made Abbot of St. *Gal* till the year 973. he dy'd in 981. but there are not any of his Pieces now extant.

The third *Notger* was chosen Bishop of *Leige* in the year 972. Neither has he left any Works, unless we attribute to him the above-mention'd Lives of the Saints.

Notger *the Stammerer.*

Witichindus *Monk of St.* Corbey *in* Westphalia.

Witichindus *Monk of St.* Corbey *in* Westphalia.

WItichindus, *Winduchindus* or *Windichinus* a Monk of *Corbey* a Monastery in *Westphalia*, of the Order of St. *Benedict*, flourish'd under *Otho* I. and II. He wrote three Books of the History of the *Saxons*, in which are comprehended the Actions of *Henry* and *Otho* the First, and which ends at the Death of the latter, that is to say, in the year 973. They are dedicated to Queen *Mathilda*, Daughter of the Emperor *Otho*, and were printed at *Basil*, *A. D.* 1532. at *Francfort* in 1577. Among the *German* Historians printed in 1580. and at the End of a particular Edition by *Meibonius* at *Francfort* in 1621. *Sigebert* says also, that he wrote in Verse a Relation of St. *Thecla*'s Passion, and the Life of St. *Paul* the first Hermit. These Works are lost; altho' in the last Edition by *Meibonius*, there are certain Verses which are attributed to this Monk.

Witichindus *Monk of St.* Corbey *in* Westphalia.

Roswida *a Nun.*

Roswida *a Nun.*

ROswida, a Nun of the Monastery of *Gandersheim*, famous for her Quality, Learning and Piety, flourish'd under the Emperor *Otho* II. by whose Order she compos'd in Heroick Verse a Panegyrick upon the Actions of *Otho* the First. She likewise wrote in Verse the Passion of St. *Dennis* Bishop and Martyr, and that of St. *Pelegius* who suffer'd Martyrdom in *Spain*; and some other Poems in Commendation of the Virgin *Mary* and St. *Anne*; as also on St. *Gandolphus* and some other Saints. To her likewise is attributed the Life of St. *Wilbad* Bishop of *Eichstadt*, and that of St. *Unnebald* the first Abbot of *Heildesheim*, related by *Surius*, *Canisius*, and Father *Mabillon*. This Nun wrote in a finer Style than most Part of the Authors of her Time, and was well vers'd in the Knowledge of the *Greek* and *Latin* Tongues: Her Poem of the Life of *Otho*, was printed with *Witichind*'s Works at *Francfort* in 1621. and in the Collection of the *German* Writers by *Reberus*; and her Poetical Pieces were printed together at *Nuremberg* in 1501. by *Conradus Celta*.

Roswida *a Nun.*

Reginaldus *Bishop of* Eichstadt.

Reginaldus *Bishop of* Eichstadt.

REginaldus, who in the year 975. succeeded *Starhand* kill'd by the *Hungarians* at *Augsburgh*, in the Bishoprick of *Eichstadt*, pass'd in his Time for a very learned Man, as having attained to a considerable Knowledge in the *Greek*, *Latin*, and *Hebrew* Tongues, and more especially in the Art of Musick. He wrote the Lives of St. *Wilbald* and *Unnebald*, with those of St. *Nicholas*, and St. *Blasius*. He was Bishop for the Space of twenty four years.

Another *German* Bishop of the same Time, has given us the Life of St. *Hunegonda* referr'd by *Surius* to *Aug.* 25. and a nameless Writer made a Narrative of the Translation of St. *Epiphanius* Bishop of *Pavia* into *Saxony*.

Reginaldus *Bishop of* Eichstadt.

Thierry *Archbishop of* Triers.

Thierry *Archbishop of* Triers.

THierry Provost of the Church of *Mentz*, and afterwards Archbishop of *Trier*, wrote sometime before the preceding Authors (for he dy'd in the year 970.) the Life of St. *Lagunda*, referr'd by *Surius* to *Sept.* 22.

Thierry *Archbishop of* Triers.

Othlo *Biſhop of* Metz.

Othlo *Biſhop of* Metz.

Othlo Monk of *Fulda* wrote the Life of St. *Pyrmin*, who is ſuppos'd to have been Biſhop of *Meaux*, or rather *Metz*. This Life is dedicated to *Lindolphus* Archbiſhop of *Trier*, and was publiſh'd by *Bronverus*, who caus'd it to be printed *A. D.* 1616. at *Mentz*, with other Lives of the illuſtrious Perſonages of *Germany*. *Lindolphus* was made Archbiſhop of *Trier* in 999. and dy'd in 1008. Therefore *Othlo* compos'd his Work in the Ninth Century, or in the Beginning of the Tenth. *Caniſius* and *Serrarius* likewiſe attribute to him the Life of St. *Boniface*. But *Bronverus* obſerves, that it is of a different Style.

Othlo *Biſhop of* Metz.

Uffing *or* Uffo *Monk of* Werthin.

Uffing *or* Uffo *Monk of* Werthin

AT the ſame Time *Uffing*, or rather *Uffo* of *Frieſland*, Monk of *Werthin*, wrote the Life of St. *Ludger* Biſhop of *Munſter*, which was printed at *Cologn* the laſt Century, with a Poem of the ſame Author; ſome attribute to him the Life of St. *Ida* reſerr'd by *Surius* to *Sept.* 4. *Suffridus* ſays, that he likewiſe left the Life of St. *Lucius* King of *England*, which he affirms to be extant in Manuſcript.

We have the Acts only of very few Councils of *Germany* in the Tenth Century, altho' we have juſt Grounds to ſuppoſe that many more were held. The firſt, of which any Monument remaining, is a Council held at *Coblentz*, in the Year 922. by the Order of *Charles* King of *France*, and *Henry* King of *Germany*. It was compos'd of eight Prelates, *viz. Herman* Archbiſhop of *Mentz*, *Heriger* Archbiſhop of *Cologn*, and ſix other *German* Biſhops, and made eight Canons, of which only the firſt, fifth, Sixth, Seventh and Eighth remain in our Poſſeſſion. The firſt forbids Marriage between Relations to the ſixth Generation. The fifth prohibits Laymen, who have Chappels, from receiving the Tythes of them with their own Hands on purpoſe to put them to profane Uſes, and ordains that the Prieſts ſhall receive and uſe them to the Advantage of the Churches, and for the Maintenance of Hoſpitals and poor People. The ſixth brings the Monks under Subjection to the Juriſdiction and Government of the Biſhop. The ſeventh condemns a Perſon who ſells a Chriſtian for a Slave, as guilty of Murder. The eighth forbids thoſe who give any Goods or Revenues to a particular Church, to take away the Tithes due upon Account of ſuch Revenues, to the Church to which they belong'd before.

The Canons of a Council held at *Erfurdt* in the year 932. in like Manner are ſtill extant, with a Preface which ſhews, that it was conven'd by the Order of King *Henry* the firſt, in the fourteenth year of his Reign, and that it was compos'd of the Archbiſhop of *Trier* and twelve Biſhops. The firſt of theſe Canons imports, that the Feſtivals of the Twelve Apoſtles ſhall be ſolemniz'd, and that the Faſt of the Vigils ſhall be obſerv'd according to the ancient Conſtitutions. The ſecond, that no Pleas ſhall be held in the Courts of Judicature on *Sundays*, Holy-days, or Faſting-days: It is alſo added, that King *Henry* prohibited the Judges to cite any Perſon before them in the Week preceding the Feſtival of *Chriſtmas*, that of St. *John Baptiſt*, and during the whole Time of *Lent*, till the eighth Day after *Eaſter*. In the third it is forbidden to deliver a Summons or Warrant to thoſe Perſons who are going to Church, or are there already, that they may not be diſturb'd in their Devotions. The fourth imports, that if a Prieſt be ſuſpected of any Crime, and accuſed before his Biſhop, he ſhall be thrice admoniſh'd to acknowledge his Fault, and ſhall undergo condign Puniſhment, if he be found guilty, unleſs he prove his Innocence by clearing himſelf by his own Oath, or by that of his Colleagues. The fifth forbids private Perſons to impoſe Faſts without the Conſent of the Biſhop or his Vicar, becauſe many do it to carry on ſuperſtitious Divinations, or for other ſiniſter Ends, rather than out of a Principle of Devotion.

Uffing *or* Uffo *Monk of* Werthin

We have already made mention of the Council of *Ingelheim* held in the year 948. in treating of the Conteſts of *Artaldus* for obtaining the Archbiſhoprick of *Rheims*, in regard it was chiefly aſſembled upon that Account.

In the year 952. the Emperor *Otho* I. held at *Augsburgh* an Aſſembly of the Biſhops of *Germany*, *France*, and *Italy*; where the Archbiſhop of *Mentz* preſided, and publiſh'd eleven Canons, which were approv'd by the other Prelates.

The firſt ordains that the Prieſts, Deacons and Subdeacons that marry, ſhall be depos'd according to Chap. 25. of the Council of *Carthage*. The ſecond is againſt Clergymen, who keep Dogs and Birds for Hunting, and are addicted to that Exerciſe; they are to be ſuſpended from their Functions as long as they perſiſt in ſuch Practices. The third ordains, that Biſhops, Prieſts and Deacons, who ſpend their Time in playing at Games of Chance, ſhall incur the Penalty of being depos'd, unleſs they renounce ſuch Sort of Games. The fourth is againſt thoſe Clergymen who keep ſuſpicious Women in their Houſes. The fifth prohibits Monks from going out of their Cloiſters, without the Permiſſion of their Abbot. The Sixth enjoyns Biſhops to take Care of the Monaſteries of their reſpective Dioceſſes, and ſpeedily to reform the Diſorders that are committed in them. The ſeventh and eighth forbid them to hinder Clergymen and Canoneſſes from imbracing the Monaſtical Life. The ninth prohibits Laymen from turning out of Churches thoſe Perſons, to whom the Biſhops have committed the Care of them. The tenth attributes to the Biſhop the Right of taking Cognizance of the Diſtribution of Tythes. And the eleventh imports, that not only the Biſhops, Prieſts, Deacons and Subdeacons ſhall lead a ſingle Life, but alſo that the other Clergy ſhall be oblig'd to live continently when they come to years of Maturity.

CHAP. V.

An Account of the Churches of England.

Of the Churches of England

IN the Beginning of the Ninth Century, King *Alfred* re-eſtabliſh'd the Univerſities, and caus'd the Liberal Arts and Sciences to flouriſh in *England*, inviting over the Abbot *Grimbaldus*, and ſeveral other learned Men of *France*; but the Kings his Succeſſors were chiefly imploy'd in reforming the Corruptions of Manners and Diſcipline. In the beginning of this Century King *Edward*, upon the Remonſtrances and Threats of the Pope, who complain'd that for ſeven Years the whole Country of the *Weſt-Saxons* was deſtitute of Biſhops, caus'd a Council to be aſſembled at *Canterbury*, in which Archbiſhop *Phlegmon* preſided, and where ſeveral Perſons were choſen to be Biſhops in that Province, and elſewhere, who were ordain'd by *Phlegmon* after his Return from *Rome*, whither he went on Purpoſe to give an Account to the Pope of the Proceedings of the Council, and to pacifie him. The Pope approv'd their Regulations, order'd that for the Future the Churches ſhould no longer be left vacant, and confirm'd the Primacy of the Church of *Canterbury*. All theſe Actions are attributed by ſeveral Authors to Pope *Formoſus*, but in regard that this Pope dy'd a long while before the Time of King *Edward*, they are rather to be aſcrib'd to *John* the Ninth, who poſſeſs'd the See of *Rome* in the Beginning of *Edward*'s Reign, *A. C.* 904. to which this Council may be referr'd.

The ſame King publiſh'd in the year 906. divers Laws againſt the Diſturbers of the Tranquillity of the Church; againſt Apoſtates whom he condemns to Death; againſt Clergymen who commit Robberies or Fornication; againſt inceſtuous Perſons; againſt thoſe who refuſe to pay Tythes, or to keep *Sundays* and Faſting-days; and againſt Sorcerers and lewd Women, who are condemned to different Puniſhments. 'Tis alſo ordain'd in that Edict, that Perſons condemn'd to dye for Capital Crimes, ſhould be permitted to make a Confeſſion of their Sins in Private to a Prieſt, and that thoſe, who have been deprived of any Member for an Offence, and ſurvive three Days, ſhould cauſe their Wounds to be dreſs'd, and receive Conſolation, after having obtain'd a Licence from the Biſhop.

Of the Churches of England

King *Ethelſtan*, who ſucceeded *Edward* in the year 923. in like Manner caus'd certain Laws to be enacted relating to Eccleſiaſtical Affairs, with the Advice of the Prelates, Lords, and learned Men of his Kingdom, by which he ordain'd, That all the Lands, and even thoſe of his own Demeans, ſhould be liable to pay Tythes. He enjoyn'd all thoſe, who held any Eſtates of him, to allow ſomewhat for the Maintenance of the Poor, and other charitable Uſes: He prohibited Outrages that were done to the Churches, and

again

Of the Churches of England

King Ethelstan's Laws.

again condemn'd the Sorcerers and Witches to Imprisonment, and to pay great Fines: He regulated the Manner of proving the Innocence of accused Persons, by Fire or Water-Ordeal; Forbad the keeping of Markets, or buying and selling on *Sundays*: And ordain'd that perjur'd Persons and false Witnesses should be depriv'd of Christian Burial. To these Laws he added divers Instructions for the Bishops, and recommended the Reading in the Monasteries every *Friday* fifty Psalms upon his Account.

Forasmuch as the most remarkable Circumstances of those Laws, is that which relates to the Clearing or Convicting of an accused Person, by the Trial of Fire or Water, then commonly call'd Ordeal; and in Regard that the Manner of performing it is there explain'd at large, it may not be improper here to insert an Account of that Passage. 'If any 'one be desirous to clear himself by *Ordeal*, that is to say, 'by the Triat of Fire or Water, let him come to the Priest 'three Days before he do it, who shall give him a Bene'diction after the usual Manner; and during those three 'Days let him eat nothing but Bread and Salt, or Pulse; 'let him hear Mass every Day; let him make an Oblation; 'let him receive the Sacrament on the Day he is to un'dergo the Trial. If it be that of cold Water, let him be 'plung'd one Fathom below the Surface of the Water. If 'it be that of a hot Iron, let it be put into his Hand, and 'left there three Days, without looking on it. If it be that 'of hot Water, let it be made boyling hot, and let the Hand 'or Arm of the accused Person be put into it. In all these 'Trials, both the accused Person and the Accuser are to 'fast, and to cause twelve Witnesses to be present, who 'may take an Oath with them, and let Holy Water be 'sprinkled upon them.' There are two Editions of these Laws, one of which is printed at large, and the other is an Abridgment of them.

An Ecclesiastical Assembly under King Edmund.

King *Edmund* had no less Zeal for the maintaining of the Discipline of the Church, than his Predecessor *Ethelstan*. He held in the year 944. which was the third of his Reign, even on *Eastersday*, an Assembly of the Prelates and Lords, in which he made certain Laws relating to Chastity, and the Payment of Tythes, and of the Alms-penny; as also against those who offer'd Violence to Nuns; against perjur'd Persons, and those who assisted at profane Sacrifices. In these Laws are specified the Ecclesiastical Penalties to be inflicted on the Infringers of them; *viz.* The Privation of Christian Burial and Excommunication. The Bishops are there enjoyn'd to repair their Churches at their own Charge, and to prefer a Petition to the Prince, for the Reparation of others, and for their Ornaments. He likewise made Laws for the Punishment of Murderers, and for the regulating of Marriage-Solemnities. This Assembly was held under *Wulfstan* Archbishop of *York*, and *Odo* Archbishop of *Canterbury*.

Odo *Archbishop of Canterbury.*

The latter made about that Time, certain Ecclesiastical Constitutions, by way of Admonition or Instruction, in which he recommends, 1. That the Church should be left in the peaceable Enjoyment of its Privileges and Immunities, and that no Taxes should be laid on the Revenues belonging to it. 2. He admonishes the King and the Princes to obey the Archbishops and Bishops; to be humble; to oppress no Man; to administer Justice to all; to punish Criminals; and to relieve the Poor with their Alms. 3. He orders the Bishops to lead an exemplary Life; to visit their Dioceses once every Year; to preach the Truth boldly to Kings and Princes; to excommunicate none without just Grounds, and to shew to All the Way to Salvation. 4. He enjoyns the Priests in like Manner to live circumspectly, and to wear Habits conformable to their Order. 5. He gives the same Admonition to all the Clergy. 6. He exhorts the Monks to perform their Vows, and forbids them to turn Vagabonds, contenting themselves only with wearing the Habit of Monks, without leading a Life consonant to their Profession: He recommends to them working with their own Hands, Reading and Prayer. 7. He prohibits Incestuous Marriages with Nuns, or near Relations. 8. He recommends Peace and Union. 9. He enjoyns the Observation of the solemn Fasts of *Lent*; of the *Ember-Weeks*; of *Wednesday* and *Friday*; and the Celebration of Divine Service on *Sundays* and *Festivals*. Lastly, He recommends the Payment of Tythes. There is also a Pastoral Letter written by this Archbishop, and directed to his Suffragans, which is related by *William* of *Malmsbury*.

An Assembly of Bishops at London, A. C. 948.

Edmund being kill'd in the year 946. his Brother *Elred* took Possession of the Throne. We have no Laws enacted by this Prince, only the Charter of a considerable Donation made by him to the Monastery of *Crowland*, in Favour of *Turketulus*, who had been formerly Chancellor of the Kingdom, and to whom he gave that Abby. This was done in an assembly of Bishops and Lords held at *London*, in the year 948.

After the Death of *Elred*, which happen'd in 955. *Edwin* the Son of *Edmund* was proclaim'd King, but sometime after, part of *England* revolting, *Edgar* the Brother of *Edwin* got a Share of his Dominions, and upon his Brother's Death, obtain'd the sole Possession of the whole Kingdom. This Prince being more religious than his Predecessors, entirely re-establish'd the Purity of Discipline in the Church of *England*, and brought the Monastical Course of Life into Repute, by the Advice of St. *Dunstan*, who may be call'd the Restorer of the Ecclesiastical Discipline in *England*.

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This Saint was born in the Country of the *West-Saxons*, in the first year of King *Ethelstan*'s Reign, *A. C.* 923. He enter'd into Holy Orders very young, and after having compleated his Studies, made Application to *Athelm* Archbishop of *Canterbury*, who introduc'd him into the Presence of King *Ethelstan*: Afterward having fall'n into some Disgrace at Court, he retir'd to *Elfeg* Bishop of *Winchester*, who advis'd him to imbrace the Monastical Life, which he accordingly did, and continued in his Retirement till the Reign of King *Edmund*, when he was invited to Court by that Prince: He did not remain long there, without being obnoxious to the Envy and Hatred of several Persons, who misrepresented him to the King; insomuch that he was oblig'd to retire to his Solitude of *Glassenbury*, where he took up his Abode; altho' he was restor'd to the Favour of King *Edmund*, who had always a great Respect for him; granted considerable Revenues to his Monastery, and continu'd to follow his Counsels, not only in the Management of Civil Affairs, but also of Ecclesiastical. He was no less esteem'd by King *Elred*, who determin'd to nominate him to the Bishoprick of *Winchester*; but *Edwin* having receiv'd a severe Reprimand for his irregularities from this Abbot, banish'd him, and pillaged his Monastery. However, King *Edgar* recall'd him immediately after his Accession to the Crown, and made him not only Bishop of *Winchester*, but also conferr'd on him the Government of the Church of *London*. At last the Archbishoprick of *Canterbury* being vacant, in the Year 961. by the Death of *Odo*; *Elfsin* Bishop of *Winchester*, who was appointed to supply his Place, dying in a Journey he made over the *Alps* to *Rome*, to fetch the Pall; and *Berthelim*, who was substituted in his Room, having refus'd to accept that Dignity, *Dunstan* was invested with it a few Days after, and went to *Rome* to receive the Pall. At his return, he apply'd himself altogether to the Reformation of the Clergy of *England*, and took upon him to expel all those who refus'd to lead a regular Course of Life, and to restore the Monks to their former Station.

St. Dunstan *Archbishop of* Canterbury.

This Saint had for his Fellow-labourers and Imitators of his Zeal, *Ethelwold* Bishop of *Winchester*, and *Oswald* Bishop of *Worcester*, who founded a great Number of Monasteries, and took much Pains in reforming the Clergy, and extirpating the Vices that were predominant in *England*. The former dyed in the year 984. before St. *Dunstan*, who foretold his approaching Death, as well as that of the Bishop of *Rochester*, in a Visit which those two Prelates made him: But the latter did not dye till after this Archbishop, *viz.* in the year 992. As for St. *Dunstan*, he surviv'd King *Edgar*, who dy'd in 975. and maintain'd the Right of the young Prince *Edward*, against the Pretensions of *Alfride*, who endeavour'd to transfer the Crown to her Son *Ethelfred*; but *Edward* being assassinated three Years after by the Treachery of that Queen, *Dunstan* was constrained to crown *Ethelfred*, and foretold the Calamities that should befal *England*, and the Family of this young Prince, as a Punishment for his Crime, and that of his Mother. At last St. *Dunstan* dy'd, laden with Years and Honour, *A. C.* 988.

In his Time, and apparently by his Direction, King *Edgar* in 967. not only publish'd Laws like to those of his Predecessors, for the Preservation of the Revenues of the Church; for the Payment of Tythes, and St. *Peter*'s Pence; and for the solemn Observations of *Sundays* and *Festivals*; but also divers Ecclesiastical Constitutions, relating to the Manners and Functions of Clergymen; to the Celebration of the Mass; to the Confession and Penances that ought to be impos'd on those who commit Sin, &c. Indeed these Canons may serve as a Kind of Ritual for the Use of Curates. It is affirm'd that they were made in the year 967. by King *Edgar*; but this does not appear to be altogether certain, and perhaps they are of a later Date. The Discourse which this King made to *Dunstan* Archbishop of *Canterbury*, and to *Oswald* and *Ethelwold* Bishops of *Worcester* and *Winchester*, is much more certain. He there inveighs against the Irregularities and Disorders of the Clergy, and pathetically exhorts those Bishops to joyn their Authority with his, to repress their Insolence; and to oblige them to apply the Ecclesiastical Revenues to the Relief of the Poor, for which Use they were design'd. To the End that this Order might be put in Execution, he granted a Commission to those three Prelates to take the Matter in hand, and gave them Power to turn out of the Churches such Clergymen as liv'd dissolutely, and to substitute others in their Room.

A General Council of England, in the Year 973.

By Virtue of this Injunction, St. *Dunstan* held a General Council *A. C.* 973. in which he ordain'd that all Priests, Deacons and Subdeacons, who would not lead a sober Life, should be expell'd their Churches, and caus'd a Decree to be made, to oblige them to imbrace a regular and Monastick Course of Life, or to retire. And accordingly, these

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three Bishops turn'd the old Clergymen out of most Part of the Churches, and put Monks in their Place, or else forc'd them to assume the Monastical Habit.

St. *Dunstan* did not only shew his Constancy and Zeal, with respect to the Clergy, but was also as zealous in treating Kings and Princes: For he sharply reprov'd King *Edgar* for abusing a young Maid whom he had sent for out of a Monastery, and impos'd on him a Penance of seven years. A certain very potent Earl having married one of his near Kinswomen, he excommunicated him, and refus'd to take off the Excommunication, altho' the King had commanded him, and the Earl had obtain'd a Brief of the Pope for his Restoration. St. *Dunstan* being inform'd of it, reply'd, *That he was ready to obey the Pope's Commands, provided the Person had really repented of his Offence; but that he would not suffer him to persist in his Sin, nor without submitting to the Discipline of the Church to insult over the Prelates, and, as it were, to triumph in his Crime.* At last, the Earl being mov'd with his Constancy, and the Fear of those Punishments which the Divine Vengeance usually inflicts upon excommunicated Persons, left his Kinswoman, did publick Penance, and threw himself down prostrate before St. *Dunstan* in a Council, barefoot, cloath'd with a Woollen Garment, holding a Bundle of Rods in his Hand, and lamenting his Sin, from which St. *Dunstan* gave him, Absolution, at the Request of the Bishops of the Council.

A Council under St. Dunstan and King Edgar.

The Reformation of the Clergy cannot be carried on without great Opposition, nor without creating many Malecontents, insomuch that in King *Edgar*'s Life-time, the Clergymen depriv'd of their Benefices, used their utmost Efforts to recover them; and having made a Complaint in an Assembly held at *Winchester*, in the Beginning of the Year 975. they prevail'd upon the King by their Entreaties, and the Promises they made to lead a more regular Course of Life for the Future: But as they were about making a Decree for their Restoration, on Condition they should live more regularly, a Voice was heard coming as it were from the Crucifix, which pronounc'd these Words, *It will turn to no Account, you have pass'd a just Sentence, and you will do ill to alter your Decisions.* However, after the Death of King *Edgar* these Clergymen renewed their Instances, and even offer'd Force to drive the Monks not only from their Places, but also out of the Monasteries which were lately founded: But St. *Dunstan* always maintain'd his Reformation, which prevail'd in the most Part of the Churches and Monasteries of *England*, under the Reigns of *Edward* and *Ethelred*.

A Council at Winchester A. C. 975.

St. *Dunstan* and St. *Ethelwald* did not only take Pains to reform the Ecclesiastical Discipline in *England*, but also in reviving the Study of the Liberal Sciences, and even they themselves compos'd some Works. A modern *English* Writer, call'd *Pits*, says that St. *Dunstan* compil'd certain Forms of Archiepiscopal Benedictions; a small Tract on the Rule of St. *Benedict*; a Book call'd, *Rules for the Monastical Life*; several Writings against vicious Priests; a Treatise of the Eucharist; another of Tythes; a Book of occult Philosophy; a Tract for the Instruction of the Clergy, and some Letters. And indeed, we cannot be certainly assur'd upon the Credit of this Writer, whether St. *Dunstan* were really the Author of these Works, which are no longer extant; but we find a Concordance or Rule for the Monastick Life, and under the Name of *Edgar* set forth by *Rainerus*, which is apparently a Piece of St. *Dunstan*, as well as the other Constitutions of that Prince, and there is extant a Letter written by him to *Wulfin* Bishop of *Worcester*, which Father *Mabillon* publish'd from a Manuscript of Monsieur *Faure*, Doctor of the Faculty of *Paris*. The Life of St. *Dunstan* was writen by *Osborn*, Chanter of the Cathedral Church of *Canterbury*, who was contemporary with this Saint, and is found in the fifth *Benedictine* Century of Father *Mabillon*.

If we may give farther Credit to *Pits*, St. *Ethelwald* in like Manner compos'd several Tracts, of which he gives us this following Catalogue: A Book dedicated to Pope *John* XIV. concerning the Authority of the Bishops over their Priests; a Treatise against those Priests who commit Fornication, and against their Concubines; another of the Abbots of *Lindisfarn*; another of the Kings, Kingdoms, and Bishopricks of *England*; a History of the Kings of *Great Britain*; a Narrative of his Visitations; a Treatise of the Planets and Climates of the World. The Treatise of the Abbots of *Lindisfarn*, which this Author attributes to St. *Ethelwald*, is apparently a Piece compos'd in Verse by *Ethelwulf* a Monk of that Abby. The other Works are no longer extant, and perhaps never were, but only in *Pits*'s Imagination.

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St. Ethelwald Bishop of Winchester.

The Writers of Ecclesiastical History are not agreed about the immediate Successor of St. *Dunstan* in the Archbishoprick of *Canterbury*: Some gave him the Name of *Siricius*, and others of *Alfric* or *Ælfric*: However, it is certain that the latter was Archbishop of *Canterbury* in the Beginning of the following Century, in regard that he sign'd in that Quality a Privilege granted by King *Ethelred*: He was a Pupil of St. *Ethelwald*, succeeded him in the Monastery of *Abington*; was afterward made Abbot of *Malmsbury* by King *Edgar*, then Bishop of some Church in *England*, about which Authors are not agreed; and at last, being advanc'd to the Metropolitan See of *Canterbury*, he govern'd that Church till about the year 1006. This Archbishop in his Time was in great Reputation for his profound Skill in the Sciences of Grammar and Divinity, insomuch that he was sirnam'd *The Grammarian*. His Sermons were translated into the *Saxon* Tongue, in order to be read publickly in the Churches, and his Letters were inserted in the Synodical Books of the Church of *England*. The *English* Writers assure us, that their Libraries were full of a great Number of Works of this Archbishop, written in the *Saxon* Tongue, and they have lately publish'd some of them translated into *Latin*, *viz.* A Paschal Homily of the Body and Blood of Jesus Christ, in which he discourses much after the same Manner as *Ratramnus* or *Bertram*, and two Letters, one to *Wulfin* Bishop of *Salisbury*, and the other to *Wulstan* Archbishop of *York* on the same Subject, which were printed at *London* in 1566, 1623, and 1638. In the Body of the Councils is contain'd a Canonical Letter of *Alfric*, directed to *Wulfin*, which is a kind of Ritual for the Use of the Priests. The principal Manuscript Treatises of this Author, compos'd in the *Saxon* Tongue, are an History of the Old and New Testament till the Taking of *Jerusalem*; a Penitential; eighty Sermons; a Letter concerning the Monastical Life; another against the Marriage of Clergymen; a *Saxon* Chronicle of the Church of *Canterbury*; certain Lives of the Saints, and Versions of some *Latin* Works; among others the Dialogue of St. *Gregory*.

Alfric or Ælfric Archbishop of Canterbury.

Sometime before *Fridegod*, a Monk of St. *Saviour* at *Canterbury*, wrote in Verse, at the Request of *Odo*, the Lives of St. *Wilfrid* and of St. *Owen* Archbishop of *York*; the former was publish'd by Father *Mabillon* in the first Part of the third and fourth *Benedictine* Centuries. *William* of *Malmesbury* observes, that these Verses are not altogether contemptible, but that *Fridegod* intermixes so many *Greek* Words and *Phrases* which render them unintelligible.

Fridegod Monk of St. Saviour at Canterbury.

At the same Time *Lanfrid*, a Monk of *Winchester*, wrote the Life of St *Swithin*, and a Relation of the Miracles that happen'd at his Translation; and after him *Wulstan*, Monk of the same Monastery, compos'd in Verse the History of that Translation, and the Life of St. *Ethelwald*.

Lanfrid and Wulstan Monks of Winchester.

Thus we have given an Account of almost all the most remarkable Circumstances that occur in the Ecclesiastical History of *England* in the Tenth Century.

CHAP. VI.

Observations on the Ecclesiastical Affairs of the Tenth Century.

Observations on the Ecclesiastical Affairs of the tenth Century.

THere were no Controversies in the tenth Age of the Church, relating to Articles of Faith, or Doctrinal Points of Divinity, by reason that there were no Hereticks, nor other Inquisitive Persons, who reason'd upon Matters of Religion, or undertook to dive into the bottom of its Mysteries. The Sober Party contented themselves only in yielding an implicite Faith to whatever the Church-men thought fit to deliver from the Pulpit; and the profligate Wretches, abandon'd themselves to gross Sensualities, which gave Satisfaction to their brutish Appetites, rather than to the Vices of the Mind, to which only ingenious Persons are liable. Therefore in this Age of Darkness and Ignorance, the Church not being disturb'd upon account of its Doctrines, had nothing to do but to put a stop to the Enormities of Discipline and Manners.

Controversies about Doctrinal Points.

There were nevertheless in *England* some Clergy-men, who positively affirm'd that the Bread and Wine on the Altar retain'd the very same Substance after Consecration, and that they were only the Representation of the Body and Blood of Jesus Christ, and not his Real Body and Blood. *Odo* Archbishop of *Canterbury* being desirous to oppose this Opinion, pray'd to God one day, as he was Celebrating Mass solemnly, in the presence of a multitude of People, to shew the very Substance of these Mysteries; which happen'd in the breaking of the consecrated Bread, out of which (as its reported) issued forth several Drops of Blood; which Miracle being seen by his Clergy, and by those who doubted of the Real Presence of the Body of Jesus Christ in the Eucharist, they abjured their Error.

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Thus *Osborn*, a Writer of those times, relates the Matter in the Life of that Saint. The same Author in the

Of the Eucharist.

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Life of St. *Dunstan* says, that that Saint returning to the Altar, chang'd the Bread and Wine into our Saviour's Body and Blood, by the Prayer of Consecration; but when he had given the Benediction to the People, he left the Altar a second time to preach, and that being altogether transported with the Divine Spirit, he discours'd after such a pathetical manner concerning the Real Presence of the Body of Jesus Christ, of the future Resurrection, and of Life Eternal, that one would have thought that a glorified Saint was then speaking.

Ratherius Bishop of *Verona* stifly maintains the same Opinion in one of his Letters; and *Fulcuin* Abbot of *Lobes*, in discoursing of the Eucharistical Table, says, *That it is the Table on which the Sacred Body of our Lord is consum'd.* These Authors express themselves after the same manner as *Paschasius Ratbertus*; nevertheless this did not hinder some others, who liv'd in the end of the same Century, to take part with *Retramnus*, to make use of his Expressions, and to oppose those of *Paschasius*. This is apparently done by *Alfric* Archbishop of *Canterbury*, and *Heriger* Abbot of *Lobes*, altho' they do not impugn the Real Presence, as we have made it appear in the preceding Century. These are all the remarkable Circumstances in the tenth Century, relating to Points of Doctrine; for the Error of the *Anthropomorphites* confuted by *Ratherius* in one of his Sermons, was peculiar to certain Clergy-men of *Italy*, and those of the *Greeks*, mention'd by Pope *Formosus* in one of his Letters to *Fulcus*, are ancient, and not modern Heresies. We read in a Chronicle of the Abby of *Castros*, that *Durandus* Abbot of that Monastery, in the Year 953. confuted one *Walfred*, who gave it out, that both the Soul and Body perish'd after death; but it is not known whether this Error continu'd long, neither is there any part of *Durandus*'s Piece now extant. The Contests that arose about the validity or invalidity of Ordination made by Intruders, were soon silenc'd. Some Persons were of Opinion, that one might Feast on *Fridays*, but their Infatuation was not of long continuance. Upon the whole, there was no Council held in this Century that either debated, or made any Decisions with respect to any Point of Doctrine; which shews, that there was no Error in Matters of Faith that prevail'd long, or made any Disturbance in the Church.

Of the Popes Authority.

Howsoever enormous the Irregularities of the Popes might be at that time, nevertheless a great deal of Respect was shewn to their Authority, and the Christians distinguishing, according to *Anxilius*'s Remark, the Holy See, from the Person of those who possess'd it, had as much veneration for the Dignity of the One, as aversion to the Extravagancies of the others; and upon this account they yielded Obedience to the Equitable Laws, and Just and Lawful Ordinances, proceeding from the Authority of the Holy See, and oppos'd the Enterprizes of the Popes, which intrench'd upon the Liberty of the Churches and the Intention of the Canons. This may be observ'd in the conduct of the Bishops of *Germany*, and in the Letters they wrote concerning the Erections of Bishopricks, which the Pope attempted to make in *Moravia*, to the prejudice of their Rights; in that of the Bishops of *France* assembled in a Council at *Rheims* against *Arnulphus*; in the Discourse made by the Bishop of *Orleans* in that Council; and in the Judgment they pass'd with respect to the Legates Attempt, who presum'd to Consecrate a Church without the consent of the Ordinary. Neither were the Bishops of *Italy* of a different Opinion, as appears from their deposing of Pope *John* XII. St *Dunstan* shew'd the same Resolution in Refusing to Absolve a Person, altho' the Pope had expressly enjoyn'd him to do it; and the like constancy is observable in *Ratherius*, who did not think himself oblig'd to obey the Order of a Pope, who was about to deprive him of the Disposal of the Ecclesiastical Revenues of his Dioceses. However, Magnificent Titles were given to the Popes, and their Primacy and Jurisdiction was acknowledg'd; They had not as yet assum'd the Right of Ordaining Bishops or Metropolitans; nay *John* X. and *Stephen* VIII. plainly own'd, that it did not belong to them; but they granted the Pall, not only to Archbishops, but also to several Bishops, which Practice *Fulcus* Archbishop of *Rheims* censures as an Abuse, which sullied the Splendor of the Hierarchical Order. They were desirous, that the Archbishops should come in Person to *Rome* to receive the Pall, which was usually done by the Archbishops of *England* and *Germany*, but not by those of *France*.

The Popes likewise us'd to erect new Archbishopricks and Bishopricks, and there were several Examples in that Century of these sorts of Erections; as *Magdeburg*, *Merseburgh*, *Passaw*, *Placentia* &c. They also assum'd to themselves a Power to Judge Bishops primarily, according to the Direction of the Decretals, and claim'd a Right to Summon them to *Rome*: But it does not appear that the Bishops of *France* ever acknowledg'd that Right; on the contrary, they follow'd the ancient Custom which makes the Bishops subject to the Judgment of the Provincial Councils, and to prevent the bringing any Appeals to *Rome*, they oblig'd the accused Persons to make choice of their own Judges, as it happen'd in the Affair of *Arnulphus*.

John IX. own'd that the Popes might be mistaken, and that their Judgments might be revers'd: That they ought to be chosen by the Bishops of *Italy*, and the Clergy and People of *Rome*, with the Emperor's consent, and in the presence of his Deputies; as it was ordain'd in the Council of *Rome* held under the same *John* IX. *Otho* and his Successors had the plenary Enjoyment of that Right, and the Election of the Popes depended on those Emperors. *Octavian* was the first of the Popes who chang'd his Name after his Election, in which he was imitated in the same Century by *Gregory* V. and *Sylvester* II. Neither were the Popes as yet absolute Sovereigns in the City of *Rome*: In the beginning of this Century the *Romans* enjoy'd an appearance of Liberty under the Government of *Alberic*. Afterwards *Otho* and his Successors were Sovereign Princes of *Rome*, in quality of Emperors; caus'd the *Romans* to take an Oath of Allegiance to them; and treated as Rebels those who revolted against them: But the Popes had the Demesnes of a great number of Towns in *Italy*, which were granted by King *Pepin*, and afterwards confirm'd by the *Otho*'s. The Writers of those Times, particularly *Ratherius*, *Abbo*, *Gerbert*, and some others complain'd very much, that under some Popes a shameful Traffick was made at *Rome* of the most sacred Things, and that every thing there was to be purchas'd for Money. We also read, that the Popes were us'd to grant Indulgences to those Persons who made a Journey to *Rome*: and it is related in the Life of St. *Ulric*, that the Pope sent him back laden with Indulgences.

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Of the Pope's Authority.

Several Points of Discipline.

There were few Councils held in this Century, and in the most part of them the Decrees were concerning Tythes; against the Usurpers of the Church Revenues; against Church-men who keep Concubines; and against Marriages among near Relations. To which purpose the Degrees of Consanguinity were extended to the Seventh, in which it was forbidden to contract Marriage, and Spiritual Affinity took place as well in the Eastern as the Western Churches: Such Persons as married with these Impediments were divorc'd without redress, neither were any Dispensations granted to Kings and Princes, as it appears from the Case of King *Robert*, and that of the Emperor *Nicephorus Phocas*.

Fourth Marriages were absolutely prohibited in the Eastern, but not in the Western parts. The Bishops were chosen by the Clergy and People, but the Princes would not suffer the Election to be made without their consent. The Investitures of the Archbishops, and Bishopricks, were granted to *Otho* I. by Pope *Leo* VII. and were given with the Ring and Staff. The Translation of Bishops became very frequent, and Coadjutors began to be joyn'd with them, with Assurance of Succeeding them. Thus *Otho* Bishop of *Strasburgh* had *Archembaldus* for his Coadjutor; but this practice was condemn'd by the Bishops of *Germany*, with respect to *Adalbero*, whom St. *Ulric* his Uncle, had chosen for his Coadjutor, and by *Gregory* V. with respect to the Bishop of *Puy* in *Vellay*, who in like manner ordain'd his Nephew.

This Century is the first, in which it is observ'd that Ambition transported the Bishops so far, as to get the possession of several Bishopricks, and in which Bishops were ordain'd at the Age of eighteen years, as Pope *John* XI. *John* XII. and the Bishop of *Tody*; and elected very young, as *Hugh* of *Vermandois*, and *Theophylact* Patriarch of *Constantinople*. Many Bishops of *Italy* and *Germany* oblig'd their Canons to be Regular, and to live in common: Others placed Monks in their Cathedrals, and even advanc'd them to Dignities; and others on the contrary, turn'd out irregular Monks, to substitute secular Clerks in their Room; as did *Ratherius* in one of the Churches of his Dioceses. The Ecclesiastical Revenues were usually divided into four parts, and the Bishops assum'd the sole Administration of them, but in some Churches other Clergy-men had particular Revenues, which they enjoy'd independently of the Bishop. After the Death of the Bishops the Revenues of the Church, and those they left, were often expos'd to pillage, as it is related by *Ratherius*, *Atto*, and several other Writers. To prevent this Rapine, the Prince or neighbouring Bishop engag'd to take care of them. The Lords were wont to settle Priests at their pleasure, in the Country Churches; Benefices were often conferr'd on unworthy Persons; and sometimes Persons were advanc'd to the Episcopal Dignity, without any merit, and only on account of their quality; an abuse much lamented by *Ratherius* and *Atto*. Lastly, Ignorance was so perdominant in those times, that it was absolutely necessary to admit Priests of mean parts to the Sacerdotal Function. However, the Bishops endeavour'd to render them more capable, by Synodal Instructions, by frequent Conferences with them, (the Original of which may probably be referr'd to the ninth Century) by Schools, which were kept in the Cathedral Churches and Monasteries, and by furnishing them with divers Forms of Sermons and Exhortations ready prepared. The Bishops and other Clergy-men were often oblig'd to bear Arms, as *Ratherius* observes, altho' it be prohibited by the Canons, an abuse which was committed both in the Eastern and

Observations on the Ecclesiastical Affairs of the tenth Century.

Western Parts. In the beginning of this Century, the Monks were very irregular, and the Monasteries were ruin'd, and possess'd by Laicks, who assum'd the quality of Abbots; but after Matters were regulated, the Monastical Discipline was re establish'd, and Regular Abbots were constituted; nevertheless the Bishops for a long time retain'd some Abbies as it were in *Comendam*; the same Abbot, or the same Regular Clerk held several Abbies, which he caus'd to be govern'd by Co-Abbots or Pro-Abbots, or Superiours. To which we may refer the Original of Congregations. Divers Monks were advanc'd to the Episcopacy, possess'd Dignities in the Cathedral Churches, and were ordain'd Priests under the Title of their Monastery. Publick Penance was still in Use, but very rarely practis'd, and the Canonical Discipline was enervated by the Redemption of Penances which was then introduc'd: The Rigour and Austerity of Fasting, was likewise much abated, and the Obligation to Receive the Sacrament was reduc'd to four times a Year.

Ratherius forbad in his Dioceſs the Celebration of Marriages on *Sundays*, and in the time of Lent, altho' the contrary Custom had prevail'd. We find in this Century the first Example of the Benediction of a Bell; for there is no mention made of them in the Authors of the preceding Ages, who have treated at large of Ceremonies. Father *Menard* cites in his Notes, on St. *Gregory*'s Sacramentary, two ancient Manuscripts which prescribe the Ceremonies of this Benediction, but it is not certain that they are more ancient than the tenth Century. At that time also they began to recite as a part of Divine Service, the Office of the Virgin *Mary*: It is related in the Life of St. *Ulric*, that that Saint was wont to say it every day, and in the continuation of the History of the Bishops of *Verdun*, mention is made of a certain Clerk whom *Berenger*, Bishop of that City, the Kinsman of *Otho* the Great, met in the Church, lying prostrate on the Ground, and saying the Office of the Blest'd Virgin. *Peter d'Amien* in the following Century, in like manner makes mention of two Clerks who were wont to recite it every day; and Pope *Urban* II. ordain'd in the Council of *Clermont*, that the Office of the Virgin *Mary* should be said on *Saturday*. We may also observe, that the Councils and Bishops of those Times pronounc'd Eternal Anathema's, that is to say, perpetual Excommunications without hopes of Absolution against the Usurpers of Church Revenues, and against those that offer'd any Injury to Ecclesiastical Persons. The manner of clearing those that were accused of any Crime by Fire or Water Ordeal, or by a Duel between two Champions, was then in Use, and even Clergy-men were oblig'd to provide a Champion; but there were certain Times when all Acts of Hostility ceas'd, which were call'd *The Truce of God*.

The Canonization of Saints.

In this Century we find the first Example of the Solemn Canonization of a Saint by the Pope. This Pope is *John* XV. who plac'd St. *Ulric* in the Rank of the Saints in the Year 995. at the request of *Liutolphus* Bishop of *Augsburg*. We shall here subjoyn the Act it self, which was drawn upon that occasion: *John Bishop, Servant of the Servants of God, to all Archbishops, Bishops and Abbots of* France *and* Germany, *Greeting, and the Apostolical Benediction. Having held an Assembly in the Palace of the* Lateran, *on the last day of* January, John *the most Holy Pope sitting, with the Bishops, Priests, Deacons and Clergy standing, the most Reverend* Liutolphus, *Bishop of* Augsburgh *rising up, said, Most Holy Bishop, if it may please you and the rest of the Reverend Bishops and Priests here present, to give leave to read in your presence, the Book which I hold in my hand, concerning the Life and Miracles of St.* Ulric, *who was sometimes Bishop of* Augsburgh, *to the end that you may afterwards ordain what you shall think fit.* Then the Life of that Saint being read, they proceeded to the Miracles which were perform'd by him, either in his Life-time, or after his Death, as the restoring of Sight to the Blind; the Exorcising of Devils out of possessed Persons; the Curing of others afflicted with the Palsie, and several other Miracles which were not committed to writing. *These things being thus related, we have resolv'd and ordain'd, with the common consent, that the Memory of St.* Ulric *ought to be honour'd with a pious Affection and a sincere Devotion, by reason that we are oblig'd to honour and shew respect to the Relicks of the Martyrs and Confessors, in order to Adore him whose Martyrs and Confessors they are, We honour the Servants, to the end that this honour may redound to the Lord——. It is our pleasure therefore that the Memory of* Ulric *be consecrated to the Honour of the Lord, and that it may serve to celebrate his Praises for ever.* Then follows the Anathema against those who shall act any thing contrary to this Decree, with the Seals of the Pope, of five Bishops, of nine Cardinal Priests, and of some Deacons.

This is the first Solemn Bull of Canonization; for the more ancient Examples, which are produc'd of the Canonization of St. *Suitbert* by Pope *Leo* III. and that of St. *Abbo* Martyr by *Adrian* I. at the request of *Offa* King of the *Mercians* in the end of the eighth Century, are only grounded on Suppositious Pieces; nay, the very name of Canonization in that Sense, is yet more Modern then the tenth Century, and is found only in the Bull of Pope *Alexander* III. For the Canonization of St. *Edward* the Confessor, King of *England*, in the Year 1161. in that of the Canonization of St. *Thomas* of *Canterbury* eight years after, and in the Letter of *Ulric* Bishop of *Constance* to *Calixtus* II. in which he sues for the Canonization of Bishop *Conrad*.

Observations on the Ecclesiastical Affairs of the tenth Century.

In the Primitive Church the Name of Saint was given to all Christians, in their Life-time, and even after their Death, when they dyed in the Communion of the Church, having preserv'd the Innocence of their Baptism, but a more particular respect was shewn to those, who dyed upon the account of Religion, and were call'd Martyrs of Jesus Christ; so that the Evidence of the Matter of Fact, and the Testimony of the Faithful caus'd that Veneration to be paid to their Memory, which their generous Constancy had merited; nevertheless, it belong'd to the Bishops and Clergy to make a Catalogue of those who deserv'd that honour, and to distinguish the false Martyrs from the true. Therefore St. *Cyprian* in his ninty seventh Letter admonishes his Clergy to take care exactly to mark all the days of the Death of those who suffer'd Martyrdom, to the end that their Memory might be celebrated with the other Martyrs. *Optatus Milevitanus* reproves *Lucillus* for kissing every day, even before the Communion, the Relick of a certain Person, who was said to be a Martyr, but was not yet acknowledg'd as such. It is reported that Pope *Clement* I. appointed seven Deacons, and *Fabian* as many Sub-Deacons to comm't the Acts of the Martyrs to writing; but this Matter of Fact being grounded only on the Authority of the Author of the Pontifical Book, is of no great Consequence, and so much the rather, in regard that we are inform'd by the Popes *Gelasius* and *Gregory*, that these Acts were not much valu'd by the Church of *Rome*, which was content only to have a Catalogue of the Saints and Martyrs who were to be honour'd. The Councils of *Laodicea*, *Carthage*, and *Elvira*, ordain'd, that great care be taken to make a due distinction between the true and false Martyrs, and the Example of St. *Martin of Tours*, and several other Reverend Bishops, who diſsuaded the People from the Superstitious Worship of false Martyrs, apparently shews that it belongs to all the Bishops to declare what Martyrs ought to be acknowledg'd and publickly honour'd. After the Martyrs in process of time was likewise honour'd, the Memory of Virgins, Anchorites, Bishops renoun'd for their Sanctity: And lastly, of those Persons whose singular Vertues were remarkable in their Life-time. Their Names were inserted in the *Dypticks*, that were recited at the Altar, and they were Styled by the Name of the *Saints and Blessed*, τῶν ἁγίων λεγομένων.

Every particular Church was us'd to place in that rank, those who had first propagated the Christian Religion, the Bishops, and those who had liv'd in great Reputation for their Sanctity. Afterwards were made Kalendars and Martyrologies, of the Saints of several particular Churches, which were by little and little dispers'd throughout the Eastern and Western Parts. The Church of *Rome*, as others had done, made use of one of these *Martyrologies*, from which *Ado* compos'd His, and afterwards took in that of *Usuardus*; but it does not appear that before the tenth Century, any Solemn Decrees were made at *Rome*, or elsewhere, for the Canonization of Saints. Indeed, this Custom was entirely establish'd in the eleventh Century, when *Adelardus*, *Paschasius Ratbertus*, St. *Wiborad*, *Gerard* Bishop of *Toul*, and *Wolfang* Bishop of *Ratisbon* were Canoniz'd by several Popes. In the twelfth *Peter d'Agnania* was Canoniz'd by Pope *Paschal* II. *Conrad* Bishop of *Constance*, by *Calixtus* II. at the request of *Ulric* Bishop of the same place; *Hugh* Bishop of *Grenoble*, St. *Sturmius* Abbot of *Fulda*, and the Emperor *Henry* I. by *Eugenius* III. But it is observable, that these two last Papers declare that the Solemnity of Canonization ought to be perform'd regularly in a General Council, and yet they do it by the Authority of the Church of *Rome*, with the Advice of the Archbishops and Bishops, who were present in that City.

During these two Centuries, the Metropolitans and Bishops were not depriv'd of the Right to declare as Saints, such Persons as died in the Reputation of Sanctity, and to cause their Bodies to be expos'd to the Veneration of the Faithful. But Pope *Alexander* III. first reserv'd to himself the Canonization of Saints, as a Matter of great Consequence, and after him *Innocent* III. assum'd the same Right; insomuch that we do not read that the Bishops solemnly Canoniz'd any Saints since that time, altho' there were some who were generally reputed such among the People.

The Institution of the seven Electors of the Empire.

The Institution of the seven Electors is also refer'd to this Century, according to the general Opinion of the *German* Historians, who wrote after the Reign of *Frederick* II. and who affirm that Pope *Gregory* V. and the Emperor *Otho* III. declar'd, with the consent of the Princes of *Germany*, that the Election of the Emperor should belong, for the future, only to those seven, without allowing

allowing any Vote to the others: But the Original of this *Epocha* is very much disputed, and is not grounded on any Authentick Record, or the Testimony of any Contemporary Writer. Indeed some, particularly *Jordanes*, have given it out, that the Right of choosing the Emperor has been peculiar to the seven Electors even since *Charlemagn*'s time; and this Opinion seems to be confirm'd by the Authority of Pope *Innocent* III who acknowledges the power of Electing the King and Emperor to be inherent in the Princes of the Empire, to whom the Right justly belongs, more especially in regard that this Right and Power is deriv'd to them from the Apostolical See, in the person of *Charlemagne*, who transferr'd the Empire from the *Grecians* to the *Romans*. *Theodoric Anibem* refers this Institution to the time that follow'd the Death of the Emperor *Henry* II. and makes the Princes of *Germany* the Authors of it. *Onuphrius* maintains, that this number of Electors was not fix'd till after the Death of *Frederick* II. that before that time all the Princes of *Germany* were wont to give their Suffrages for the Election of the Emperors; that their number was not restrain'd to seven; that the name of Electors was then unknown; that altho' the precise time of the Institution cannot be determin'd, yet it ought to be fix'd between the Years 1250. and 1280. and according to all appearance, under the Pontificate of *Gregory* X. which perhaps gave occasion to the generality of Authors to refer it to that of *Gregory* V. *Jordanes*'s Opinion concerning the Antiquity of the seven Electors, is at present generally disclaim'd; it being evident that *Charlemagn*'s Posterity obtain'd the Empire by the Right of Succession, and by the Election of the *German*, *French* and *Italian* Princes and Noble-men. After the Death of *Lewis* IV. the Son of *Arnulphus*, the last of *Charlemagn*'s Race, *Italy* became (as we have already declar'd) a Prey to the *Berengers*, to *Guy*, *Lambert*, *Lewis*, *Boso*, *Hugh*, *Lothair*, *Raoul*, &c. of whom some affected the Title of Emperor, and even caus'd themselves to be crown'd. In *Germany*, *Conrad*, *Henry* the Fowler, and *Otho* were chosen Kings by the *Saxons* and *French*, as it is related by *Luitprand* and *Witichindus*, Writers, who flourish'd at that time. The last was also acknowledg'd and crown'd Emperor when he had subdu'd *Italy*: His Son and Grandson obtain'd the Imperial Diadem by the Right of Succession, and by the Election of the Princes, as well *Saxons* as *French* and *Italians*. Therefore till that time, it cannot be said, that the Election of the Emperor was reserv'd to the seven Electors. Now to know whether this was effected by Pope *Gregory* V. under *Otho* III. we need only enquire after what manner Historians relate the Election of his Successors to have been carried on, that is to say, whether it were perform'd by the seven Electors, or indifferently by all the *German* Princes. *Otho Frisingen* assures us, that after the Decease of *Otho* III. *Henry* Duke of *Bavaria* was chosen Emperor by all the Nobility or Lords of the Kingdom: *Ab omnibus regni primoribus*; and this Author speaks after the same manner concerning the Election of *Conrad*, who succeeded *Henry*: But nothing more plainly shews to whom the Right of choosing the Emperor belong'd, then that which happen'd in the time of the Emperor *Henry* the Fourth, when Pope *Gregory* the seventh design'd to Depose him, and caus'd *Rodolphus* to be substituted in his room; for he made application to all the Dukes, Earls and Bishops of the *German* Empire, and *Rodolphus* was chosen by a Party of the Princes different from the Electors, among whom are nam'd the Bishops of *Wurtsburgh* and *Metz*, and the Duke of *Carinthia*.

Afterward when *Henry* the fifth dispossessed his Father of the Imperial Throne, and caus'd himself to be plac'd on it in his stead, this was done by all the Princes of *Germany* indifferently, as it is related by *Otho Frisingensis*, and by the Abbot of *Ursperge*. *Lotharius* the Second was in like manner elected Emperor by the Princes of the Empire, at the sollicitation of the Archbishop of *Metz*. When *Conrad* the third was at first only chosen by a small number of Princes, and *Henry* of *Bavaria* with some *Saxon* Princes revers'd his Election, because they were not present, it was requisite to call a general Assembly of all the Princes, in which the *Saxons* assisted, and gave consent to his Election. After the death of *Conrad*, *Frederick Barbarossa* was proclaim'd Emperor in an Assembly of all the Princes of *Germany*, in which the Barons of *Italy* were also present. Lastly, In the time of Pope *Innocent* the third, the *German* Princes being divided, after the Death of *Henry* the sixth, some of them elected his Brother *Otho*, and others *Philip* of *Sebwaben*; on which occasion, Letters were written on both sides to the Pope: The Electors of *Otho* were, the Archbishop of *Cologne*, the Bishop of *Paderborn*, two other Bishops, and two Abbots, the Duke of *Lorrain* and *Brabant*, the Marquess of the sacred Empire, and the Count of *Cuik*, who declare in the Body of the Letter, that they elected *Otho*, and confirm'd their Proceedings by their respective Seals. Those of the contrary Party were the Archbishops of *Madgeburg*, *Trier*, and *Rosaveum*; the Bishops of *Ratisbon*, *Frisingen*, *Augsburg*, *Constance*, *Eistadt*, *Worms*, *Spire*, *Hilderscheim*, and *Brixen*; the Chancellor of the Imperial Court, four Abbots, the King of *Bohemia*, the Dukes of *Saxony*, *Bavaria*, *Austria* and *Moravia*; the Marquess of *Raversperg*, and other Potent Noble-men of *Germany*, who all declare that they had chosen *Philip* Emperor, and that many other *German* Princes had consented to his Election by Letters.

This evidently proves that the Election of the Emperors was not reserv'd to the seven Electors, but that it belong'd to all the Princes of the Empire. *Innocent* the third replying to those Letters, *That his Legate was not capable of assisting at the Election of an Emperor, either in quality of an Elector, or in that of a Judge; not as an Elector, because it does not belong to him; but to the Princes, on whom the Power of choosing the Emperor is devolv'd according to ancient Custom; more especially in regard that they receiv'd it from the Holy See, which transferr'd the* Roman *Empire, in the Person of* Charlemagne, *from the* Grecians *to the* Romans. These are the words of that Pope, which are manifestly misapplyed, when alledg'd in behalf of the seven Electors: It being apparent, that in this place, he makes mention of all the Princes of the Empire, who had an inherent Right to elect the Emperors ever since the time of *Charlemagne*; affirming that neither had his Legate acted as a Judge, in regard that he had not proceeded against *Philip* in a Judiciary Form, nor pass'd any Judgment upon the Validity or Nullity of the Election: That therefore he had only perform'd the Function of a *Denouncer*, by declaring to them, that the Duke was incapacitated from being elected, whereas *Otho* was not. That many of those Persons, who had a right to choose the Emperor, had approv'd *Otho*'s Election: And that they who had chosen *Philip*, had forfeited their Right, by carrying on the Election, in the absence, and to the contempt of the others. That besides, *Philip* was not crown'd Emperor, either in the place where it ought to have been done, or by a Person, whose office it was to perform the Ceremony: Whereas *Otho* was crown'd at *Aix-la-Chapelle*, which was the proper place for his Coronation, and by the Archbishop of *Cologne*, whose Right it was to officiate at the Solemnity: That therefore he nominated and declar'd *Otho* Emperor, being incited thereto by a principle of Justice, as also upon account that he had a Right to favour whom he thought fit, when the Suffrages of the Electors were divided: That besides, there were several lawful Impediments against *Philip* Duke of *Sebwaben*, as his being excommunicated, attainted of Perjury, and descended of the Race of the Persecutors of the Church.

Thus this Answer supposes that these Persons, who had a right to choose the Emperor, and who are mention'd by this Pope, are not only the seven Electors, but also all the Princes and Noble-men of the Empire, of whom a party had elected *Otho*, and the greater number *Philip* of *Schwaben*: But after the death of the latter, all the Suffrages were re united in favour of *Otho A. D.* 1209. and in the following Year, *Otho* being excommunicated, the Princes of *Germany*, *viz.* the King of *Bohemia*, the Dukes of *Austria* and *Bavaria*, the Landgrave of *Thuringen*, and many others being assembled, elected *Frederick* King of *Sicily* Emperor. Hitherto we find no mention of the seven Electors; and indeed the first Writer that makes any, is the Cardinal of *Ostia*, who liv'd in the time of Pope *Innocent* the Fourth, and speaks of them in his Commentary on the Decretal of *Innocent* the Third, where he affirms that the Electors mention'd in that place, are the Archbishops of *Mentz*, *Cologne*, and *Trier*, the Count Palatine of the *Rhine*, the Duke of *Saxony*, the Marquess of *Brandenburgh*, and the Duke of *Bohemia*. *Matthew Paris* writing the History of the Council of *Lyons*, at the same time reports, that after the Deposing of *Frederick*, Pope *Innocent* the fourth ordain'd that the seven Electors, whom he names, are the Archbishops of *Cologne*, *Mentz*, and *Salzburgh*, and the Dukes of *Austria*, *Bavaria*, *Saxony*, and *Brabant*. However, *Martinus Polonus* a contemporary Writer, names the seven Electors after this manner, that is to say, the three high Chancellors of the Empire, *viz.* the Archbishop of *Mentz*, the Chancellor of *Germany*, the Archbishop of *Trier* Chancellor of *Gaul*, the Archbishop of *Cologne* Chancellor of *Italy*, the Marquess of *Brandenburgh* High Chamberlain, the Palatine of the *Rhine* High Steward, the Duke of *Saxony* Gentleman of the Horse, and the King of *Bohemia* High Cupbearer. This Author says thus much in speaking of *Otho* the third, which has induc'd some to believe, that they were instituted under that Emperor, altho' he observes that it did not happen till afterward. Thus this Relation makes it appear that the Institution of the seven Electors attributed to Pope *Gregory* V. without any just grounds, is nothing near so ancient, and that 'tis very probable that the Electors of the Emperor were not reduced to the number of seven, till the Pontificate of *Innocent* the fourth, and that before, all the Princes and Noble-men of the Empire indifferently, might have a share in his Election, notwithstanding the Assertions of the Canonists and the Modern Historiographers of *Germany* to the contrary.

CHAP. I.

Of the Writings of St. Fulbert, *Biſhop of* Chartres.

Of the Writings of St. Fulbert, *Biſhop of* Chartres.

WE will begin this eleventh Century with St. *Fulbert* Biſhop of *Chartres*, who was one of the principal Reſtorers of Learning, of the Sciences, and of Divinity. He came from *Rome* to *France*, and held his publick Lectures in the Schools of the Church of *Chartres*, about the end of the tenth, and the beginning of the eleventh Century. His Reputation gain'd him Scholars from all Parts, who went out of his School full of Learning and Piety, and diffuſed his Light in *France* and *Germany*; inſomuch that all the Ingenious Perſons of that time, gloried in having been his Scholars. He was in great Repute with King *Robert*; and, as ſome Hiſtorians tell us, he was his Chancellor. In the Year 1007. he ſucceeded *Rodulphus* in the Biſhoprick of *Chartres*; and govern'd that Church with a great deal of Vigilance and Prudence, for the ſpace of one and twenty Years and ſome Months. He dy'd *April* 10, 1028.

He compos'd ſeveral Letters, Sermons, and Pieces of Poetry. His Letters amount to 134.

In the firſt he explains three Eſſential Points of our Faith; namely, the Myſtery of the Trinity, the Sacrament of Baptiſm, and the Sacraments of Life, to wit, of the Body and Blood of our Lord. We ſhall not here ſtand to repeat what he has ſaid about the Myſteries of the Trinity and the Incarnation; 'tis enough to take notice that he has given a very exact Explanation of them, and that he has very particularly refuted the Errors of the *Arians*, *Neſtorians* and *Eutychians*. Upon the Sacraments, he ſays, that we ought not to reſt upon the External and Viſible Signs, but to attend to the Inviſible Power and Efficacy of theſe Myſteries. 'We know, ſays he, and 'tis an unqueſtionable Truth, 'that we were polluted by our firſt Birth, and purified by 'the ſecond; therefore we are buried and we die with 'Jeſus Chriſt, that we may be born again and quicken'd 'with him. The Water and the Holy Ghoſt are united 'in that Sacrament; the Water denotes the Burial, the 'Holy Ghoſt the Life Eternal; as Jeſus Chriſt lay buried 'in the Ground for three Days, ſo is Man dipp'd, and as 'it were buried three times in the Water, that he may riſe 'again by the Holy Spirit. He afterwards proves, that 'tis 'God which Baptizeth; and that tho' a wicked Man ſhould 'adminiſter this Sacrament, yet it does not hinder the Re'miſſion of Sins, becauſe 'tis not he who is the Author, 'but only the Miniſter of the Sacrament; as he himſelf 'acknowledges, when he ſays, he who has regenerated 'you by Water and the Holy Spirit, grant you the Unc'tion of Salvation. Now 'tis God alone who is the Au'thor of Grace, the Diſpenſer of Spiritual Gifts, and who 'remits Sins. In diſcourſing on the thid Point, namely, concerning the Sacrament of the Body and Blood of Chriſt, after he had taken notice of its Sublimity, and its Incomprehenſibility; he ſays, that God commiſerating our Frailty, has provided a Remedy for us by this propitiatory Sacrifice offer'd for our daily Faults; and foraſmuch as he has taken out of our ſight, and carry'd to Heaven that Body which he offer'd for our Redemption, that we might not be depriv'd of the preſent Protection of his Body, he has left us a Salutary Pledge of his Body and Blood, which is not a Symbol of a vain, empty Myſtery, but the real Body of Jeſus Chriſt, which his ſecret Efficacy produceth every Day after an inviſible manner, in the Solemnity of thoſe Myſteries, under the viſible form of the Creature. 'Tis this Body which he ſpake of to his Diſciples a little before his Paſſion, *This is my Body, and this is my Blood*: And elſewhere, *He that eateth my Fleſh, and drinketh my Body, dwelleth in me, and I in him*, John 6. 56. Being therefore thus inſtructed by the Will and Pleaſure of this true Maſter, in partaking of his Body and Blood, we may boldly maintain, that we are chang'd into his Body, and that he dwelleth in us, not only by an Union of the Will, but by the Reality of the Nature which is united to us. He adds, that we ſhould not imagine it to be any Diſhonour to a God, who condeſcended to enter into the Womb of a Virgin, to be in Pure and Virgin Creatures: That what appears externally to be the Subſtance of Bread and Wine, became internally the Body and Blood of Jeſus Chriſt: And to make this Change the more credible, he compares it to the Creation; and ſays, that if God could make Creatures out of Nothing, he could more eaſily convert them into the Subſtance of his Body.

The ſecond Letter of *Fulbert of Chartres* is concerning a Cuſtom in uſe in his time, of giving to the Prieſts, after their Ordination, a conſecrated Hoſt, which they kept and communicated of for forty Days together. He had been ask'd the Reaſon of this Cuſtom. But before he reply'd to that, he obſerv'd, that different Churches had their different Cuſtoms; which was no hindrance of their being united in the ſame common Faith. Afterwards, he ſays, that this Cuſtom was obſerv'd by all the Biſhops of his Country: That he remember'd that formerly a Prieſt, having receiv'd a conſecrated Hoſt from his Biſhop, and communicating thereof every Day, it one Day happen'd, that after he had celebrated theſe Myſteries, he loſt this Hoſt, by wrapping his Habit in the Communion Table-cloth. That on the Morrow, in the time of Celebration, when he came to communicate, he was very much ſurpriz'd at his miſſing the Hoſt. That the Biſhop, being inform'd of what had happen'd through his Careleſsneſs, had impos'd on him a very ſevere Penance. St. *Fulbert* adds, that this Accident gave him an occaſion of aſking this Biſhop, Whether it were not better that the Prieſts ſhould eat this Hoſt, the firſt or ſecond Day after it was conſecrated, without dividing it into ſo many Pieces? But that this Biſhop had return'd him this Anſwer, that they were oblig'd to keep this Hoſt for the ſpace of forty Days; becauſe, as Jeſus Chriſt had been forty Days upon Earth after his Reſurrection, and appear'd to his Apoſtles ſeveral times; ſo the Biſhops, in ordaining his Prieſts, gave them the Euchariſt to take for forty Days together, to put them in mind of thoſe forty Days during which our Lord appear'd to his Apoſtles after his Reſurrection. *Fulbert* having ask'd, Whether this Myſtery might not be as well perform'd by the Bread which the Prieſts conſecrated every Day, was anſwer'd by the Biſhop, that as many particular Churches ſpread over the Face of the whole Earth, made but one Catholick Church, becauſe they have all one Common Faith; juſt ſo, many Particular Hoſts offer'd by many Faithful, are only one Bread, becauſe of the Unity of the Body of Chriſt: That the Bread conſecrated by the Biſhop, and the Bread conſecrated by the Prieſt, are chang'd into one and the ſame Body of Jeſus Chriſt, by the Omnipotency of of the ſame Virtue which operateth in both; but as it may be ſaid in ſome meaſure, that the Body of Jeſus Chriſt born of the Virgin, and nailed to the Croſs, is different from the Body of Jeſus Chriſt when raiſed from the Dead: Even ſo it ſeems, that the Bread conſecrated on the Ordination-day, and kept by the Prieſts, may have a particular Signification diſtinct from the Bread which was conſecrated every Day; the former may denote the Body of Jeſus Chriſt raiſed from the Dead, to die no more; the latter, Jeſus Chriſt who dies and riſes again every Day for us.

Of the Writings of St. Fulbert, *Biſhop of* Chartres.

The third and fourth Letters are directed to King *Robert*; wherein he prays him to order *Eudes* Count of *Chartres*, to cauſe the Caſtles to be demoliſh'd which were built by Vicount *Geofrey*, and very much incommoded the Church of *Chartres*.

The two following contain nothing in them remarkable.

The ſeventh is directed to *Leoterick* Archbiſhop of *Sens*, whom he exhorts to make uſe of his Authority in ſuccouring *Aviſgaudus* Biſhop of *Mans*, whom the Count of that City oppreſs'd; and to threaten the ſaid Count with Excommunication, in Caſe he did not reſtore to him his Revenue, and let him be quiet.

The eighth is a Copy of a Letter which he had written to this *Aviſgaudus*, who complain'd that *Fulbert* and *Leoterick* had publiſh'd his Confeſſion. *Fulbert* gives him to underſtand, That he wrong'd them, in having ſuch a Thought of them; That they had never publiſh'd any Thing but what was for his Advantage, and which might ſerve to juſtifie him againſt thoſe who had accus'd him of having quitted his Biſhoprick out of Avarice, Baſeneſs, or for ſome other diſhonourable Cauſe. That if he had truſted to their Secrecy ſuch Things as he ought to repent of, they had taken great Care to conceal them; but that they had no Power to conceal thoſe, which were publick both before and after his Confeſſion. As to that Part of this Biſhop's Complaint, that they had ſaid of him, That he was in Love with a Monaſtick Life, *Fulbert* returns him this Anſwer, That he ought not to take this amiſs, ſince it could be no Prejudice to him; for the Love of a religious Life render'd him rather worthy, than unworthy of the Biſhoprick into which he deſir'd to enter again, were there nothing elſe to hinder him from it. But that they could not perceive how he could be put into Poſſeſſion again, becauſe he could not complain that he had been turn'd out of it, or that any one had been put into Poſſeſſion of that See againſt his Will; ſince he had voluntarily quitted it under Pretence of his Indiſpoſition, and defired the King, That either *Franco*, Dean of the Church of *Paris*, or ſome other Perſon might be put into his Place: That after this Reſignation, *Franco* had been put into his Place according to the Election of the Clergy, the Votes of the Laity, the Donation of the King, and the Approbation of the Holy See; and that he had been ordain'd by the Archbiſhop of *Sens* his Metropolitan.

In

Of the Writings of St. Fulbert Bishop of Chartres.

In the ninth Letter he returns an Answer to the Bishop of *Paris*, upon three Points. The first is upon that Bishop's desiring him to excommunicate one who had seiz'd upon some Revenues belonging to the Church of *Paris*. He says he had not done it, 1. Because he had not met with any Man who would venture to give him Notice of this Excommunication. 2. Because 'twas to no Purpose that this Man should be declared excommunicated in the Church of *Chartres*, without knowing any Thing of it. 3. Because he thought it might more conveniently be done in a Synod of the Bishops of the Province. The second is about the Archdeacon of *Paris*, of whom his Bishop complain'd. *Fulbert* sent him Word, That it signified nothing to consult him about it, since it was his Business to judge him; and that for his Part he could not condemn him, till he had first heard him. The third is upon a Dispute which happen'd between *Adeoldus* and the Monks of St. *Dennis*. He says, That *Adeoldus* offer'd to refer himself to their Arbitration; and that if he pleased to appoint a Day wherein he would meet him, with some one in Behalf of the Monks of St. *Dennis*, at St. *Arnulphus*, he would be there likewise to adjust these Differences.

The following Letters, to the One and twentieth, contain very little of Ecclesiastical Matters; but in this there is mention made of a very remarkable Matter of Fact. The Abbot of St. *Peters* of *Chartres* being very sick, a Monk, named *Megenard*, stole by Night out of the Monastery, and went to beg the Abbacy of Count *Thibold*, Son of Count *Eudes* of *Chartres*, who was then at *Blois*. The Count sent him back on the Morrow with Orders, That he should be received as Abbot. Answer was made him, That this ought not to be allowed; because they could not acknowledge him for Abbot, who had begg'd the Abbacy of another before the present Abbot was dead, and who intended to carry it by Authority, and not receive it by Election. He went and carry'd this Answer back to the Count; and within five Days after, the Abbot dy'd. The Monks, with some Canons who had enter'd the Monastery, held a Chapter: *Fulbert* was there present, and ask'd them, Whether there were any among them who approv'd of what *Megenard* had done? They all answer'd, No. Thereupon it was order'd, That one should be sent to the Count, to carry him the News of the Abbot's Death; and to intreat him to grant the Monks Leave to chuse another. At the breaking up of the Chapter, two Monks, who had been Provosts of the Out-parts, went to *Blois* to tell the Count, That *Megenard* was elected, and required to be Abbot, by the Monks of St. *Peter*. These Monks, having Intelligence thereof, made a Protestation against it. The Count brought *Megenard*, and introduced him by Force: The Monks withdrew, and were receiv'd by Bishop *Rodulphus*. Notwithstanding all this, *Megenard* receiv'd Benediction from a Bishop of *Bretagne*, maugre the Protestations of the Deputy of the Archbishop, and of several Monks. He seiz'd upon the Monastery, and sollicited the Bishops, and the Pope himself, to be establish'd therein. *Fulbert* laments this Misfortune, and intreats him to whom he writ, to do his best for these poor Monks.

The two and twentieth Letter is directed to Pope *John* XVII. He informs him, That Count *Rodulphus*, whom he had excommunicated for seizing the Revenues of his Church, and for having abus'd a Clerk, was gone to *Rome* to seek for the Absolution of a Sin, for which he would make no Satisfaction. He conjures the Pope not to admit him to Communion.

The following Letters to the thirty fourth, are directed to *Leoterick* Archbishop of *Sens*. What is most remarkable in them about Matters Ecclesiastical, we shall here briefly insert. In the three and twentieth he advises him, to send back a Priest, who was guilty of Simony, into his Diocese who had ordain'd him; and, if he carry'd in his Diocese, to suspend him from all Ecclesiastical Functions. In the five and twentieth, he desires him to degrade a Priest who had been ordain'd for a Reward, that he might afterwards enjoin him Penance for two Years, and then re-establish him. He adds, That it was not requisite to re-ordain him, but to re-establish him in his Orders, by the proper Instruments and Habits, by saying, *I restore to thee the Order of Doorkeeper*, &c. *in the Name of the Father, and of the Son, and of the Holy Ghost*. And afterwards to give him the Blessing in these Terms; *The Blessing of God Almighty, Father, Son, and Holy Ghost, rest upon thee, that thou mayst be confirm'd in the Sacerdotal Order; and that thou mayst offer Propitiatory Sacrifices to God Almighty, for the Sins and Offences of the People*. In the twenty eight he complains, That *Leoterick* had ordain'd several Bishops in his Province, without calling him thereto; and that he had call'd the Bishop of *Troyes*, who was incapable of any such Thing. In the twenty ninth, he refuses to give Absolution to some Homicides of *Senlis*, at the Price they offer'd him. In the thirtieth he declares, That he had not elected *Odolrick* for Bishop; but that after he had been elected by the Clergy or Laity, he had ordain'd him Priest; and upon *Leoterick*'s Account, he had order'd him to go to *Rome*, there to be ordain'd Bishop. In the thirty third he determines, That a Man who had been God-father to his own Son at Confirmation, ought to be divorc'd from his Wife; which he grounds upon a Canon of the Council of *Lessines*, held under *Charlemagne*.

Of the Writings of St. Fulbert Bishop of Chartres.

The thirty fourth is written in the Name of *Leoterick* and *Fulbert* of *Chartres*, to the Clergy of the Church of *Paris*; to whom they wish, in the Preface, *Temperantiam in Prosperis, Fortitudinem in Adversis, Charitatem ubique*; i. e. *Temperance in Prosperity, Courage in Adversity, and Charity at all Times*. They declare to them, That they sympathize in the Troubles which their Bishop undergoes; but they are sorry, that he would not apply himself to them for Consolation; and they wonder that these Canons should admit to their Communion such Persons who are refractory to the Laws of God, and disobedient to their Bishop: They assure them, they ought not to defer separating them from their Communion, till their Bishop had excommunicated them. In particular, they accuse *Lysiard* Archdeacon of *Paris*, who instead of being what he ought to be, *The Eye of his Bishop*, the Reliever of the Poor, and the Instructer of the Ignorant, had run counter thereto; and was become to his Bishop a Blinder of the Eyes, to the Poor a Robber, and to the Ignorant an erronius Guide, by taking away the Tythes and Oblations of the Altars from the Poor, and giving them to Seculars. Besides, they accus'd him of Perjury and Disloyalty to his Bishop; and orders them to shew him this Letter, that so he may reform himself.

In the thirty sixth, *Fulbert* demonstrates the Enormity of a Deacon's Offence, who pretending to be a Priest, had celebrated Mass.

In the thirty eighth he says, That *Ebaud*, elected Archbishop of *Rheims*, ought not to be rejected, tho' he were a Laick, provided he had been brought up in Piety, and kept himself always untainted in his Morals; because there are several Examples of very great Men, such as St. *Ambrose* of *Milan*, St. *Germain* Bishop of *Auxerre*, and several others, who, having led a good Life whilst Laicks, have prov'd holy Bishops.

In the thirty ninth he writes to the Archbishop of *Bourges*, That the Abbot *Salomon* and his Monks, cited before that Archbishop upon the Business of *Tedfride*, could not possibly make their Appearance, because it was then their Harvest-time; but that at the Council of *Orleans*, to be held the fifteenth of *October*, they would appoint him the Time and the Place, wherein they would have an Hearing. Afterwards he complains, That this Archbishop had written a Letter to *Arnulphus* Abbot of St. *Peter*, whereby he declar'd, that he had excommunicated his Monks. He gave him to understand, That he had never any where read that he had such a Power allow'd him. This Archbishop had written another Letter to him, wherein he had reprov'd him for having submitted the Abbot *Tedfride*, without an Hearing, to Monk *Salomon*, who was only Provost. *Fulbert* reply'd, That it was not done before *Tedfride* had been heard, and that he was not Abbot when *Salomon* was put in his Place: That Abbot *Tedfride* being accus'd by his Monks, had declar'd, That he would no longer endure them; That he abdicated their Government, and that he would be no longer Monk of *Bonneval*. That after this Declaration he went, by his Permission, to the Dioceses of *Bourges*; and that the Monks of *Bonneval* had elected one of their Brethren, and had presented him to Count *Odo*, that he might confer the Abbacy on him, according to Custom; and that this having been granted to him, he had made him Abbot.

In the forty fifth, directed to *Adarus* Bishop of *Laon*, he relates a tragical Action, which hapen'd in his Dioceses. The Subdeacon of his Church being dead, the Bishop of *Senlis* desir'd of him this Benefice for himself, or his Brother. *Fulbert* reply'd, That it was not suitable for him, who was a Bishop; and that he could not give it to his Brother, who had neither Age nor Manners requisite for such a Place: That he had chosen a pious Man out of his own Clergy, on whom he had conferr'd that Benefice. That the Bishops of *Senlis* being incens'd at this Denial, and coveting this Benefice, had sent high Threatnings to the Incumbent: That these Threatnings afterwards were put in Execution; And that within a few Days after the People of *Senlis* had set upon him as he was going to Church, and had kill'd him in the Porch of the Cathedral. That the Authors of this Offence had been discover'd by one of their Valets, who being taken as he was drying his Cloths, had discover'd all. St. *Fulbert* exhorts the Bishop of *Laon* to excommunicate these Homicides.

The forty eighth and ninth, are directed to the Bishop of *Senlis*, upon the same Subject.

In the forty seventh, he advises the Archbishop of *Tours*, That if the Pope has refus'd to give him the Pall without a lawful Cause, he ought not to be discourag'd at it; and that he ought to repeat his Requests, because in the Court of *Rome* there were certain Rules, not practis'd any where else.

In the fiftieth he determines, That a Woman, who was engag'd upon Oath to marry a Man, could not marry another till after his Death, or by his Consent.

Of the Writings of St. Fulbert Biſhop of Chartres.

The fifty firſt contains the Reſolution of another Caſe of the ſame Nature. A Woman not being willing to live with her Husband, and ſaying ſhe had rather live a Nun, the Husband deſires he may have Leave to marry another. St. *Fulbert* declares, That 'tis his Opinion he could not have Leave, till ſhe were either dead, or turn'd recluſe.

In the two and fiftieth he declares, That it was better not to celebrate Maſs, unleſs there were two or three Communicants. Which he proves thus; Becauſe the Word *Church*, without which there can be no true Sacrifice, cannot be ſaid but of many; for when 'tis ſaid *Dominus Vobiſcum*, *The Lord be with you*; it implies, That there are more than one. And laſtly, becauſe the Prayers are made for thoſe who offer the Sacrifice.

The fifty ſeventh is directed to the Biſhop of *Liſieux*, who had interdicted the Prieſts of the Canons of *Chartres*, who had Churches in his Dioceſs, becauſe they did not pay him a certain Duty, call'd the *Synodical Duty*. He ſays, That this Duty had been remitted to them who were in the Dioceſs of *Chartres*, by the Liberality of his Predeceſſors; but that this does not prejudice the Right of the Biſhop of *Liſieux*, over thoſe who are of his own Dioceſs; that therefore if he would not be pleas'd to remit it, they ſhould pay him, provided he would re-eſtabliſh them.

In the fifty eighth, directed to the Biſhop of *Paris*, he declaims againſt the Requeſt which this Biſhop had made to him, of giving Benefices to Laicks.

The ſixtieth Letter, directed to *Leoterick* Archbiſhop of *Sens*, is written about the Excommunication of *Guido*, an Accomplice in the Murder of the Subdeacon of *Chartres*. *Leoterick* had writ to *Fulbert*, That this Man deſir'd to be examined in a Synod of Biſhops. *Fulbert* returns him this Anſwer, That there was no further need of examining his Cauſe, ſince he was proved Guilty.

In the ſixty firſt, he tells *Theoderick* the Reaſons why he did not ordain him, 1. Becauſe on the Day whereon he was to be ordain'd, he had neither Letters, nor Deputies from the Biſhops of the Province, to intimate their Approbation of his Ordination. 2. Becauſe he had ſeen a Suſpenſion of the Pope iſſued out againſt him, becauſe of an Homicide he had been guilty of. 3. Becauſe by his own Confeſſion he was unworthy thereof. 4. Becauſe the Clergy and Laity had not elected him freely, but through Fear, and at the Recommendation of the Prince, who had not given them Liberty of chooſing any other. He adds, That though he had ſo many Reaſons for not ordaining him, yet he had like to have been kill'd in the Church by thoſe who ſupported his Intereſt. He reproves him for thus endeavouring to be ordain'd by Force, and for having celebrated Maſs in a violated Church, before it had been reconcil'd.

The ſixty ſecond Letter is directed to the Biſhop of *Orleans*, to whom at the Top he wiſhes, *Obſequium Dilectionis ſine fuco Diſſimulationis*, i. e. *The Obedience of Love, without the leaſt Varniſh of Diſſimulation*. He therein gives him the Reaſons why his Clergy could not go in a ſolemn Proceſſion to the Church of *Orleans*, according to Cuſtom.

In the ſixty fourth he approves of the Diſſolution of Marriage, for the Cauſe of Impotence.

In the ſeventy ſecond, he adviſes the Abbot and Monks of St. *Medard*, to live in Subjection to their Biſhops, according to the Laws of the Church.

In the ſeventy third, he gives the ſame Advice to the Monks of *Orleans*, whom the Biſhop of that City had excommunicated, becauſe they would not ſubmit to his Juriſdiction.

In the ſeventy fourth, he reproves a Clerk of his Church, who had been undutiful to him.

In the eighty third, directed to the Almoner of the Church of *Orleans*, he handles this Queſtion, What Puniſhment a Prieſt was liable to, who had celebrated Maſs without Communicating? He ſays, That if he did it through Infidelity, or becauſe he was apprehenſive of his being guilty of Drunkenneſs or Uncleanneſs, he ought to be enjoyn'd Penance, till he were throughly converted. That if he did it through any Diſguſt, becauſe of the frequent Celebration of the Holy Sacrifice, he ought to be excluded from communicating for a whole Year. That if he did it through any Scruple of Conſcience, and for a ſmall Offence, 'tis ſufficient to reprove him with Gentleneſs. And laſtly, That if he did it through any Weakneſs in his Head or Stomach, he ought to abſtain from celebrating, till he was reſtored to his Health.

Of the Writings of St. Fulbert Biſhop of Chartres.

The ninety fifth is a Letter of King *Robert* directed to *Guarlin* Archbiſhop of *Bourges*, wherein he acquaints him, that in ſeveral Parts of his Kingdom there fell a Shower of Blood, of that Nature, that it ſtuck ſo cloſe on the Fleſh, on the Cloths, and on the Stones, that no waſhing could fetch it out: Whereas when it fell on Wood, it was eaſily waſh'd off. He deſires to know, whether any ſuch Thing had ever happened. The Archbiſhop of *Bourges* Anſwers him in the following Letter, That this Prodigy prognoſticated ſome Civil War, for the Confirmation of which he produces ſeveral Examples of the ſame Nature taken out of Hiſtory, to which he adds ſeveral myſtical Reaſons. *Fulbert* of *Chartres* in the following Letter relates another Inſtance of it, taken out of the Writings of *Gregory* of *Tours*.

In the ninety ninth Letter, *Fulbert* exhorts a Count to do Penance, and to reſtore to the Church, what of Right belong'd to it.

In the hundredth he declar'd to Count *Fulcus*, who had in his Retinue, ſeveral who were Rebels to the King; that he would excommunicate him, if he did not turn them off.

The hundred and eighth, is a Letter of Compliment from *Odilo* to *Fulbert* of *Chartres*, wherein he gives him many high Commendations.

The ſix and twenty following Letters are written in the Name of the Canons of *Chartres*, but contain nothing remarkable concerning Eccleſiaſtical Affairs.

There is nothing extraordinary in the Sermons of St. *Fulbert*. The firſt is upon the Trinity. In the ſecond he exhorts his People to Repentance. The third is about the Purification of the Virgin *Mary*. The three next upon the Incarnation. Theſe are follow'd by three other Diſcourſes againſt the *Jews*, wherein he proves that the *Meſſias* is already come: And by a ſmall Collection of Paſſages of the Scripture concerning the Trinity and the Incarnation. After this follows a *Penitential* very much abridg'd, and ſeveral Paſſages of the Fathers about the Euchariſt. Next to this come ſeveral Hymns, ſeveral Pieces in Proſe, and laſtly ſeveral Pieces of Poetry very ill done.

The Letters of St. *Fulbert* are written in a pretty correct Style, and are full of Delicacy and Spirit; he has not been ſo happy in the reſt of his Performances. He argues very pertinently both upon the Doctrines and the Diſcipline of the Church, and gives very juſt Determinations of any Caſe that is propoſed to him. Upon Occaſion he ſhews a great deal of Steadineſs, without failing in his Reſpect to higher Powers. His Works have been publiſh'd with a great deal of Remiſneſs by *Charles de Villiers* Doctor of *Paris*, from a Manuſcript of the College of *Navarre*, and from ſeveral others, and printed at *Paris* in the Year 1608.

Father *Luke Dachery* has ſince given us in the Addition to the ſecond Tome of his *Spicilegium*, a Letter of *Fulbert* of *Chartres* concerning Eccleſiaſtical Revenues; wherein this Author in the firſt Place lays down by ſeveral Paſſages of the Fathers, and eſpecially of St. *Jerome*, that theſe Revenues are deſign'd for the Maintenance of the Poor. Secondly, That the holy Veſſels ought not to be ſold no more than the Crucifixes, unleſs upon urgent Occaſions, and when the Poor are in ſuch extream Want, that they cannot be reliev'd otherwiſe. Thirdly, That they ſhou'd take care not to ſell them to ſuch Perſons, as might convert them to profane Uſes. They aſcribe likewiſe to St. *Fulbert* the Life of St. *Aubert* Biſhop of *Cambray*, referr'd by *Surius* to the thirteenth of *December*.

CHAP. II.

An Account of the Controverſie about the Euchariſt, ſet on Foot by Berenger; *and of his ſeveral Condemnations.*

Controverſie about the Euchariſt.

Berenger was born at *Tours* about the End of the Tenth, or the Beginning of the Eleventh Century. He Studied at *Chartres* under *Fulbert*, and ſtaid in that City till the Death of that Biſhop. 'Tis ſaid that from that very Time it appear'd that he had ſeveral particular Opinions, and that *Fulbert* upon his Death took Notice of him as a dangerous Man, and as one who corrupted a great many People. It was perhaps the Offence he took at being thus ſtigmatiz'd, which induc'd him to leave *Chartres*, and return to *Tours*. And being in great Repute for his Learning, he was made choice of to be Lecturer in the publick Schools of St. *Martin*: He gave ſuch Content in that Imploy, that they made him Chamberlain, and afterwards Treaſurer of the Church of St. *Martin*. No Body knows the Reaſon why he left *Tours*, and went to *Angers*; but 'tis certain that thither he retir'd, and was very well receiv'd by the Biſhop, who made him Archdeacon of his Church, and ſhew'd him a great deal of Reſpect. He who was then

Controverſie about the Euchariſt.

Biſhop

Controverſie about the Euchariſt.

Bruno or Euſebius Biſhop of Angers.

Biſhop of that City, goes under two Names; for he is call'd *Bruno* by *Theodwin* Biſhop of *Liege*, by *Durandus* Abbot of *Troarn*, and *Marbodus* contemporary Authors, and in the Decretal of the Dedication of the Church of St. *John* of *Angely*: And he is call'd *Euſebius* in the Title of the Letter which he wrote to *Berenger*; in that which was ſent to him by *Gregory* VII. In the ancient Inſcriptions of St. *Aubin* of *Angers*, in two ancient Catalogues of the Biſhops of *Angers*, which are in the Library of Monſieur *Colbert*, and in almoſt all the ancient Records. Theſe two Names are given him in the Decree whereby *Geoffry* Count of *Anjou* and *Agnes* his Wife, granted the Church of *Allhallows* in the Suburbs of *Angers* to the Abby of the holy Trinity of *Vendoſme*, which bears Date in the Year 1048. and ſign'd by *Euſebius Bruno* Biſhop, and *Berenger* Archdeacon of *Angers*: And in the *Chronicon* of St. *Aubin* of *Angers*, printed by Father *Labbe* in the firſt Tome of his *Bibleotheca Manuſcriptorum*, he is call'd twice *Euſebius Cognomento Bruno*, He was made Biſhop of *Angers* in the Year 1047. Sometime after *Berenger* coming to that City, began there to broach his Doctrin upon the Euchariſt. *Bruno* maintain'd his Opinions, and within a ſhort Time he had a great many Followers: But theſe Opinions were rejected and oppoſed by the greateſt Scholars of that Age, as a new Hereſy. *Lanfrank* began the Controverſy, and *Berenger* being inform'd of it by *Ingelram* of *Chartres*, wrote to him a Letter, by which he gave him to underſtand, that he was very much to blame in accuſing *John Scotus* of Hereſy, for his Opinion about the Sacrament of the Altar, oppoſed to the Sentiment of *Paſchaſius*; and that he could wiſh to meet him in the Preſence of ſeveral Perſons, that he might convince him that it was through Prepoſſeſſion that he had ſuch Thoughts: Beſides, that if he judg'd *John Scotus* to be an Heretick, upon the Account of what he had delivered about the Euchariſt, he muſt likewiſe charge St. *Ambroſe*, St. *Jerome*, St. *Auſtine*, and ſeveral other Fathers with *Hereſy*. *Lanfrank* was gone to *Rome*, when this Letter was carry'd to *Normandy*; but for all this it was publiſh'd, and ſcandaliz'd a great many People. It was likewiſe carry'd to *Rome* by a Clerk of the Church of *Rheims*, who ſhew'd it to a great many, and read it publickly in the Council held at *Rome*, under Pope *Leo* IX. in the Year 1050. *Berenger* was thereupon excommunicated, and *Lanfrank* then preſent was engag'd to clear himſelf of the Suſpicion he lay under of holding Correſpondence with *Berenger*, and to give an Account of his Faith: He did it without any Heſitation, made a Profeſſion of the Faith of the Church, and prov'd it by the Teſtimony of the Fathers. It was order'd in this Council, that another ſhould be held at *Verceil* in *September*, to which *Berenger* ſhould be cited, and *Lanfrank* was deſired to be preſent. *Berenger* being inform'd of his Condemnation, retired into *Normandy* to *Ariſfrede* Abbot of *Preaux*, and endeavour'd to win over to his Party, *William* Duke of *Normandy*. But that Prince detain'd him at *Brionne*, where he call'd an Aſſembly of the Biſhops of his Dutchy, who condemn'd *Berenger*, and a Clerk who had accompanied him. In the Letter of *Durandus*, Abbot of *Troarn*, this Council is referr'd to the Year 1053. But certainly there muſt be an Error in the Text, or *Durandus* was miſtaken: For 'tis evident by the Teſtimony of *Durandus* himſelf, that the Convention of *Brionne* was before the Council of *Verceil*, which was held in *September* 1050. according to the Teſtimony of *Herman Contract*.

The Council of Rome, in the Year 1050.

The Council of Brionne.

Berenger being drove out of *Normandy* retir'd to *Chartres*, where he dar'd not to declare himſelf, but when he was ask'd his Opinion, only anſwer'd, That he would tell it when Time and Place ſhould offer themſelves. However, this new Doctrine beginning to ſpread it ſelf, *Henry* King of *France* to ſtop the Progreſs of it, reſolv'd to call a Council at *Paris*, and order'd *Berenger* to appear there, to give an Account of his Doctrine. *Theodwin* or *Dietwin* Biſhop of *Liege*, underſtanding the King's Deſign, wrote a Letter to him; wherein he condemns the Doctrine of *Berenger*, which he ſaid was likewiſe the Doctrine of *Bruno* Biſhop of *Angers*; but he diſapproved the Deſign he had of cauſing them to be condemn'd in a Council; becauſe *Bruno* being a Biſhop, could not by try'd without the Authority of the Holy Apoſtolick See. Therefore he adviſes him to paſs by the impious and ſacrilegious Opinions of theſe Perſons, till ſuch time as he had receiv'd Authority to condemn them, after they had been heard at *Rome*, tho' he thought it needleſs to hear them, and to call a Council to condemn them, and that all that was to be done was to conſider what Puniſhment to inflict upon them. *Theodwin* in this Letter accuſes *Berenger* and *Bruno*, not only of believing that the Euchariſt was nothing elſe but the Shadow and Type of Jeſus Chriſt, but alſo of holding erroneous Opinions about Marriage, and of diſapproving of Infant-Baptiſm. This Letter has been publiſh'd under the Name of *Durandus* Biſhop of *Liege*; but ſince it was written after the 1050. it cannot be his, for he dy'd in the Year 1025. therefore it muſt be *Theodwin*'s, who was ordain'd Biſhop of *Liege* in 1048.

The Letter of Theodwin against Berenger.

The Council of Verceil in 1050.

The Time appointed for the Synod of *Verceil* being come, *Leo* IX. came thither with a great many Prelates of ſeveral Nations, and opened the Council the firſt of *September*, in the Year 1050. *Berenger* durſt not appear there in Perſon, but ſent two Clerks to maintain his Cauſe. They read in the Council the Book of *John Scotus*, which gave Riſe to the Error of *Berenger*, and it was condemn'd by all the Fathers of the Council. The Opinion of *Berenger* was likewiſe examin'd and condemn'd, and the Doctrine of the Church maintain'd and defended by *Lanfrank*, was approv'd of and confirm'd by an unanimous Conſent. The two Clerks who were ſent by *Berenger* would have undertaken his Defence, but they no ſooner began to ſpeak, but they were forc'd to hold their Tongues.

Controverſie about the Euchariſt.

The Council of Paris in 1050.

Notwithſtanding the Remonſtrance of *Theodwin*, King *Henry* held the Council which he had call'd at *Paris* on the ſixteenth of *November* in the ſame Year; but neither *Berenger* nor *Bruno* durſt appear there. In their Abſence the Biſhop of *Orleans* caus'd a Writing of *Berenger*'s to be read, which was condemn'd as Heretical by all the Aſſembly. They condemn'd the Authors and Abettors of that Doctrine, together with the Book of *John Scotus*. It was there order'd that the Author of that Hereſie and his Adherents ſhould be proſecuted and conſtrained to recant under the Pain of being put to Death. Theſe Matters of Fact are recorded by *Theodwin*, and *Durandus* Abbot of *Troarn*. None beſides theſe two Authors have made mention of this Council of *Paris*, and accus'd *Bruno* of abetting *Berenger* in his Error: But foraſmuch as they liv'd at that Time, 'tis hard to diſcredit them.

Adelman Clerk of the Church of Liege.

Whilſt the higher Powers did uſe their Authority againſt the growing Hereſie of *Berenger*; the learned World oppos'd it by their Writings. Among the reſt, *Adelman* a Clerk of the Church of *Liege*, who had been *Berenger*'s School-fellow under *Fulbert* Biſhop of *Chartres*, and who afterwards was Biſhop of *Breſſe*; when he underſtood that *Berenger* taught this Error, wrote a Letter to him, wherein after he had put them in mind of their old Acquaintance, and of *Fulbert* of *Chartres* their common Maſter, he conjur'd him to relinquiſh his Error, demonſtrating to him, That it was not impoſſible for that God, who had created all Things out of nothing, to change the Bread and Wine into the Body and Blood of Chriſt. He had ſent another Letter ſome Time before upon the ſame Subject to *Paulinus* Biſhop of *Mets*, that he might admoniſh *Berenger* to renounce his Error. We have loſt this laſt Letter, and ſeveral others mention'd by *Tritbemius*: But the former is among the Authors who wrote upon the Euchariſt, printed at *Louvain* in 1551. and 1561. and in the *Bibleotheca Patrum*.

The Letter of Berenger to Aſcelin.

Aſcelin a Monk of St. *Evron* in *Normandy*, ſent likewiſe about the ſame Time a Letter to *Berenger* againſt his Error. *Berenger* upon his return from *Normandy*, had a Conference with *Aſcelin* and his Scholar *William*. They publickly declar'd, That he had acknowledg'd the Book of *John Scotus* to be blameable, and that he durſt not maintain his Error. *Berenger* being inform'd of it, wrote a Letter to *Aſcelin*, wherein he gave him to underſtand, That he was not minded to Diſpute againſt him in the Conference which they had together, becauſe at that Time he had reſolv'd not to diſcourſe with any one about the Euchariſt, till he had ſatisfied the Biſhops, to whom he ought to give an account of his Doctrine. That it was upon this Account that he would not ſo much as refute that damnable and impious Maxim maintain'd by *William*, *That every Man ought to approach the Holy Table at* Eaſter: But that *Aſcelin* was conſcious to himſelf that he never ſaid *John Scotus* was an Heretick: That all he had ſaid about it, was, That he had not ſeen all the Writings of that Author, but that what he had read of his about the Euchariſt contain'd nothing in it Heretical; and if he had ſpoken any Thing which was not ſo exact, he was ready to diſown it. That laſtly, They could not condemn him for having alledg'd that the Subſtance of Bread remains in the Sacrament, ſince 'tis the Doctrine of the Fathers which he defended, deſigning nothing elſe than to follow in every Thing St. *Ambroſe*, St. *Auſtine*, and St. *Jerome*; and that therefore there was no Ground for what *Arnulphus* had ſaid to him in *Aſcelin*'s own hearing, *Prithee let us alone in the Opinion we have been brought up in*; ſince he did not pretend to eſtabliſh a Novelty, but to maintain the Doctrine of the Fathers.

Aſcelin's Letter to Berenger.

Aſcelin return'd him this Anſwer, That he had receiv'd his Letter with Joy, hoping therein to have heard the News of his Converſion; but that in reading it, his Joy was turn'd into Sorrow, perceiving that he ſtill adher'd to his old Error. That he did no longer ſee in him that Depth of Thought, and that Learning, which he had formerly; ſince he had forgot the Paſſages of their laſt Conference, particularly that about the Propoſition made by *William*, *That every Man ought to approach the Holy Table at* Eaſter; to which he added this Reſtriction, *Unleſs he were excluded from this Heavenly Banquet by ſome Crime, which ought not to be done but by the Order of his Confeſſor*; *otherwiſe the Keys of the Church would become uſeleſs*. That for his Part he did not repent of what he had ſaid in that Conference, ſince he had maintain'd a notorious and unqueſtionable Truth, from which he would

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would never ſwerve, *viz.* That the Bread and Wine were by the Efficacy of the Holy Spirit, and the Miniſtry of the Prieſts, turn'd into the real Body and Blood of Jeſus Chriſt; which is plainly proved out of the Holy Scriptures, unleſs corrupted by a vicious and falſe Interpretation. That for what relates to *John Scotus*, he was perſuaded that in looking upon him as an Heretick, he did nothing unbecoming either his Prieſthood or Religion, ſince he perceiv'd that the whole Aim and Deſign of that Author is to prove, That what is conſecrated on the Altar, is not the true Body and Blood of Jeſus Chriſt; which Error he endeavours to eſtabliſh, by ſeveral Paſſages of the Fathers falſly explain'd, and among others by a Prayer of St. *Gregory*, upon which he ſays, that this Change of the Bread and Wine into the Body and Blood of Jeſus Chriſt, was figurative and not real. That he look'd upon *Berenger* himſelf to be a Man of more Learning, than to maintain the Orthodoxy of this Expreſſion: That he had not ventur'd to defend it in their Conference; that he only ſaid he had not read the Book of *John Scotus* quite out: That he was ſurpriz'd to ſee ſuch a prudent Man give ſo large Encomiums of a Book which he had not read through: That laſtly, for his Part, he was of the Opinion of *Paſcaſius* and of the other Catholicks, and that he firmly believed that the Faithful receiv'd upon the Altar the real Body and Blood of Jeſus Chriſt, under the Appearance of Bread and Wine; and that this Opinion was not contrary to the Laws of Nature, which depend on the Will of God, nor to the Teſtimony of the Goſpel. To conclude, that the Advice which *Arnulphus* (whom he calls the *ſinging Man*) had given him was very wholſome, and that he ought to follow it, to be aſham'd of defending a Book condemn'd in the Council of *Verceil*, and to keep cloſe to the Catholick and Apoſtolick Tradition, from which he had ſwerv'd. This and the former Letters were publiſh'd by Father *Luke Dachery* in his Notes upon the Life of *Lanfrank*.

[*And here it is worth our while to obſerve how modeſt the firſt Advancers and Promoters of the Doctrine of* Tranſubſtantiation *were in their Aſſertions: Who did not aſſert any Thing about it more than what we* Proteſtants *readily own*, viz. *That the Faithful do verily and indeed receive the Body and Blood of Chriſt in the Sacrament of the Lord's Supper, ſignified to us by the Bread broken, and the Wine pour'd out.*

Berenger's *Letter to* Richard.

About the ſame Time *Berenger* wrote another Letter to *Richard*, who was then at the *French* Court, wherein he prays him to ſpeak to the King in his Behalf, that ſo he might remedy the Injuſtice which had been done him; and to give him to underſtand that they had not done well in condemning *John Scotus* in the Council of *Verceil*, and in juſtifying *Paſchaſius*. That the Clerks of *Chartres* had given him a falſe Explication of the Opinion of St. *Fulbert*, or rather of the Paſſage of St. *Auguſtine* related by that Biſhop. That to induce the King to hearken unto him, he might inform him that *John Scotus* wrote his Book by the Order, and at the Inſtance of his Predeceſſor *Charles the Great* (that is, *Charles the Bald*) who had charg'd him to refute by writing the Folly of *Paſchaſius*; that upon this Account he was oblig'd to grant his Protection to that dead Perſon againſt the Calumnies of the Living, if he were minded to ſhew himſelf the worthy Succeſſor of that great Prince.

The Council of Tours *in the Year* 1055. *againſt* Berenger.

While theſe Diſputes were on Foot between *Berenger* and his Adverſaries, *Leo* IX. dies in the Year 1054. His Succeſſor *Victor* II. confirm'd what he had done againſt *Berenger*, and 'tis likewiſe ſaid that he held a Council at *Florence*, wherein he condemn'd him. *Hildebrand* his Legate in *France* having held a Council at *Tours* in the Year 1055. made *Berenger* appear there, and gave him Liberty to defend his Opinions: *Berenger* reſolv'd to forſake them, and to engage himſelf by an Oath to hold the common receiv'd Doctrine of the Church, concerning the Reality of the Body and Blood of Jeſus Chriſt in the Euchariſt.

The Council of Rome *in* 1059.

But he either did this pretendedly, or elſe ſoon chang'd his Mind; for after this Council he continu'd to broach his Doctrines as before; and not being capable of teaching his Error publickly, he explain'd it in particular, and wrote ſeveral Treatiſes in its Defence. So that his Hereſie continuing to ſpread it ſelf, *Nicholas* II. who in the Year 1058. ſucceeded *Stephen* X. Pope *Victor*'s Succeſſor, cited *Berenger* to a Council held at *Rome* in the Year 1059. which was compos'd of 113 Biſhops of ſeveral Nations. *Berenger* at the firſt maintain'd his Opinion, which was refuted by *Alberic* a Monk of Mount *Caſſinus*, and by *Lanfrank*; but afterwards he yielded, and declar'd that he was ready to believe and ſubſcribe to what the Pope and Council would be pleas'd to preſcribe to him. Upon this, *Humbert* Cardinal Biſhop of *Blancheſelve*, prepar'd a Form of Faith, which was ſworn to, and ſubſcrib'd by *Berenger* in theſe Words; 'I *Berenger* an unworthy Deacon of the Church of St. *Maurice* of *Angiers*, having a Knowledge of the true Catholick and Apoſtolick Faith, do abjure all Hereſie; eſpecially that of which I have been ſuſpected, which holds, that the Bread and Wine upon the Altar after the Conſecration are only the Sacrament, and not the real Body and Blood of our Lord Jeſus Chriſt; and that it could not be handled by the Prieſts, nor broke and eat by the Faithful, unleſs it were only in the Sacrament, and after an inſenſible Manner. I approve of the Doctrine of the Holy and Apoſtolick See of *Rome*, and I confeſs from my Heart and with my Lips, that I hold the ſame Faith which the Holy and Reverend Pope *Nicholas*, and his holy Synod have declar'd, and aſſur'd me that I ought to hold, according to the Evangelical and Apoſtolick Authority, *viz.* That the Bread and the Wine which lie upon the Altar, after the Conſecration, are not only the Sacrament, but alſo the real Body and Blood of our Lord Jeſus Chriſt, and that 'tis handled by the Prieſts, broke and eaten by the Faithful, not only in the Sacrament, but alſo in a ſenſible Way. The which I ſwear, by the Holy and Conſubſtantial Trinity, and by the Holy Evangeliſts, declaring that thoſe who ſhall advance any Thing contrary to this Faith, deſerve themſelves, their Doctrines, and their Followers to be Anathematiz'd. And if I my ſelf ſhould be ſo bold, as to think or teach any Thing contrary to this Profeſſion of Faith, I ſubmit my ſelf to the utmoſt Rigor of the Canons. In Teſtimony whereof, I have ſet my Hand to theſe Preſents, which I have heard read over and over.' Afterwards he burnt his own Writings, and the Book of *John Scotus*.

The firſt Profeſſion of Faith made by Berenger.

Controverſie about the Euchariſt.

Berenger *relapſes into his Error.*

This profeſſion of Faith ſeem'd to be ſincere: But *Berenger* was no ſooner return'd to *France*, but finding King *Henry* dead, and his Son *Philip* in his Minority, he thought that now he might maintain his Error afreſh without Reſtraint. He repented that he had burnt his Writings, and made a new one in oppoſition to that Profeſſion of Faith, which he ſaid was *Humbert*'s, and not his. This is that Piece which *Lanfrank* and *Guitmond* refute. In a Word, he perſiſted in the Defence of his Error, and fled out into a Paſſion againſt Pope *Leo*, and the Holy See. Pope *Alexander* II. who ſucceeded *Nicholas*, being inform'd thereof, wrote him a Letter, wherein he exhorts him abſolutely to renounce his Error, and to be no longer a Scandal to the Church. But inſtead of obeying the Pope, he had the Confidence to ſend him Word, That he would do nothing in it, and remain'd obſtinate in his Opinion.

The Council of Rom *againſt* Berenger *in* 1063.

Maurilio Archbiſhop of *Roan*, willing to put a ſtop to the Progreſs of this Hereſy, which viſibly ſpread it ſelf in *Normandy*, upon the Account of that Influence which *Berenger* had over it, calls a Provincial Council of Biſhops at *Roan*, in the Year 1063. Wherein he prepar'd a Profeſſion of Faith, declaring, That the Bread and Wine after Conſecration, were chang'd into the very Subſtance of the Body and Blood of Jeſus Chriſt; anathematizing all thoſe who are of the contrary Opinion, or oppoſe this true Faith: And it was order'd, That for the future this Profeſſion of Faith ſhould be ſubſcribed by the Biſhops, before their Ordination.

The Council of Poitiers *againſt* Berenger.

In the Year 1075. *Geraldus* Biſhop of *Angouleſme*, and Legate of the Holy See for the Provinces of *Tours*, *Bourdeaux* and *Auche*, call'd a Council at *Poitiers*, wherein *Berenger* was accus'd, and like to be kill'd. But this Accident did not alter his Mind, for aſſoon as the Heat was over, he went from the Council as unconvinc'd of the Truth, as he came.

The Letter of Euſebius *or* Bruno, *Biſhop of* Angers.

It was at this Time that *Euſebius* Biſhop of *Angers*, who is the ſame with *Bruno*, wrote to *Berenger*; That he had receiv'd a Letter from him, which intimated, That *Geofrey* was a publick Abetter of *Lanfrank*'s Fooleries; and that in that Letter he deſir'd, that *Geofrey* might be ſummon'd before him, to give an Account of the Explication of a Paſſage of St. *Ambroſe*, taken out of the Treatiſe concerning the Sacraments. That in anſwer to his Letter he declares to him, That he knew not whether that Queſtion had been ſtarted out of Vain-glory; but this he knew very well, that after it had been ſpread over a great Part of the World, it had caſt a great Blemiſh on the Reputation of the Church of *Angers*, which was expos'd to the Calumnies and Upbraidings of all Men, both far and near. That for his Part he had reſolv'd to decline theſe Diſputes, to keep to the Text of the Holy Scriptures, and to believe that the Bread and Wine are the real Body and Blood of Jeſus Chriſt after Conſecration, without concerning himſelf how this could be: And that if any one ſhould ask him, What were the Thoughts of the Fathers and Doctors about it? he would refer ſuch an Inquirer to their Writings; and adviſe him to put ſuch a Conſtruction upon what he found in them, as was moſt conformable to the Doctrine of the Goſpel. That this was not out of any Diſreſpect to the Writings of the Fathers, but becauſe he thought that the principal Regard ought to be had to the Text of the Goſpel, for Fear it ſhould cauſe a Scandal in the Church of God, if the Opinions of the Fathers ſhould not be well underſtood, or the Paſſages taken out of them ſhould be corrupted. That it was after this Manner that the Diſturbance which happen'd at *Tours* in the Preſence of *Gerald*, and in the ſame City in the Preſence

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sence of *Hildebrand*, was appeas'd; and that this Plague, which began to spread it self afresh, had been stop'd by the Command of the Prince, and by the Authority of the Archbishop of *Besanzon*. That thereupon he had taken up a Resolution to hold no more Conferences, nor to enter into any Dispute upon that Subject, and that he would never give his Consent for the holding of any Assembly upon that Affair: That if any such should be holden, he would not be at it. That he would not give Audience to the Disputants, and would exclude such as continu'd obstinate from the Communion, because this Business had been determin'd thrice in the Province, and four times by the Sentence of the Holy See.

The Council of Rome *in* 1078. *under* Gregory vii. *against* Berenger.

At last *Gregory* VII. willing to put an end to what he had begun whilst Legate, cited *Berenger* to a Council, held at *Rome* in *December*, 1078. and gave him time to consider what he had to do till the next Council, which was held the next Year in *February*. *Berenger* did still adhere to his Opinion, and maintain'd it very vigorously: *Bruno*, afterwards Bishop of *Signi* and Abbot *Wolphelmus*, oppos'd him. The Question was debated between them for three Days; and, at last, *Berenger* was forc'd to make his Recantation, drawn up in these Terms: 'I *Berenger*, believe in my 'Heart, and confess with my Mouth, that the Bread and 'Wine which are upon the Altar, are substantially chang'd 'by the Mystery of the Priest, and by the Words of our 'Saviour, into the true, proper, and quickening Body and 'Blood of our Lord Jesus Christ, which came out of his 'Side: And not only figuratively and by virtue of the Sacrament, but truly, properly and substantially, according 'to the Intention of these Presents, and as I have read, 'and you understand it. This is my Faith, contrary to 'which I will not, for the future, broach any Doctrine: 'So help me God, and the Holy Evangelists. After this, the Pope conjur'd *Berenger*, by the Almighty God, and by the Holy Apostles St. *Peter* and St *Paul*, never to dispute again with any Person, about the Body and Blood of Jesus Christ, unless to undeceive those on whom he had impos'd. Upon this Declaration he granted *Berenger* a Letter, directed to the Archbishop of *Tours* and to the Bishop of *Angers*; wherein he declar'd to them, that he had taken *Berenger* into his Protection, and enjoyn'd them to defend him against *Fulcus Richinus*, the Count of *Angers*, who bore him an ill Will, and against all his Enemies. He likewise granted him a Bull, which excommunicates those who should attempt any thing against his Person or Estate, or should call him Heretick: These Favours, granted by *Gregory* VII. to *Berenger*, gave an Occasion to the Bishops, who exhibited a Decree against this Pope, in a Council held at *Bresse*, in the Year, 1080. to accuse him of being a Disciple, or at least a Favourer of that Heretick. But this Charge against this Pope was groundless and unjust, since he had not entertain'd *Berenger* till after he had abjur'd his Heresy: Tho' perhaps he was too easy in giving Credit to the Words of so unconstant a Man. In Truth, it appears that *Berenger* did persist in teaching his Heresy, since he was forc'd to appear at a Council held at *Bordeaux* in the Year, 1080. by *Hugh* the Pope's Legate, at first Bishop of *Die*, and afterwards Archbishop of *Lyons*, and there to give an Account of his Faith, as 'tis recorded in the *Chronicon* of St. *Maixant*. This is the last Scene wherein *Berenger* appear'd. He spent the rest of his Life in the Isle of St. *Cosmus*, near the City of *Tours*; to which Place he retir'd after the Council of *Rome*, and dy'd there *Jan.* 6. 1088.

The second Profession of Faith made by Berenger.

The Council of Bordeaux *in* 1080. *against* Berenger.

Of Berenger's *Repentance.*

An ancient Author to be met with in the Library of *Fleury*, *William* of *Malmsbury*, *Matthew* of *Paris*, *Vincent* of *Beauvais*, and several other more modern Authors, tell us, that *Berenger* was a real Convert, and that he died a sincere Penitent, being heartily sorry for having infected so many with his Error. *Clarius* a Monk of *Fleury*, and the Authors of the *Chronicon* of St. *Peter* the *Lively* of *Sens*, and of the *Chronicon* of St. *Martin* of *Tours*, speak very much in his Praise. We have likewise two noble Epitaphs made in his Praise; the one by *Baudry* Abbot of *Bourgueil*, and afterwards Bishop of *Dol*; and the other by *Hildebert* Archdeacon of *Mans*, who was afterwards Bishop of that City, and at last Archbishop of *Tours*. In a Word, his Memory is still had in veneration at *Tours*, where they say that the Prebendaries of St. *Martins* have a Custom of paying him their Respects every Year. 'Tis probable that these Authors who believe the real Presence, would never have bestow'd so many Encomiums on *Berenger*, if they had not been fully convinc'd of his Conversion. And yet we find that *Lanfrank*, in his fiftieth Letter, written since the Year, 1080. to *Reginald* Abbot of St. *Cyprian* of *Poitiers*, and the anonymous Author of a Treatise written in the Years, 1088. and publish'd by Father *Chifflet*, speak of him still as an Heretick, without mentioning his Conversion in the least. We find that after his return from *Rome*, he was oblig'd to give an Account of his Faith to the Council of *Bordeaux*. But that which raises the greatest cause of suspecting his Conversion, is, that after his second Return from *Rome* to *France*, he compos'd a Treatise in opposition to his last Profession of Faith, as Father *Mabillon*, who had seen the Manuscript, assures us: The which being joyned to the Testimony of *Berthol* Priest of *Constance*, who says positively, that *Berenger* had not chang'd his Opinion, seems to destroy all that has been said about his Repentance, or at least shews that it was very late, and that he did not change his Opinion till a little before his Death.

Controversie about the Eucharist.

The Followers of Berenger.

Notwithstanding his Retractations and Repentance, several of his Followers persisted in their Error; but by degrees this Heresie was extirpated. One *Anastasius*, a Monk of St. *Sergius* of *Angers*, was forc'd to abjure it, and to deliver a Profession of his Faith to *Gerald* Abbot of St. *Aubin* of that City, related by Father *Luke Dachery*, in his Notes upon the Life of *Lanfrank*. The Fathers of the Council of *Placentia* in the Year, 1095. condemn'd the Heresie of *Berenger* afresh: And lastly, *Bruno* Archbishop of *Treves*, drove out of his Province the Followers of this Heretick.

Other Errors of Berenger.

Berenger was likewise suspected of several other Errors. *Guitmond*, after *Theodwin*, accuses him of believing, that Infant-Baptism was null; and of destroying lawful Marriages, by permitting Men to abuse all Women without distinction. *Lanfrank* and *William* of *Malmsbury*, accuse him of harbouring a strange Contempt for the Writings of the Fathers. Lastly, *Guitmond* and St. *Anselm* relate, as an Error which he had advanc'd, that our Saviour after his Resurrection, did not enter through the Chamber-door, where his Disciples were, before it was opened. As to this Error, 'tis a Consequence of his Opinion about the Eucharist. As for the two former, forasmuch as they are not in the Writings of *Berenger*, and were never (as we can learn) charg'd upon him by other Authors: And since he has not been condemn'd for maintaining them, nor ever oblig'd to retract them in any Council, 'tis hard to suppose that he taught them publickly; and the rather, because they are ancient Errors condemn'd long before that in the Church.

The Writings and Adversaries of Berenger.

We have by us a Letter of *Berenger* to *Ascelin*, another to *Richard* the Abbot; three Professions of Faith; a part of his Treatise in opposition to his second Profession of Faith: And Father *Mabillon* has seen a Treatise in Manuscript against the third. The Treatise which he compos'd against *Adelman*, alias *Alman*, Bishop of *Bresse*, of which *Sigebert* of *Gembloux* makes mention, and his other Pieces, are lost. He wrote in a dry and scholastick Style. *Sigebert* has reason for what he says, when he tells us, that he abus'd the Sophisms of Logick in opposition to the Apostolical Simplicity; and that this could be no Excuse to him, nor Edification to others, because he rather rendred clear Things obscure, than obscure Things clear. He does not seem to have had very much Skill in the Antiquities of the Church. His Error was oppos'd by *Lanfrank*, Archbishop of *Canterbury*; by *Adelman*, Clerk of the Church of *Liege*, and afterwards Bishop of *Bresse*; by *Ascelin*, Monk of St. *Evroul* in *Normandy*; by *Guy Aretine*, Abbot of *La-Croix-Saint-Leufroy*; by *Durandus*, Abbot of *Troarn*; by *Hugh*, Bishop of *Langres*; by *Alberic*, Monk of *Mount-Cassin*; by *Guitmond*, Archbishop of *Averse*; and by *Alger* Deacon of *Liege*, and afterwards Monk of *Cluny*.

CHAP. III.

Of the Writings of Lanfrank, *Archbishop of* Canterbury; *of* Guitmond; *of* Alger; *and of the other Authors who have refuted the Error of* Berenger.

Lanfrank Archbishop of Canterbury.

LANFRANK, descended from a very honourably Family of *Pavia*; for his Father was Warden or Keeper of the publick Archives, where were reposited the Minutes of the Laws and Customs of the City. After he had went through the course of his Studies in his own Country, he went into *France*, under the Reign of King *Henry*, and came to *Auranches*, where he taught publickly for some time. In his Journey to *Roan*, he was taken by Highway-Men, who robb'd him; and having bound him, left him in a Forest near the Abby of *Bec*. On the Morrow, some Passengers finding him in that Condition, unbound him; and, upon his ask-

Lanfrank Archbishop of Canterbury.

Lanfrank *Archbiſhop of* Canterbury.

ing them, Whether there were not a Monaſtery near that Place; they directed him to the Abby of *Bec*, which was newly founded. He retir'd thither, and took upon him the Habit at the Hands of *Herluin* chief Abbot of that Monaſtery. This happen'd in the Year, 1041. The Genius, the Learning, and the Virtue of *Lanfrank*, being ſoon diſcern'd, he was elected Prior of his own Monaſtery, and choſen by *William* I. Duke of *Normandy*, to be one of his Counſellors of State. He went to *Rome* under the Popedom of *Leo* IX. and clear'd himſelf, before that Pope, from the Error of *Berenger*, which was laid to his Charge. He return'd thither a ſecond time under the Popedom of *Nicholas* II. to requeſt a Diſpenſation for the Marriage of Duke *William* with the Daughter of the Count of *Flanders*, his Kinſwoman; which was granted, upon Condition that the Duke and his Lady would build a Monaſtery. The Duke gave Orders for the building the Monaſtery of St. *Stephen* of *Caen*, of which *Lanfrank* was made Abbot in the Year, 1063. He was ſo highly in the Duke's eſteem, that this Prince, after he had conquer'd *England*, could find none more proper than him to ſend to *Rome*, to Pope *Alexander* II. to treat with him about the Reforming the Churches of that Kingdom. After the Death of *Maurillus* Archbiſhop of *Roan*, *Lanfrank* was pitch'd upon to be his Succeſſor. But he refus'd it.. And upon his Refuſal, the Biſhop of *Auranches* having obtain'd that Archbiſhoprick, *Lanfrank* went a fourth time to *Rome*, to get this Tranſlation to be approv'd of, and to deſire the Pall for that Archbiſhop. He obtain'd his Requeſt from the Pope; who ſent two Legates to crown *William* King of *England*, and to reform the Churches.

The Council of Windſor.

Theſe Legates held a Council at *Windſor*, wherein they depos'd ſeveral Biſhops who were convicted of Crimes, or of groſs Ignorance; and among the reſt, *Stigand* Archbiſhop of *Canterbury*, who had poſſeſs'd himſelf of that See by Intrigues and Violence. *Lanfrank* was oblig'd, againſt his Will, by the expreſs Command of Abbot *Herluin*, to take upon him this Archbiſhoprick in the Year, 1070. He govern'd that Church, for nineteen Years together, with a great deal of Wiſdom and Authority. He ſtill kept up his Credit with King *William*, in whoſe Abſence he was Regent of the Kingdom. He dy'd a little after that Prince, in *May*, 1089.

Lanfrank's Commentary on St. Paul's Epiſtles.

The largeſt Treatiſe of *Lanfrank*, is his Commentary upon the Epiſtles of St. *Paul*. He gives us the Text, with ſome Illuſtrations, in a Parentheſis; and adds to this, ſome Notes of Explanation taken out of St. *Auguſtin*, or out of the Commentary attributed to St. *Ambroſe*, or ſuch as himſelf compos'd. Thoſe out of St. *Auguſtin*, are to be met with in that Father; but a great part of thoſe which are cited under the Name of St. *Ambroſe*, are not to be met with in the Commentary which goes at preſent under the Name of that Saint: And there are likewiſe ſome others which are St. *Auguſtin*'s, and are aſcribed to St. *Ambroſe*. Theſe Notes are ſhort and ſententious; and the Author keeps cloſe to the Literal Meaning and the Morality of the Epiſtles. *Peter Lombard* cites ſeveral Paſſages out of this Commentary upon St. *Paul*, which are not exactly in the ſame manner expreſſed by *Lanfrank*.

Lanfrank's Treatiſe of the Body and Blood of Jeſus Chriſt.

Lanfrank's Treatiſe of the Body and Blood of Jeſus Chriſt, is a Refutation of a Piece which *Berenger* had made againſt the real preſence of the Body of Jeſus Chriſt in the Euchariſt. He tells him that he could wiſh that he might have a Conference with him, being perſuaded that it would be very advantageous either to reclaim him from his Error, or at leaſt to rectify his followers. But that ſince he took upon him to maintain it in his private Converſe with ignorant Men, and at the ſame time to own the Orthodox Truth before the Councils, rather out of fear of Death, than for the ſake of Truth, he avoided Perſons of clearer Heads, who could paſs a ſound Judgment upon his Diſcourſes. That if he could once Diſcourſe with him in the preſence of ſenſible Men, he would convince him what an ill uſe he made of ſeveral Paſſages of the Fathers, which were either falſe, or corrupted, or ill explain'd. That not being content to teach his Errors with his Mouth, he likewiſe ſpread them through the World by the Writings which his Diſciples publiſh'd. That his firſt Writings had been examin'd and condemn'd by Pope *Nicholas* of bleſſed Memory, in a Council at *Rome* of one hundred and thirteen Biſhops; in which Council *Berenger* himſelf had thrown them into the Fire, and promis'd upon Oath, that he would never ſwerve from the Faith of the Fathers, nor teach any more the Doctrine which he had advanc'd about the Body and Blood of Jeſus Chriſt. That he had ſince that broke his Oath by Writing againſt that Synod, againſt the Catholick Faith, and the Doctrine of all the Churches. That this is the Treatiſe which he undertakes to refute, by repeating his own Words, and giving them an Anſwer afterwards.

Berenger gave out that the Confeſſion which they had made him ſign at *Rome*, under Pope *Nicholas*, was prepared contrary to the Catholick Faith by *Humbert*, whom by way of Contempt he calls the *Burgundian*. *Lanfrank* aſſerts, that this Confeſſion was not *Humbert*'s, but *His*, the Pope's and the Council's, who all had approv'd of it. He likewiſe recites *Berenger*'s other Confeſſion under Pope *Gregory* VII. and defends *Humbert*. *Berenger* ſaid, that this Man was of the Opinion, or rather of the Fooleries of the Mob, of *Paſchaſius*, and of *Lanfrank*, who believe that after Conſecration, the ſubſtance of the Bread and Wine were no longer upon the Altar. *Lanfrank* ſhews him that this was not any particular Opinion; but the Doctrine of the Church, of the Councils, and of the Popes who had condemn'd him. *Berenger* adds, that tho' *Humbert* was of this Opinion, yet he had deſtroy'd his own Argument before he was aware, becauſe in ſaying that the Bread and Wine which are on the Altar, are either only the Sacrament of the Body and Blood of Jeſus Chriſt, or are only the Body and Blood of Jeſus Chriſt, he ſuppoſed that there was both Bread and Wine upon the Altar. After *Lanfrank* had taken notice that if there were any Ambiguity or Contradiction in the Words of that Confeſſion, the Blame lay at *Berenger*'s Door, ſince he had approv'd of, and Sworn to it, and was not allow'd to Swear that he would hold two Contraries; he obſerves that the two Propoſitions which he ſtarts are neither the Councils, nor Cardinal *Humbert*'s. That the firſt belongs to *Berenger* and his Followers; and that the ſecond is maintain'd by none, for tho' the Church believe; that the Bread and Wine are chang'd into the Body and Blood of our Saviour, yet it acknowledges that this Myſtery is the Sacrament of the Paſſion of our Lord, of his Mercy, of the Concord and Union, and of the Incarnation. That beſides, when the name of Bread is given to the Body of Jeſus Chriſt, 'tis a figurative and myſtical way of Speaking; and that 'tis ſo call'd, becauſe 'tis made of Bread, and retains the Qualities of Bread; and becauſe it nouriſhes the Soul after an incomprehenſible manner, as the Bread nouriſhes the Body. 'Tis upon this Principle that he anſwers the logical Evaſions which *Berenger* makes about theſe terms of Bread and Wine. He replies likewiſe to the Paſſages of the Fathers, which he alledges to prove that Bread and Wine ſtill remain in this Sacrament, by ſhewing that 'tis the external Appearance of Bread and Wine, which is the Sacrament and the Sign of the inviſible Body and Blood of Jeſus Chriſt. *Berenger* asks how it can be ſaid, that the Body of Jeſus Chriſt which is incorruptible, is broken and eat in this Bread. *Lanfrank* replies, that the Juſt who live by Faith, need not concern themſelves how the Bread and Wine become the Body and Blood of Jeſus Chriſt, by an eſſential change of its Nature: That the Belief of the Church is, that the Body of Jeſus Chriſt is ſo Broken and Eat in the Euchariſt, that it does not hinder it from being incorruptible and impaſſible in the Heavens: That we eat it Corporeally when we receive it from the Hand of the Prieſt, and that we likewiſe eat it Spiritually by Faith. He moreover produces the Paſſage out of the Council of *Epheſus*, which ſays, that this Fleſh which we eat in the Euchariſt, is the proper quickening Fleſh of the Divine Logos. After he had thus anſwer'd *Berenger*, he explains his own Sentiments in theſe Terms. 'We believe that the terreſtrial Subſtances which are ſanctified at 'the Holy Table, by the divine Efficacy and Miniſtry of 'the Prieſts, are converted after an Ineffable, Incompre-'henſible, and Miraculous manner, by the Operation of 'the ſupreme Power into the eſſential Body of our Savi-'our, their Appearances remaining with their Qualities, for 'fear Men ſhould be ſtruck with Horror, if they were to 'eat raw and bloody Fleſh; and that they believing what 'they did not ſee, their Faith merited the greater Reward. 'That notwithſtanding this, the Body of Jeſus Chriſt re-'mains ſtill in Heaven at the Right Hand of his Father, 'Immortal, Entire, without Defect, and Impaſſible: So 'that we may truly ſay, that we do, and do not receive 'the ſame Body which is Born of the Virgin; becauſe 'tis 'the ſame with reſpect to the Eſſence, Propriety, and Ef-'ficacy of its Nature; and 'tis not the ſame, if we conſi-'der the Appearances of Bread and Wine and the other 'Qualities: This, ſays he, is the Doctrine which the whole 'Catholick Church has always held, and does ſtill hold. He recites a great many Paſſages out of St. *Ambroſe* and St. *Auſtin* to ſtrengthen this. He explains in what Senſe it may be ſaid, that the Euchariſt is an Appearance, a Figure, or a Sacrament: That 'tis the Appearance of the Bread and the Wine which were there before the Conſecration, and which are chang'd into the Body and Blood of Jeſus Chriſt: That we beg of God in a Prayer, that we may comprehend according to the Truth and Reality of Things, that which we perform under Types and Figures, thereby taking the Word Truth for a clear manifeſtation of thoſe very Things without a Type and without a Figure. That the Euchariſt is likewiſe a Sign and Sacrament of the Paſſion of our Lord and Saviour. That laſtly, 'tis call'd Bread and Wine, becauſe 'tis cuſtomary to call Things by the

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the name of those Things out of which they are made, and to which they are like. The *Berengerians* objected, that if the Bread were chang'd into the Body of Jesus Christ, it was necessary for this Change, that either the Bread should be carry'd up into Heaven, or else, that the Flesh of Christ should be brought down hither; neither of which appear'd to be done. *Lanfrank* answers them, that this is a Mystery which we ought to believe, without inquiring into the manner of it. After *Lanfrank* had answer'd these two Objections, he then raises two new Arguments against *Berenger*. The first is, that if the Eucharist were call'd the Flesh of Jesus Christ, only because it is the Figure of it, it would from thence follow that the Sacraments of the old Law were more excellent than those of the New; because 'tis more excellent to be the Type of Things future, than to be the Figure of Things past: And moreover, that the Manna which fell down from Heaven, was a more noble Figure than a little Bit of Bread could be. The second Argument is the universal Opinion of the Church, and the Consent of all Nations. 'If, says he to 'Berenger, that which you believe and maintain be True, 'it follows that what the whole Church believes and teaches 'in all the World must needs be False: For all the Chri'stians who are in the World, are persuaded that they re'ceive in the Sacrament the real Body and the real Blood 'of Jesus Christ, ask the *Latins*, the *Greeks*, the *Armeni'ans*, and all the other Nations of the Christian World, 'and they will all unanimously tell you, that this is their 'Faith. If the Faith of the universal Church be false, you 'must say that there never has been a Church, or else that 'it is lost: But there is not any Catholick who dares to affirm either. After he had prov'd this Truth by several Passages of Scripture, he adds, (speaking still to *Berenger*) 'You and those whom you have deceiv'd, object against 'these plain Testimonies of our Lord, and of the Holy 'Ghost, concerning the Perpetuity of the Church, that in'deed the Gospel has been Preach'd to all Nations, that 'the World has believ'd that the Church is Establish'd, 'that it has increas'd and improv'd; but that it afterwards 'fell into Error by the Ignorance of those who have put 'a false Gloss upon Tradition, and that 'tis to be found 'among you alone. This is the usual Answer of Innovators, which *Lanfrank* refutes in a few words.

Rules of the Order of St. Benedict.

The Statutes or Rules of the Order of St. *Benedict* made for the Monks of *England*, go under *Lanfrank*'s Name; but Father *Luke Dachery* observes that they are not in his Style; that he is cited as a third Person in the second Section of the second Chapter, and that there are some Rules which appear too Remiss; this makes him believe that 'tis a Collection of Rules, of which *Lanfrank* is not the Author, or which has been augmented by some other of a more modern Date. Let the case be how it will, it contains nothing but what relates to the Customs and Practices of Monks, therefore we shall not insist any longer upon it.

Lanfrank's Letters.

Lanfrank's Letters are short and few, but contain in them things very Remarkable.

The three first are directed to Pope *Alexander* II. In the first he earnestly intreats him to give him leave to lay down his Archbishoprick, which he had not taken upon him but by his Order, that he might retire into a Monastery. He likewise excuses himself for not being able to wait upon him at *Rome*. In the second he gives him to understand, that *Herman* a Bishop who had formerly quitted his Bishoprick under the Popedom of *Leo* IX. and embrac'd a Monastick Life, had a design to do it again, and would have done it, had not he hinder'd him. He assures the Pope that that Bishop was no longer in a Condition, by reason of his Age, to discharge his Functions, and that he is not forced to retire, but does it voluntarily to give himself wholly up to the Service of God. The *English* Historians tell us that this *Herman* was *Flamand*, and that he had been Bishop of *Winchester* under the Reign of King *Edward*; that he afterwards left both that Bishoprick and *England*, and became a Monk of St. *Berthin*: That he return'd some time after into *England* to be Bishop of *Sarum*, and that he liv'd to the time of *William* the *Conqueror*, which part of his Life he spent at the Bishoprick of *Sarum*. 'Tis about the end of his Life that he desir'd to retire the second time. *Lanfrank* likewise consults the Pope about the Bishop of *Litchfield*. This Bishop being accus'd of Incontinence, and other Crimes before the Pope's Legates in *England*, would not appear before the Synod which they held; they had excommunicated him, and given the King liberty to put another in his place. He afterwards came to Court, and gave his Resignation to the King. *Lanfrank* was not willing to ordain another in his place, till he had receiv'd Permission from *Rome*, he therefore desires it in this Letter. The third is about the difference then on foot between the Sees of *Canterbury* and *York* about the Primacy, and about several other Churches. The Pope had referr'd the Examination of the Matter to an Assembly of Bishops, of Abbots, and of other Prelates of the Kingdom. This Assembly was held at *Winchester* by the Order of the King of *England*, and in his presence. It was there prov'd by the Ecclesiastical History of *Bede*, that from the time of St. *Augustine* the Apostle of *England*, the Church of *Canterbury* had always enjoy'd the Right of Primacy over all *England* and *Ireland*; and that the Bishops of the Places now in Question, had been ordain'd, cited to Synods, and deposed by the Archbishop of *Canterbury* for above 140 Years together. This was likewise prov'd by the Acts of Councils, and confirm'd by the Decretals of Pope *Gregory* I. *Boniface* IV. *Honorius*, *Vitalian*, *Sergius* I. *Gregory* IV. and *Leo* IX. The Archbishop of *York* having nothing but weak Arguments to oppose these Authentick Testimonies, yielded the Point, and had desired the King to adjust Matters between Him and *Lanfrank*. Afterwards by a general Consent an Act was prepar'd touching the Privileges of the Church of *Canterbury*, which he sends to the Pope, and desires him to confirm. He thanks him for those Testimonies of Love which he had given him, and for granting him two *Palls*. He tells him at last that he sends him the Letter, which he had writ formerly to *Berenger*, whom he calls Schismatick.

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The fourth is a Letter of Pope *Alexander*, directed to *Lanfrank*, wherein he confirms the Decrees of his Predecessors made in favour of the Monks who were in the Cathedral Churches of *England*, in opposition to those who would dispossess them, for to put secular Clerks into their Places.

The fifth is directed to *Hildebrand* Archdeacon of *Rome*. After he had return'd him Thanks for the good Will he bore to him, he informs him that the Controversie about the Primacy of the Church of *Canterbury* was ended, and that he had sent the Act of it to *Rome*.

The sixth is *Hildebrand*'s, who gives him to understand, that he had not obtain'd the *Pall* which his Legates requir'd, because they were not given at *Rome*, but to Persons there present.

The seventh is a Letter of *William* King of *England* and Duke of *Normandy*, to Pope *Gregory* VII. who acquainted him that his Legate was come to wait upon him, to demand of him the Oath of Fidelity, and the Mony which his Predecessors had always been us'd to remit to *Rome*. He answers him, that as for the Oath he would take none, because he was not allow'd to do it, and his Predecessors had never done it. As for the Mony, he says, that for these three last Years which he had spent in *France*, it had been Collected very carelessly, that he would send him what was already gather'd, and the remainder he would send by *Lanfrank*'s Deputies. He desir'd to be recommended to his Prayers, and assures him that he had a sincere Affection for him, and would be always submissive to him. *Lanfrank* at the same time sent the Pope word, that he could not as yet prevail upon the King to take the Oath which he required, and assures him that he had still the same Affection for him as formerly. This is the eighth Letter.

The ninth is a Certificate granted to a Man of the Diocess of *Seez*, who stood Convicted of having kill'd three Persons who went to Mount St. *Michael*. The Bishop of *Seez* had injoyn'd him Penance, and granted him Letters directed to the Bishops, that they might absolve him, or release him from part of his Penance, when they should think it proper. This is what *Lanfrank* certifies to the Archbishop of *York*.

In the tenth, writ to the same Archbishop, he very clearly determines that it is not Lawful for a Man or a Woman who are divorc'd for Adultery, to Marry again.

The eleventh is a Letter of *Thomas* Archbishop of *York*, who wrote to *Lanfrank*, desiring he would send to him the Bishops of *Winchester* and *Dorchester* to assist him in Consecrating a Bishop of the Isles of the *Orcades*, protesting that hereby he did not pretend that these two Bishops were his Suffragans.

By the following Letter *Lanfrank* enjoyns them to do it.

In the thirteenth, directed to *John* Archbishop of *Roan*, he tells him his Opinion upon several Rites and Ceremonies which he wrote to him about. He maintains that in the Consecration of Churches the Bishop ought not to wear his * *Chasuble* but a * *Chappe*; and that the * *Maniple* ought not to be given at the Ordination of Subdeacons, because 'tis not a Habit peculiar to Ecclesiasticks, no more than the *Albe* and *Amict*, since in Monasteries the Laicks wear them.

[*Several Copes and Vestments worn by the Masspriests and other Clerks of the Church of* Rome.

The four next are likewise directed to the same Archbishop; in the two first he writes to him about a difference which had happen'd in the Church of St. *Owen*, which is related at large in a Passage of an History of the Church of *Roan*, mention'd by Father *Luke Dachery* in his Notes. The third is a Letter of Complement. In the last he excuses himself upon some complaints that had been made of him.

The four next are written in Favour of *Baldwin* Abbot of St. *Edmond*, and the Religious of that House. The last is Pope *Gregory* the seventh's to *Lanfrank*; by which he orders him to prevent Bishop *Herfast* from putting that

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Abbot to any Trouble. And this is the Subject-Matter of the former Letter which *Lanfrank* had wrote to that Biſhop.

The one and twentieth is a Letter to the ſame Biſhop, about a Man whom he had ordain'd Deacon, without having receiv'd any Order for it; who beſides, was a married Man, and would not turn off his Wife. He enjoins him to depoſe him from his Deaconſhip; to give him for the future only the four leſſer Orders, and not to place him among the Deacons, unleſs he would live ſingle. If he did that, then he ſhould not confer the Order of Deacon upon him again, but only grant him a Power of diſcharging his Functions, by giving him the Goſpels in a Synod or an Aſſembly of the Clergy.

The two and twentieth is likewiſe an Anſwer directed to that Biſhop, about a Man who had enter'd into Prieſt's Orders, without being fit for it. He orders, that he ſhould be enjoy'd Penance, and ſuſpended from all Eccleſiaſtical Functions, till ſuch time as he thought fit to reſtore him.

The three and twentieth is directed to *Herbert* Biſhop of *Norwich*, his Suffragan; whom he reproves for ſlighting a Letter which he ſent him in favour of *Berard*, a Clerk belonging to the Abbot *Baldwin*. He tells him of the Reſpect which is due to Metropolitans; and admoniſhes him to turn out Monk *Herman*, who went under a bad Name.

The four and twentieth is directed to *Maurice* Biſhop of *London* elect. He returns him this Anſwer, that he ought to injoin them Penance who had apprehended a Man, who dy'd under their Hands. That he could not ſpeak any farther of his Affair to the King. That Clerk *Geofrey*, charg'd with Apoſtacy, ought to be turn'd out of his Church; or bring Letters demiſſory from his Biſhop: And adviſes him to meet him the *Saturday* before *Lætare Sunday*, at *Chicheſter*; and that he would there give him Prieſts Orders.

The following Letters, which are very ſhort, are upon various and particular Subjects. However, there are ſeveral Things in them concerning the Diſcipline of the Church, *viz.* In the ſix and twentieth, that a Prieſt, who has taken upon him the Habit of a Monk, and liv'd ſometime in a Monaſtery without having receiv'd Benediction, cannot return to the World again. In the ſeven and twentieth, that Archdeacons have a Right of diſtributing the Holy *Chriſm*. In the two and thirtieth, that young Women who have made a religious Profeſſion, or who have been preſented at the Altar, ſhall be oblig'd to continue Religious; but that ſuch as have not made any ſuch Profeſſion, nor have been preſented, ſhall have Liberty to go out, as well as thoſe who fled for Sanctuary to Monaſteries for fear of the *French*. In the three and thirtieth he proves to the Biſhops of *Ireland*, that tho' it might be proper to give the Sacrament of the Lords Supper to Infants, yet it was not abſolutely neceſſary to Salvation. The ſix, ſeven and eight and thirtieth inform us, that the Clergy and Laity of *Dublin* elected their Biſhop, and ſent him to the Archbiſhop of *Canterbury* for Ordination: That there were ſome Irregularities in the Churches of *Ireland*; and that it was requiſite to call a Council there to reform them. In the nine and fortieth he ſhews, that the Apoſtate-Monks, who offer'd to return to their Monaſteries again, ought to be pardoned, and to be treated with the ſame Kindneſs as formerly. In the ſixtieth and the Laſt, he proves, that a Monk who has engag'd himſelf to conſtant Reſidence in any Monaſtery, may now and then go to another Monaſtery, when urgent Occaſion requires it. In the fiftieth he refutes *Berenger*, who charg'd St. *Hilary* Biſhop of *Poitiers* with being in an Error about the Sufferings of Jeſus Chriſt, in teaching, that he had not been ſenſible of any Pain. *Lanfrank* explains the Paſſage of that Father, and tells us he ſpoke of the Divinity of our Saviour. In the nine and fiftieth, he reproves a Lord for having ſpoke very ill Things of Pope *Gregory* VII. and for beſtowing large Encomiums on *Guibert*, whom the Emperor had caus'd to be ordain'd Pope, in oppoſition to *Gregory*. He ſays that we ought to believe, that the Emperor did not undertake ſuch a Thing but upon good Grounds; but that we ſhould not commend any Perſon before his Death, nor ſpeak ill of one's Neighbour; and that one cannot tell what Men are at preſent, nor how they will one Day appear to be in the Eye of God.

Lanfrank *Archbiſhop of* Canterbury.

Theſe Letters are follow'd by a ſmall Tract, concerning the Secrecy of Confeſſion. *Lanfrank* doth demonſtrate, that 'tis a great Sin to reveal it, or to give any Hints whereby the Sins that have been confeſs'd may be diſcover'd. He would not have them in Confeſſion inform themſelves of the Sins of other Men, but only of thoſe who are confeſſed, nor to require them to diſcover their Accomplices. He afterwards ſays, that the Confeſſion of publick Sins ought to be made to the Prieſts, by whoſe Miniſtry the Church binds and looſes that which it takes publick Cognizance of: But that one may confeſs private Sins to all the Eccleſiaſticks, and even to Laicks; ſince we read that there have been Holy Fathers, who were the Guides of Souls, tho' they were not in Holy Orders. Theſe are *Lanfrank*'s own Words; who perhaps by publick Sins, underſtood mortal Sins; and by private, only venial Sins: Or rather, by the Confeſſion of publick Sins, he meant a particular Confeſſion of Sins; and by that of private Sins, a general Confeſſion, without ſpecifying any particular Offence, ſuch as Laicks uſually make to one another. Altho' in *Lanfrank*'s time it was a common Cuſtom among the Faithful, to confeſs their Sins to one another out of Humility, and eſpecially when they could not meet with any Prieſts; and 'tis to this Cuſtom *Lanfrank* alludes: For he adds, that if one cannot find a Perſon to whom one may confeſs one's ſelf, we ought not to deſpair upon that Account, becauſe the Fathers agree that in ſuch a Caſe 'tis ſufficient to make our Confeſſion to God. Laſtly, he ſays, that thoſe to whom Confeſſion is made, ought not to puniſh or correct publickly thoſe who confeſs themſelves, no not under the pretence of any other Fault. This Diſcourſe is obſcure and intricate, full of forc'd Allegories, and unjuſt Reaſonings; which made Father *Luke Dachery* at firſt to Queſtion whether it were *Lanfrank*'s or no. However, we are not ſure that 'tis not his; and 'tis plain that its Author liv'd much about that time.

Lanfrank's *Treatiſe of Confeſſion.*

Other Writings of Lanfrank.

There is likewiſe a Treatiſe of *Lanfrank* in the fourth Tome of Father *Dachery*'s *Spicelegium*; which contains, in a few Words, the principal Duties of the Religious who wait upon the Churches. It was found in an ancient Manuſcript of the *Oxford* Library. We have loſt his Eccleſiaſtical Hiſtory, which perhaps was the ſame with the Life of *William* the Conqueror; and a Commentary upon the *Pſalms*, of which mention is made in the Author of his Life.

Lanfrank's Style was neither florid nor figurative, but plain and ſimple, and ſuch as ought to appear in Dogmatical Treatiſes. His Reaſonings are pretty juſt, and his Arguments cogent. He had thoroughly ſtudied the ancient *Latin* Fathers, and the Canons of the Church, upon which he grounds the Doctrine which he advances, and the Judgments he makes upon the Diſcipline of the Church. There are but few who wrote at that time ſo diſtinctly and ſo exactly, or who paſſed ſuch a juſt Judgment upon Things.

Father *Luke Dachery* was the firſt who publiſh'd *Lanfrank*'s Works. They were printed at *Paris* by *Billain*, in the Year, 1648. The Edition is very correct, and in a fine Character. There are likewiſe very exact and curious Notes made by Father *Dachery*. At the end of *Lanfrank*'s Works he has added ſeveral other Tracts, *viz.* The *Chronicon* of the Abby of *Bec*; The Life of St. *Herluin*, firſt Abbot of *Bec*, wrote by *Gilbert Criſpinus* Abbot of *Weſtminſter*; and the Lives of *William*, *Boſo*, *Thibold* and *Lotard*, Abbots of that Abby; the which, as well as that of *Lanfrank*, which is at the beginning of his Works, were wrote by *Milo Criſpinus* a Monk of *Bec*, who liv'd in the twelfth Century: The Life of St. *Auguſtin* the Engliſh Apoſtle, and two Tracts upon the Euchariſt againſt *Berenger*; the one wrote by *Hugh* Biſhop of *Langres*, and the other by *Durandus* Abbot of *Troarn*, who lived in the ſame Century.

Hugh *Biſhops of* Langres.

Hugh Biſhop of Langres.

THE firſt of theſe two laſt Authors was the Son of *Gildoin* Count of *Bretevil*, near *Beauvais*; and and Brother to *Waleran* Abbot of St. *Wiron* of *Verdun*. He had been Clerk of the Church of of *Chartres*, and Monk of *Cluny*. He was made Biſhop of *Langres* in the Year, 1031. and was depoſ'd by *Leo* IX. in a Council held at *Rheims* in the Year, 1049. But following that Pope to *Rome*, and being enjoyn'd Penance, he was re-eſtabliſh'd, and dy'd in his return homeward about the Year, 1052. His Piece is only a Letter directed to *Berenger*, whoſe Opinion he declares in the following Terms. 'You maintain (ſays he) that the Body of Jeſus Chriſt is in the Sacrament in ſuch a manner, that the 'Eſſence and Nature of the Bread and Wine are not 'chang'd; and you make that Body you ſpeak of, which 'was Crucified, to be an Intellectual Body; which makes 'us think that you believe it to be Spiritual: And in this 'you ſcandalize the Catholick Church, and offend our 'Lord, who made it appear, that this Body which you 'ſay was Spiritual, was ſuch as might be felt. Beſides, 'if the Nature and Eſſence of the Bread and Wine do really remain after Conſecration, it cannot be ſaid that there 'is any real Change: And if the Body of Jeſus Chriſt be 'therein only figuratively and virtually, one might, upon 'the ſame Grounds ſay, that he is likewiſe in Baptiſm, and 'in the other Sacraments. He afterwards proves, by ſeveral Inſtances, that the change of the Bread and Wine into the Body and Blood of Jeſus Chriſt is real and true;

Hugh Biſhop of Langres.

and

Hugh *Bishop of* Langres.

and that tho' one cannot conceive how it is, yet one ought to believe it. To strengthen this, he produces several Passages out of St. *Ambrose* and St. *Augustine*. He adds, That the Body of Jesus Christ is given to us under the Form of Bread and Wine, because if it appear'd to be Flesh and Blood, Men would be startled at it, and would not eat it. This Tract is obscure and full of Niceties and School-Terms.

Hugh *Bishop of* Langres.

Durandus *Abbot of* Troarn.

Durandus *Abbot of* Troarn.

THE other Author is *Durandus* Abbot of *Troarn* in *Normandy*, who is not the same with the Bishop of *Liege* of the same Name. His Treatise is a great deal larger, and better penn'd than the former. He therein cites a great many Passages of the Fathers, against the Error of *Berenger*; and in the Conclusion thereof gives a particular Account of the Condemnations of *Berenger* at *Brionne*, at *Paris*, and at *Verceil*. This Author liv'd till the Year 1088. but no Body knows at what Time he wrote this Treatise.

Durandus *Abbot of* Troarn.

Guitmond *Archbishop of* Averse.

Guitmond *Archbishop of* Averse.

SOme Time after *Berenger*'s Recantation in the Council of *Rome*, *Guitmond* Archbishop of *Averse*, formerly a Monk of the Monastery of St. *Leufroy* in *Normandy*, compos'd three Books against *Berenger*, in the Nature of a Dialogue; wherein *Roger*, to whom these Books were dedicated, is made to propose the Objections of *Berenger* and his Followers. After he had given a Character of the Temper and the Errors of *Berenger*, and mention'd his Condemnation in the Council of *Verceil* in his first Book, he then proceeds to tell us, That all the *Berengarians* hold, that the Bread and Wine are not substantially chang'd in the Sacrament of the Eucharist; but that they do not all agree in their Sentiments. For some believe, That the Body and Blood of Jesus Christ are not at all in this Sacrament, which they pretend to be only a Sign and a Figure. Others assert, That the Body and Blood of Jesus Christ are really there, but that they are conceal'd, and that we might receive them there is made a Kind of *Impanation*; the most subtle Opinion which they say *Berenger* ever found out. Others, who were not thorough-pac'd *Berengarians*, but only shock'd by the Arguments of that Heretick, imagin'd the Bread and Wine are chang'd in Part, and in Part remain the same. Lastly, There were others who believe, that the Bread and Wine are entirely chang'd; but that when unworthy Persons approach this Sacrament, it return'd to its first Substance of Bread and Wine. *Guitmond* undertakes to refute all these Opinions; and in the first Place oppugns the two former, which were properly the *Berengarians*'s Opinions, by shewing that there was a real Change made of the Bread and Wine into the Body and Blood of Jesus Christ. He proves first, That it was not impossible for God to effect this Change. Secondly, That the Body of Jesus Christ might very well be touch'd, broken, bruis'd and eaten, and yet not be passible, corruptible or mortal; and that when the Host is divided into several Parts, yet the Body of Jesus Christ is not divided, but remains whole and entire, and the same under each Wafer; and such as is in a thousand distinct Places in the Hands of a thousand Priests, who say Mass in different Places, and yet this very Body is still in Heaven. That we ought not to wonder that this Change is not indeed perceptible by our Senses; but that we are not always to credit their Evidence, and that Faith is enough to persuade us of this Miracle. That 'tis indeed difficult to conceive, but easy to believe it, since nothing impossible to God, who has produced Things more wonderful. And that we see Changes altogether as surprizing, such as the Change of Nothing into this visible World, the Change of Accidents into other Accidents, the Change of Substances into other Substances, together with the Change of their Accidents: If these Changes are possible, why should the Change of one Substance into another, without the Change of the Accidents, be counted impossible?

In the second Book, *Guitmond* answers an Objection made by *Berenger*, which *Roger* proposes to him in these Words: 'Berenger says, The Flesh of Jesus Christ is incorruptible, 'but the Sacraments of the Altar are corruptible if they be 'kept too long.' To this *Guitmond* replies, That tho' the Consecrated Bread seems to be corrupted to the Apprehension of corrupted Men, yet in reality it is not chang'd at all; and that it does not appear alter'd, unless as a Punishment of the Infidelity and Negligence of Men: That it cannot be gnawn by Mice, and other Vermine; and if at any Time it appears to be so, 'tis only to punish the Negligence, or to try the Faith of Men. Nor will he admit that the Fire can consume these Mysteries; and he says, That with Veneration they commit it to this most pure Element, to be carry'd up into Heaven. Lastly he affirms, That though the Eucharist may serve for Nourishment, yet it does not turn to Excrement; and as to that Objection which might be made, *That supposing a Man should eat nothing for some considerable Time but consecrated Bread, he would nevertheless have Occasion to go to Stool.* He answers, That 'tis a Matter of Fact, that has never been experienc'd; and that it could never enter into the Heart of any Catholick to try such an Experiment: That if any of *Berenger*'s Party thought fit to do it, one should not trouble one's Head much about what became of the Mass of those Infidels, which committed so great a Crime; because, says he, we do not believe, That the Bread and Wine are necessarily chang'd into the Body and Blood of Jesus Christ, unless among those who have the Faith to believe this Mystery, and that the Words of Jesus Christ are efficacious. That lastly, If any of them should order a Catholick Priest to consecrate one or more great Loaves to try the Experiment, it is to be believ'd that this Loaf would not be turn'd into Excrement; or rather that God would permit these Hereticks to be deceiv'd, by ordering some Angel or Spirit to convey away this consecrated Loaf, and to put an unconsecrated one in its stead. After he had thus solv'd the Objections drawn from Reason, he answers the Passages cited out of St. *Augustine*, and makes it appear in what Sense, and of what the Eucharist is a Sign.

Guitmond *Archbishop of* Averse.

In the last book he produces a great many Passages of the Fathers, upon which he grounds the Doctrine of the real Change of the Bread and Wine into the Body and Blood of Jesus Christ, and confirms it by the Testimony of the *Romish* Church, and by the Condemnations brought against *Berenger*. To conclude, he demonstrates that 'tis much greater, and more excellent to believe that we receive the real Body of Jesus Christ, than to imagine, that we only receive the Shadow and Sign of it.

Afterwards he refutes in short their Opinion, who pretended that one Part of the Bread and Wine was chang'd, and that the other remain'd still the same: And the Opinion of those who believ'd that the Bread and Wine re-assum'd their former Nature, when unworthy Persons approach'd thereto. Both of these Opinions were grounded upon this, That they could not conceive how the Wicked could be Partakers of the Body of Jesus Christ. To solve this Difficulty, *Guitmond* distinguishes between two Sorts of Receiving, the one Corporeal, the other Spiritual: That the Just receive the Body of Jesus Christ both these Ways; that the Wicked receive it only in the first Sense, though they do really receive it. He adds, That if only Part of the Consecrated Bread were chang'd into the Body of Jesus Christ, upon the Account of those who were unworthy to receive it, then no Man could assuredly say, *This is the Body of Jesus Christ*, because no Man ought to affirm confidently that he is worthy to receive it. Wherefore it would be Rashness in the Priest to say, *This is the Body of Jesus Christ*, as well as in the People to answer, *It is so*. That besides, if a vicious Priest should consecrate an Host which he ought to receive all himself, then there would be neither Change nor Consecration; and by this Means it would be true to affirm, That the Wickedness of the Priest would disannul the Efficacy of the Words of Jesus Christ, and that the Belief of the Church which is persuaded, that the Words of our Saviour are alike efficacious in good and bad Priests, would be absolutely false. Lastly, To refute the last Opinion, he observes that 'tis contrary to sound Sense and Reason to say, That the incorruptible Body of Jesus Christ is chang'd in corruptible Creatures; and he concludes all by saying, that, since the Sacrifice of the Eucharist, is not a bare Representation of the Body of Jesus Christ, it does not contain it by an *Impanation*: That the Bread and Wine are not chang'd in Part only; and that being once chang'd, they cannot return again to their former Substance; and that it must be affirm'd, that all the Bread and Wine are substantially and perpetually chang'd into the Body and Blood of Jesus Christ.

There is likewise another small Tract of *Guitmond*, which is only a plain Exposition of Faith concerning the Mysteries of the Trinity, the Incarnation, and the Eucharist: It enlarges chiefly on the former, and explains in what Sense the Son is the Wisdom, and the Holy Ghost the Love of the Father. Nor ought we to forget a Discourse belonging to the same Author, which he directs to *William* the First, King of *England*, by which he refuses a Bishoprick which that Prince had offer'd to him. These Tracts are to be met with in the *Bibliotheca Patrum*. *Guitmond* liv'd to about the Year 1080. The seventy eighth Letter of *Ives* of *Chartres* is directed to him, wherein that Author gives him the Character of a religious and learned Man. His Style is not very elegant, but pretty cogent; he argues very methodically without wandering from his Subject.

Alger *Deacon of* Liege *and Monk of* Cluny.

Alger *Deacon of* Liege *and Monk of* Cluny.

Alger did not write till long after *Lanfrank*, for he flouriſh'd in the twelfth Century. He was of *Liege*, where he ſtudied with great Succeſs, and there ſpent Part of his Life, firſt of all in the Quality of a Deacon of the Church of St. *Bartholomew*. From thence he was tranſlated to the Church of St. *Mary* and St. *Lambert*, where he liv'd twenty Years, till the Death of *Frederick*, Biſhop of *Liege*, after which he retir'd, and took upon him the Habit of a Monk in the Abby of *Cluny*. We make mention of this Author here, tho he belongs to the next Century, becauſe the principal Treatiſe which he wrote, was that whereby he refutes the Errors which *Lanfrank* and *Guitmond* have oppos'd. This Treatiſe is intitled, *A Diſcourſe concerning the Body and Blood of Jeſus Chriſt*, and divided into three Books. In the Preface he takes Notice of the four Errors about the Euchariſt, mention'd by *Guitmond*, and ſubjoyns two more to them. The one is, That the Bread and Wine are chang'd into Fleſh and Blood, but not into the Body and Blood of Jeſus Chriſt: The other, That the Euchariſt is turn'd into Excrements. He afterwards propoſes to refute theſe Errors, not by the Force of Humane Reaſon, but by the Teſtimonies of Jeſus Chriſt and the Saints. But before he does this, he advertiſes the Faithful, that tho' this Myſtery be incomprehenſible, yet it does not from thence follow that 'tis incredible, becauſe God has a Power ſufficient to do Things which we are not capable of comprehending. After this he divides his Work into two Parts: In the former he ſays, He will treat of the Reality of the Body of Jeſus Chriſt in the Euchariſt; and in the latter, concerning ſeveral Queſtions relating to that Sacrament.

In the former he proves, That the Son of God after he had taken upon him a Nature like to ours by the Incarnation, was likewiſe pleas'd viſibly to communicate thereof to us, by giving us his Body and his Blood, not only in a Figure, but likewiſe in Reality under the Sacrament of Bread and Wine. That there are two Things to be diſtinguiſh'd in the Euchariſt; the *Sacrament*, and the *Matter* of the Sacrament. That the *Sacrament* is the Form, the Figure, and the other Qualities of the Bread and Wine; and that the *Matter* of the Sacrament is the inviſible Subſtance of the Body of Jeſus Chriſt, which is contain'd in that Sacrament, and into which the Subſtance of the Bread and Wine has been chang'd. That it cannot be ſaid, That Jeſus Chriſt is united to the Bread, as the Son of God is perſonally united to Man, becauſe the Subſtance of the Bread and Wine is no longer there, but chang'd into the Body and Blood of Jeſus Chriſt. That tho' the Body of Jeſus Chriſt in the Euchariſt, is ſpiritual and inviſible, yet 'tis really there; and that God has ſometimes permitted that it ſhould plainly and manifeſtly appear to be as really in the Euchariſt, as it is in Heaven, at the Right-hand of the Father. That 'tis the ſame whole and entire Body, which is diſtributed to all the Faithful under ſeveral conſecrated Wafers. That it is not ſacrific'd nor offer'd up after the ſame Manner, as it was upon the Croſs, but that this myſtical Sacrifice or Immolation is the Figure and Repreſentation of that which was offer'd upon the Croſs, tho' it be the ſame Chriſt, both upon the Croſs and the Altar. That the inviſible Body may in one Senſe be ſaid to be the Figure of the viſible Body, but that for all this, 'tis no leſs the real Body. That the Corporeal Communion is the Figure of the Spiritual Communion; but that by this Corporeal Communion, the Wicked as well as the Good, receive the Body of Jeſus Chriſt Corporeally, tho' not ſpiritually. Theſe are the principal Points which *Alger* eſtabliſhes upon the Teſtimonies of the Fathers in this firſt Book.

In the ſecond Part he treats of other Queſtions relating to the Sacrament, and particularly, Whether the Euchariſt be capable of any Alteration, or ſubject to the ſame Condition with other Eliments, Part of which turns to Excrements? Upon this Head he ſets upon the *Grecians*, who maintain'd, That by receiving the Communion, Men broke their Faſts. He owns that Men might live of Conſecrated Bread and Wine, and that there are Inſtances of it: But he denies that any Part of the Euchariſt is corrupted, or turn'd into Excrements; or if any are voided, they are produc'd by the Fleſh of the Man himſelf, or ſupply'd ſome other Way. He further maintains, That tho' the Bread and Wine ſeem to be ſubject to Alteration, as for Inſtance, to be devour'd by Animals, or conſum'd by Fire; yet this is not in Reality, but only in Appearance, to puniſh the Incredulity of the Wicked, or the Careleſneſs of Miniſters. After he had thus reſolv'd that Queſtion, he paſſes on to others that are leſs conſiderable: Namely, 1. Why God, who is inviſible, would have us to offer him a viſible Sacrifice? To this he anſwers, That 'tis to put Men in mind of what they owe him; and becauſe Man being a Compound Creature, made up of a Soul and Body, 'tis reaſonable he ſhould offer to God both Corporeal and Spiritual Sacrifices. 2. The ſecond Queſtion is, Why the Sacrifice of the Church is made up of a Sacrament and the Body of Jeſus Chriſt, and why 'tis not either a ſimple Sacrament, or the viſible Body of Jeſus Chriſt? This he reſolves by ſaying, That if the Euchariſt were a ſimple Sacrament, it would not be different from the Sacraments of the old Law; and that if the Body of Jeſus Chriſt ſhould appear therein openly, it would be ſubject to great Inconveniences. For, ſays he, it would appear either alive or dead; but it cannot appear as dead, ſince he is living; and if it appear'd alive, it would either be in the ſame State wherein it was before his Paſſion, or in the ſame State wherein it was after his Reſurrection: In the firſt Caſe, it would be impoſſible to ſwallow it; and in the ſecond, Men would not be able to endure the brightneſs of its Glory. That beſides, 'it was neceſſary that the Body of Jeſus Chriſt ſhould be conceal'd under Shadows and Repreſentations, to exerciſe the Faith of the one, and to prevent others from uttering Blaſphemies, and from Charging the Chriſtians with eating and drinking humane Fleſh and Blood. The third Queſtion is, 3. Why God requires ſo much Faith in this Sacrament? He anſwers, That Man being in a laps'd State, becauſe *Adam* by giving too much Credit to the Words of the Devil, had eaten of the forbidden Fruit; 'tis neceſſary we ſhould be ſav'd by believing the Word of God, who injoyns us to eat his Body, and drink his Blood in this Sacrament. 4. The fourth Queſtion is, Why we make uſe of Bread and Wine, rather than any other Creature? For this he aſſigns ſeveral Reaſons, Becauſe Bread and Wine are the ordinary Nouriſhment of Man, which ſupports the corporeal Life, as the Euchariſt is the Nouriſhment of the Soul, which ſupports the ſpiritual Life: Becauſe as the Bread and Wine are changed into Fleſh and Blood, ſo they are here changed into the Body and Blood of Jeſus Chriſt: Becauſe the Bread being made up of ſeveral Grains of Corn, and the Wine out of ſeveral Bunches of Grapes, is a Figure of the Unity of the Church which is made up of ſeveral Perſons. 5. The fifth Queſtion is, Why we do not immediately enjoy Life eternal, after having received the Body of Jeſus Chriſt? He replies, That 'tis becauſe we may have Time to exerciſe our ſelves in Virtue. 6. The ſixth Queſtion is, Why God beſtows an eternal Recompence on temporal Merits? 'Tis, ſays he, Becauſe he regards not the temporal Action, but rewards or puniſhes the eternal Propenſity and Inclination of doing Good or Evil. 7. The ſeventh Queſtion is, Why the Bread is conſecrated into the Body, and Wine into the Blood of Jeſus Chriſt? He replies, That 'tis not becauſe the Body of Jeſus Chriſt is without the Blood, or the Blood without the Body, ſince Jeſus Chriſt is whole and entire under each Kind; but that we offer and communicate under theſe two Kinds, becauſe of the different Myſteries which they figure out to us. 8. The eighth Queſtion is, Why we make uſe of White Bread rather than Brown, though at the ſame Time we conſecrate Wine of all Sorts of Colours? He anſwers, That in Caſe of Neceſſity, one may make uſe of any Sort of Bread; but that 'tis proper to uſe the Whiteſt, becauſe 'tis to be chang'd into the glorious Body of the ſpotleſs Lamb. 9. The ninth and laſt Queſtion is, Why we make uſe of Unleaven'd, rather than Leaven'd Bread, although we indifferently make uſe of Wine that has Lees as well as of that which has none? He ſays, That this is a grand Diſpute between the *Latins* and the *Greeks*, who treat one another as Hereticks, and call each other *Azymites* and *Fermentarians*, though one may ſafely uſe the One as well as the other; that notwithſtanding this, Jeſus Chriſt made uſe of Unleaven'd Bread as a Figure of Purity. He likewiſe relates the Reaſons of the *Greeks*; and after he had anſwer'd them, he concludes, That it was better to make uſe of Unleaven'd Bread, which he believ'd to have been the Cuſtom of the *Latin* Church from its Beginning.

Alger *Deacon of* Liege *and Monk of* Cluny.

In the laſt Book he diſcourſes of ſeveral other Points which relate to the Miniſters of the Euchariſt: And in the firſt Place he demands, Whether Hereticks and Schiſmaticks, which are without the Pale of the Church, do conſecrate the Body of Jeſus Chriſt; and at firſt he produces the Teſtimonies of the Fathers, which ſeem to prove, That they do not conſecrate according to due Form. But afterwards having laid it down as a Principle, That the Validity of the Sacraments doth not depend on the Faith or Piety of the Miniſter; he concludes, That as Hereticks and Schiſmaticks may baptize, ſo likewiſe can they conſecrate; and that the Ordination of Prieſthood is as much among them as Baptiſm. This he proves from ſeveral Principles and Paſſages of St *Auguſtine*, and replies to thoſe Paſſages which he at firſt ſtarted againſt the Sacraments of Hereticks and Schiſmaticks, which, he ſays, ought not to be underſtood of the Sacraments themſelves, but of the Abuſe which they make of them, ſince they are ſo far from being beneficial to them, that they render them the more criminal. He afterwards asks, Whether the Sacraments are valid, if any Addition

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dition or Alteration be made of the Words of the Office, either by the Wickedneſs or Careleſneſs of him who officiates? He explains this Queſtion as it relates to Baptiſm; and, after he had cited ſeveral Paſſages out of St. *Auguſtine* and the Popes, and among others out of Pope *Zachary*, he concludes, That provided the Eſſential Words be recited, tho' by careleſneſs it happens that needleſs Words be added thereto, or ſome Ceremony be left out, yet this does not hinder the Efficacy of the Sacrament. He does not apply this Principle to the Euchariſt, but only ſays in general, That in the Celebration of theſe Holy Myſteries we ought not to introduce any Hereſies or Novelties; but faithfully to obſerve the Inſtitution of Jeſus Chriſt, that ſo as thoſe Myſteries are truly effected by his Power, and founded upon his Authority, they may be likewiſe profitable to us by his Grace.

The ſame Author has compos'd a Treatiſe of Mercy and Juſtice, without affixing his Name thereto: It is divided into three Parts. In the firſt he ſhews in what Inſtances we ought to extend Mercy to Criminals, and to bear with them. In the ſecond Part he ſhews, at what Times, with what Diſcretion, and in what Manner we ought to exerciſe Juſtice upon them. In the third, he diſcourſes of the different Errors of the Heretics about the Sacraments, and ſhews wherein they differ from the Catholicks, and in what Points they diſagree among themſelves. This is what we gather from the Preface of that Treatiſe; which Preface Father *Mabillon* has publiſh'd in the firſt Tome of his *Analects*, with the Panegyrick of a Canon of *Liege*, who was Contemporary with *Alger*. This Preface is taken out of his two Manuſcripts, where the Work is compleat, but has never yet been publiſh'd. We have wholly loſt ſeveral Letters, and the Hiſtory of the Church of *Liege*, which he wrote whilſt he reſided in that City, of which the Author of his Elogy makes mention. *Peter*, ſirnam'd the *Venerable*, prefers *Alger*'s Piece upon the Euchariſt, to thoſe of *Lanfrank* and *Guitmond*. It muſt be confeſs'd, That 'tis a great deal larger, and that he cites more Paſſages out of the Fathers; but his way of Reaſoning is not ſo exact nor is his Writing ſo compleat as *Lanfrank*'s. He has obſerv'd *Guitmond*'s Method, and done little elſe beſides amplifying and confirming his Principles and Arguments. This Treatiſe was printed at *Cologne*, in the Year 1535. At *Louvain*, together with *Lanfrank*'s Treatiſe, in the Year 1561. and is to be met with in the *Bibliotheca Patrum*.

Alger *Deacon of* Liege *and Monk of* Cluny.

St. Anſelm *Archbiſhop of* Canterbury.

St. Anſelm *Archbiſhop of* Canterbury.

THE ſame Principles which are eſtabliſh'd in the Tracts of *Guitmond* and *Alger*, are likewiſe to be met with in the two laſt Letters of St. *Anſelm* Archbiſhop of *Canterbury*; wherein he eſtabliſhes the real Preſence, and refutes thoſe who believ'd that the Euchariſt was only a Type and Figure. He aſſerts, That the Bread and Wine are chang'd into the Body and Blood of Jeſus Chriſt; but withal owns, That it may be call'd *Bread*, a *Sacrament*, and a *Figure*: *Bread*, becauſe Jeſus Chriſt is called ſo himſelf; A *Sacrament*, becauſe under the viſible Appearance of Bread and Wine, the Divine Power does therein internally preſent to us the Fleſh of Jeſus Chrſt: And a *Figure*, becauſe we conceive and believe it to be quite another Thing than what it ſeems to be to our Sight and Taſte. That God made Choice of Bread and Wine in this Sacrament, becauſe of the Analogy which there is between our Spiritual and Corporeal Nouriſhment. That we ought not to believe that when we receive the Body, we do not receive the Blood; and that when we receive the Blood, we do not receive the Body; but that they are exhibited to us under theſe two different Kinds, thereby to denote that we ought to be conformable to the Body and Soul of Jeſus Chriſt. That Water is mix'd therewith, thereby to repreſent that Water which iſſu'd out of our Lord's Side, and which is the Figure of Baptiſm. That the Wicked do indeed receive the Subſtance, tho' not the Effects and Benefits of the Body of Jeſus Chriſt. That the outward Elements of Bread and Wine, may be broken, eaten by Mice, and go into the Stomach; but that theſe are Accidents which only happen to the Elements which are left, but not to that which is really the Euchariſt. That we ought not to ask, what becomes of the Body of Jeſus Chriſt, nor how the Bread is chang'd into the Body of Jeſus Chriſt, becauſe God has wrought greater Miracles than theſe. Laſtly, That a wicked Prieſt may as well conſecrate as a good Prieſt, becauſe 'tis Jeſus Chriſt who conſecrates, and 'tis he who baptizes.

St. Anſelm *Archbiſhop of* Canterbury.

CHAP. IV.

An Account of the Popes, and of the Church of Rome, *from the Time of* Silveſter II. *to* Gregory VII.

Of the Popes and Church of Rome.

GErbert, who goes under the Name of *Silveſter* II. had the Poſſeſſion of the Papal Chair only five Years, from the Year 999. to the Year 1003. During this Time he did not do much worth the mentioning, nor did he write ſo much as he had acted before. We have only three Letters of his, written whilſt he was Pope. The firſt is directed to *Azolin* Biſhop of *Laon*, who was accus'd by King *Robert* of being diſloyal to him. He had been cited before a Council held at *Compiegne*, where he had acknowledg'd his Fault, begg'd Pardon for it, given Hoſtages for a Security of his Allegiance, and promis'd to reſtore the Forts of *Laon* to the King. But afterwards he went back from his Word, would have taken the Archbiſhop of *Rheims* Priſoner, under a Pretence of reſtoring to him the Citadel of *Laon*; and kept thoſe Men Priſoners who were ſent to take Poſſeſſion thereof. The Pope upbraids him with this Perfidiouſneſs, and cites him to a Council to be held at *Rome* in the *Eaſter*-week; giving him to underſtand, That if he did not make his Appearance, he would pronounce Sentence againſt him, without admitting his Excuſe of the Dangers of Travelling, ſince there was no more Danger in the Kingdom of *Lorrain* than in *Italy*: And whereas he might perhaps alledge Sickneſs as an Excuſe, the Pope adds, That if he made uſe of that Shift, he muſt ſend ſome to teſtifie the Truth of it, and to anſwer to the Accuſations which were preferr'd againſt him.

We have already mention'd his ſecond Letter, directed to *Arnulphus* Archbiſhop of *Rheims*, by which he confirms him in that Archbiſhoprick.

The third is a Bull or Grant, which confirms and ratifies the Privileges of the Abby of *Vezelai*.

We may likewiſe add to theſe Letters, his Tract againſt the *Simoniſts*, which he made in the Beginning of his Popedom. *Ademar* makes mention of one Action of *Silveſter*, which if true, is an Inſtance of unheard-of Severity. He ſays, That *Guy*, the Count of *Limoges*, having impriſon'd *Grimoald* Biſhop of that City, for taking Poſſeſſion of the Monaſtery of *Brageac*, which that Biſhop demanded of him; and having afterwards releas'd him upon certain Conditions, this Biſhop went to *Rome*, and having complain'd of this Uſage to *Silveſter*, that Pope had cited *Guy* to *Rome*, where, his Cauſe being heard in an Aſſembly held on *Eaſter-day*, he had been condemn'd by the Pope and Senate to be ty'd by the Feet to wild Horſes Tails, and to be drawn and torn to Pieces: But that being committed to the Biſhop's Cuſtody, he adjuſted Matters with him, and that they both fled from *Rome*, and return'd good Friends to their own Country again. 'Tis very probable that all this was done by Conſent; for otherwiſe how can one excuſe the Cruelty of this Sentence ſo diſagreeable to the Spirit and Character of the Church, which breaths out nothing but Gentleneſs and Peace, and which deſires not the Death, but the Amendment of a Sinner?

Of the Popes and Church of Rome.

[*Here we may ſee how much* Du pin, *though a true* Romaniſt, *abhors thoſe bloody Principles upon which the* Inquiſition, *and other unheard of Severities of the Church of* Rome *are founded.*]

The two Popes, who immediately ſucceeded *Silveſter* II. were both *Johns*. The firſt of theſe, who according to our Account is *John* XVI. and according to others *John* XVIII. ſirnam'd the *Meager*, was only four Months and ſome Days upon the Chair: The other held it almoſt ſix Years. He ſent a Legate into *Germany* to confirm the Privileges and Prerogatives of the Church of *Magdebourgh*, and to raiſe the Church of *Bamberg* into a Biſhoprick. This was done with the Conſent of the Archbiſhop of *Mayence*, and other Prelates of *Germany* in a Council held at *Francfort*, which approv'd of the Pope's Bull, which advanc'd the Church of *Bamberg* to be a Biſhoprick. He gave the Pall to St. *Elphege* Archbiſhop of *Canterbury*, and ſent *Bruno* his Miſſionary into *Poland*. He renew'd Communion with the *Greek* Church. St. *Fulbert* Biſhop of *Chartres* wrote him a Letter, wherein he beſtows great Commendations upon upon him, and prays him to be well adviſ'd before he granted Abſolution to Count *Radulphus*.

John XVI. *and* John XVII.

Of the Popes and Church of Rome.

Sergius IV.

Sergius IV. ſucceded *John* XVII. and was call'd before *Os Porci*. If *Ditmar* may be credited in the Caſe, he chang'd his Name into that of *Sergius*, and was the firſt who made a Law to authoriſe the changing of Names; however, there are Inſtances of this Nature more ancient, as we have already obſerv'd. Authors ſay in general a great deal in Commendation of this Pope; but they have not mention'd any one of his Actions in particular, and we have none of his Letters by us. He was not upon the Chair above two Years, eight Months, and thirteen Days, for he dy'd *May* 13. in the Year 1012.

Benedict VIII.

After his Death there was a Schiſm in the Church of *Rome*, between *Benedict* VIII. Son to *Gregory* the Count of *Freſcati*, who was firſt elected by his Father's Intereſt; and one *Gregory*, who was elected by ſome *Romans*, who outed *Benedict*. He fled to *Henry* King of *Germany*, who immediately rais'd Forces, and march'd into *Italy* to reeſtabliſh him. Aſſoon as the King arriv'd, *Gregory* fled for it, and *Benedict* was receiv'd without any Oppoſition. He confer'd the Imperial Crown on that Prince, and on Queen *Chunegonda* his Wife. Under his Pontificate the *Norman* Lords who had drove the *Sarazens* out of *Sicily*, drove likewiſe the *Greeks* out of a great many of thoſe Places which they held in *Italy*, being aſſiſted by the Emperor *Henry*, who came thither a ſecond Time at the Inſtance of the Pope. *Benedict* dy'd in the Year 1024. and ſome Authors ſay that after his Death, he appear'd mounted on a black Horſe, and that he ſhew'd the Place, where he had depoſited a Treaſure, that ſo it might be diſtributed to the Poor, and that by theſe Alms, and the Prayers of St. *Odilo*, he was deliver'd from the Torments of the other Life. We have only one Bull of his in Favour of the Abby of *Cluny*.

The Council of Pavia *under* Benedict VIII.

This Pope held a Council at *Pavia*, in which after he had diſcours'd at large againſt the Incontinence of the Clergy, he publiſh'd eight Decrees. The firſt and ſecond, prohibite the Clergy from having any Concubines, and from living with Women. The third and fourth import, that the Children of ſuch Clergymen as are Slaves of the Church, ſhall be Slaves to the Church for ever, tho' born of a Mother that is free. And the three laſt import, that ſuch Clergy as are Slaves to the Church, can neither purchaſe nor poſſeſs any Thing of their own, even tho' they ſhould be born of a Mother that is free. Theſe Decrees were ſign'd by the Pope, by the Archbiſhop of *Milan*, and by five Biſhops, and afterwards ratified by the Emperor's Authority, who at the Pope's Requeſt, publiſh'd an Edict conſiſting of the ſame Articles, to give them the Force of a Law.

John XVIII.

The Count of *Freſcati*, that the Popedom might be ſtill in his Family, caus'd his other Son to be elected in the Room of *Benedict* VIII. tho' he was not then in Orders. He was ordain'd and call'd *John*, which according to us is the *Eighteenth* of that Name, but according to others the *Twentieth*. 'Tis ſaid, that ſometime after this Pope being ſenſible that his Election was Vicious and Simoniacal, he withdrew into a Monaſtery there to ſuffer Penance, and that he forbore performing any Part of his Function, till ſuch Time as he was choſen again by the Clergy. The Emperor *Henry* dy'd at the Beginning of this Popedom, and *Conrad* was elected King of *Germany* in his Place, in the Year 1024. and crown'd Emperor three Years after by this Pope. The *Greeks* having diſpatch'd an Embaſſy to *Rome*, to get the Pope's Grant that the Church of *Conſtantinople* ſhould be call'd the *Univerſal Church*, were oppos'd by the *French* Prelates; and *William* Abbot of St. *Benign* of *Dijon*, wrote a Letter to *John* XVIII. to divert him from that Deſign; which Letter is mentioned by *Glaber*. This Pope wrote a Letter to the Biſhop of *Limoges*, by which he declares, that St. *Martial* ſhall have the Character of Apoſtle; and another Letter to *Odilo* Abbot of *Cluny*, wherein he blames him for having refus'd to accept of the Archbiſhoprick of *Lyons*. He ſent Letters of Abſolution to the Biſhop of *Auxerre*, who had ſent him his Confeſſion in Writing. *Canutus* King of *England* came to *Rome* in the Year 1031. where he was very kindly received by Pope *John* and the Emperor. He complain'd that they exacted too great Sums of his Archbiſhops for the Grant of their Palls, and it was order'd that for the future they ſhould not be ſo ſerv'd. He likewiſe obtain'd, That his Subjects might have free Acceſs to *Rome*, and that they ſhould be exempt from Cuſtoms. This is what the King acquaints the Peers of his Kingdom in his Letter, mention'd by *William* of *Malmſbury*.

Benedict IX.

John XVIII. dying *November* 7. in the Year 1033. *Alberic* Count of *Freſcati* caus'd his Son to be ſeated on St. *Peter*'s Chair. He was Nephew to the two laſt Popes the Count's Brothers, and was not above eighteen Years of Age at the moſt. He chang'd his Name of *Theophylact* into that of *Benedict* IX. *Peter Damien* ſpeaks of him as a Man that liv'd very diſorderly, and was very unworthy of that Dignity to which he had been advanc'd by the Tyranny of his Father. However, he enjoy'd the Popedom very quietly for ten Years together; but at laſt the *Romans*, weary of his abominable Irregularities, outed him, and put up in his Place the Biſhop of St. *Sabina*, who took upon him the Name of *Silveſter* III. He enjoy'd his Dignity but three Months; for tho' *Benedict* voluntarily reſign'd the Popedom, yet he return'd to *Rome*, and with the Aſſiſtance of *Freſcati*'s Party, drove out his Competitor, and re-aſſum'd the Papal Chair. But being altogether uncapable of governing it, and having nothing more in his thoughts than the gratifying of his brutal Appetite, he made a Bargain about the Popedom with *John Gracian* Archprieſt of the Church of *Rome*, and made it over to him for a Sum of Money, reſerving to himſelf the Revenues due from *England* to the Holy See. This *Gracian* took upon him the Name of *Gregory* VI. In the mean Time King *Henry*, who had ſucceeded his Father *Conrad* in the Year 1039. being incens'd againſt *Benedict*, who had ſent the Imperial Crown to the King of *Hungary*, after he had defeated that Prince, reſolv'd to march into *Italy*, to put an End to that Schiſm. After he came thither, he caus'd theſe three Popes to be depos'd in ſeveral Synods, as Uſurpers, Simoniſts and Criminals. *Benedict* fled for it; *Gregory* VI. was apprehended and afterwards baniſh'd; and *Silveſter* III. was ſent back to his Biſhoprick of St. *Sabina*. He caus'd *Suidger* Biſhop of *Bamberg* to be elected in their Stead, who took upon him the Name of *Clement* II. and was acknowledg'd as lawful Pope by all the World. He crown'd *Henry* Emperor; and as he was waiting upon him home to *Germany*, he dy'd beyond the *Alps*, *Octob.* 7. in the Year 1047. nine Months after his Election. Immediately upon this *Benedict* IX. returns to *Rome*, and a third Time remounts the Papal Chair; which he held for eight Months, notwithſtanding the Emperor had ſent from *Germany*, *Poppo* Biſhop of *Breſſe*, who was conſecrated Pope under the Title of *Damaſus* II. but he did not long enjoy that Dignity, for he dy'd of Poyſon, as 'tis ſuppos'd, at *Paleſtrina*, three and twenty Days after his Conſecration.

Of the Popes and Church of Rome.

Silveſter III.

Gregory VI.

Clement II.

Damaſus II.

It is no wonder that theſe Popes have not left us the leaſt Monument of their Paſtoral Vigilance, either in Councils or by Letters, ſince all their Care and Aim was how to gratify their Ambition and the reſt of their Paſſions, without watching over the Flock of Jeſus Chriſt. *Clement* II. muſt be excepted out of that Number; for though he had been Pope but a very ſhort Time, yet the firſt Thing he did after his Advancement, was to hold a Council at *Rome* againſt the *Simoniacal*, in which he endeavoured to put a Stop to the further Progreſs of Simony, which was then ſo common at *Rome*, that almoſt all the Eccleſiaſticks were guilty of it. He wrote likewiſe a Letter to *John*, Archbiſhop of *Salerno* Elect, by which he approves of his Tranſlation, after he had examin'd whether it had been done by Intrigue or Simony; and being ſatisfied that it was only for the Benefit and Good of the Church, and that the Clergy and Laity of *Salerno* had elected him freely, he granted him the Pall, confirm'd him in the Archbiſhoprick, and gave him a Power to ordain and conſecrate the Biſhops of ſeven Dioceſſes mention'd in that Letter.

Leo IX.

In the mean Time, *Benedict* being ſtill in Poſſeſſion of the Church of *Rome*, was guilty of ſtrange Exorbitances there, which oblig'd the *Romans* to ſend freſh Deputies to the Emperor *Henry*, deſiring he would grant them a Man fit to be advanc'd to St. *Peter*'s Chair. He made choice of one *Bruno* Biſhop of *Toul*, whom he ſent to *Rome* with the Pontifical Purple Habit upon him. 'Tis reported, That in going through *France*, at *Cluny* he met with *Hildebrand* Clerk of the Church of *Rome*, who having been carried away with *Gregory* VI. ſtay'd in *France* after his Death, and withdrew to *Cluny*, where he was Prior. This *Hildebrand* attended *Bruno* to *Rome*, and perſuaded him to lay aſide his Purple Robes, and to leave the *Romans* to a free Liberty of Election; aſſuring him, That this would promote and further his Deſign. He attain'd his End, according as he had promis'd him. *Bruno* was very kindly receiv'd by the *Romans*, elected Pope unanimouſly, and ordain'd, *Feb.* 13. in the Year 1049. under the Name of *Leo* IX. *Benedict* was likewiſe oblig'd to ſubmit, and by *Hildebrand*'s Perſuaſion he acknowledg'd *Leo* as Pope, and ingratiated himſelf to him. *Leo* having ſettled the Affairs of *Rome* and *Italy*, croſs'd the Mountains twice and went into *Germany*. The ſecond Time he went to beg the Emperor's Aſſiſtance againſt the *Normans* of *Pozzuolo*, with whom he was then at War. Having obtain'd his Deſire he return'd into *Italy*, and march'd againſt them. They ſurpriz'd his Forces, defeated them, and took him Priſoner. However, they us'd him very kindly; and having treated him with a great deal of Reſpect, conducted him to *Benevento*. He liv'd there a Year, from whence they diſmiſſed him, without exacting any Thing for his Ranſom, attended with a great Train of Coaches, which conducted him to *Rome*, where he dy'd within a ſhort Time after. *Peter Damien* very vehemently upbraids this Pope for having wag'd this War, born Arms, and appear'd in Perſon at the Head of his Forces. *Benno* aſſures us, That he undertook this War by the Advice and Inſtigation of *Benedict* and *Hildebrand*, and that they were the Perſons who betray'd him to the *Normans*. However it was, *Leo* IX in the reſt of his Actions, ſhew'd a great deal of Prudence and Piety; and his Letters are an eternal

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Leo IX.

Monument of his Learning, and of the Love he bore to Religion and Church-Diſcipline.

The firſt is directed to *Leo* Archbiſhop of *Acride*, and to the Patriarch of *Conſtantinople*, who had condemn'd the Cuſtom of the *Latin* Church about Unleavened Bread, which it made uſe of in the Holy Myſteries. He therein raiſes the Dignity of the Church of *Rome*, founded by St. *Peter*. He ſays, that 'tis this Church which has refuted, convinc'd and condemn'd all Hereſies, and which has confirm'd other Churches in the Faith of St. *Peter*, which has and will always remain in the Church of *Rome*. He reckons up Fourſcoure and ten Hereſies ſprung up in the *Greek* Church, among which he places the Preſumption of *John* the *Faſter*, who took upon him the Quality and Title of Univerſal Patriarch: He not only defends the Spiritual Authority of the Popes, but likewiſe their Temporal Sovereignſty, which he founds upon a ſuppoſititious Donation of the Emperor *Conſtantine*. He upbraids the *Greeks* with the *Conſtantinopolitan* Council under *Conſtantine Copronymus*, and with the Affair of *Photius*. He adds, that in Contempt of the Canons of the *Nicene* Council, they had advanc'd Eunuchs to the Patriarchal See of *Conſtantinople*. Afterwards, comparing the Church of *Rome* with that of *Conſtantinople*, he ſays, That the former is as ancient as Chriſtianity it ſelf, and that it has undergone all manner of Perſecutions; whereas the latter is wholly New, and ſprung up in Pleaſures: That the one is the Mother, the other the Daughter: That upon this Account the Latter ought to pay a due Reſpect to the Former, and not to be ſo ungrateful, as it is to that Church, from which it deriv'd its firſt Birth. He reproves, in particular, *Leo* of *Acride*, and the Patriarch, for having ſhut up all the *Latin* Churches, and taken away the Monaſteries from the Mouks and Abbots, till ſuch time as they ſhould conform themſelves to the *Greek* Cuſtoms. 'The Church of *Rome* (ſays 'he) acts with a great deal more Moderation and Pru'dence. For tho' there are ſeveral *Greek* Monaſteries and 'Churches both within and out of *Rome*, yet they have no 'Diſturbance, but are permitted to live according to the 'Cuſtom of their Anceſtors, and are not conſtrain'd to re'linquiſh their Cuſtoms: On the contrary, they are ad'moniſh'd and adviſ'd to obſerve them. To conclude, he enlarges very much on the Preſumption of the Patriarchs of *Conſtantinople*, and on the Dignity of the Church of *Rome*.

Leo's ſecond Letter is directed to the Biſhops of the Provinces of *Venice* and *Iſtria*, whom he gives to underſtand, that *Dominick* Patriarch of *Grado* or *Aquileia Nova*, came to a Council held at *Rome* in the Year, 1053. wherein he had been ordain'd: That the Town of *Grado* ſhould always be eſteem'd the Metropolis of *Venice* and *Iſtria*, and that the Biſhop of *Foro-Julio* or old *Aquileia*, ſhould have no Power or Juriſdiction out of *Lombardy*, according to the Grant of *Gregory* II. and the Reſtriction of *Gregory* III. He thereupon orders theſe Biſhops to ſubmit to the Patriarch of *Grado*, as to their Metropolitan.

The third is an Anſwer directed to *Thomas* a Biſhop in *Africa*, who had ask'd the Pope's Advice about the Dignity of the Church of *Carthage*. He at firſt lets him know how deeply he is concern'd to underſtand, by his Letter, that the Church of *Africa*, where there were formerly ſo many Biſhops, that in the Canons we read of two hundred and five who were preſent at a Council held at *Carthage*, was now reduc'd to the Goverment of only five Biſhops, and that even they could not live friendly together. Afterwards he congratulates him for having apply'd himſelf to the Church of *Rome* for the Reſolution of his Doubts. Laſtly, he declares to him, that the Biſhop of *Carthage* is Primate and Metropolitan of all *Africa*; and that the Biſhop about whom he wrote (whoever he were) ought not to conſecrate Biſhops, nor to depoſe them, nor to call a Provincial Council, nor to do any Thing, unleſs what concerns his own Dioceſs, without the Conſent and Permiſſion of the Archbiſhop of *Carthage*. He adds, by way of Advice, that they could not call a General Council, nor determine any thing about Biſhops, without the Authority of the Holy See.

The fourth Letter is directed to two other Biſhops of *Africa*, call'd *Peter* and *John*. After a Preamble, very much like that of the former Letter, he gave them the ſame Anſwer concerning the Archbiſhop of *Carthage*, and the determining of Matters relating to Biſhops; and thereto adds ſeveral Extracts out of the falſe Decretals, concerning the Inſtitution of Metropolitans.

In the fifth, he congratulates *Peter* Biſhop of *Antioch*, his Advancement to that Dignity, ſpeaks of the Prerogatives of the Church of *Rome*, exhorts him to maintain the third Rank among the Patriarchs, approves of the Form of Faith which he had ſent him, and makes another like it, declaring, that he wiſh'd that the *Latin* and *Greek* Churches were happily united, and it was no Fault of his that they were not.

The ſixth is directed to *Michael* Patriarch of *Conſtantinople*. He declares to him the Inclination he had for Peace, and was glad to find the Patriarch of the ſame Mind too. However, he reproves him, (1.) Becauſe he being a Novice, had all of a ſudden been made Patriarch. (2.) Becauſe he was minded to make the Patriarchs of *Alexandria* and *Antioch* ſubmit to his Juriſdiction. (3.) Becauſe he took upon him the Title of Univerſal Patriarch, which the Popes of *Rome* had never allow'd of, and ſays, that St. *Peter* was never ſtyl'd *Univerſal Apoſtle*, tho' he had been made the Prince of the Apoſtles; and that the Council of *Calcedon* had granted that Title to St. *Leo* and his Succeſſors. (4.) Becauſe he calumniated the *Latin* Church, and anathematiz'd and perſecuted all thoſe who made uſe of Unleaven'd Bread in the Euchariſt. In the cloſe of this Letter, he exhorts him to put an end to this Schiſm. This Letter bears date *January*, Indictio ſeptima, which is the Year 1054.

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The ſeventh is writ to the Emperor *Conſtantine Monomachus*, on whom he beſtows great Commendations for his being ſo deſirous of Peace and Union between the two Churches. He exhorts him to imitate the Piety of *Conſtantine the Great*, and the reſpect he bore to the Holy See, and to grant him his Protection. He complains to him, that Patriarch *Michael* had done many unjuſt things, even whilſt he pretended to be deſirous of a Peace.

The eighth is directed to all the Biſhops of *Italy*, and contains an Injunction which he made to put a ſtop to the Avarice of Abbots and Monks, who converted all the Pious Donations to the uſe of their own Monaſteries, without allowing any ſhare thereof to the Churches. He injoyns that all thoſe who ſhould hereafter grant ſuch Donations, ſhall leave the one Moyety of what they give to the Church where they live, and the other to the Monaſtery.

The ninth, directed to the Biſhops of *France*, has relation to the Council of *Rheims*, to which it is referr'd.

The tenth is againſt thoſe who rifle Biſhops Houſes after their Deceaſe.

In the eleventh he confirms the Right of Metropolitan to the Archbiſhop of *Salerno*.

In the twelfth directed to the Princes of *Bretagne*, he Excommunicates the Biſhops of that Province, becauſe they would not ſubmit themſelves to the Archbiſhop of *Tours*, and becauſe they were Guilty of Simony. However, he gave them leave to come and clear themſelves if they could at the Council of *Verceil*. He pronounces the ſame Sentence againſt thoſe who had ordain'd them.

One may likewiſe reckon among the Letters of Pope *Leo*, the Bulls which he has granted upon ſeveral Occaſions, *viz.* The Bull by which he grants to the *Vatican* Church the tenths of the Offerings: That by which he declares that the Body of St. *Dennis* is at *Ratisbonne*, and not at St. *Dennis* in *France*, where there are only the Bodies of St. *Ruſticus* and St. *Eleutherus*; (but 'tis a Queſtion whether this Bull be genuine or no): That which relates to the Biſhop of *Porto*: The Bulls confirming the Privileges of the Abbies of *Cluny*, of St. *Sophia* at *Benevento*, and of the Monaſtery of *Peter Damien*, to whom he wrote likewiſe a Letter, wherein he approves of one of his Works.

The Council held under Leo IX.

There is no queſtion to be made, but that this Pope made ſeveral Laws in ſeveral Councils, tho' we have not an entire one left us. Authors make mention only of a Council of *Rome* held in the Year 1049, wherein he confirm'd the Decree of his Predeceſſor *Clement* II. concerning thoſe who were Guilty of Simony. Of another Council held the ſame Year at *Pavia*: Of a Council held at *Rheims*, wherein *Hugh* of *Langres* was depos'd, the Acts of which we have by us: Of a Council held the next Year at *Mayence*, againſt a Biſhop charg'd with Adultery: Of another Council held the ſame Year at *Rome* againſt *Berenger*: Of another held at *Siponta* againſt two Simoniacal Archbiſhops: Of a third Council held at *Rome* after *Eaſter* in the Year 1051. wherein *Gregory* Biſhop of *Verceil* was depos'd for Adultery, and wherein ſeveral Laws were made againſt Simoniacal and Incontinent Clerks: Of another Council begun the Year following at *Mantua*, which was diſturb'd by a Sedition of the People; without making any mention of that which was held at *Rome* in the Year 1054. about the Conteſt which happen'd between the Archbiſhops of *Grado* and *Aquileia*. This Pope dy'd *April* 15. in the Year 1054. after he had preſided over the Church of *Rome* for five Years and ſome Months.

Victor II.

After his Death *Benedict* endeavoured again to ſeize upon the Papal Chair; but the *Romans* ſent *Hildebrand* to the Emperor, to deſire a Pope of him. He nominated to them *Gebehard* Biſhop of *Eichſtat*, who was Elected and Conſecrated in the Year 1055. under the Name of *Victor* II. 'Tis ſaid that he went with ſome diſturbance in the beginning of his Pontificate, and that a Subdeacon would have Poyſon'd him, by mixing Poyſon with the Wine in the Chalice; which was diſcover'd by a Miracle: For after it was Conſecrated, he could not lift up the Chalice, and the Subdeacon who had done this wicked Thing, was immediately poſſeſs'd by an evil Spirit. He call'd a Council at *Florence*, in which he depos'd ſeveral Biſhops convicted of Simony;

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and order'd Laws to be made to prohibit the Alienating of the Revenues of the Church. He sent *Hildebrand* his Legate into *France*, who held there several Councils; among the rest one at *Lyons*, in which a Bishop convicted by a Miracle, of Simony, was depos'd: And that at *Tours* against *Berenger*. In the Year 1056. *Victor* went to *Germany*, being call'd thither by the Emperor *Henry* III. whom he found at the Point of Death. This Prince before his Death, caus'd his Son *Henry* to be Elected King, who was scarce five Years old, and recommended him at his Death to the Pope and the Church of *Rome*. *Victor* did not long survive the Emperor, for being return'd into *Italy*, after he had held a Council at *Rome*, he dy'd at *Florence*, *July* 28. in the Year 1057. We have only one Letter of this Popes, by which in favour of Cardinal *Humbert*, he confirms and augments the Privileges granted to the Church of *Blanchefelve*,

Stephen IX.

After *Victor*'s Death, *Frederick* Abbot of *Mount Cassin* was advanc'd to the Holy See. He descended from a noble Family of *Lorrain*, and had been Chancellor and Archdeacon of the Church of *Rome*. Pope *Leo* had sent him on an Embassy to *Constantinople*. At his Return he became one of the Religious of *Mount Cassin* under his Brother *Richerus*, who was Abbot of the Place; and after his Death Cardinal *Humbert* got him to be elected Abbot of that Monastery in the Year 1057. having constrain'd the Person, whom the Monks had elected without the Knowledge and Consent of the Holy See, to lay down that Preferment. Some time after, *Victor* created him Cardinal the Name of St. *Chrysogone*; and that Pope dying, he was elected in his place, and consecrated on St. *Stephen*'s-day, in the Year 1057. from whence he took upon him the Name of *Stephen* IX. He immediately set upon reforming the Clergy of the Church of *Rome*, and made several Statutes against the Clerks who kept Concubines. He brought the Church of *Milan* to submit to that of *Rome*, after it had for several years withdrawn from its Jurisdiction; and sent an Embassy into the *East*, to re-unite the two Churches. He went to *Florence* in the beginning of the Year 1058. where he dy'd on the 29*th*. of *March*. We have one Letter of his left us, directed to the Archbishop of *Rheims*, by which after he had complimented him for the Submission he expres'd towards the Holy See, he inform'd him of the Council which was to be held at *Rheims*, that he wonder'd he had not sent him word whether the King had consented to it or no. He wrote to him about the Archbishop of *Bourges*, that nothing could be determin'd upon his business in the absence of *Hildebrand*; that he would come with him, and that they would settle this and other Affairs together. He exhorts him vigorously to defend the Interests of the Holy See and the Church; and order'd him to be at a Council which was to be held at *Rome*, a Fortnight after *Easter*. There is likewise another Letter writ by this Pope to *Pandulphus* Bishop of *Marsi*, by which he re-unites that Bishoprick, which had been divided into two.

Nicholas II.

The News of the Pope's Death being brought to *Rome*, the Count of *Frescati* and the *Roman* Lords plac'd by force on the Papal Chair *Mincius* Bishop of *Velitra*, to whom they gave the Name of *Benedict* X. *Peter Damien* and the other Cardinals who had no hand in this Election, withdrew from *Rome* after they had protested against it: And being met at *Sienne*, they elected for their Pope *Gerard* Archbishop of *Florence*, a *Burgundian* by Nation. They immediately sent Embassadors to the Empress *Agnes*, to prevail upon King *Henry* to confirm this Election. They had their request granted, and the Empress order'd *Godfry* Marquis of *Tuscany* to place *Gerard* in Possession of the Holy See, and to turn out *Benedict*. In the mean time *Gerard* held a Council at *Sutri* to depose *Benedict*; but he perceiving his Interest to decline, thought fit to retire to his own House, and relinquish the Chair. *Gerard* being inform'd of this, came to *Rome* with the Bishops and Cardinals, was there acknowledg'd as lawful Pope, and ordain'd in the beginning of *January* 1059. by the Name of *Nicholas* II. Within a few days after, *Mincius* waited upon him to ask him Pardon, and having solemnly declar'd that he had been basely us'd, and own'd himself Guilty of Perjury, for being put in Possession of the Holy See before the return of *Hildebrand*, contrary to the Oath which he had taken to him, he was for ever suspended from all his Ecclesiastical Functions: And to prevent such disturbances for the future, which might happen upon the Election of Popes; it was enacted in a Synod of an hundred and thirteen Bishops, held at *Rome* in the Year 1059. That the Cardinals should have the greatest share in the Election of a Pope, and that if any one should intrude into the Papal Chair without being Unanimously and Canonically elected by the Cardinals, and with the consent of the other Orders, both of Clergy and Laity, he should not be look'd upon as an Apostolick Pope, but as an Apostate. This is the first Act of that Council. The second imports, That at the Death of a Pope, or any other Bishop, no Body should make a seizure on their Estates, but they should be

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reserv'd to their Successors. The third is, That no Person shall be present at the Mass of a Priest, whom he knows keeps a Concubine. The fourth imports, That the Canons or Prebendaries shall hold all things in Common. The fifth, That the Tenths and other Offerings shall be at the disposal of the Bishop. The sixth, That no Person shall be entituled to any Church at the Presentation of Laicks. The seventh, That no Person shall take upon him the Habit of a Monk, upon the promise or hopes of being made Abbot. The eighth, That no Priest shall hold two Churches at once. The ninth, That Laicks shall not be the Judges of the Clergy. The tenth, That no Person shall be ordain'd by Simony. The eleventh, That no Person shall Marry his Relation, to the seventh Generation, or so long as the Kindred may be known. The twelfth, That a Laick who has a Wife, and keeps a Concubine shall be excommunicated. The thirteenth, That Laicks shall not be advanc'd all of the sudden to Ecclesiastical Degrees, but shall be try'd for some considerable time, after they have lay'd aside their secular Habit. These Acts are follow'd by a Decree against those who are guilty of Simony, by which it is order'd, that those who have been formerly ordain'd by Persons guilty of Simony, without having given Money for their Ordination, may continue in those Ecclesiastical Degrees to which they have been advanc'd, but that for the future, those who shall be ordain'd by Persons whom they know to be guilty of Simony, shall be depos'd. With reference to Popes 'tis added, that those who shall take Possession of the Papal Chair, either by Bribery, or by Intrigue, or by Force, without being Unanimously and Canonically Elected by the Cardinal-bishops, and the rest of the Clergy, shall be look'd upon not as Apostolick Popes, but as Apostates: And that it shall be lawful for the Cardinal-bishops, and any other Persons of known Piety, whether Clerks or Laicks, to turn out such an one, who shall thus seize upon the Holy See, by excommunicating him, and by calling into their Assistance the secular Power. And that if they cannot do this in *Rome*, they shall meet together out of that City, in what place they please, to Choose one whom they shall judge more worthy to fill the Chair: And that the Person whom they shall Choose, shall be look'd upon as Lawful Pope; *Salvo omnino Imperatoris Privilegio*, as 'tis worded in that very Decree concerning the Election of a Pope. It was in this Council that *Berenger* retracted his Error, as we have said before.

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The other Councils under Nicholas II.

This same Pope being reconcil'd to the *Normans* of *Pozzuolo*, held a Council at *Amalfi*, where he depos'd the Bishop of *Trani*; and another Council at *Benevento*, wherein he adjusted a difference concerning an Hospital depending upon the Monastery of St. *Vincent* of *Volaterra*, upon which one *Albert* a Monk had seiz'd.

The Letters of Nicholas II.

The Letters of this Pope do almost all of them relate to the Affairs of *France*,

The four first are directed to *Gervais* Archbishop of *Rheims*. In the first he gives that Bishop to understand, that there was a flying Report of his being a favourer of his Adversary: That however, he was willing to believe the contrary upon the Testimony which he had receiv'd of him by a very creditable Person. He exhorts him to maintain the Rights of the Church, and to admonish the King of *France* not to hearken to the evil Counsels which were given him, nor to oppose the Holy See, particulary with relation to the Person whom he would have to be ordain'd Bishop of *Macon*. He assures him that he has a particular Respect and Kindness for that Prince; and let him do as he pleas'd, yet he would always Pray for Him and his Army. In the second, He enjoyns that Archbishop to interdict the Bishops of *Beauvais* and *Senlis*, in case it appear'd that they had been ordain'd by Simony, as he was assur'd. In the third, He orders that Archbishop to give Satisfaction to the Church of *Verdun* for the Injuries he had done it, and to release the Prebendaries whom he had caus'd to be apprehended. In the fourth, He lets him know how well satisfied he was with those signs of Submission which he had expres'd to him; that he granted him what he desir'd for the Bishop of *Senlis*, because it was nothing but what was reasonable; and that he could not tell whether he should come to *France* or no.

The Letters of Gervais A.B. of Rheims to Pope Nicholas II.

We have likewise a Letter of *Gervais*, directed to this Pope, in which he thanks him for the kind Entertainment he gave to his Deputies, and for the Charity he shew'd to one of them who dy'd at *Rome*. He acquaints him of the Death of King *Henry*, tells him how earnestly he wish'd to see him in *France*; and assures him in very expres Terms of the Submission and Respect which he bore to the Holy See. This doubtless is the Letter which *Nicholas* answer'd by the foregoing.

The fifth Letter of this Pope is a Privilege, granted to the Monastery of the Religious of St. *Felicity* near *Florence*.

The sixth, directed to *Edward* King of *England*, is a confirmation of the Privileges granted to the Church of *Westminster*.

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The seventh, directed to *Ann* Queen of *France*, is a Tract of *Peter Damien*'s, which was among his Letters.

The eighth is directed to the Bishops of *France*, *Aquitain*, and *Gascogne*. He informs them of the Decrees made in the Council of *Rome*, against the Clerks and Monks who kept Concubines, or were Apostates; against those who abuse Ecclesiasticks, or seize upon the Revenues of the Church; and concerning the Compass of the Courts and Church-Yards.

In the ninth, directed to the Count of *Rouergue*, he exhorts him to take the Churches and Poor under his Protection; and in particular, to restore to the Monastery of St. *Peter* of *Verdun*, the Lands and Revenues which he had in his Country, threatning to Excommunicate him, if he detain'd them any longer. This Pope dy'd at *Florence*, July 3. in the Year 1061.

Alexander II.

After his Death there were great Contests about the Popedom, occasion'd by the two powerful Factions which were then in *Rome*: Namely, the Faction of *Hildebrand*, and that of the Counts of *Frescati* and *Galera*, and of other Lords of *Rome*. Both Factions sent Deputies to King *Henry*'s Court, to obtain his Vote in favour of some one of their own Party. *Gerard* Count of *Galera* deputed by the Lord's Faction, having presented King *Henry* with a Crown of Gold, and offer'd him the Title of a *Roman* Peer, insinuated so far into his favour, that *Stephen* a Cardinal-Priest deputed by *Hildebrand* and the other Cardinals, could not so much as get Audience, but return'd without doing any thing. After his return the Cardinals in *October*, Elected for their Pope one *Anselm* a Native of *Milan*, and Bishop of *Lucca*, who took upon him the Name of *Alexander* II. They believ'd he would prove agreeable enough to the Court. But King *Henry* looking upon this Election as a breach of his Prerogative, caus'd *Cadalous* Bishop of *Parma* to be Elected Pope, who was acknowledg'd as such by the Bishops and Princes on the other side the *Alps*. He intending to take Possession of the Papal Chair by Force, sat down with an Army before *Rome*; but was beaten off by Forces of *Godfrey* Marquis of *Tuscany*, and of *Matilda* his Wife, who had enter'd into the Interest of *Alexander*. This first attempt proving very unsuccessful, he return'd a second time with greater strength, and became Master of the Town *Leonina*, and of the Church of St. *Peter*; but he was outed thence also, and his Forces put into such a Consternation, that he himself had like to have been taken, and was forced to throw himself into a Castle, from whence he very narrowly made his Escape, by giving Mony to those who Besieg'd him. Sometime after *Anno* Archbishop of *Cologne*, who had the greatest hand in the Administration of the Affairs of *Germany*, ever since the Empress *Agnes* was remov'd, being come into *Italy*, and alledging that the Election of Pope *Alexander* was invalid, because it was carry'd on without the Emperor's Approbation, and because he lay under a Suspicion of having given Mony for to be Elected: It was agreed upon to call a Council at *Mantua*, to adjust this difference. *Alexander* and *Cadalous* met there, with *Peter Damien*, *Hildebrand*, and several other Bishops of *Italy*, *Lombardy* and *Spain*. *Alexander* did there very stiffly defend his Election; *Cadalous* had not the face to maintain his pretended Right, and so withdrew. The former likewise clear'd himself by Oath of the Accusation of Simony, which was lay'd to his Charge; so that *Anno* and the Bishops of *Lombardy* acknowledg'd him alone to be Lawful Pope. But the Emperor's Prerogative was preserv'd for the future, and *Alexander* was oblig'd to Pardon *Cadalous*, and to make *Guitbert* Grand Signior of *Parma*, Chancellor to King *Henry*, and formerly the Popes greatest Enemy, Archbishop of *Ravenna*. This Council was held in the Year 1064. and put an end to a Schism which would have been the Cause of very great disturbances in the Church of *Rome*, if it had continued as it had begun.

The Council under Alexander II.

The Year before, *Alexander* had held a Council at *Rome*, consisting of above one hundred Bishops, wherein he had reviv'd the Decrees of his Predecessors, *Leo* IX. and *Nicholas* II. against those who were guilty of Simony, against those who kept Concubines, against such of the Laity who seiz'd on the Revenues of the Church, against those who Marry'd their Kindred till after the seventh Degree, and against the Apostate Clergy and Monks. This is only a renewal of the Council held under *Nicholas* II.

In two other Councils held at *Rome* the Year following, *Alexander* Condemn'd those who maintain'd, that the Degrees of Consanguinity ought to reach no farther than to Cousin-Germans, which he calls the Heresy of *Nicolaitans*. He likewise Condemn'd those who had maintain'd, that one may without being guilty of Simony, give Mony to Princes to be instituted into the Revenues of the Church. He makes use of *Peter Damien* to confute these Errors; and sent him to *Milan* to reform the Clergy of that City; into *France*, to relieve the Monks of *Cluny*; and to *Florence*, to put an end to the Schism of the Church, belonging to that City.

Whilst *Peter Damien* was employ'd in Reforming the Church, *Hildebrand* Archdeacon of *Rome*, who had the sole Administration of Affairs relating to the Holy See, made use of his utmost Endeavours to advance the temporal Power thereof. With the Assistance of *Godfry* Marquis of *Tuscany*, and the Princess *Matilda*, he repuls'd the *Normans* of *Pozzuolo* and oblig'd them to surrender several Places. He engag'd several Lords of *Burgundy* and *France* to bind themselves by Oath to defend the Church of *Rome*. He exhorted *William* Duke of *Normandy* to take upon him the Kingdom of *England*, vacant by the Death of King *Edward*. Lastly, From the Pontificate of *Alexander* he began the Contest with King *Henry* about the Right of Investitures, and caus'd him to be cited to *Rome* upon that Subject. We attribute all this to *Hildebrand*, because 'tis evident that it was he who Govern'd under the Name of *Alexander* II. who led a reserv'd and a retir'd Life, and spent more of his time at *Lucca* and Mount *Cassin* than at *Rome*. However he dy'd in that City, *April* 22. in the Year 1073.

Of the Popes and Church of Rome.

Since this Pope was eleven Years and some Months on the Chair, we may very well expect a great many Letters written in his Name. We have five and forty of them compleat, and the Fragments of several Acts related by *Ives* of *Chartres* and by *Gratian*.

The Letters of Alexander II.

His first Letter is directed to the Clergy and Laity of *Milan*, whom he exhorts to lead a Christian Life.

The second is directed to *Harold* King of *Norway*, whom he exhorts to own the Archbishop of *Breme* as Vicar of the Holy See, and to submit to him as such. He reproves him for that the Bishops of his Kingdom, were either not Consecrated, or else had given Mony to be Consecrated.

By the third, directed to the King of *Denmark*, he demands of that Prince the payment of what was due from that Kingdom to the Holy See.

By the fourth, directed to the Archbishop of *Dalmatia* and *Sclavonia*, he sends him the Pall, and gives him some Instructions concerning his Office.

The fifth is the Decree of the Council of *Rome*, of which we have already spoken.

In the sixth, directed to *Gervais* Archbishop of *Rheims*, he writes to him against *Cadalous*, congratulates him of the endeavours he us'd for the extirpation of Simony; and intrusts him and the Archbishop of *Sens* with the Tryal of the Bishop of *Orleans*, who was Charg'd with Simony, and orders him to turn out the Abbot of St. *Medard* of *Soissons*, excommunicated long before, and to Elect another in his Place.

This Letter is follow'd by a Decree made at *Milan* by two Cardinal Legates of the Holy See, against the Clergy who were either guilty of Simony, or kept Concubines.

The seventh Letter is directed to the Bishops of *Denmark*, whom he injoyns to be present at the Synod held by the Bishop of *Hamburgh*.

In the eighth, he exhorts *William* King of *England* to pay him the *Peter-pence* which were due to him.

In the ninth, he grants to *Anno* Archbishop of *Cologne*, a Privilege which he had beg'd of him in the behalf of a Monastery.

The tenth is directed to *William* King of *England*: He exhorts him to take into his Protection the Ecclesiasticks of his Kingdom; and advises him to follow *Lanfrank*'s Directions, to whom he committed the Determination of the Bishop of *Chester*'s Cause, and of the Dispute on foot between the Archbishop of *York*, and the Bishop of *Dorchester*.

In the eleventh, directed to *Landulphus*, he determines that the Man who had vow'd to take upon him the Monastick Life and had forc'd his Wife to consent to it, ought not to be made a Monk, till she should give her voluntary Consent thereto.

The twelfth is directed to *Gervais* Archbishop of *Rheims*: He assures him that he was deeply concern'd for what had befaln him, and invites him to come to a Synod held at *Rome*.

In the thirteenth, directed to the same Archbishop, he admonishes him to put an End to the Difference on foot between Him and two Clerks of his own Church, and that in the presence of the Legates of the Holy See, and of the Bishop of *Laon*, whom he had Commission'd for that purpose: And he lets him know that he has written to the Lords who molested him, either to do him Justice in the presence of his Legates, or else to appear before his Synod.

In the fourteenth, he admonishes him again to put an end to the Affair of those two Clerks, about whom he had already written.

In the fifteenth, he enjoyns him to Excommunicate those who had unlawfully seiz'd upon the Revenues belonging to a Monastery.

In the sixteenth, he gives the same Archbishop to understand how deeply he was concern'd for the Afflictions which the Church of *Rheims* labour'd under, and promises to send him a Legate to his Assistance.

Of the Popes and Church of Rome.

In the ſeventeenth, he exhorts him to aſſiſt the Biſhop of *Laon*, in doing Juſtice to an Abbeſs, who was turn'd out of her Monaſtery of St. *John* of *Laon*.

In the eighteenth, he forbids him to Ordain *Joſſelin* Biſhop of *Soiſſons*, who was manifeſtly guilty of Simony; and orders him to puniſh the Biſhop of *Beauvais* for the outrages he had committed, and to oblige the Biſhop of *Amiens*, to let the Abbot of *Corby* live in quiet.

In the nineteenth, he informs him, that he had confirm'd the Privilege of the Abby of *Corby*, and adjuſted the difference which was between the Abbot, and the Biſhop of *Amiens*, who had given him Satisfaction in the Synod. He refers to him the other Conteſts which might be between them, and orders him to give the Holy Chriſm and other Rites to the Monaſtery of *Corby*, if that Biſhop refus'd to give it them.

In the twentieth, he lets him know, that he has confirm'd the Privileges of the Abby of St. *Dennis* of *France*, and put an End to the Difference between the Abbot and the Biſhop of *Paris*, after he had heard both Parties at *Rome*.

The one and twentieth directed to the Archbiſhops of *France*, is the Letter of Legation which he grants to *Peter Damien*, when he ſent him into *France*.

In the two and twentieth directed to *Gervais* Archbiſhop of *Rheims*, he confirms the Excommunication made by that Archbiſhop and by *Peter Damien* againſt the Abbot of St. *Medard*, and orders him to turn him out.

In the three and twentieth, he thanks that Archbiſhop and the King of *France*, for having turn'd out the Archbiſhop of *Chartres*, who was convicted of Simony; and he deſires that they would do the ſame with reſpect to the Biſhop of *Orleans*.

In the four and twentieth, he refers the Tryal of the Divorce between Count *Radulphus* and his Wife, to the Archbiſhop of *Rheims* and of *Sens*, and to their Suffragans.

In the five and twentieth, he orders the Archbiſhop of *Rheims* to cauſe the Biſhop of *Chalons* to reſtore to the Church of St. *Memie* the Body of that Saint, which he had by force taken away.

In the ſix and twentieth, directed to the Archbiſhop of *Treves*, and the Biſhop of *Verdun*, he orders, that a Prieſt who in his Sickneſs had vow'd to turn Monk, and was of another mind after his Recovery, ſhould be reſtor'd to the Benefices which he held before.

In the ſeven and twentieth written to the Clergy of *Naples*, he determines that the Degrees of Kindred ought to be reckon'd according to the Number of the Generations.

In the eight and twentieth, that he who Marries a Relation of his Concubine, who is promis'd in Marriage to another, ought to reſtore her to him.

In the nine and twentieth, he injoyns a Prieſt, who had kill'd another Prieſt, four years Penance, and ſuſpends him for ever.

In the thirtieth, he impoſes ten years Penance on a Laick who had kill'd a Prieſt, tho' the Prieſt had been the firſt Aggreſſor.

In the one and thirtieth, he moderates the Penance impos'd by the Biſhop of *Conſtance* upon an Abbot, who had given his Servant a blow with a Stick, of which he dy'd within ſix Months after.

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In the two and thirtieth, he determines, that a Man who was ordain'd Deacon and Prieſt, without having been made Subdeacon, ſhall forbear performing his Miniſterial Functions, till ſuch time as he had been ordain'd Subdeacon.

In the three and thirtieth, he moderates the Penance impos'd on a Man who had been the occaſion of Homicide, tho' he had not been an Inſtrument thereof.

In the four and thirtieth, directed to the Biſhops of *Spain*, he declares that they ought not to put the *Jews* to death for their Religion.

In the five and thirtieth, he orders the Clergy and Laity of *Lucca*, not to ſell the Offices belonging to the Church.

In the ſix and thirtieth, he adjudges that a Prieſt, who is ſubject to the Falling Sickneſs, ought to abſtain from Celebrating Maſs.

By the ſeven and thirtieth, he declares that he had impos'd ſeven years Penance on a Man who had kill'd his own Son involuntarily.

In the eight and thirtieth, he explains the manner of reckoning the Degrees of Conſanguinity.

In the nine and thirtieth, which is among *Lanfranc*'s Letters, he confirms the Privilege of the *Engliſh* Monks, to officiate in Cathedral Churches.

The fortieth is the Privilege granted to the Abby of *Vendom*.

The one and fortieth is the Privilege granted to the Monaſtery of *Peter Damien*.

In the two and fortieth, he enjoyns the Biſhop of *Amiens* to forbear diſturbing the Monks of *Corby*; otherwiſe he would Suſpend and Excommunicate him, till ſuch time as he ſhould give them ſatisfaction in the preſence of the Archbiſhop of *Rheims*.

The three and fortieth, directed to the Monks of *Cluny*, is a Privilege which he grants to them, that they ſhould not be excommunicated or interdicted, but by the Sentence of the Holy See.

By the four and fortieth, he permits *Gebehard* Archbiſhop of *Salzbourgh*, to erect a Biſhoprick in his Dioceſs.

By the five and fortieth, he confirms the Eſtabliſhment made by the Biſhop of *Paſſaw*, that the Regular Canons ſhould hold all things in Common.

The greateſt part of the Fragments of his other Letters, are his Judgments preſent'd againſt the Clerks who were guilty of Simony and Fornication; or elſe his Determinations upon ſeveral Points of Diſcipline, particularly concerning the Degrees of Conſanguinity. We likewiſe gather from them, that an excommunicated Perſon cannot excommunicate another: That a Prieſt ought to Celebrate but one Maſs a day; tho' ſome ſay one for the day, and another for a deceaſed Perſon, when 'tis neceſſary: That thoſe who offer any Violence to Biſhops, ſhall be excommunicated; and that thoſe who offer any to Prieſts, or to any other Clergymen, ſhall be injoyn'd Penance.

CHAP. V.

An Account of the Church of Rome *under* Gregory VII. *of the Differences between this Pope, and the Emperor* Henry, *and other Princes of* Europe; *With an Abſtract of his Letters.*

Of the Church of Rome under Gregory VII.

THere happen'd no diſturbance among the People upon the Death of Pope *Alexander*: For *Hildebrand* who had the whole Power in his own Hands, gave ſuch good Orders, that all was ſtill and quiet. He order'd a Faſt to be kept, and Prayers to be made for three Days together, before they conſulted about the Election of another Pope. But at the very time of Interring the Corps of the deceaſed in the Church of St. *Saviour*, *April* 22. in the Year, 1073. being the very Day of his Death; the People being mov'd thereto, proclaim'd *Hildebrand* Pope, and put him into the Poſſeſſion of the Holy See. The ſame Day he acquainted the Prince of *Salerno* of his Election, and pray'd him to come to *Rome* to defend him. This is what he ſays himſelf about the manner of his Election: But he withal declares that it was much againſt his Will, and that he was very Angry at it. His Adverſaries tell us quite another Story, and ſay, that they were his Soldiers and other of his Creatures, who made this tumultuary Proclamation: That neither the Cardinals, nor the Clergy, nor the moſt conſiderable among the People had any Hand in it. However, there is an Act of Election in the Name of the Cardinals and the Clergy of *Rome*, made in the preſence of the Biſhops and Laity, which bears date the very Day of his Election. However the Caſe was, it muſt be own'd that this Election was very Precipitate; and that *Didier* Abbot of Mount *Caſſin* and Cardinal, had a great deal of reaſon for the Reply he made to *Hildebrand*, who check'd him for coming too late, when he told him, that it was himſelf who was too haſty, ſince he took poſſeſſion of the Holy See, before the Pope his Predeceſſor was lay'd in his Grave: And *Hildebrand* himſelf has acknowledg'd the Fault of this Election, which he caſts upon the People, and maintains that he had no Hand in it. He was of *Tuſcany*, of the Borough of *Soana*, the Son of a mean Artificer, if moſt Hiſtorians may be credited. He ſpent the firſt Years of his Life in *Rome*, where he had for his Maſter, *Laurence* Archbiſhop of *Melphi*, and was extreamly in the favour of *Benedict* IX. and *Gregory* VI. He attended the latter in his Baniſhment to *Germany*, and after his Death retir'd into the Abby of *Cluny*, where he abode till ſuch time as *Bruno* Biſhop of *Toul*, who was nominated for Pope by the Emperor *Henry*, going through *France* took him along with him to *Rome*, not queſtioning but by the Acquaintance and Intereſt which he had in that City, he might be very ſerviceable to him. He was no ſooner return'd but he renew'd his Familiarity with *Theophylact* or *Benedict* IX. and grew within a while ſo Rich and Powerful, that he became Lord and Maſter of all Affairs, and the Popes were in a manner his Dependents. It was he who negotiated the Election of *Victor* II. between the Emperor and the *Romans*; and un-

Of the Church of Rome under Gregory VII.

Gregroy VII.

der *Victor*'s Pontificate he was sent Legate into *France*. He turn'd out *Benedict* IX. and caus'd *Nicholas* II. to be elected in his Stead, who made him Archdeacon. In a Word it was by his Means that *Cadalous* was turned out, and *Anselm* Bishop of *Lucca* ordain'd Pope under the Name of *Alexander* II. It was he who supported that Pope's Interest, and having taken upon him the Character of Chancellor of the Holy See, had the absolute Administration of all Affairs both Ecclesiastical and Civil, as well as the entire disposal of the Revenues of the Church of *Rome* during his Popedom.

Hildebrand foreseeing that his Election might be molested, because it had been carry'd on so precipitately, and without the Consent of *Henry* King of *Germany*; he forthwith wrote to him about it, and requested by his Deputies, that he would be pleas'd to confirm it, assuring him that he had been elected against his Will, and that he put off his Ordination till such Time as he was inform'd of his Will and Pleasure. King *Henry* took some Time to consider on it, and sent Count *Eberhard* to *Rome*, to learn after what Manner that Election had been carry'd on. *Hildebrand* shew'd so many Civilities to this Count, that he wrote to the King in his Behalf: And *Henry* perceiving that it signified nothing to oppose his Election, because he was more powerful in *Rome* than himself, gave his Consent to it. By this Means *Hildebrand* was ordain'd Priest, and afterwards Bishop of *Rome*, in *June*, *Anno Dom.* 1073. At his Ordination he took upon him the Name of *Gregory* VII. in Honour to the Memory of *John Gratian* his old Patron who had assum'd the Name of *Gregory* VI. when he was seated upon the Papal Chair.

No sooner was this Man made Pope, but he form'd a Design of becoming Lord Spiritual and Temporal over the whole Earth; the supreme Judge and Determiner of all Affairs both Ecclesiastical and Civil; the Distributer of all Manner of Graces of what Kind soever; the Disposer not only of Archbishopricks, Bishopricks, and other Ecclesiastical Benefices; but also of Kingdoms, States, and the Revenues of particular Persons. To bring about this Resolution, he made use of the Ecclesiastical Authority, and the Spiritual Sword which God had put into his Hand, not only to maintain the Faith and Discipline of the Church, to reform Abuses, and to punish those who were guilty of Spiritual Offences; but he likewise made use of it to deprive Kings of their Kingdoms, Princes and Lords of their Estates and Revenues; to render them his Tributaries, to dispose at his Pleasure all that belong'd to them, and to force them to do whatsoever he desir'd; to engage Archbishops and Bishops to pay him a blind Obedience, and to do nothing in their own Dioceses without his Order. He liv'd in Times very lucky for him, and very proper to establish his Pretensions; the Empire of *Germany* was weak; *France* govern'd by an Infant King, who did not much mind the Affairs of State; *England* newly conquer'd by the *Normans*; *Spain* in Part under the Government of the *Moors*; the Kingdoms of the North newly converted; *Italy* in the Hands of a great many petty Princes; all *Europe* divided by several Factions, so that it was ealy for him in such a Juncture to establish his Authority. But this Undertaking created a World of Business to him, and engag'd him in Contests with a great many *European* Princes. The most considerable was that which he had with *Henry* King of *Germany*, which lasted all his Popedom, and was of a very pernicious Consequence, both to the Church and the Empire: The Account of which is as follows.

An Account of the Difference between Henry and Gregory VII.

Henry, the Fourth King of the *Germans* of that Name, since *Henry* the *Falconer*, succeeded (as we hinted before) his Father *Henry*, in the Year 1056. being then about five Years old. His Father at his Death recommended him to Pope *Victor* II. and threw him under the Protection of the Holy See. He was at first under the Government and Tuition of the Empress *Agnes* his Mother, who had the Administration of the Empire in her Hands. But the Princes and Grandees of *Germany*, being weary of the Government of this Woman, took *Henry* away from her, and committed the Charge of his Royal Person to *Anno* Archbishop of *Cologne*, who had likewise the greatest Share in the Government. These Lords, to retain their Authority the longer, left *Henry* to his Liberty of doing what he pleas'd, and to live in the Debaucheries common to Youth; and in the mean Time govern'd absolutely under his Name, and dispos'd as they saw fit of the Offices, Revennes, and Affairs of the Empire. *Henry* was in this Kind of Dependency upon them, till he came to be eighteen or twenty Years old: At which Time he began to take Cognisance of the Affairs of his Estate, and to govern them himself: It was then that he began to be sensible that a great many Things had been done contrary to Justice, and that the Grandees abusing the Confidence which he had repos'd in them, were advanc'd by indirect Means, and regarded more their own private Interests, than those of the State: It was then, he revok'd Part of what they had caus'd to have been done, prohibited the Exactions and Outrages which they had been guilty of, re-establish'd the Course of Justice and the Force of the Laws, and punish'd the Offenders. The Measures which he took, made several of his Lords to become Malecontents; for they being us'd to do what they pleas'd themselves, without fearing to be check'd for it, could not be easie under this new Yoke. Thereupon they conceiv'd an Aversion to King *Henry*, which they continued for ever after, and they took up a Resolution either to Kill him, or to Out him of the Empire. The *Saxons* were the first who openly rebell'd against him; they set upon him with such an Advantage, and with so great Numbers, that he was forc'd to fly for it. He return'd with an Army, and the *Saxons* were twice defeated, but still kept to their Resolution. They enter'd into a Confederacy with several Lords of *Lombardy*, *France*, *Bavaria* and *Suabia*; and finding themselves not strong enough to make open War against him, they charg'd him with several Crimes before Pope *Gregory*, and intreated that Pope to turn him out of his Throne, and to put up another King in his Place, whose Conduct and Wisdom should be answerable to his Dignity.

Gregory VII.

Gregory VII. had formerly begun under the Popedom of *Alexander* II. to form a Process against King *Henry*, and had caus'd him to be cited to *Rome* upon the Account of Simony, and other Crimes laid to his Charge. But after *Alexander*'s Death, he thought it would redound to his Interest to manage him, that he might be the more inclinable to confirm his Election. Some Authors say, That he secretly threaten'd that Prince to prosecute him, in case he would not approve of his Election; but this Matter of Fact is not prov'd by any authentick Testimony. What is more certain, is, That before his Ordination, *Gregory* sent Word to *Beatrice* and *Matilda*, That he had a Design of sending some pious Persons to King *Henry*, to give him some wholsome Advice about his Conduct, and to persuade him to return to that Obedience which he ow'd to the Church of *Rome*. At the same Time he advises these Princesses not to communicate with the Bishops of *Lombardy*, who were either guilty of Simony, or favour'd those who were so. This Letter of *Gregory*, which is the eleventh of his first Book, bears Date *May* 25. 1073.

The Persons guilty of Simony, of whom he speaks in this Letter, are the Bishops of *Lombardy*, and particularly *Godfrey* Archbishop of *Milan*, who was (as *Gregory* says) advanc'd to that Dignity by Simony; and even whilst *Guy* Archbishop of that City was living. He and his Adherents had been excommunicated for this by the Pope in a Council of *Rome*, but this Excommunication had no other Effect upon him than to incense him; and entring into a League with all the Bishops of *Lombardy*, they conspir'd together against the Holy See. *Gregory* VII. being advanc'd to the Papal Chair, had nothing more in his Thoughts, than to bring them to submit, and to cause the Excommunication issued out against them to be put in Execution; as appears by the Letter which he sent on that Subject to all the Faithful of *Lombardy*, bearing Date *July* 1. 1073. which is the fifteenth of the first Book. King *Henry* on the other Hand protected the Archbishop of *Milan*, and the Bishops of *Lombardy*, and continued in Communion with them; and this gave the first Rise to the Contest betwixt him and Pope *Gregory*.

The first of *September*, in the same Year, the Pope advis'd *Anselm*, Bishop of *Lucca* Elect, not to receive the Investiture of his Bishoprick from King *Henry*, till such Time as he had given Satisfaction for his holding Communion with excommunicated Persons, and till he was reconcil'd to the Holy See, which he hop'd would be effected by the Mediation of the Empress *Agnes*; of *Beatrice* and *Matilda* Countesses of *Tuscany*; and by *Rodulphus* Duke of *Suabia*, who had undertaken the Accommodation. The same Day *Gregory* wrote to that Duke, telling him, That he had no particular Ill-will to King *Henry*; but on the contrary, wish'd him well, as he was oblig'd to do, because he had acknowledg'd him for King; because he had receiv'd several signal Favours from his Father *Henry*; and because that Prince upon his Death, had recommended him to Pope *Victor* II. But forasmuch as this Concord between the Empire and the Church, ought to be pure and sincere, it was requisite in the first Place that he should manage the Affair with him, with the Empress *Agnes*, with the Countess *Beatrice*, and with *Reginald* Bishop of *Canne*; that for this Purpose he desir'd a Conference with him, and pray'd him to come to *Rome*. He wrote likewise at the same Time to this Bishop of *Canne*, telling him, That he wish'd with all his Heart, that the King were Master of all that Religion and Piety which he ought to be Master of; and that he were in Union and Amity with the Holy See; and to bring this about, he pray'd him to be ready to come to *Rome* with the Empress, *Rodulphus*, and the Countess *Beatrice*, that so all Things might be adjusted: That he might hold Conferences with the Bishops of *Lombardy*, but that he ought not to communicate with them. These three Letters are the nineteenth, twentieth, and the one and twentieth of the first Book. In the four and twentieth written to *Bruno* Bishop of *Verona*, bearing Date *Sept.* the 24th. he declares, that he retains the same Love and Tenderness for King *Henry* as ever he did. This Prince replies to the Pope's Civilities

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in a very ſubmiſſive Letter, wherein he declares, That for as much as it was requiſite that the Empire and the Papacy ſhould be mutually aſſiſting to each other, it were to be wiſh'd that they were united together: That he own'd he had not as yet paid all that Reſpect to the Papacy which he ought, nor puniſh'd the Guilty with ſufficient Severity: That he confeſs'd his Fault, in order to obtain Pardon for it: That he acknowledg'd, that the Levity of his Youth, or his being jealous of his Authority, or laſtly, his being led by evil Councellors, was the Cauſe of his ſinning againſt Heaven and the Pope, not only by unlawful ſeizing upon the Revenues of the Church, but alſo by communicating with unworthy Perſons, and ſuch as were guilty of Simony, and by ſelling of Churches, inſtead of protecting them as he ought: That he deſired he would for the future aſſiſt him with his Authority; and that he implor'd his Aid and his Advice for the Reformation of the Churches, and particularly that of *Milan*; aſſuring him that he would aſſiſt him as far as poſſible, and hop'd he was of the ſame Mind with reſpect to him. The Pope ſeem'd ſatisfied with this Letter, as he declares in the five and twentieth Letter of the firſt Book, directed to *Herlembold*, whom he had made Archbiſhop of *Milan* after the Excommunication of *Godfrey*, wherein he does not ſtick to tell him, That King *Henry* had ſent him ſuch a ſubmiſſive Letter, as was never in his Memory ſent by that Prince, or any of his Predeceſſors to the Popes of *Rome*. This Letter bears Date *Sept.* the 28*th.* ſo that King *Henry*'s Letter, which is not related till after the nine and twentieth of *Gregory*, is written ſome time before. The ſix and twentieth Letter bearing Date *Octob.* the 9*th.* is likewiſe directed to *Herlembold*, whom he adviſes to uſe his utmoſt endeavours to reclaim the Biſhops of *Lombardy*, and among the reſt, the Biſhop of *Verceil*, by treating them with Meekneſs; and to grant Abſolution to thoſe who had communicated with excommunicate Perſons, whenever they would repent. In the ſeven and eight and twentieth, he exhorts the Biſhops of *Aix* and *Pavia* to aſſiſt *Herlembold*, and to ſhun excommunicated Perſons; theſe Letters bear Date the 13*th.* of the ſame Month. However, he would not have the *Germans* to riſe up in Arms againſt *Henry*, he deſires that both Parties would refer themſelves to his Judgment, as he ſent Word to the Archbiſhop of *Magdebourgh* by the nine and thirtieth Letter of the ſame Book, which bears Date *December* the 20*th.* in the ſame Year.

The Council of Rome in the Year 1074.

By the two, and three and fortieth Letters, dated *Jan.* 25. and 26. 1074 he ſummon'd the Archbiſhops of *Aquileia* and *Milan* with their Suffragans, to a Synod which was to be held at *Rome* in the Beginning of Lent. This Synod being met; the Pope order'd that all thoſe who had been promoted to Eccleſiaſtical Dignities, or had obtain'd any Benefices by Simony, ſhould be ſuſpended and depriv'd of them: That it ſhould no longer be lawful for Clerks guilty of Fornication to celebrate Maſs, nor to wait at the Altar; and that the People ſhould not aſſiſt at the Maſs, or any other Office of ſuch Prieſts or Clerks who kept Concubines. In this Council he gave Abſolution to *Garnier* Biſhop of *Strasbourgh*, who had been excommunicated by *Alexander*. This Biſhop was the only Perſon of the *German* Biſhops who were guilty of Simony, who came to *Rome* to beg Pardon for his Fault; ſo that the Pope thought this Submiſſion deſerv'd an abſolute Pardon: But as for the Biſhops of *Placentia*, and the other Biſhops of *Lombardy*, who were likewiſe come to *Rome*, he only granted them the Power of confirming Infants, in Caſe of Neceſſity. This is what he gives an Account of to the Princeſſes *Beatrice* and *Matilda* in the ſeventy ſeventh Letter of the firſt Book, dated *April* the 15*th.* 1074. A Propoſal was likewiſe made in this Synod to ordain *Anſelm* Biſhop of *Lucca*, and *Hugh* Biſhop of *Die*; but a Remonſtrance was made in Behalf of King *Henry*, that the Pope ought not to conſecrate them, till they had receiv'd Inveſtiture. However, the Pope did not ſtick to ordain the Biſhop of *Die*; but put off for ſome Time the Ordination of the Biſhop of *Lucca*. Notwithſtanding, a little Time after he ordain'd him; the People of *Lucca* would not acknowledge him, but turn'd him out in Spite of all the Intreaties the Pope us'd for his Reception. Some Authors ſay, that *Gregory* in this Council made a Decree, againſt the Inveſtitures of Benefices by Laicks. It appears by the Letter written by this Pope to *Beatrice* and *Matilda*, the ſixteenth of *November* the ſame Year, that *Robert Guiſcard* Duke of *Pozzolo* was already excommunicated, and 'tis probable that this was done in this Council.

Some Time after the Pope ſent to King *Henry* the Biſhops of *Oſtia*, *Paleſtrina* and *Cuma*, as his Legates, with order to call a Council of Biſhops in *Germany*, to reform the Abuſes; to communicate to that Council the Decrees of the Council of *Rome* againſt ſuch Clerks as were guilty of Simony, or kept Concubines; and to oblige King *Henry* to abandon the Intereſts of the Biſhops of *Lombardy*, and to put himſelf upon the zealous Reformation of the Church. Theſe Legates attended with the Empreſs *Agnes*, waited upon *Henry* about *Eaſter* at *Nuremberg*. He receiv'd them very obligingly, regulated ſeveral Abuſes, promis'd them to extirpate Simony wholly out of his Dominions, and to ſubmit to the Holy See. But he would not ſeparate himſelf from the Communion of the Archbiſhop of *Milan*, and return'd this Anſwer upon that Subject, That he hop'd that when the Pope ſhould be fully inform'd of the Matter, he would revoke what he had done againſt that Archbiſhop, and the Biſhop of *Lombardy*. Nor would he promiſe the Legates to call a Council, under a Pretence that it did not belong to them, but to the Archbiſhop of *Mayence*, in *Germany* as Vicar of the Holy See, ſince he had receiv'd that Privilege from the Predeceſſors of *Gregory*. It was *Liemar* Archbiſhop of *Breme* who furniſh'd King *Henry* with this Reply. The Legates inſiſted, and remonſtrated, that the Power which had been granted to the Archbiſhop of *Mayence*, ended at the Death of that Pope who had given him the Grant; that beſides they had a Commiſſion or Power which that Archbiſhop had not; but they were not hearken'd to, and were oblig'd to return, after they had ſuſpended the Archbiſhop of *Breme*, and cited him to a Council to be held at *Rome* about the Feaſt of St. *Andrew*.

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The Legates having brought this Anſwer back to *Gregory*, he wrote Word to *Henry*, That tho' he had not ſatisfied him in the Buſineſs relating to the Archbiſhop of *Milan*, yet he was very well pleas'd with his Submiſſion, and with the Civilities he ſhew'd to his Legates: That he was willing to have another Hearing of that Affair, to ſee whether any Alteration ought to be made in the Judgment that had been pronounc'd againſt that Archbiſhop. By this very Letter, he gives him to underſtand, that he had cited to the Synod to be held at *Rome* the Beginning of the next Lent, *Sigefroy* Archbiſhop of *Mayence*, and the Biſhops of *Bamberg*, *Strazbourg* and *Spires*; to give an Account of their Advancement to the Epiſcopacy, and of their Morals: He deſires that he would oblige them to come, and ſend Deputies along with them, who ſhould give in their Teſtimony of their Lives and Converſations. This Letter is dated *December* 7*th.* 1074. There is likewiſe another Letter of the ſame Date directed likewiſe to *Henry*, wherein he expreſſes a great Deal of Affection to him, and prays him not to hearken to their Counſels, who were willing to ſow Diſſenſions between them. He tells him of the Afflictions which the Eaſtern Chriſtians labour'd under, and aſſures him that he had provided ſeveral *Italian* Lords to go to their Aſſiſtance, and that he had already fifty thouſand Men who were ready to follow him, if he would head them, and march as far as our *Saviour's Sepulchre*. That he is the more inclin'd to undertake this, becauſe it would be a Means of reuniting the *Greek* Church to the *Latin*, and of reducing the *Armenians* and all the other Orientals into the Boſom of the Church. But foraſmuch as it was a Buſineſs of great Conſequence, he ask'd his Advice and Aſſiſtance, and declares that if he ſhould go, he would leave him protector of the Church of *Rome*. Theſe two Letters are the thirtieth, and one and thirtieth of the ſecond Book.

Some Days before this, the Pope had ſummon'd to the Synod of *Rome*, by the twenty eighth, and twenty ninth Letters of the ſecond Book, *Liemar* Archbiſhop of *Breme*, *Sigefroy* Archbiſhop of *Mayence*, *Otho* Biſhop of *Conſtance*, *Garnier* of *Strazbourg*, *Henry* of *Spires*, *Herman* of *Bamberg*, *Imbric* of *Augsburg*, and *Adalbert* of *Wirtzbourg*.

The pope's Decree againſt thoſe who were guilty of Simony, and againſt the Clerks, who either kept Concubines or were marry'd, remov'd in *Germany*, *Italy* and *France* a great many Eccleſiaſticks out of their Places, who were found guilty of Simony, or of having unlawful Converſe with Women. Theſe Men not only complain'd of this Yoke which the Pope would impoſe upon them, but they likewiſe inveigh'd againſt him, and accuſed him of advancing an inſupportable Error, and ſuch as is contrary to the Words of our Saviour, who ſays that all Men are not able to live continently; and contrary to the Words of the Apoſtle, who injoins thoſe who cannot live continently, to marry. They added, that this Law he would impoſe on them, which oblig'd them to live like Angels by offering Force to the ordinary Courſe of Nature, would be the Cauſe of great Diſorders: That moreover if the Pope perſiſted in his Reſolution, they had rather renounce the Prieſthood than Marriage, and let him ſee if he could get Angels to take Care of their Flocks, ſince he would not make uſe of Men. This was the Language of theſe corrupted Eccleſiaſticks, according to the Account of an Hiſtorian of that Time. But the Pope for his Part preſs'd the Execution of his Decree, and wrote very warm Letters to the Biſhops, to oblige them to take ſtrict Care of it. The Archbiſhop of *Mayence* doing his utmoſt therein, found how difficult it was to root out an Abuſe ſo inveterate and ſo general as this was; and before he proceeded againſt the Refractory, he gave them ſix Months Time to reclaim. Laſtly, having call'd a Synod at *Erford* in *October*, he told them in expreſs Terms, that he was oblig'd to put the Pope's Decree into Execution, and that they were oblig'd either to renounce their

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their pretended Marriages, or else their Attendance on the Altar. When they found they could not by their Prayers prevail upon him to alter his Resolution, they withdrew from the Council in a great Rage, threatning the Archbishop either to turn him out, or to kill him. The Archbishop to pacify them, order'd them to be call'd back again; and promis'd when an Opportunity should offer, he would send to *Rome*, and endeavour to work the Pope over to another Mind. The next Day he proposed to them the Question about the *Tenths*.

The Decree of *Gregory* met with no less Opposition in *France*, *Flanders*, *England* and *Lombardy*, than it did in *Germany*, as we are inform'd by several Letters sent by this Pope to the Princes and Bishops of these Countries; and this Opposition rose so high at *Cambray*, that they caus'd a Man to be burnt who had asserted that those who were guilty of Simony, and the marry'd Priests ought not to celebrate Mass or any Divine Office; and that no Man ought to assist them therein. This we find related in the twentieth Letter of the fourth Book.

This Opposition did not discourage *Gregory* VII. in the least; on the contrary he wrote several Letters to the Bishops and Princes; whereby he injoyns them to put his Decree in Execution, and not to tolerate Clerks guilty of Simony, nor such as were marry'd or kept Concubines. Upon this Head, we may consult the thirtieth Letter of the first Book directed to the Archbishop of *Salzbourg*, dated *Nov.* 15. 1073. the five and fortieth of the second Book directed to *Radulphus* Duke of *Suabia*, and to *Berthold* Duke of *Carinthia*, dated *Jan.* 11. 1075. The sixty first directed to *Dietwin* or *Theodwin* Bishop of *Liege*, whom he charges with Simony: The sixty second directed to *Sicard* Bishop of *Aquileia* dated *March* 23. The sixty sixth to *Burchard* Bishop of *Halberstat*, of the same Month: The sixty seventh to *Anno* Archbishop of *Cologn*: The sixty eighth to the Archbishop of *Magdebourgh* bearing the same Date: The tenth and eleventh of the fourth Book directed to the Count and Countess of *Flanders*, dated *Nov.* 2. 1076. the twentieth of the same Book: Lastly, he order'd an Apology of his Decree to be issued out in the Nature of a Manifesto, wherein he very much exalts the Authority of the Holy See, and the Decretals of his Predecessors.

The Council of Rome in the Year 1075.

The Synod call'd at *Rome* by the Pope the Year before, was held there about the End of *February* this Year. He therein excommunicated five Persons belonging to King *Henry*'s Court, who were the Instruments of that Prince in selling of Benefices: He suspended from their Episcopal Functions *Liemar* Archbishop of *Breme*, *Garnier* Bishop of *Strazbourg*, *Henry* of *Spires*, and *Herman* of *Bamberg*. He likewise therein suspended *William* Bishop of *Pavia*, and *Cunibert* Bishop of *Turin*, and depos'd *Dennis* of *Placentia*, without any Hopes of being re-establish'd. Some of these Bishops went to *Rome* for Absolution: The Bishop of *Bamberg* was likewise in the Way thither, and sent Deputies beforehand by Presents to corrupt the Bishops who were his Judges; but seeing he had no Hopes left, he return'd again, after Promise made of retiring into a Monastery. Upon his Return, instead of performing his Promise, he enter'd again into the Possession of his Church, and committed there new irregularities. This oblig'd the Pope to renew his Sentence of Condemnation issu'd out against him, and withal to excommunicate him. This is what *Gregory* wrote to the Clergy and Laity of *Bamberg*, to *Sigefroy* of *Mayence*, and to King *Henry* by three Letters of the third Book, dated *July* 20. 1075. In the last he commends that Prince for opposing those who were guilty of Simony, and for using his utmost Endeavours to oblige the Clergy to live in Celibacy.

King *Henry* willing to hold a fair Correspondence with the Pope, whom he thought fit to keep his Friend, as long as the War between him and the *Saxons* lasted, sent two Embassadors to him before *August*. By them he sent him Word, that since all the Princes of his Dominions wish'd more to see them at Variance than in Peace, he sent him these two Persons privately, to manage the Peace between them. That he would not have any one know any Thing of it, but his Aunt *Beatrice* and *Matilda*. That when he return'd from his Expedition against the *Saxons*, he would send other Embassadors to him to acquaint him of his Mind, and to testify to him the Respect he bore to the Holy See. The Pope having receiv'd this Letter, return'd him this Answer, That he was heartily glad to find he had trusted this Negotiation to Persons of Piety, and that he was ready to receive him into the Bosom of the Church, without exacting any Thing else from him, but that he would follow the wholesome Counsels which he had to give him. At the Close of his Letter he exhorts him to use the *Saxons* with Clemency, to turn the Bishop of *Bamberg* out of his Bishoprick, and to put another in his Place. This Letter which has no Date, is the seventh of the third Book.

When *Henry* had conquer'd the *Saxons*, he began to put a Slight on the Pope's Favour; and instead of sending a private Embassy to him according to his Promise, he resolv'd to make it publick. This gave the Pope to understand, that he did not care how the Affair was canvass'd, as he sent Word to *Beatrice* and *Matilda* by the fifth Letter of the third Book, which bears Date *Sept.* 11. 1075.

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Much about the same Time, he who was in Possession of the Archbishoprick of *Milan* against the Pope's Will, dy'd, and *Henry* put up in his Place a Clerk of the Church of *Milan* nam'd *Tedald*, without taking any Notice of the Person whom *Gregory* pretended to be the lawful Archbishop of the Place. Immediately upon this the Pope wrote to *Tedald*, and to the Suffragans of the Archbishoprick of *Milan*, to prevent his Ordination; and cited him to the Synod which was to be held at *Rome*. These Letters are the eighth and ninth of the third Book, dated *Sept. 7th.* and *Octob. 10th.* 1075. That very Day he wrote a long Letter to King *Henry*, by which he exhorts him to separate himself from the Communion of those who were excommunicated by the Holy See, and to receive immediate Absolution from some Bishop who had receiv'd Commission from him to grant it to that Prince. He tells him, that he is surpriz'd to see, that tho' in his Letters he expresses all Manner of Respect and Submission to the Holy See, yet he opposes the Canonical and Apostolick Institutions thereof; and particularly that he had not kept to the Promises which he made to him by the Princess his Mother, and by his Legates concerning the Church of *Milan*; and that on the contrary he had bestow'd the Bishopricks of *Spoleto* and *Fermo* to the Prejudice of what had been injoyn'd by the Holy See: He exhorts him to a sincere Submission to the Sanctions of the Holy See, and to put them in Execution: And he promises him however that if he could shew him by Persons of Prudence and Piety, how an Accommodation might be found out, he would very readily lay hold on it for his Satisfaction.

The Pope arrested by Cincius.

About the End of this Year, the Pope fell out with *Cincius*, Son of *Alberic*, the Prefect of *Rome*; and after he had excommunicated him, he cast him into Prison, if *Benno* may be credited in the Case. *Cincius* having made his Escape, conspir'd against the Pope; and having rais'd a Troop of Soldiers, set upon him unawares on *Christmas*-day, whilst he was celebrating Mass in his Pontifical Robes, seiz'd upon his Person, drew him out by Violence out of Church, and shut him up in a strong House. No sooner was this News spread about *Rome*, but the People flock'd in great Multitudes to the House of *Cincius* to storm it, and to oblige him to release the Pope. *Cincius* finding that he was constrain'd to do it, made the Pope to promise him, before he set him at Liberty, that he would not do any Thing to him, or his Accomplices. But the People being inrag'd, burnt and pillag'd the Revenues belonging to *Cincius* both within and without the City. *Cincius* for his Part burnt and demolish'd all that belong'd to the Church of *Rome*. This Contest held for some Days, being fomented by *Guilbert* Archbishop of *Ravenna*, who had excited *Cincius* to this Undertaking. But at last *Cincius* was constrain'd to leave off, and to depart from *Rome*, to go to the Emperor. *Guilbert* likewise retir'd, pretending to be reconcil'd to the Pope, tho' his Design was to create him new Troubles. This he did by joining himself with *Tedald* Archbishop of *Milan*, the Bishop of *Lombardy*, Cardinal *Hugh*, and several others of the Clergy of *Rome*.

King Henry's Letters.

King *Henry* being very much dissatisfied with the Pope, who had treated his Embassadors unkindly, and had sent him a Nuncio who had discours'd with him in an haughty and threatning Air, was easily perswaded by Cardinal *Hugh*, and the other Bishops and Lords, the profess'd Enemies of *Gregory*, to abandon the Interests of a Man who treated him with an intolerable Severity. To bring this about, he wrote a circular Letter to the Bishops and Princes of the Empire, by which he implores their Assistance in the urgent Necessity he lay under, and in that Oppression under which both the Empire and Church labour'd through the Tyranny of *Hildebrand*, who design'd to take upon himself alone the Regal and Sacerdotal Authority contrary to Divine Institution, which has committed the One to Princes, and the Other to Bishops: To the Prejudice of which Institution he design'd to deprive him of the Kingdom and his Life, after he had depriv'd the Bishops of their Priesthood. That in this publick Grievance both of Church and State, he invites them to meet at *Worms* about *Septuagesima*, to take such Measures as might conduce to the Good of the Church, and the Honour of the State. *Thierry* Bishop of *Verdun*, wrote likewise a circular Letter in his own Name to all the Prelates and Princes of the Empire, which was full of Invectives against *Gregory* VII. in which he declares that they ought to proceed to the Election of a new Pope. *Engelbert* nominated to the Archbishoprick of *Treves*, wrote likewise another Letter no less abusive than the former. Lastly, all the Bishops of *Germany* were so dissatisfied with *Gregory* VII. because he had declar'd publickly that there was not one single Man among them who was a lawful Bishop, and that he would oblige all of them to resign their Bishopricks to him, and to hold them from him, as he had already serv'd several of them; that they all declar'd openly against him. They thereupon met together in great Num-

The Letter of Thierry Bishop of Verdun.

The Letter of Engelbert Archbishop of Treves.

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bers at *Wormes* on the Day appointed, where Cardinal *Hugh*, (whom the Pope had depos'd and excommunicated a few Days before) with *Guibert* of *Ravenna* met, and preferr'd ſeveral Things againſt the Life, Conduct, Election, and Conſtitutions of *Gregory*. Upon this Charge, the Aſſembly declar'd that *Hildebrand* could no longer be look'd upon as lawful Pope, and all the Biſhops ſubſcrib'd to his Condemnation. *Herman* of *Metz*, and *Adelbert* Biſhop of *Wirtzbourgh*, were the only Perſons who made any Scruple: But *William* Biſhop of *Utrecht*, who very warmly maintain'd the Intereſt of the King, oblig'd them to ſubſcribe, by ſaying, That they muſt either do that, or renounce the Allegiance which they ow'd to their Prince. Afterwards they wrote a Letter to *Gregory*, in the Name of the Archbiſhops of *Mayence* and *Treves*, and of four and forty Biſhops of *Germany*, by which they declar'd to him, That tho' they knew he had been advanc'd to the Papal Chair contrary to all Manner of Right, yet they had thought fit to tolerate his Intruſion, in Hopes that he would have made Amends for theſe criminal Beginnings, by his Probity, and the good Services he would do the Church: But that the miſerable Eſtate of the Univerſal Church, was a ſufficient Demonſtration that the ſequel of his Actions was anſwerable to theſe unhappy Beginnings. That tho' our Saviour had recommended Peace and Charity as the principal Character of Chriſtians, yet he on the contrary, ſow'd Diviſions in the Church by his Novelties, and tore it in Pieces by his proud Cruelty, or rather by his cruel Pride. That he was the Head of the Schiſm, and that he had created Confuſion and Trouble to the Members of the Church, who before his Time liv'd in Union and Peace, by blowing up the Flames of Diſcord in all the Churches of *Italy*, *Germany*, *France* and *Spain*. That he was deſirous to ſtrip the Biſhops of that Power which they receiv'd in their Ordination from the Holy Ghoſt; and had deliver'd them up to the Fury of the People, who could not endure any Biſhops or Prieſts, but thoſe who had by an unworthy Complaiſance beg'd their Power and their Prieſthood from his Pride. That he had been the Cauſe of great Confuſions between the Members of Jeſus Chriſt; ſubverted the Subordination which was requiſite to be obſerv'd among them; and deſtroy'd the Rights and Privileges of all other Biſhops, by aſſerting that aſſoon as ever he ſhould have Notice of the Offence of any one of their Dioceſans, the Biſhops ſhould have no farther any Power of binding or looſing them. That ſince they could not find in their Conſciences to leave the Church in the Danger to which it was expos'd by his continued Outrages, they thought it proper to acquaint him with that, which they were hitherto willing to paſs by in Silence, *viz.* That he had never been capable of being lawfully ſeated upon the Holy and Apoſtolick See, becauſe he had taken an Oath in the Life-time of the Emperor *Henry* of bleſſed Memory, that he would never be Pope, nor ſuffer any other to be advanc'd to that Dignity, without the Conſent of that Emperor, or his Son after him. That he had formally renounc'd the Popedom, in Order to bring over the other Cardinals to do the like. That in the Time of Pope *Nicholas* II. he himſelf had been the Author of a Decree made in a Council of one hundred and fifteen Biſhops, importing, That no Pope ſhould be made, but who was elected by the Cardinals, acknowledg'd by the People, and approv'd of by the King. That he had tranſgreſs'd all theſe Promiſes, and all theſe Sanctions: That moreover he gave a great Scandal to the Church, by holding too great a Familiarity with a Woman (meaning *Matilda*) and that it became a general Complaint, that all the Affairs of the Church were manag'd by the Counſels of Women. That one cannot complain too much of the unworthy Treatment he ſhews to Biſhops. Therefore, foraſmuch as 'tis evident, that by Perjury he entred upon the Papacy; that he has diſturb'd the Church by his dangerous Novelties; and ſcandaliz'd it by the irregularity of his Life, they renounce that Obedience which they never promis'd him, and would no longer eſteem him as an Apoſtolick Pope, ſince hitherto he has not eſteem'd them as Biſhops. *Rowland* a Clerk of the Church of *Parma*, was fixt upon to carry this Letter to *Rome*; to declare to *Gregory* that he ſhould renounce the Popedom; and to proteſt, that all he ſhould do or injoyn for the Future ſhould be null. This Clerk attended by the Envoys of King *Henry*, came to *Rome* the Day before the Pope held his Synod, which was immediately before the firſt Week in *Lent*. He deliver'd the Letter of the Aſſembly of *Worms* to *Gregory*, and made thoſe Declarations and Proteſtations, which he had been order'd.

The Aſſembly of Worms *againſt* Gregory VII. *in the Year* 1076.

The Council of Rome *againſt* Henry. *in the Year* 1076.

Gregory without being ſtartled at it, held his Council on the Morrow, and caus'd the Letter which had been brought him, to be read in the Preſence of thoſe who aſſiſted therein. *Rowland* did there renew the Denunciation he had made, threatning that if he would not obey and relinquiſh the Holy See, the King ſhould be at *Rome* before *Whitſuntide*, and turn him out by Force, becauſe he was a Wolf, and not a lawful Shepherd. King *Henry*'s Envoys made the ſame Proteſtations. But for all this, the Courage of *Gregory* VII. was not abated; on the contrary, fir'd by this Affront, he began by excommunicating *Sigefroy* Archbiſhop of *Mayence*, and by ſuſpending the other Biſhops of *Germany*, who had any hand in this Undertaking; he pronounc'd likewiſe a Sentence of Excommunication againſt the Biſhops of *Lombardy*, and againſt ſeveral Biſhops beyond the Mountains, who were charg'd with Simony or other Crimes; and laſtly, he declar'd King *Henry* to have forfeited the Kingdoms of *Germany* and *Italy*, and his Subjects abſolv'd from the Oath of Allegiance, and thundred out a Bull of Excommunication againſt that Prince. Gregory VII.

The Pope immediately publiſh'd this Sentence, and directed it to all the Faithful, with a very warm Letter againſt the Proceedings of the Biſhops and King of *Germany*. This is the ſixth Letter of the third Book, where 'tis miſplac'd among the Letters of the Year 1075. whereas it was not written 'till after the Council held the firſt Week in *Lent*, in the Year 1076.

This Excommunication made an Impreſſion on a great many Peoples Minds. The Enemies of King *Henry* made uſe of it to promote their Deſigns, and it ſerv'd as an Umbrage to the League which the Princes and Lords of *Germany* renew'd againſt him. It likewiſe ſhock'd ſome of thoſe who aſſiſted at the Aſſemby of *Worms*; and among others, *Udo* Archbiſhop of *Treves*, who went expreſs to *Rome*, to procure his Abſolution, and be reconcil'd to *Gregory*; and went expreſs to *Rome*, to procure his Abſolution, and be reconcil'd to *Gregory*; and being return'd to *Germany*, he was one of the firſt who maintain'd, That they ought not to communicate with the King, till ſuch Time as he ſhould be reconcil'd to the Pope. The Archbiſhop of *Mayence* and a great many more became of the ſame Mind, and there were but a very few of the Prelates who would venture to ſtand to what they had done. The Pope for his Part, made ſure of the Forces and Places belonging to *Matilda*, the Widow of *Godfrey* Duke of *Lorrain*, who dy'd this Year in his Dutchy, being parted from his Wife a long Time before. This Princeſs was Daughter to *Beatrice* the Siſter of the Emperor *Henry* III. and to *Boniface* Lord of *Lucca*. She was poſſeſs'd of a very conſiderable Eſtate in *Italy*, having the Sovereignties of *Lucca*, *Parma*, *Reggio*, *Mantua*, and a Part of *Tuſcany* under her. She was wholly wedded to the Intereſts of *Gregory* VII. who likewiſe eſpous'd her Intereſts with all the warmth imaginable.

Whilſt Affairs ſtood in this Poſture, *Gregory* thought that before he broke out into an open War, it was advitable to uſe his freſh Endeavours to bring over King *Henry* to ſubmit to what he was minded to require of him. To forward this Deſign he directed a Letter to all the Biſhops, Abbots, Prieſts, Dukes, Princes, Knights, and in general, to all the Faithful of the *Roman* Empire, wherein after he had declar'd what he had done in Favour of *Henry*, and the baſe Returns he had receiv'd for it; he exhorts them to prevail upon this Prince to do Penance, that ſo he might be reconcil'd to the Church, declaring, that if he would not hearken to their Counſels, they ought to convene together to conſult the Welfare of the Univerſal Church. He puts them in Mind of holding no Correſpondence with thoſe who were not ſeparated from Communion with *Henry*. To conclude, he calls God to witneſs, that he had no temporal Advantage in his Eye, but the Welfare of the Church was the only Motive of what he did. This Letter which is the firſt of the fourth Book, bears Date *July* 25. in the Year 1076.

Within a while after, *Herman* Biſhop of *Metz*, who kept Neuter in this Affair, wrote to *Gregory*, to ask him, whether the Biſhops who communicated with *Henry* were excommunicated; and at the ſame Time he takes Notice to him, that there were ſome Perſons who maintain'd, that a King could not be excommunicated. *Gregory* anſwer'd him by the ſecond Letter of the ſame Book, written at *Tivoli*, *Auguſt* 25. That there was no Queſtion to be made but that all thoſe who communicated with King *Henry* (if it be lawful to call him King) were excommunicated; And that with Reſpect to thoſe who ſay, that a king ought not to be excommunicated, there was no need to return them an Anſwer, ſince their Opinion was ſo ridiculous. However, he did not ſtick to prove, that Kings might be excommunicated, from the Example of Pope *Zachary*, by whom he ſays the King of *France* had been depos'd, and his Subjects abſolv'd from their Oath of Allegiance to him: From ſeveral Privileges which are among the Letters of St. *Gregory*, wherein he declares the Kings and Princes excommunicated, and depriv'd of their Dignity, who ſhall infringe them. He ſubjoyns the Inſtance of *Theodoſius*; and laſtly he alledges as a convincing Argument, that when Jeſus Chriſt gave St. *Peter* the Power of feeding his Sheep, and the Power of binding and looſing, he excepted no Perſon from it. Afterwards he gives *Herman* to underſtand, That he had granted ſome Biſhops a Power of abſolving the Biſhops and Grandees, who would ſeparate themſelves from Communion with King *Henry*; but that he had forbidden

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bidden them to grant Abſolution to that Prince till ſuch time as he was aſſur'd by good creditable Witneſſes of his Repentance, and the ſatisfaction he would make, ſince he knew very well that there were Biſhops enow who would not ſcruple to abſolve him, if he had not forbid it.

'Tis much in the ſame Air he wrote eight Days after a ſecond Letter to the Prelates and Grandees of *Germany*, wherein after proteſtation made that it was neither Pride nor Intereſt which mov'd him to excommunicate King *Henry*, but only for the welfare of the Church, he prays them to be tender of him, if he did ſincerely Repent: Upon Condition however that he would turn out of his Council thoſe excommunicated Perſons who were guilty of Simony, and for the future follow the Advice of thoſe who value the welfare of the Church above their own Intereſts: That he would look upon the Church as his *Miſtreſs*, and uſe her no longer as a *Servant*: That he would no longer defend ſuch Cuſtoms as were contrary to the Liberties of the Church; but follow the Doctrine of the Holy Fathers: That if he gave them an aſſurance of performing theſe and other things which with Reaſon might be required of him, they ſhall give him Notice thereof by their Deputies, that ſo they might conſult together what is beſt to be done on that Occaſion; but that he abſolutely forbids them to abſolve him from his Excommunication, till they had receiv'd an Approbation in writings from the Holy See for it. That if he would not repent, they ought to proceed to the Election of a Prince, who would diſcharge the Duties aforemention'd, and that they ought to inform him of the Converſation and Manners of the Perſon they ſhall elect, that ſo he might confirm their Election: That with regard to the Oath which they had taken to the Empreſs *Agnes*, in caſe her Son ſhould dye before her, they ought not to be concern'd about it, becauſe they might very well perceive that ſhe had no longer a Right thereto, whether ſhe oppoſed or conſented to his being depoſed: That upon the whole, they ſhould let him know who the Perſon was whom they deſign'd for Emperor, after they ſhould have reſolved to Out *Henry*. This is the third Letter of the fourth Book. It was no ſooner receiv'd in *Germany*, but the Princes and Grandees of the Empire reſolv'd to meet at *Tribur* or *Oppenheim*, to conſult of the meaſures they ought to take. *Radulphus* Duke of *Suabia*, and the Dukes of *Bavaria* and *Carinthia*, with the Biſhops of *Wirtzburgh* and *Worms*, having held a Conference at *Ulma*, appointed this Convention to be on the twenty fifth of *October*, and acquainted therewith all the Princes of the Empire, and the Pope, who ſent thither two Legates, to wit *Sigehard* Patriarch of *Aquileia*, and *Almus* Biſhop of *Paſſaw*. Theſe Legates declaim'd againſt the Conduct of *Henry*, and deſir'd that they would elect another King in his ſtead. *Henry* for his part ſent every Day his Deputies to promiſe the Legates, that he would correct what he had hitherto done amiſs, and that he would make reparation for it by conſulting the Welfare of the Church for the future: That if they miſtruſted his Promiſe, he was ready to confirm it by his Oath, and to give Hoſtages for a ſecurity thereof. They return'd him this Anſwer, that they could not tell how to rely on his Words, ſince he had falſify'd them ſo often already. That nothing but the very utmoſt extremity could have brought the Holy See to uſe ſuch Methods, after it had try'd all other: That it had waited his leiſure as long as poſſible; but that at preſent it could not forbear laying hold of an Opportunity which offer'd it ſelf of placing on the Throne a Perſon worthy to fill it. After ſeveral Conferences of this Nature, both Parties were ready to Engage, for the two Armies were over againſt each other, on either ſide of the *Rhine*, when the Lords of *Suabia* and *Saxony* ſent their Deputies to the King with this Declaration, that tho' he had behav'd himſelf very ill towards them, and tho' the Crimes laid to his Charge were evident, yet they were willing to ſubmit the Determination thereof to the Holy See. That they would prevail upon his Holineſs to come to *Augsbourg* about the Feaſt of the *Purification*, to determine this Affair in a general Aſſembly of the Princes of the Empire: That if he could not get his Abſolution in a Year's time, he ſhould be depriv'd of his Right for ever: That in the mean time he ſhould disband his Army, and withdraw to *Spires* with the Biſhop of *Verden*, and ſeveral other Miniſters, who were not excommunicated; that he would lay aſide all his enſigns of Royalty; and forbear going to Church; that he ſhould reſtore the Church of *Worms* to its Biſhop; and that he ſhould order the Garriſon which he had thrown into that City to march out. The King finding his Forces to be in a bad Condition, eſteem'd it a Happineſs to extricate himſelf out of theſe Difficulties, tho' upon ſuch diſhonourable Terms. He thereupon promis'd to gratify them in their demands, took his leave immediately of the Archbiſhop of *Cologne*, and of the Biſhops of *Bamberg*, *Strazbourg*, *Baſil*, *Spires*, *Naumburg*, *Oſnabruck*, and others who were excommunicated; caus'd the Garriſon of *Worms* to march out, disbanded his Forces, and withdrew to *Spires*. The Princes of *Suabia* and *Saxony* being ſatisfied with his Submiſſion, ſent the Pope word of all that happen'd in their Convention, and pray'd him to come to *Augsburg* to put an End to this Affair. The King whoſe Intereſt it was to be beforehand with the Pope, and to get his Abſolution as ſoon as poſſible, ſet forward on his Journey to the Pope about the End of the Year; and underſtanding that his Enemies had ſiez'd upon the Paſſes which open'd into *Italy*, to apprehend him, he went through *Burgundy* and *Savoy*, and with much ado enter'd *Italy*. He was there receiv'd very honourably by a great many, who promis'd him all manner of Aſſiſtance. In the mean time the Pope upon the Intelligence he had receiv'd from the Princes of *Germany* ſet forward on his Journey, and came as far as *Verceil*, where having underſtood that King *Henry* was come into *Italy*, and had rais'd ſome Forces, he withdrew to the Caſtle of *Canoſſa* in the Dioceſs of *Reggio*, which belonged to the Princeſs *Matilda*. Whilſt he was there, a great many Biſhops and ſeveral Lords of *Germany* waited upon him, to receive their Abſolution at his Hands. He enjoyn'd them to Faſt for ſome time in Cells, and afterwards gave them Abſolution according to their requeſt, upon Condition that they ſhould hold no Correſpondence with *Henry*, till ſuch time as he was reconcil'd to the Holy See. In the mean time the King carry'd on his Reconciliation by the Mediation of *Matilda*, the Abbot of *Cluny* and ſeveral other Lords, and very earneſtly requeſted that he would take off the Excommunication iſſu'd out againſt him, promiſing that he would always be ready to anſwer the Accuſations of his Enemies, and to refer all to the Pope's Determination. At laſt *Gregory* conſented to grant him Abſolution, provided he would come in Perſon, and humbly ſue for it. This Prince reſolv'd to ſubmit to it, rather than be entirely diſpoſſeſs'd of the Empire by the Princes of *Germany*. He thereupon came to *Canoſſa*, and entred the Outworks of that place bare-footed, without any enſign of Regal Dignity. He waited three Days together at the Caſtle Gate, without receiving any Anſwer from the Pope. On the fourth Day, after ſeveral Conferences, the Pope granted him Abſolution, upon Condition that he would appear at the time and place which he ſhould appoint, to anſwer to the Accuſations brought againſt him by the Princes of *Germany*, whereof the Pope ſhall be Judge; and that he ſhall either leave or keep his Kingdom, according to the Sentence he ſhall pronounce: That till that time, he ſhall not aſſume to himſelf any Character of the Royal Dignity; nor perform any Act of Sovereignity, unleſs receiving of ſuch Revenues as were neceſſary for his Subſiſtence: That all his Subjects ſhould be abſolv'd from their Allegiance both before God and Men: That he ſhould remove *Robert* Biſhop of *Bamberg*, and *Ulrick* Biſhop of *Coſsheim* from his Perſon; and that if he fail'd in the Obſervation of any one of theſe Articles, the Abſolution which he receiv'd ſhould be Null and Void: That from thenceforth he ſhould acknowledge himſelf to be Guilty, and ſhould not require any longer to be heard in his own Defence: Laſtly, He bound himſelf by Oath to ſubmit to the Judgment which the Pope ſhould make, or come to the Agreement which he deſir'd; and if the Pope ſhould croſs the Mountains, he ſhould give him free Liberty of coming and going, without offering him any Moleſtation. Theſe Articles were Sign'd and Sworn to by *Henry*, January the 28th. in the Year, 1077. and as Guarantees of his Word, he offer'd the Princeſs *Matilda*, *Hugh* Abbot of *Cluny*, the Biſhops of *Verceil*, *Naumburg*, and ſeveral Lords. Afterwards the Pope celebrated Maſs, and having taken a conſecrated Hoſt in his Hands, and directing his Diſcourſe to King *Henry*, he told him, that for a proof of his being Innocent of the Crimes laid to his Charge, he would take the Sacrament upon it; and if his Majeſty were as Innocent of the Crimes laid to his Charge, he conjur'd him to do the Like. This propoſal ſomewhat puzzled the King, who perhaps was not very much diſpos'd to communicate. Some Hiſtorians relate that he ſhifted it off by ſaying, that this proof of his Innocence would not perhaps be ſatisfactory to the *German* Princes, who were not there preſent: Others ſay, that he did receive the Communion from the Hands of the Pope. Let the Caſe be how it will, 'tis certain that after Maſs, he was treated very nobly, and ſent away with manifeſt tokens of Friendſhip and Reconciliation. Theſe Matters of Fact are apparent from the Relation of contemporary Authors, and from the Letter which *Gregory* wrote immediately after to the Princes of *Germany*, which is the twelfth of the fourth Book.

Gregory VII.

The Convention at Oppenham.

King Henry's Journey into Italy.

Henry repented of this Action as ſoon as he had done it; for the *Italians* of *Lombardy* perceiving how diſadvantageous the Agreement would be to them, ridicul'd him for what he had done, and caſt reproaches upon him for it, telling him, that for their parts, they did not value the Excommunication of a Man, who had himſelf been very juſtly excommunicated by the Biſhops of *Italy*; who was poſſeſs'd of the Holy See by Simony; who had ſtain'd it by ſeveral Murders, and polluted it by his Adulteries: That his Majeſty had receiv'd a Treatment unworthy of himſelf,

The Complaints which the Lombards made of Henry's Conduct.

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and caſt ſuch a Blot upon his Honour, as could never be wip'd off, by ſubmitting to an Heretick, and to an infamous Perſon: That they were very unfortunate in having made choice of one for the Protector of the Juſtice and Laws of the Church, who had by this diſhonorable Submiſſion betray'd the Catholick Faith, the Authority of the Church, and the Dignity of the State. Theſe and ſuch like were the common Diſcourſes of the Princes and Grandees of *Italy*, and which they ventur'd to ſpeak publickly. This render'd *Henry* ſo odious, that they propos'd to make his Son their King, and to carry him to *Rome* with an Army, there to have him Crown'd by a Pope of their own chooſing. *Henry* to clear himſelf, repreſented to them that he was neceſſitated to do what he did; that he had not done it but only for the good of the Publick, and becauſe he could not otherwiſe ſatisfie the Pope, and the *German* Lords, who had declar'd againſt him: That at preſent being in a place of ſafety, he would make uſe of all his Strength to revenge the Affront which had been offer'd him. He had much ado after all to pacifie them, and perceiv'd himſelf abandon'd by many, and deſpis'd by others. This put him upon reſolving to break entirely with the Pope, by not obſerving the Articles agreed upon betwixt them. He recall'd the excommunicated Biſhops, and declar'd publickly that *Gregory* had betray'd him, and that he would be reveng'd of the Affront which had been offer'd him.

The Convention at Foreheim, *where* Radulphus *is elected King.*

On the other ſide the Archbiſhop of *Mayence*, and the Biſhops of *Wirtzburgh* and *Mentz*, the Duke *Radulphus*, and a great many other Princes and Grandees of *Germany*, appointed a Convention to be held at *Forcheim* the 13*th*. of *March*, and invited the Pope thither, who was ſtill at *Canoſſa*, where he was detain'd three Months by the Princeſs *Matilda*. Having receiv'd this Intelligence, he ſent Cardinal *Gregory* to King *Henry*, to give him notice that the Time was come for the performing of what he had promis'd: That the *German* Princes were to meet *March* the 13*th*. at *Forcheim*, to regulate the Affairs of the Empire: That he ought to be there, to clear himſelf of the Accuſations preſerr'd againſt him. The King return'd him this Anſwer, That ſince this was the firſt time of his coming to *Italy*, he had too much Buſineſs upon his Hands to think of returning ſo ſuddenly and in ſo ſhort a Time. The Pope having receiv'd this Anſwer, immediately diſpatch'd away his Legates to *Forcheim*, to declare to the Convention, that he could not ſafely go into *Germany*, or return back to *Rome*, becauſe *Henry* had caus'd all the Paſſes to be block'd up: And that therefore they ſhould in his Abſence conſult the Neceſſities both of Church and State, and do what they thought moſt proper for the Welfare of both.

This Convention was held at the place and time appointed. *Radulphus* Duke of *Suabia* caus'd himſelf to be elected King, and was conſecrated by *Sigefroy* at *Mayence*. He immediately ſent one to the Pope to acquaint him of his Election, and to aſſure him of his Obedience. *Henry* for his part, pray'd the Pope to aſſiſt him againſt *Radulphus*, to declare his Election Null, and to Excommunicate him. Some Authors report that *Gregory* approv'd of the Election of *Radulphus*, and acknowledg'd him for King: But he himſelf aſſures us of the contrary in the eight and twentieth Letter of the ninth Book, where he calls God to witneſs that this Election was carry'd on without his Conſent and Knowledge; and that the Anſwer which he had return'd to *Henry*, was to this effect, that he would do him Juſtice, after he had heard the Arguments on both ſides, to know which had the moſt Right on his ſide. Upon this he reſolv'd to go to *Germany*, and for this end wrote the laſt of *May*, in the Year, 1077. two Letters, the one directed to the Legates which he had in that Country, and the other to the Princes of *Germany*, wherein he acquaints them of his Intention of coming to *Germany* to decide the Difference. That they ought to take all neceſſary Security of the two contending Parties, for his free paſſage thither; and that if either of the two Parties ſhould oppoſe his coming, they ſhould eſteem him as an excommunicated Perſon, and acknowledge him as lawful King, who ſhould ſubmit to the Holy See, and was willing to refer himſelf to its Determination. Theſe two Letters are the three and four and twentieth of the fourth Book.

Henry foreſeeing that if the Pope went into *Germany*, he would not fail of paſſing a Sentence contrary to his Intereſts, reſolv'd to ſtop his Journey, and to engage in a War againſt *Radulphus*, and the other Rebels. The Pope having caus'd ſeveral Biſhops of King *Henry*'s Party to be apprehended, that Prince by way of reprizal, order'd Cardinal *Gerard* Biſhop of *Oſtia*, who was Legate in *Lombardy*, and *Bernard* Abbot of *Marſeilles*, one of the Pope's Legates in *Germany* to be apprehended. *Gregory* being concern'd that the Affairs of *Germany* did not go according to his deſires, complain'd of it to *Udo* Archbiſhop of *Treves*, and his Suffragans, and exhorts them to do all they could to divert the Storm which was coming upon *Germany*. The Letter which he wrote to them upon this Subject, bears date the laſt of *September*, in the Year, 1077. and is the ſeventh of the firſt Book.

The beginning of the next Year, the Pope cited *Guilbert* Archbiſhop of *Ravenna* and his Suffragans, with the Biſhops and Abbots of *la Marche*, *Fermo* and *Camerine* of *Pentapolis*, of *Emilia* and *Lombardy*, to the Council which was to be held at *Rome* according to Cuſtom the firſt Week in Lent, and aſſures them by his Letter, (which is the thirteenth of the fifth Book, dated *January* 28.) That he would do them no harm, and that he would be as indulgent towards them as in Conſcience he could be. Theſe Biſhops did not think it proper to appear at this Synod, which conſiſted of almoſt one hundred Biſhops. The Pope did therein renew his Anathema iſſu'd out already againſt *Tedald* Archbiſhop of *Milan*, and againſt *Guilbert* Archbiſhop of *Ravenna*, and ſuſpended them from all Epiſcopal and Sacerdotal Functions. He therein depos'd (without any hopes of being re-eſtabliſh'd) *Arnulphus* Biſhop of *Cremona*, who was there preſent, and had own'd himſelf guilty of Simony, and excommunicated him till ſuch time as he ſhould do Penance. He therein likewiſe depos'd *Rowland* Biſhop of *Treviſi*, for having acquir'd his Biſhoprick by taking upon him the Deputation of the Aſſembly of *Worms*, which had been the cauſe of the Schiſm between the Empire and the Papacy, and excommunicated him for ever, if he did not do Penance. He ſerv'd after the ſame Manner Cardinal *Hugh* of St. *Clement*, as one condemn'd thrice by the Holy See: Firſt, For having favour'd and ſupported the Schiſm of *Cadalous*: Secondly, For having joyn'd himſelf, when Legate, with Hereticks and Perſons condemn'd by the Holy See for Simony: And Thirdly, for having ſtir'd up Schiſms and Diſſentions in the Church. He therein renew'd the Excommunication iſſu'd out by his Predeceſſors againſt the Archbiſhop of *Narbonne*; and after he had thus determin'd Matters with relation to Biſhops, he orders with reference to the Affairs of *Germany*, that two Legates ſhould be ſent into that Country, to hold there an Aſſembly of Prelates and Grandees of the Empire, wherein they ſhould endeavour to bring things to an Accommodation, or to paſs a definitive Sentence in favour of him who had the beſt Title. And that no Perſon might diſturb the Execution of this deſign, he excommunicates all ſuch as ſhall oppoſe it, and ſhall hinder his Legates from going into *Germany*. He therein likewiſe excommunicates the *Normans* of *Pozzuolo*, and interdicts all the Biſhops who did not appear at his Synod. Laſtly, He prohibits under the penalty of Excommunication, the detaining of thoſe who had been caſt away at Sea, or ſeizing of their Effects. He therein declares the Ordinations made by excommunicated Perſons to be Null, and abſolves from the Oath of Allegiance all ſuch as had taken it to excommunicate Perſons, and prohibits them from paying any Obedience to them. But that the great Number of Excommunications might not be the cauſe of the Damnation of thoſe, who by ignorance, ſimplicity, fear or conſtraint were oblig'd to communicate with excommunicated Perſons, he exempts out of the Excommunication all Women, Children, Servants, and other Subjects, who had no Hand in the Crimes which the others committed, and in general all thoſe who communicated with excommunicated Perſons without knowing them to be ſo. He likewiſe gives Travellers leave, who are in the Country of excommunicated Perſons. to buy what they want of them; and he does not hinder any Man from aſſiſting or ſhewing any Acts of Charity towards the excommunicate. Theſe Decrees are of the third of *March*, in the Year, 1078.

Gregory VII. *The Council of* Rome, *in the Year* 1078.

This Council being broke up, the Pope wrote to the Biſhops, Princes, and other Lords of *Germany*, ſending them word what had been reſolv'd upon with relation to the Affairs of *Germany*: And after having excommunicated all thoſe who ſhould hinder the Execution thereof, he gave them to underſtand, that the Bearer of his Letter ſhall agree with *Udo* Archbiſhop of *Treves*, who is of King *Henry*'s party, and with ſome other Biſhops of the party of *Radulphus*, about the Time and Place of their Aſſembly, that ſo his Legates may be there with Safety. He wrote likewiſe in particular to the Archbiſhop, recommending to him the making up of the Peace, and the putting in Execution what had been enjoyn'd in the Council of *Rome*; and that he might take ſuch Meaſures as were moſt equitable, he adviſes him to conſult with him who ſhould be choſen Mediator of the other party. Theſe two Letters dated *March* 9. in the Year, 1078. are the fifteenth and ſixteenth of the Book.

The Pope wrote and diſturb'd himſelf in vain about the holding of this Convention; *Henry* would not agree to it, and prepar'd himſelf for carrying on the War; and even thoſe of the Party of *Radulphus* ſuſpected the Pope's Sentence. Thereupon he wrote another Letter dated the firſt of *June* into *Germany*, wherein after he had declar'd that all the Care or Pains which he had taken to procure Peace were in vain, becauſe the Enemies of God and the publick Good, who only minded the gratifying of their Ambition, by deſtroying the Empire, and ruining Religion, hinder'd the holding of the Convention which was propos'd: He in-

joyns

Gregory VII. joyns all the *Germans* not to assist these Enemies of the publick Peace, and not to communicate with them, giving them to understand that they were excommunicated. Lastly, he assures them that he would never favour the Party which was unjust, and prays them not to harbour any such thoughts of him, whatever might be said or written to them about it; for he was one who fear'd God, and who suffer'd every Day for his Sake. This Letter is the first of the sixth Book.

In the mean Time King *Henry* without minding all these Excommunications, being march'd into *Germany* at the Head of an Army, and became Master of the Countries of *Bavaria* and *Suabia*, which *Radulphus* had left to retire into *Saxony*. *Radulphus* did there raise some Forces, and came before *Wirtzburg*, and besieg'd it. *Henry* being come to its Relief, gave Battle to him, which did not prove successful to him, for several of the Horse, who pretended to be on his side, falling upon him to kill him, put his Army into confusion. The Cavalry fled, the Infantry were cut in pieces, and the Town was taken; but *Henry* retook it within a short time after.

The Council of Rome, December 1078. About the end of *November*, *Gregory* held a Council at *Rome*, wherein he excommunicated *Nicephorus Botoniatus*, who had seiz'd upon the Empire of the *East*, after he had outed *Michael Ducas*. The Envoys of *Henry* and *Radulphus*, took an Oath in the Name of their Masters, that they would not hinder the Legates of the Holy See from holding an Assembly in *Germany*, to put an End to their Contests. Lastly, The Pope made in this Council twelve Canons concerning Benefices, and Ecclesiastical Revenues.

In the first, he excommunicates all Laicks who were possess'd of Ecclesiastical Revenues, and in particular those who had seiz'd upon the Revenues belonging to the Monastery of Mount *Cassin*. This Decree was made upon the account that *Jordanes* Duke of *Capua*, had taken away from that Monastery a Sum of Money which had been depositd there by the Bishop of *Roscella*.

The seconds imports, That having understood that several Laicks granted in several Places the Investitures of Churches, contrary to the Constitutions of the Holy Fathers, and that this was the cause of great Disturbances, he orders that no Ecclesiasticks shall receive Investiture of any Bishoprick, Abby or Church, from the Hands of an Emperor or a King, or any other Laick whatever, and declares that if any shall receive it, his Investiture shall be Null and Void, and he shall be excommunicated, till such Time as he has given Satisfaction for his Offence.

The third imports, That if any one sell any Prebends, Archdeaconries, Provostships, or any other Ecclesiastical Benefices, or disposes of them otherwise than the Holy Canons direct, he shall be suspended from his Functions, because 'tis requisite that he who receives the Dignity of a Bishop *gratis*, should likewise dispense the Things which belong to it *gratis*.

The fourth declares those Ordinations to be Null, which are made for Money, or at the Solicitation of any one, or in Consideration of any Service done for that Purpose; and all such as are not made by the joynt Consent both of Clergy and Laity, or such as are not approv'd of by those to whom the Consecration of elected Persons does belong.

The fifth imports, That such Penances as are not proportion'd to the Quality of the Crimes committed are insignificant; and that they who cannot bear Arms, or exercise a Trade without falling into Sin, ought to quit their Profession or Trade: And that those who bear any Malice to, or detain any Goods of their Neighbour, shall be reconcil'd and make full restitution to him, before they shall be admitted to Communion.

The sixth, prohibits Laicks from possessing Tenths, what Title soever they may have thereto.

The seventh, enjoyns Abstinence from Meats every *Saturday*, unless some solemn Festival fall thereon.

The eighth imports, That no Abbot shall be possess'd of the Tenths, or other Ecclesiastical Revenues which of Right belong to the Bishop, unless by the Authority of the Pope, or by the Licence of the Bishop of the Place.

The ninth, that Bishops shall not impose any new Burden on the Abbots or Clergy.

The tenth, That all those who are possess'd of any Revenues belonging to the Holy See, or know of any who do possess them, shall be bound to discover it, under the Penalty of paying Fourfold.

The eleventh, That the Bishops who shall permit the Priests, Deacons, or Subdeacons of their Diocess to live Marry'd, shall be suspended of their Functions.

The twelfth, That all Christians shall endeavour to offer something at the Celebration of the Mass.

The Council of Rome, in the Year 1079. The next Year *Gregory* held another Council the beginning of Lent, in which *Berenger* abjur'd his Error. After this the Envoys of *Radulphus* complain'd to the Council, that King *Henry* offer'd great Violences to the Ecclesiasticks of *Germany*. Several Bishops of the Council propos'd to excommunicate him; but the Pope thought it more advisable to put it off, and contented himself with taking an Oath from his Envoys, who swore that their Master should send Persons with Pass-ports for the Pope's Legates to go safely into *Germany*, and should submit to their Judgment. The Envoys of *Radulphus* took likewise an Oath, that their Master should either come, or send Deputies to the Assembly, which the Pope or his Legates should appoint, and that he should submit to the Judgment of the Holy See. The Archbishop of *Aquileia* likewise promis'd to be faithful for the future to Pope *Gregory*, and his Successors; to make no attempt on their Persons or Estates; and to be in all things submissive to them. In this Synod were excommunicated and depos'd, without any Hopes of being re-establish'd, *Tedald* Archbishop of *Milan*, the Archbishop of *Narbonne*, *Sigefroy* Bishop of *Boulogne*, *Rowland* Bishop of *Trevisi*, and the Bishops of *Fermo* and *Camerine*. Lastly, The Bishop of *Reggio* promis'd on the Holy Evangelists to quit forthwith his Bishoprick, if the Pope or his Legate should order him to do it.

Gregory VII.

Gregory upon the Oath taken by the Envoys of the two Competitors, sent away his Legates, as he hints in a Letter written to the Princess *Matilda*, March 3. in the Year, 1079. But King *Henry* finding he had the better of his Enemy, whom he defeated in a Battle near *Fladesheim*, would not permit any Assembly to be held, wherein his Right might be call'd in Question; and the Pope's Legates perceiving the success of his Arms, not only abstain'd from acting any thing against him, but likewise seem'd to favour him. Those who were of *Radulphus*'s Party preferring their Complaints to the Pope about it, and taking notice that it was suspected that he had alter'd his Mind, he return'd them this Answer, that tho' all the *Latins* who were of King *Henry*'s Party accus'd him of too much severity us'd towards that Prince, he had always objected to them, and declar'd that he would be of no Party, but of that which had Justice on its side; that if his Legates had done any thing contrary to the orders which he had given them, he was very sorry for it, and that he understood that they were constrain'd to do it, either by Fraud or by Force; that he had only given them Orders to appoint the Time and Place, that so he might send his Legates to determine this great Affair; to re-establish the Bishops, and to forbid them communicating with excommunicated Persons. This Letter dated *October* 1. in the Year, 1079. is the third of the seventh Book.

The Council of Rome, in the Year 1080. Lastly, *Gregory* in the Council held the beginning of Lent in the Year 1080. after he had renew'd the prohibition of receiving Investitures of Benifices from Laicks; anathematiz'd those who granted them; reiterated the Excommunications issu'd out against *Tedald* Archbishop of *Milan*, *Guilbert* of *Ravenna*, *Peter* of *Narbonne*, *Rowland* Bishop of *Trevisi* and others; prohibited the *Normans* of *Pozzuolo* from invading the Revenues belonging to the Church of *Rome*; repeated and enlarg'd the Decrees made in the Council of the foregoing Year, concerning Penances proportion'd to the greatness of the Crimes, and the Elections of Bishops: He thunder'd out a terrible Excommunication against King *Henry*, wherein he anathematiz'd Him and all his Adherents; declar'd him to have forfeited the Kingdoms of *Germany* and *Italy*, and all Regal Dignity; forbad all Christians to obey him; and bestow'd the Kingdom of *Germany* on *Radulphus*, Elected by the Princes of *Germany*: And Lastly, Exhorts all of them to take up Arms against *Henry*, to divest him of his Dominions.

Wherein Henry is excommunicated and deposed by the Pope.

When the News of *Henry*'s Excommunication was brought to *Germany*, it incens'd those of his Party against the Pope, who meeting at *Mayence* about *Whitsuntide*, resolv'd to endure him no longer on the Papal Chair. But that his Deposition might be the more Solemn, they appointed a Council to be held at *Bresse*, which was made up of thirty Bishops, and a great many Princes of *Germany* and *Italy*. They there unanimously depos'd *Hildebrand*, because, say they, it is manifest that it was not God who Elected him, but that he caus'd himself to be Elected by Fraud and for Money; because he overthrew the Order of the Church; disturb'd the Empire; threatned Death to a Catholick King, and a lover of Peace; defended a perjur'd King; sow'd discord among those who were at Peace, and scandaliz'd the Church. They likewise cast Reflections upon him, calling him Obstinate, Perverse; a Preacher up of Sacrileges and Combustions; a Protector of perjur'd Persons and Homicides; a Disciple of *Berenger*, who called in Question the reality of the Body and Blood of Jesus Christ in the Eucharist; a Sorcerer; a Necromancer possess'd by an evil Spirit; an Heretick; an Infidel. For these Reasons they thought that he ought to be depos'd and turn'd out of the Chair, and that if he did not recede of his own accord, he ought to lay under a perpetual Condemnation. They Elected in his stead *Guilbert* Archbishop of *Ravenna*, one of the principal Actors in this Tragedy, who took upon him the Name of *Clement* III. All this was done *June* 25. in the Year, 1080.

The Council of Bresse against Gregory VII.

Clement III. the Anti-Pope.

Gregory VII.

After the Aſſembly, *Henry* wrote a Letter to *Hildebrand* (for ſo he calls *Gregory*) in theſe Terms: 'I *Henry* by Divine Providence, and not by Uſurpation, King, to *Hildebrand* who is no longer Pope, but a wicked Monk. You very juſtly deſerve this Title, having been the cauſe of that Confuſion, which the Church at preſent labours under, and which is ſo great that there is ſcarce a Man but has had his ſhare in your Curſes. For without making mention of other Things, you have lay'd under your Feet Archbiſhops, Biſhops, Prieſts, and others of the Lord's Anointed, to get the Applauſe of the People, and to make them believe that you know every thing, but that they know nothing..... We have born with you as long as We thought We might with Safety do it without Prejudice to the Holy See; but you fancy'd that We did that out of Fear, which Humility put Us upon doing. You have advanc'd your ſelf againſt the Regal Power; you have dar'd to threaten to diveſt Us thereof, as if it were you who had beſtow'd it on Us, and as if We had not receiv'd it from God, who has call'd Us to the Empire, but not you to the Papacy; for you were advanc'd thereto by Craft and Fraud, and by your Mony gain'd the Favour you had. This Favour you thus gain'd has put you upon making uſe of the Sword to aſcend the Throne of Peace, and being mounted thereon, you have diſturb'd the Peace, by Arming the Subjects againſt thoſe whom they ought to obey, by bringing a Contempt on thoſe Biſhops whom God hath call'd, even you who had no call..... You your ſelf have aſſaulted Our Royal Perſon, though an Anointed King, and one who could not be call'd to Account but by God alone, nor be depos'd for any other Crime but that of Apoſtatizing from the Faith ..... For as much therefore as you are Anathematiz'd and Condemn'd by Our Sentence, and by the Sentence of Our Biſhops, quit the Holy Apoſtolick See which you have unjuſtly uſurp'd, and let another take your Office, who exerciſes no Violence under the Umbrage of Religion; but who Teaches the pure Doctrine of St. *Peter*. We *Henry* by the Grace of God King, with all our Biſhops, enjoyn you to deſcend from the Papal Chair,

The Letter of Henry *to* Gregory VIII.

Henry at the ſame time wrote likewiſe to the Laity and Clergy of *Rome*, that *Hildebrand* being depos'd, he order'd them to turn him out of the Holy See, and to receive him in who had been elected in his Place. He ſent likewiſe Embaſſadors to the Chriſtian Kings and Princes, to prevail upon them to Recognize *Clement*, and to withdraw their Obedience from *Gregory*.

From Words they came at laſt on both ſides to Blows. The Pope, to make his party good againſt *Henry*, reconcil'd himſelf with *Robert Guiſcard* Duke of *Pozzuolo*, who promis'd him all Manner of Aſſiſtance and Obedience; and by way of Retaliation receiv'd the Inveſtiture of the Countries which he poſſeſs'd, with a permiſſion of enjoying (*durante beneplacito*) *Salerno*, *Melpha*, and part of the March of *Fermo*, which he had invaded. This Accommodation gave the Pope a Right of imploring his Aid by the Letter, which is the fifth of the eighth Book, dated *July* 21. Afterwards, to fall particularly on *Guilbert*, he nominates another Archbiſhop of *Ravenna*, declares he would come with the Aſſiſtance of the *Normans* of *Pozzuolo* to turn out *Guilbert*, and exhorts thoſe of *Ravenna*, *Fermo*, and *Spoleto* to abandon him, and to place him whom he had nominated, into Poſſeſſion of that Archbiſhoprick. Theſe are the ſeventh, twelfth, thirteenth, and fourteenth Letters of the eighth Book. He wrote likewiſe to the *German* Rebels, by the ninth Letter of the ſame Book, dated *September* 22. by which he exhorts them to behave themſelves like Men, and vindicate the Honor of the Church of *Rome*.

The Preparations of War between Henry *and* Gregory.

Henry for his part, proſecuted his deſign againſt the *Saxons*, with whom he had hitherto engag'd without Fortune's declaring her ſelf abſolutely on either ſide. But at laſt *Octob.* 15. in the ſame Year, there was a bloody Engagement between *Henry* and *Radulphus*. The Engagement was very ſharp on both ſides, and *Radulphus* ſeem'd to have the better of it, till ſuch time as being hot in the Engagement, he receiv'd a Wound in his Arm. This oblig'd him to retreat, and leave the Field to his Enemy: He was carry'd to *Mersburg*, where he dy'd within a ſhort time after, ſhewing a great deal of concern for having ſwerv'd from his Allegiance to his King. *Henry* entred *Saxony*, and made there great Havock, and upon his return re-took all *Suabia*.

Henry defeats *Radulphus.*

Gregory was the more concern'd for the Death of *Radulphus*, becauſe it expos'd him to the Mercy of *Henry*, who prepar'd to fall down into *Italy*. He had the Princeſs *Matilda* at his Devotion; but the Forces which ſhe had, were weak in Compariſon of *Henry*'s. A great many adviſ'd him to adjuſt Matters with that Prince: But being reſolv'd to try his utmoſt before he came to that, he wrote to the Biſhop of *Paſſaw*, and to the Abbot *Richenou*, who ſtill held out againſt *Henry*; to learn of them, whether they were in a Capacity of giving him any Aſſiſtance, and exhorted them to chooſe inſtead of *Radulphus*, a King entirely devoted to the Intereſts of the Holy See, ſending them likewiſe the Form of an Oath, which he would have him take. He wrote likewiſe at the ſame time to the Abbot of Mount *Caſſin*, to deſire Aſſiſtance from *Robert Guiſcard*, and he himſelf deſir'd the ſame of that Prince, as appears by the eleventh and ſeventeenth Letters of the ſame Book.

Gregory VII.

In the mean time *Henry* after he had given neceſſary Orders for the Affairs of *Germany*, march'd into *Italy* in the Year, 1081. at the Head of any Army. He march'd directly to *Rome* without meeting any oppoſition, only when he came near that place he engag'd with the Forces of *Matilda*, which he quickly defeated. But the City of *Rome* ſhutting the Gates againſt him, he ravag'd and laid waſte all the adjacent Countries as he retreated to *Lombardy*. The next Year he return'd and laid Siege to that City, which he vigorouſly aſſaulted during all Lent: But *Eaſter* coming on, and the Heat being inſupportable, he quarter'd his Forces round about *Rome*, and return'd to *Lombardy*, leaving *Guilbert* at *Tivoli* to Command the Blockades. The next Campagn he return'd, and took the Town *Leonina*, where he caus'd *Guilbert* to be ordain'd, ſome ſay by the Biſhops of *Modena* and *Rimini*; others by the Biſhops of *Bologne*, *Vincenza*, and *Cervia*. Afterwards he carry'd on a vigorous Aſſault againſt the City. At this time the *Romans* being weary of ſo long a Siege, adviſ'd *Gregory* to call a Council to put an end to theſe diſaſters. *Henry* conſented to it, and promis'd to grant a free Paſs-port to all the Prelates, who ſhould come to that Synod. But he Arreſted by the way the Deputies of the *German* Rebels, and *Otho* Cardinal Biſhop of *Oſtia* who came along with them. Notwithſtanding this, the Pope held that Council in *November*; and tho' his Affairs were ſo deſperate, yet they had much ado to prevent him from pronouncing a new Sentence of Excommunication againſt *Henry*, ſo full of Paſſion was he. He would not ſo much as hearken to an Accommodation, ſo that this Synod which laſted three Days, determin'd nothing, and was wholly taken up with Complaints and Invectives againſt *Henry*. In ſhort, the *Romans* perceiving themſelves very much incommoded by the Army of that Prince, and won over by the Mony he diſtributed among them, ſurrender'd the City to him the beginning of the Year, 1084. and *Gregory* fled into the Caſtle of St. *Angelo*, where he was beſieg'd by *Henry*. That Prince being Maſter of *Rome*, caus'd himſelf to be Crown'd Emperor by *Guilbert* on *Eaſter*-Day in the ſame Year. *Gregory* in this Exigency had recourſe to *Robert Guiſcard*, who return'd with all Expedition from *Greece*, (whither he had went to Fight the Emperor *Alexis*) in order to ſet the Pope at Liberty. *Henry* did not ſtay for his coming, whether it was for Fear that he was not ſtrong enough to oppoſe him, or rather becauſe the preſent State of his Affairs call'd him back again to *Germany* (for the *German* Rebels had elected in the Year, 1082. one *Herman* in the place of *Radulphus*) he left *Rome*, took *Guilbert* along with him, and re-paſs'd the Mountains, to go in all haſte to *Germany*. The Pope was ſtill beſieg'd by part of his Army, and by the *Romans*: But *Robert Guiſcard* rais'd the Siege; and having entred *Rome* in Triumph with his Army, he laid part of the City in Aſhes, and reſtor'd it to the Pope's Authority. *Henry*'s Party was likewiſe worſted in *Lombardy*. In *Germany* that Prince laid Siege to the City of *Augſburg*, which the Rebels had ſeiz'd upon, and re-took it from them. Afterwards he made it his Buſineſs to puniſh thoſe who had declar'd againſt him, and turn'd thoſe Biſhops who had been his Adverſaries, out of their Churches.

Henry's *Expedition into* Italy, *and the Siege of* Rome.

Henry returns into Germany.

Gregory VII. *is ſet at Liberty by the* Romans.

The Year 1085. was more quiet, the two Parties being contented to have ſeveral Conferences, and to hold Conventions one againſt the other. There was one the beginning of the Year at *Goſtat* or *Berchach*, where *Otho* Cardinal Biſhop of *Oſtia* appear'd. Tho' it chiefly conſiſted of thoſe of *Herman*'s Faction, yet there came ſome of *Henry*'s Deputies to maintain his Right. The Queſtion diſcuſs'd, was; Whether the Pope had a lawful Power to excommunicate King *Henry*, and deprive him of his Dominions. It was debated by *Gebehard* Archbiſhop of *Salzburgh* on the behalf of *Herman*, and by *Wiceline*, who had ſucceeded *Sigefroy* in the Archbiſhoprick of *Mayence*, on the behalf of *Henry*. The one ſtrongly maintain'd the Negative, the other the Affirmative: But each continu'd obſtinate in his Opinion, and nothing was determin'd in that Convention.

The Convention at Berchach.

There was another held after *Eaſter* at *Quintilineburgh*, in the Preſence, and by the Order of *Herman*, and the Cardinal of *Oſtia*, compos'd of Archbiſhops, Biſhops, and other Prelates and Lords of their Party, who began by determining that it was not lawful to Queſtion whether the Pope's Judgment were lawful or no, and that no Body could meddle with it. *Gunibert* Clerk of *Bambergh*, being willing to argue upon this Propoſition, was contradicted by the whole Aſſembly, and forc'd to withdraw. In this Convention, they declar'd the Ordination of *Wiceline* to the Archbiſhoprick of *Mayence*, that of *Sigefroy* to

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to the Bishoprick of *Augsburg*, that of *Norbert* to the Bishoprick of *Chur* or *Coire*, and in general all the Ordinations and Consecrations made by excommunicated Persons, to be null and void. They there condemn'd *Wiceline*, as one who maintain'd, that Laicks when dispossess'd of their Estates, could not be subject to the Judgment of the Ecclesiasticks, nor be excommunicated; and that those who were excommunicated for their Temporal Estates, might be receiv'd into Communion, without being reconcil'd. They there prohibited the receiving such into Communion, who had been excommunicated by their Bishops, unless they had receiv'd Absolution. They there renew'd the Law which enjoyn'd Celibacy to Priests, Deacons and Subdeacons. They prohibited Laicks from meddling with the consecrated Vessels or Coverings of the Chalice belonging to the Altar, and from possessing of *Tenths*. They order'd that the *Ember*-Week in the Spring should be observ'd the first Week in Lent; and *That* in Summer the Week after *Whitsuntide*; that no Person shall eat Eggs or Cheese during Lent. They there ratified and confirm'd all that *Gebeberd* Bishop of *Constance* had done as Legate of the Holy See. But there arose some Difficulty about the Legality of the Marriage of King *Herman*, who they said had married his Kinswoman. He said he would refer the Determination thereof to the Synod; but that Affair could not there be try'd, because there were not any of his Accusers. Lastly, They pronounc'd an *Anathema*, by lighted Candles, against *Guilbert*, whom they call'd *Arch-Heretick* and Intruder into the Holy See; and against Cardinal *Hugh*, *John* Bishop of *Porto*, *Peter* the Chancellor, *Liemar* Archbishop of *Breme*, *Utho* of *Constance*, *Burchard* of *Basil*, *Husman* of *Spires*; and against *Wiceline* Archbishop of *Mayence*, *Sigefroy* Bishop of *Augsburg*, *Norbert* of *Coire* and their Accomplices. This Decree is sign'd by *Herman*, by Cardinal *Otho*, by the Archbishops of *Salzburgh*, and *Magdeburgh*, by twelve Bishops of *Germany*, who were most of them ordain'd Bishops in the Room of those of King *Henry*'s Party, who had been depos'd. For at that Time there were several Churches which had two Bishops; the one of King *Henry*'s placing, and the other of the Pope's: And he of the two whose Party was most prevalent in the City, was in Possession.

The Convention at Mayence.

Henry soon reveng'd himself on this Convention, for in *May* he held another more numerous Convention at *Mayence*, at which assisted the Bishop of *Porto*, and two Priests of *Rome*, who took upon them the Character of the Legates of *Clement* III. the Archbishops of *Mayence*, of *Treves*, of *Cologne* and of *Breme*, twenty Bishops of *Germany*, and a great many other Bishops of *France* and *Italy*. *Hildebrand*, his Legate *Otho*, and his adherents were there condemned, together with the fourteen Prelates of the Assembly of *Quintilineburgh*, whom they depos'd, as being guilty of Perjury, Rebellion and Homicide. They excommunicated *Herman*, *Eckbert* of *Saxony*, and the Lord *Welpho*; prohibited all Christians from holding any Correspondence with them, and plac'd other Bishops in the Room of those who were of *Herman*'s Party.

The Death of Gregory VII.

Whilst these Things pass'd in *Germany*, *Gregory* VII. not finding himself secure enough in *Rome*, because the *Romans* look'd upon him as the Cause of that Desolation which they endur'd; went to Mount *Cassin*, and from thence retir'd to *Salerno*, where he dy'd *May* 24*th*. of the Year 1085. Authors do not agree about what were the last Thoughts he had concerning his Difference with *Henry*. Some say, that he testified a great deal of Regret for what he had done; and others on the contrary tell us, That he continued fix'd in the same Mind to his very Last; and that he said, that he dy'd in Exile, because he had lov'd Justice and hated Iniquity. However the Case stood, 'tis plain that his Death did not put an End to that notorious Quarrel which he had rais'd, and which had drawn along with it such dreadful Consequences, as were the Cause of a World of Mischiefs, both to the Church and to the Empire, as we shall shew in the sequel; after we have done with that which relates to *Gregory* VII.

The Difference between Gregory VII. and Philip I. King of France.

The Emperor was not the only Person with whom *Gregory* VII. was engag'd; He had likewise Contests with the Kings of *France* and *England*, and his Aim was to bring all the crown'd Heads under his Subjection, and to oblige them to hold their Kingdoms as *Fiefs* from the Holy See, and to govern them at his Discretion.

Philip I. was then King of *France*: And since the Death of *Baldwin*, who had been Regent of the Kingdom during his Minority, he took the Government into his own Hands; but he administred it so remisly, that *France* was full of Disorders and Disturbances. The Churches, which have always greater Sufferings than other Societies, when Justice is not maintain'd in a State, were the first who were oppress'd. *Gregory* VII. who never slip'd an Opportunity of making himself the Judge and Reformer of Princes, cast several Reproaches upon him for it, and threatned to punish severely his unjust Proceedings against the Churches. The King assur'd him by *Alberic*, that he would reform his Conduct, and govern the Churches according to such Rules as his Holiness should prescribe him. *Gregory* who was not satisfied with empty Words, required that he would begin to demonstrate the Reality of his Promises, by permitting that the Archdeacon of *Autun*, elected Bishop of *Mascon*, after a long Vacancy, by the Clergy and People, and even by the Consent of the King, should be put into the Possession of that Church, without giving any Thing for it. To this Purpose he wrote to the Bishop of *Chalons* upon the *Seyne*, and to the Archbishop of *Lyons*: And at the same Time acquaints them, that in case the King should refuse to do what he desir'd, and would not permit the Churches of *France* to be supply'd with Bishops without Simony, he should be oblig'd to excommunicate all the *French* Nation, if they continu'd in their Allegiance to *Philip*. He likewise enjoyns the Archbishop of *Lyons* to ordain that Archdeacon Bishop of *Mascon*, what opposition soever he might meet with, either from the King, or the other Competitor. These two Letters are dated *December* 4*th*. 1073. and are the thirty fifth, and the thirty sixth of the first Book. The Bishops of *France* would not venture to ordain the Bishop of *Mascon*, whereupon the Pope ordain'd him himself, as he sent Word to the Archbishop of *Lyons*, by the seventy sixth Letter of the same Book, dated *August* the 4*th*. 1074. Two Days before, he had written expresly to King *Philip*, to oblige him to make reparation for the Wrong he had done the Church of *Beauvais*: And he had absolv'd those of that City, who had abus'd their Bishop. See the seventy fourth; and the seventy fifth Letters of the same Book.

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That same Year *Gregory* VII. renew'd his Complaints and his Threatnings against *Philip*, with a great deal more Noise, by writing a large Letter to all the Bishops of *France*, wherein after he had given a Description of the Disorders of that Kingdom, he says that the King whom he ventures to call *Tyrant*, is the Author and Cause of all; because his whole Life being one continu'd Debauch, he took no Care to punish the Crimes, whereof he himself gave so bad an Example. That he not only converted the Revenues of Churches to profane and criminal Uses, but within a little while ago exacted a very considerable Sum of Merchants, who were come from all Parts, to import their Effects into *France*, under the publick Faith. He likewise accuses the Bishops of contributing to these Disorders, either by their Approbation or Connivance: He upbraids them for their Remisness, and exhorts them to meet, and to tell the King plainly of his Faults, that he may correct them, and regulate the Affairs of his Kingdom; and in his Name to declare, that if he does not do it, he can no longer shelter himself from the Censure of the Holy See: That afterwards they should separate themselves from Communion with that Prince, and forbear performing Divine Service in all *France*: That if he does still hold out, notwithstanding this Punishment, he would have the whole World take Notice, that he would use his utmost Endeavours to deprive him of the Kingdom of *France*. This Letter, dated *Sept.* the 10*th*. 1074. is the fifth of the second Book.

Sometime after he wrote likewise to *William* Duke of *Aquitain*, against King *Philip*, and pray'd that Duke to do all he could to bring the King to change his Conduct; declaring, that if he did not reform, he would excommunicate him and all the Subjects who paid him any Obedience; and that he would lay this Excommunication on St. *Peter*'s Altar, in order to reiterate it every Day. This Letter dated *November* the 13*th*. of the same Year, is the eighteenth of the second Book.

He continu'd these Menaces in the two and thirtieth Letter of that Book, dated *December* the 8*th*. directed to *Manasses* Archbishop of *Rheims*.

The Judgments pass'd by Hugh Bishop of Dia.

However, it does not appear that *Gregory* has acted any Thing more against the Person of the King of *France*; but he took upon him the sole Jurisdiction over the Bishops and the Ecclesiastical Affairs of that Kingdom; and sent thither *Hugh* Bishop of *Dia*, with other Legates, who took Cognizance of the Life, Manners and Elections of the Bishops; took upon them the Liberty of citing them to the Synods, which they call'd; of passing Sentence upon them; of injoyning them Penance; and even of deposing them, in case they would not make their Appearance: And lastly, Of disposing absolutely the Affairs of that Kingdom, without minding whether the King concern'd himself with the defending of them, or with vindicating the Liberty of the Churches of *France*. So that these Bishops were oblig'd to go to *Rome* to beg the Pope's Favour for their Re-establishment, and upon such Terms as he saw fit; which *Gregory* did not scruple to grant them. There are a great many Instances of this Nature; and the seventeenth Letter of the fifth Book furnishes us with a great many. For *Hugh* Bishop of *Dia* having cited to a Synod, which he held at *Autun*, the Archbishops of *Rheims*, *Besanson*, *Sens*, *Bourges* and *Tours*, and having inflicted several Penalties upon them, because they had not made their Appearance; they were forc'd to wait upon the Pope, who absolutely re-establish'd the Archbishoprick of *Rheims* and the rest, upon Condition that they would clear themselves before his Legate. This is what he orders by the forementioned Letter, dated *March* the 9*th*. in the Year 1078. That Legate having excommu-

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nicated the Biſhops of *Paris* and *Chartres*, they went likewiſe to *Rome*, and obtain'd a favourable Sentence from the Pope. See the fifteenth and ſixteenth Letters of the ninth Book.

But *Gregory* was not ſatisfied with taking Cognizance of the Eccleſiaſtical Affairs of *France*; he likewiſe endeavour'd to make them his Tributaries, as he had made *England* and all other Countries. 'Tis upon this Account that he wrote to the Biſhop of *Albania*, and the Prince of *Salerno*, his Legates in *France*, that they acquaint all the *French*, and enjoyn them in his Name, that each Houſe pay at leaſt a Penny every Year to St. *Peter*, as an Acknowledgment of his being their Father and Paſtor. He pretends that *Charlemagne* rais'd every Year upon his Subjects a Tax of twelve hundred Livers for the Uſe of the Church of *Rome*, and that he had offer'd *Saxony* to the Holy See. Theſe are two ſuch Matters of Fact as are only grounded on the Imagination of *Gregory* VII. This is the three and twentieth Letter of the eighth Book.

The Letters of Gregory *relating to* England.

This is what relates to the Kingdom of *France*; we now proceed to what concerns *England*, which met with a little better Treatment from *Gregory*; becauſe King *William* took care to ingratiate himſelf with him by a ſeeming Submiſſion and Reſpect. That Prince, to give him ſome Signs thereof, took care to ſend him a complimental Letter on his Advancement to the Popedom, wherein he declares to him, That tho' he was very ſorry for the Death of *Alexander* II. yet he was as glad to ſee him in his Place. *Gregory* anſwers him by the ſeventieth Letter of the firſt Book, dated *April* the 4*th*. 1074. wherein he tells him, That he is oblig'd to him for the Affection which he expreſs'd towards him; and exhorts him to demonſtrate the Submiſſion which he bore to the Holy See by its Effects. At the ſame Time he acquainted him of the Dangers to which the Church of *Rome* was expos'd. He confirm'd the Privilege of the Monaſtery of St. *Stephen*, and recommended to that Prince to take care of the Revenues which the Church of *Rome* poſſeſs'd in *England*. He wrote likewiſe to *Matilda* Queen of *England* the ſeventy firſt Letter, by which he exhorts her to perſevere in Virtue, and to give her Husband good Counſel.

By another Letter written to the Biſhops and Abbots of *England*, dated *Auguſt* the 28*th*. in the ſame Year, he exhorts them to come to *Rome* to his Synod, and to put in Execution the Eccleſiaſtical Laws concerning the Marriages of Kindred. This Letter is the firſt of the ſecond Book.

The King of *England* would not ſuffer the Biſhops of his Kingdom to go to *Rome*. This very much diſpleas'd the Pope, who complain'd of it by the firſt Letter of the ſeventh Book, directed to *Hubert* his Legate, who was ſent into that Kingdom to collect the *Peter-Pence*. He therein preſſes that Legate to return with all Speed, and orders him to admoniſh the King of *England* to pay, and cauſe to be paid the Deference which is due to the Holy See; withal threatning him, if he did not do it, he ſhould incur his Diſpleaſure. He orders him to prevail upon the Prelates of *England* and *Normandy* to ſend to *Rome*, to the approaching Synod, at leaſt two Biſhops out of each Archbiſhoprick. This Letters bears Date *Sept*. the 23*d*. 1079.

The three and twentieth, and the four and twentieth Letters of the ſame Book, dated *April* the 25*th*. and *May* the 8*th*. in the Year 1080. are full of Exhortations to the King of *England*, to bear a due Submiſſion to the Church of *Rome*, and to govern his Kingdom with Juſtice, and in the Fear of the Lord. The ſix and twentieth is a Letter of Compliment to the Queen of *England*; and the ſeven and twentieth a Letter to *Robert*, the Son of the King of *England*, whereby he exhorts him to be ſubject to his Father, and to follow his Advice.

In the fifth Letter of the ninth Book, he order'd *Hugh* Biſhop of *Die* to reſtore the Biſhops of *Normandy*, which he had depos'd, for not appearing at his Synod. This he did that he might not exaſperate King *William*, who paid greater Deference to the Holy See, than any other Prince. And he order'd him to behave himſelf more tenderly towards that Prince's Subjects, and to grant Abſolution to the Soldiers which had kept back ſome Tithes.

The Pretenſions of Gregory *upon* Spain.

Part of *Spain* being (as we ſaid before) in the Hands of the *Moors*, *Gregory* VII. from thence took an Occaſion of becoming Lord of thoſe Countries, which could be taken from theſe Infidels. To this Purpoſe he pretended that the Kingdom of *Spain* formerly belong'd to the Holy See; and that tho' the *Pagans* had ſince ſeiz'd upon it, yet the Right of the Holy See was not thereby diſannul'd; becauſe no Preſcription can take Place to the Prejudice of the Church. 'Tis upon the Account of this Pretenſion, that he granted to *Ebold* Count of *Rocey*, all the Country which he could recover from the *Barbarians*, upon Condition that he would hold it in Fee from the Holy See, and pay him a certain Duty. He likewiſe granted the ſame Donation to thoſe who would aſſiſt that Count, or undertake the ſame Thing upon the ſame Conditions. And that this Agreement might be put in Execution, he gave Orders to Cardinal *Hugh the White* to go into *Spain*, and wrote to the Princes of *Spain* to aid the Count of *Rocey*. This is the Subject Matter of the ſixth and ſeventh Letters of the firſt Book, dated *April* the 30*th*. 1073. Gregory VII.

Gregory VII. had not only a Deſign of bringing the Provinces of *Spain*, which were newly conquer'd, under his Subjection, but likewiſe ſought to eſtabliſh an abſolute Dominion over the ancient Churches of that Kingdom. It was upon this Account that he wrote the ſixty third and fourth Letters of the firſt Book to *Sancho* King of *Arragon*, and to *Alphonſo* King of *Caſtile*, recommending to them the Submiſſion which they ought to bear to the Holy See, and to order the *Roman* Office to be receiv'd in their Kingdoms. Theſe two Letters are dated *March* the 19*th*. and 20*th*. 1074. He wrote upon the ſame Subject to *Simeon* a Biſhop of that Kingdom, by the eighteenth Letter of the third Book.

In the eighth and twentieth of the fourth Book, directed to the Kings and Princes of *Spain*, he renews the Pretenſions which the Holy See made to that Country, as being a Kingdom which belong'd to it before the *Saracens* were Maſters thereof; and exhorts them to pay the Tribute which he pretended was due from them to the Church of *Rome*. This Letter is dated *June* the 28*th*. 1077.

The ſixth Letter of the ſeventh Book, dated in *October* 1079. is directed to *Alphonſo* King of *Caſtile*, whom he compliments for his good Intentions towards the Holy See, ſending him a ſmall golden Key with St. *Peter*'s Chain affixt to it, by a Legate whom he recommended to him.

Some Time after that Prince, hearkening to the Advice of a Monk nam'd *Robert*, would no longer be ſo ſubject to the Pope as he had been, and openly took upon him to grant the Inveſtitures of the Benefices in his Kingdom. This provok'd *Gregory* very much: He excommunicated *Robert*, and order'd him to be confin'd in the Monaſtery of *Cluny*. He wrote to *Alphonſo*, willing him, To hearken no longer to his Counſels; to make Reparation for the Ill he had done; to part from the Relation of his Wife, whom he had marry'd, and to do what *Richard* his Legate ſhould adviſe him. See the ſecond, third, and fourth Letters of the eighth Book, which are dated in the Year 1080.

That Prince very probably ſubmitted to the Counſels of *Gregory*: For by the ſecond Letter of the ninth Book, the Pope wrote to him, as to a Prince entirely devoted to the Holy See; who had introduc'd the Service of the Church of *Rome* into his Dominions; who refer'd the Choice of the Archbiſhops of his Kingdom to the Pope; and who ask'd his Advice upon ſome Caſes of Conſcience, and upon what concern'd the Churches of *Spain*. *Gregory* by this Letter admoniſhes him, not to tolerate the *Jews* to have *Chriſtian* Slaves, and grants Abſolution to him and his Adherents of all their Sins, and wiſhes them an abſolute Victory over all their Enemies.

The Pretenſions of Gregory *to the Kingdom newly converted.*

Spain was not the only Kingdom of *Europe* which *Gregory* VII. pretended did formerly belong to the Holy See; he maintain'd the ſame Pretenſion with Reſpect to moſt of the other Countries of *Europe*; and was of Opinion, that thoſe who were in Poſſeſſion of them, ought to hold them as Fiefs from him. He more eſpecially carry'd this Pretenſion to the moſt remote Countries whoſe Kings were newly converted to the Chriſtian Religion. This he grounded upon the Account that theſe Princes, at the Time of their Converſion, had either remitted their Crowns into the Hands of the Pope to receive them again from him, or thrown their Kingdoms under the Protection of the Holy See. Or laſtly, permitted the Raiſing of a certain Contribution for the Church of *Rome*. He eſtabliſh'd upon theſe Demonſtrations of Submiſſion, and upon theſe Alms or Liberalities, a certain Tribute to be paid to the Holy See. 'Tis upon this Principle that he took it ill that *Solomon* King of *Hungary* had receiv'd that Kingdom from the Hands of King *Henry*: Becauſe (as he pretended) *Stephen* formerly after his Converſion had offer'd and given it to the Holy See; and the Emperor *Henry* after he had conquer'd it, had ſent to *Rome* its Lance and its Crown: From whence he concludes that he ought to receive the Scepter from his Hands, and threatens him, if he did it not, he would make uſe of the Apoſtolick Authority againſt him. This is the Subject of the thirteenth Letter of the ſecond Book, directed to that Prince, dated *October* the 28*th*. 1074. *Gregory* wrote likewiſe a conſolatory Letter to Queen *Judith* his Wife, who was the Daughter of the Emperor *Henry*; it is the four and fortieth of the ſecond Book, dated *June* the 10*th*. 1075.

The Pretenſions of Gregory *to* Hungary.

Solomon had a Kinſman nam'd *Geiſa*, who was at War with him. This *Geiſa* ſent Ambaſſadors to *Gregory*, to gain him on his Side. The Pope by his Letters expreſs'd Kindneſs to him, and exhorts him to be entirely devoted to the Holy See; aſſuring him that his Kinſman [*Solomon*] had not faln into the Misfortunes he labour'd under, if he had receiv'd the Crown from the Holy See, and not from the Hands of the King of *Germany*. He adviſes him to make Peace with *Solomon*; withal giving him ſome Hopes that he would enter into his Intereſts, ſo ſoon as he was aſſur'd what

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what Overtures he would make to the Holy See. You may conſult the fifty eighth Letter of the firſt Book, and the ſixty third and ſeventieth of the ſecond.

In the five and twentieth of the fourth Book, he exhorts the Archbiſhop of *Strigonia* to bring it about, that he who is elected King of *Hungary*, ſhould be made ſenſible of the Duty he ow'd to the Holy See. It bears Date *June 9th.* 1077.

In the nine and twentieth of the ſixth Book, he extols the Piety of King *Ladiſlaus*, and his Submiſſion to the Holy See. He recommends to him ſeveral Perſons who were unjuſtly baniſh'd, and exhorts him to take the Churches into his Protection; and to ſend him forthwith Embaſſadors, if he had not already done it.

The Letters of Gregory *to the Kings of* Denmark.

All the Kings of *Europe* receiv'd either Reprimands or Admonitions from *Gregory*. The King of *Denmark* had neglected to write to him in the Beginning of his Pontificate; he checks him for it in the fiftieth Letter of the ſecond Book, and gives him ſome Inſtructions about the Government of his Kingdom. He tells him likewiſe, that he had ſent him Legates upon the Affairs about which he had written to the Holy See, in the Time of Pope *Alexander*: But that they could not get to him, becauſe of the Wars of *Germany*. That therefore if he were deeply concern'd for any one of theſe Affairs, he ought to ſend Deputies to him with full Inſtructions, that ſo he might conſult with them what ought to to be done in the Caſe. Laſtly, He prays him to ſend Word what Aſſiſtance the Holy See could expect from him, againſt her Enemies; and acquaints him that there is a Province not far from *Rome*, held by Hereticks, which one of his Sons, if he would come into *Italy* with a ſmall Force, might eaſily Conquer. This Letter bears Date *January* the 27*th.* in the Year 1075. In the ſeventy ſeventh Letter of the ſame Book, he offers to grant that King, all that in Juſtice he could, of the Things which he ſhould deſire of him by his Envoys, or by the Legates which were diſpatch'd to his Kingdom. This Letter is dated *April* the 17*th.* in the ſame Year. That King being dead, and his Son ſucceeding him, *Gregory* VII. continues his Exhortations to him, to be ſubmiſſive to the Holy See, by the tenth Letter of the fifth Book, dated *November* the 6*th.* in the Year 1077. He likewiſe gave the like Exhortation to King *Canute*, who was in Poſſeſſion of that Kingdom, by the fifth Letter of the ſeventh Book, dated *October* the 15*th.* 1079. and by the one and twentieth of the ſame Book, dated *May* the 19*th.* 1080.

The Letters of Gregory *ſent to* Poland *and* Ruſſia.

The Sovereigns of *Poland* and *Ruſſia* felt likewiſe the Effects of the Deſire which *Gregory* VII. had to have an Hand in the Affairs of all Kingdoms. He recommended to them, as well as to others, the being devoted to the Holy See, and wedded to its Intereſts; gave them Inſtructions about the Methods of adminiſtring the Government; ſent them Legates to regulate the Eccleſiaſtical Affairs of their Countries: Enjoyns *Boleſlaus* Duke of *Poland*, to reſtore to *Demetrius* King of *Ruſſia*, the Money which he had taken from him; and to the Holy See, the Lands which belong'd to it; and undertook to beſtow the Kingdom of *Ruſſia*, on the Son of *Demetrius*. This is what we gather from the ſeventy third and fourth Letters of the ſecond Book, the firſt of which, directed to *Boleſlaus*, is dated *April* the 15*th.* in the Year 1075. and the ſecond, directed to *Demetrius*, bears Date the 17*th.* of the ſame Month.

The Letters of Gregory *ſent to* Norway *and* Dalmatia.

Gregory VII. was no leſs careful even of *Norway*; for he wrote to *Olaus* the King of that Country, exhorting him to get himſelf fully inſtructed in the Chriſtian Faith, and for that End to ſend ſome of his Nation to *Rome*, that he might ſend him back neceſſary Inſtructions, how he ought to demean himſelf towards the Holy See. He forbids him ſiding with either of the two Brothers, who pretended to the Crown of *Denmark*, and orders him to procure a Peace to be made between them. This Letter, which is the thirteenth of the ſixth Book, is dated *December* the 15*th.* 1079.

He gave a King to *Dalmatia*; and a Lord of that Country intending to riſe up in Arms againſt him, he enjoyns that Lord to acknowledge and obey him, under Pain of Excommunication, by the fourth Letter of the ſeventh Book, dated *October* the 4*th.* in the Year 1079.

The Letters of Gregory *concerning* Bohemia.

Uratiſlaus Duke of *Bohemia*, was intirely in Pope *Gregory* the VIIth's Intereſt. He had admitted into his Dominions the Pope's Legates, in Spight of *Jeromir* Biſhop of *Prague*, as appears by the ſeventeenth Letter of the firſt Book. In a grateful Acknowledgment of this, the Pope confirm'd to him, by the eighth and thirtieth Letter of the ſame Book, dated *Dec.* the 16*th.* 1073. all the Privileges which had been granted him by *Alexander* II. his Predeceſſor, and exhorts him to perſevere in his Obedience; aſſuring him that he himſelf will determine ſuch Cauſes, as his Legates could not paſs a definitive Judgment upon.

The Biſhop of *Prague*, who had been interdicted and diveſted of the Revenues of his Church by the Sentence of the Pope's Legates, having ſent Word to *Rome* that he could not come thither, becauſe he had not wherewithal to defray the Charge of his Journey; the Pope gave Orders that he ſhould be put into Poſſeſſion of his Revenues, except thoſe to which *John* Biſhop of *Moravia* laid Claim: And he deſires the Duke of *Bohemia*, by the five and fortieth Letter of the firſt Book, dated *Jan.* the 30*th.* in the Year 1074. to cauſe them to be reſtor'd to that Biſhop, and to ſend him to *Rome*, with the Biſhop of *Moravia* and ſome Embaſſadors, that with them he might regulate all the Eccleſiaſtical Affairs of his Dominions. By another Letter of the ſame Date, which is the four and fortieth of the Book, he acquaints the Biſhop of *Prague*, that he had written to the Duke to put him in ſome Poſſeſſion of the Revenues of his Church.

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Sigefroy Archbiſhop of *Maience*, at the Inſtance of *Jeromir* Biſhop of *Prague*, who was afraid of the Pope's Judgment, was minded to take Cognizance of the Difference between him and the Biſhop of *Moravia*. *Gregory* being advertis'd thereof, wrote forthwith to *Sigefroy*, that he ſhould not dare to concern himſelf in an Affair, which was referr'd to the Holy See, and at the ſame Time he ſent Word to *Uratiſlaus*, that he ſhould not be concern'd at the raſh Proceedings of that Archbiſhop. Theſe two Letters dated *March* the 18*th.* 1074. are the ſixtieth and ſixty firſt of the firſt Book.

At laſt the Biſhop of *Prague* perceiving that he could no longer ſhift off the Pope's Sentence, went expreſs to *Rome*, and when he appear'd before *Gregory*, he acknowledg'd Part of what was laid to his Charge, declaring that he was ready to make Satisfaction; and juſtified himſelf with Reſpect to other Things, particularly as to the ill Uſage which was ſaid that he offer'd to the Biſhop of *Moravia*, or his People. The Pope who requir'd nothing more than ſuch a Submiſſion, ſent him back to his own Country reconcil'd and reeſtabliſh'd, with a Recommendatory Letter to the Duke of *Bohemia*, which is the ſeventy eighth of the firſt Book, dated *April* the 16*th.* 1074. wherein he takes Notice to him, that he could not put an End to the Difference between that Biſhop and the Biſhop of *Moravia*, becauſe of the Abſence of the latter; but that he would decide it in the firſt Council: That in the mean Time he allow'd Proviſion to be made in Behalf of the Biſhop of *Moravia* for the Territory that was in Diſpute. He adviſes the Duke to ſilence the Complaints of the Biſhop of *Prague*, concerning the Right which he pretended to have to a certain Caſtle; if not, he orders him to ſend his Deputies to the firſt Synod, to examine whether he has any Right to it, or no.

The Biſhop of *Prague* being return'd to his own Country in Triumph for his Re-eſtabliſhment, ſeiz'd upon the Lands which were in Diſpute between him and the Biſhop of *Moravia*, being confident that the Pope had adjudged them to be his. *Gregory* being inform'd that he thus abus'd the Levity he had ſhewn him, wrote him a Letter full of Invectives about it, and enjoyns him to reſtore to the Biſhop of *Moravia* the Caſtle which he had ſeiz'd on; and orders Duke *Uratiſlaus* to cauſe him to reſtore it to the Biſhop, whom he comforts in a particular Letter. Theſe three Letters are the ſixth, ſeventh, and eighth of the ſecond Book, dated *October* the 22*d.* in the Year 1074. In the ſecond Letter he thanks the Duke of *Bohemia*, for having ſent him the Tribute which he paid to the Holy See. This Affair between the Biſhops of *Prague* and *Moravia* was again diſcuſs'd in the Year 1075. and ended at *Rome* by an Agreement between them, by which they agreed to divide into equal Shares the Lands which were in Diſpute, till either of them could produce more authentick Titles; which they continu'd to do for the Space of ten Years. And this Accomodation was approv'd of by a Bull of *Gregory*, dated *March* the 2*d.* which is the fifty third Letter of the ſecond Book.

The ſeventy firſt Letter of the ſecond Book, is written to *Uratiſlaus*, in Favour of his Nephew *Frederick*, for whom the Pope demands of that Prince the Lands which his Father had left him. At the ſame Time he exhorts him to live peaceably with his Subjects. This Letter is dated *April* the 14*th.* 1075. By the next Letter written the Day after, he exhorts all the Faithful of *Bohemia* to lead a Chriſtian and Innocent Life.

The Pretenſions of Gregory *to* Italy.

Since *Gregory* VII. had Pretenſions to Kingdoms ſo remote as thoſe we have been ſpeaking of, it is not to be wondred that he ſhould imagine that all *Italy*, and the Iſlands of *Sicily*, *Sardinia* and *Corfu* belong'd to him; that he might diſpoſe of them as he thought fit; and that all the Lords of theſe Countries were oblig'd to take an Oath of Allegiance to him. It was no difficult Matter for him to bring the petty Princes round about *Rome* under his Subjection; becauſe being weak, they deſir'd nothing more, than the Support of the Holy See: But he had much ado to bring his Deſigns about upon the *Normans*, whoſe Power became formidable in *Italy*, foraſmuch as they were eſtabliſh'd ſo firmly there, as we ſhall now relate.

The Conqueſts of the Normans *in* Italy.

Several *Norman* Lords having been invited to the Relief of the *Greeks* and *Italians* againſt the *Sarazens* of *Sicily*, upon Condition that they ſhould have Share in their Conqueſts; after they had done wonderful Things againſt theſe Infidels, were dealt falſly with by the *Greeks*, who refus'd to give them what they had promis'd. But theſe Bravoes knew very well how to do themſelves Juſtice, and ſeiz'd on *Pozzuolo* under the Conduct of *William Firebraſs* their General, who in a ſhort Time after defeated the *Greeks* in

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a great Engagement, and weaken'd them ſo far, that in a ſmall Time they loſt all that they had left in *Italy*. The *Normans* afterwards turn'd their Arms againſt the Lords of *Italy* their Neighbours, and ſeiz'd upon ſome Lands which belong'd to the Holy See. The Popes, who could not without Jealouſie behold ſo formidable an Enemy ſo nigh at Hand, declar'd againſt them, and *Leo* IX. engag'd in a War with them: But the Forces of that Pope having been defeated, and himſelf taken Priſoner, as we formerly ſaid, that Reſpect which they ſhew'd him, by ſetting him at Liberty, and reconducting him to *Rome* with all the Demonſtrations of Honour and Submiſſion, inclin'd that Pope to grant them by Way of Recompence, all the Lands which they had conquer'd from the *Greeks* and *Sarazens*. *Robert Guiſcard*, in League with *Onfroy*, Brother to *William Firebraſs*, extended theſe Conqueſts, and having made an End of taking *Calabria*, caus'd himſelf to be call'd Count thereof for the Space of two Years, and afterwards took upon him the Title of Duke. His Brother *Roger* undertook to conquer *Sicily* from the *Sarazens*, and having at firſt taken *Panorma* and *Meſſina*, he open'd himſelf a Way to become Maſter of the whole Iſland, of which he took upon him the Quality of Count.

The Differences and Agreement of Gregory *with the* Normans.

It was very difficult for theſe Warriers to forbear conteſting with the Lords their Neighbours; and their Forces who were uſed to Plunder, could not forbear ſeizing upon the Lands, Caſtles, and Territories of private Perſons; upon Churches, upon Abbies; and even upon the Holy See it ſelf. This was the Cauſe of the many Anathemas thunder'd out againſt them by *Gregory*, who from the very Beginning of his Popedom excommunicated *Robert*, *Roger*, and all the *Normans* who made any Attempts upon the Revenues of Churches, or of the Holy See, or upon thoſe Lords who were under its Protection. But afterwards foreſeeing that he might ſtand in Need of their Aſſiſtance, he grew milder, and by his Letter dated *March* the 13*th*. 1076. which is the eleventh of the third Book, he grants the Biſhop of *Cirenza* Power to abſolve *Roger* and all his Soldiers, upon Condition that he would promiſe to obey the Holy See; do Penance for his Offences, and abſtain for the Future from all capital Crimes. At the ſame Time he adviſ'd that Biſhop, that if Count *Roger* ſhould ſpeak to him about his Brother Duke *Robert*, he ſhould declare to him, that the Church of *Rome* was ready to ſhew Mercy to thoſe who being affected with true Repentance, would give Satisfaction for the Scandal, which they had given: That therefore if Duke *Robert* would be obedient to the Holy See, he was ready to give him Abſolution, and to receive him into the Communion of the Church: But that if he would not, *Roger* ought not to communicate with him: Laſtly, he order'd that Biſhop to give the Biſhop of *Melpha* Abſolution. In the fifteenth Letter of the ſame Book to *Wifroy*, Lord of the *Milanois*, he ſends Word that the Affairs of the *Normans* were in a hopeful Way of Accommodation, and that he hoped ſhortly to render them faithful to the Church of *Rome*. However this Accommodation was not ſo ſoon concluded; and we ſee by a Letter dated *October* the 31*ſt*. of the ſame Year, directed to the ſame *Wifroy* and to two other Lords of the ſame Country, that the *Normans* were ſtill conteſting with the Pope about the Revenues of the Church, which they had ſeiz'd upon; but that he hop'd to reclaim them as ſoon as *Henry*. This Letter is the ſeventh of the fourth Book.

At laſt *Robert* thought fit to ſubmit to the Pope, to take an Oath to him to be always faithful to the Holy See; to aſſiſt it in the Defence of the Pope's Perſon and its Revenues; to pay him an annual Rent for the Church Lands which he held; to permit the Churches of his Dominions to enjoy quietly their Revenues, and to procure a free Election of a Pope, in Caſe *Gregory* ſhould dy before him. This Rent amounts to twelve Pence, the Coyn of *Pavia*, payable every Year at *Eaſter*. In Purſuance of this Treaty, the Pope inveſted Duke *Robert* with all the Lands which the Popes *Nicholas* II. and *Alexander* II. his Predeceſſors had formerly granted him: And as to others which he unjuſtly held; to wit, *Salerno*, *Melpha*, and Part of the March of *Fermo*, he left them to him by Way of Connivance. This Treaty was made *June* the 29*th*. in the Year 1080.

In the ſame Year *Michael Ducas* being turn'd out of the Empire of the Eaſt, ſent into *Italy* to beg Aſſiſtance of the Pope and Duke *Robert*. The Pope wrote to the Biſhops of *Pozzuolo* and *Calabria*, by the ſixth Letter of the eighth Book, deſiring them to exhort the Faithful to engage in this Expedition with Duke *Robert*; and before they went away, to enjoyn them Penance for their Faults, and to give them Abſolution.

Gregory ſoon after had himſelf need of the Aſſiſtance of *Robert*, to protect him againſt *Henry*. Whereupon he wrote to the Abbot of Mount *Caſſin*, to know of him whether he could bring him any Aſſiſtance about *Eaſter*, or ſend him ſome. This is the Subject Matter of the fourth Letter of the ninth Book, which doubtleſs belongs to the Year 1083.

Henry at his coming into *Italy*, wiſely foreſeeing that the greateſt Enemy he had to fear was Duke *Robert*, propos'd to come to an Accommodation with him, upon Condition that his Son ſhould marry that Duke's Daughter, and give him the March of *Ancona*. The Pope being inform'd of this Propoſal, by the Princeſs *Matilda*, was very much ſurpriz'd at it, and forthwith wrote to *Didier* Abbot of Mount *Caſſin*, to prevail upon *Robert* to keep his Word to him. This is the Subject Matter of the eleventh Letter of the ninth Book. Gregory VII.

By the ſeventeenth of the ſame Book, written to that Duke, he exhorts him to come to the Aſſiſtance of the Church of *Rome*, which was annoy'd by King *Henry*.

In the mean Time, whilſt *Robert* was in the Eaſt with all his Forces, the *Normans* of *Italy* perceiving that *Henry* was like to become Maſter of *Rome*, and being afraid what the Conſequence would prove to them, endeavour'd to bring about the Peace between the Pope and the Emperor, and ſent *Didier* Abbot of Mount *Caſſin*, with the Prince of *Capua*, and ſeveral Deputies to *Henry*, to treat with him. But neither the Pope nor the Emperor were inclinable to it; and the latter receiv'd ſome Money from the Emperor of *Conſtantinople* to carry on the War againſt *Robert*. That Duke underſtanding this, and being ſent for by the Pope, left his Son in the Eaſt, and immediately return'd to *Italy* to the Pope's aſſiſtance, whom he relieved, as we formerly have declar'd.

The Pretenſions of Gregory *to* Sardinia *and* Corſu.

Gregory VII. was likewiſe willing to make the Iſlands of *Corſu* and *Sardinia* his Tributaries. For Part of the former having been retaken by the Chriſtians from the *Sarazens*, he immediately ſent a Legate thither to govern abſolutely, and promis'd them Succours to conquer the reſt; upon Condition that this Iſland ſhould be dependent on the Holy See. This appears by the ſecond and fourth Letters of the fifth Book, dated *Sept.* the 1*ſt*. and 16*th*. in the Year 1077. He afterwards beſtow'd this Legation on *Landulphus* Biſhop of *Piſa*, and his Succeſſors, with one Moiety of the Revenues of that Iſland, reſerving the other Moiety for the Holy See, together with all the Fortreſſes, whoſe Governors however he was willing ſhould ſtill be dependent on that Legate, as appears by the twelfth Letter of the ſixth Book, dated *November* the 30*th*. in the Year 1079.

With Reſpect to *Sardinia*, he was ſo ſtrongly perſuaded that it belong'd to the Holy See, that writing to the Sovereign of that Iſland, he ſhew'd that Prince what a Piece of Service he [the Pope] had done, in having refus'd to give it to the *Normans* and *Lombards*, who had demanded it of him, tho' they offer'd him the Moiety of their Conqueſts; till ſuch Time as he ſhould ſee after what Manner that Prince would receive the Pope's Legate, and how he was inclin'd to the Holy See. By this Means he ſuppos'd, that if that Prince would not be ſubject to the Holy See, he was ſo far the Diſpoſer of his Eſtates, as to give them to whom he pleas'd. This is the Subject of the tenth Letter of the eighth Book, dated *October* the 5*th*. 1080.

The Oath of Fidelity exacted by Gregory *from the Princes of* Italy.

After all this, 'tis no wonder, that he ſhould treat all the Lords near *Rome*, as his Vaſſals, and exact from them Oaths of Fidelity. We have one made by *Landulphus*, Duke of *Benevento*, by which he engages himſelf to forfeit his Dutchy, if he fail'd in his Duty to the Holy See, or to *Gregory* and his Succeſſors, and if he did any Wrong to the Church of *Rome* or its Members. This Treaty ſign'd by the Biſhops of *Porto*, *Freſcati*, *Paleſtrina*, by *Didier* and *Peter*, Cardinals of the Church of *Rome*, is in the firſt Book of *Gregory*'s Letters, after the eighteenth, and is dated *Auguſt* the 11*th*. in the Year 1073.

He alſo exacted the like Oath from *Richard* Duke of *Capua*, by which that Prince was engag'd to enter into no League againſt the Pope, upon all Occaſions to defend the Revenues and Rights of the Church of *Rome*, and of his Holineſs; to make no Pillage on its Territories, and to ſuffer no Body elſe to do it; to pay yearly the Rent which he ow'd for the Lands which he held in St. *Peter's* Patrimony; to be faithful to King *Henry*, and his Succeſſors; yet without Prejudice to the Fidelity he ows to the Holy See: And laſtly, that whenever the Pope ſhould die, he ſhould do his utmoſt to get him to be elected and ordain'd Pope, who ſhould have the Suffrages of the *major* Part of the Cardinals, Clergy, and Laity. This Oath dated *Sept.* the 24*th*. 1073. is after the one and twentieth Letter of the firſt Book.

There is another Oath of this Nature taken by *Bertram* Count of *Provence*, after the twelfth Letter of the ninth Book.

The Project of the CROISADE *ſet on Foot by* Gregory.

Laſtly, *Gregory* VII. not willing to omit any one Means of aggrandizing the Church of *Rome*, had reſolv'd upon a CROISADE, to go into the Eaſt at the Head of an Army, to aſſiſt the Chriſtians, and to fall upon the Infidels. Big with this Deſign he wrote to *William* Count of *Burgundy*, by the ſix and fortieth Letter of the firſt Book, dated *Feb.* the 2*d*. in the Year 1074, ordering him to be ready, and to give Notice to his Allies, to furniſh him with Forces, that ſo he might, after he had reduc'd the *Normans* of

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of *Pozzuolo* to their Duty, march directly with an Army to *Constantinople*, and relieve the *Christians* of the *East*.

By the nine and fortieth Letter of the same Book, dated *March* ensuing, he exhorts all the *Christians* of the *West* to unite together for the Relief of the *Christians* of the *East* against the Infidels. He did the same Thing by the seven and thirtieth Letter of the second Book, which bears date the 16*th*. of *December* of the same Year.

This Project of *Gregory* had not that Success which he desir'd: But he engag'd Duke *Robert* to lead an Army into the *East*, under Colour of placing *Michael Ducas* again upon the Throne of the *Eastern* Empire. This Duke gave Battle to the Emperor *Alexis* in *Thrace*, and became Master of the Field, tho' the Enemy were much superior in Number. The Difficulties which the Pope's Affairs labour'd under, and the War with the Emperor *Henry* prevented that Duke from pursuing his Conquests in the *East*, and from extending the Limits of the *Roman* Church, and the Authority of the Holy See by his Victories: The which *Gregory* had attempted in vain, by the way of Accommodation, in sending to the Emperor *Michael* (who had writ to him, and made Proposals on his part for the Re-union of the two Churches) *Dominick* Patriarch of *Venice*, to treat with him *viva voce* concerning this Peace; and in remonstrating to that Emperor, by his Answer, that the Division which had been between the *Roman* and the *Greek* Church, had done great Prejudice to the Affairs of the Holy See, and the Empire of the *East*. This Letter is the eighteenth of the first Book, dated *June* the 9*th*. 1073.

The Letters of Gregory VII. *sent into* Africk.

Gregory VII. was no less Sollicitous about the Churches of *Africa*; and having understood that the *Christians* of *Carthage*, tho' persecuted by the *Sarazens*, quarrell'd among themselves, and that some of them had betray'd *Cyriacus* their Archbishop into the Hands of those Infidels, who had very much abused him: He wrote a neat Letter to the Clergy and Faithful of that City, whereby he exhorts them to suffer patiently the Persecution of the *Sarazens*, and to live in Peace and Unity one with another; and after he had in a very lively manner represented to them the Enormity of the Offence committed in betraying *Cyriacus*, he exhorts them who were guilty of it, to do Penance. This Letter dated *September* the 15. 1073. is the two and twentieth of the first Book.

In the next Letter of the same date, he comforts that good Bishop, extolls his Constancy, and exhorts him to rejoyce in his Sufferings, and to persevere in the Faith; assuring him that he would continually offer up his Prayers to God, that he would be pleas'd to look down with an Eye of Pity and Compassion upon the Church of *Africa*, which has so long groan'd under the Pressures of Persecution and Distress.

Some time after the Church of *Africa* being reduc'd to the Government only of two Bishops, the *Africans* were oblig'd to send one *Servandus* to *Rome*, whom they had elected Bishop of *Hippo*, to be ordain'd by the Pope. *Gregory* ordain'd him, and sent him away with Recommendatory Letters directed to the Archbishop of *Carthage*, to the People of *Hippo*, and to *Anzir* King of *Mauritania*. These are the three last Letters of the third Book, and belong to the Year, 1076.

The Letters of Gregory VII. *against the Errors charged upon the* Armenians.

In the first Letter of the eighth Book directed to the Archbishop of *Synnada* Patriarch of the *Armenians*, dated *June* the 6*th*. in the Year, 1080. *Gregory* reproves several Errors, or rather several Practices contrary to the Discipline of the Church, wherewith the *Armenians* were charged: Namely, That in their Churches they did not mix Water with the Wine in the Celebration of the Holy Sacrifice of the Mass; that they made the Holy Chrism with Butter, and not with Balsome; and that they had a regard to the Memory of *Dioscorus*. The Deputy of the Archbishop of *Synnada*, who was come to cause an *Armenian* Heretick, who was fled to *Italy*, to be driven thence, had assur'd the Pope that all these Things were only groundless Surmises: But for his better Satisfaction *Gregory* desires that that Archbishop would inform him by Writing what were his Thoughts, and send him a Profession of Faith. At the same Time he advises him to leave out these Words in the TRISAGION, *who was crucified for us*, because they were not us'd in any other Church of the *East*, no more than they were in the Church of the *West*, and because they might be perverted to an ill Sense. He commends the Practice of their Churches in making use of Unleaven'd Bread, and Fortifies them against the Objections of the *Greeks*.

As to the Churches of the *West*, we may safely say that Pope *Gregory* VII. govern'd almost all of them, as if they belong'd to his own Diocess, either by sending to them his Legates *a Latere*; or by nominating Vicars to them; or by citing the Bishops to *Rome*, to give an account of their Conduct; or by confirming or approving their Elections; or by receiving the Appeals of their Decisions; or by admitting the Complaints of their Diocesans; or by appointing Judges upon the Place; or by deciding several Points of Discipline: In a Word, by having an hand in the particulars of all that happen'd in the Churches of *Europe*.

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Legates sent by Gregory VII. *to several Parts.*

In the first place as to Legates, 'tis certain that nothing conduc'd more to establishing the absolute Authority of the Popes, than the sending Legates a *Latere* to reside upon the Spot. At first the Popes were satisfied with nominating the Bishops of the Country for their Vicars, or for their Legates, and granted them a Commission to call Councils, and to act in their Names; But for as much as these Prelates might have particular Interests to carry on, and were not entirely devoted to the Will and Pleasure of the Popes, the Court of *Rome* thought it more advisable to send upon the Places Legates who were Strangers, with full Commission of calling Councils, of making Rules of Discipline, of judging Priests, and even Bishops themselves; of excommunicating those whom they thought fit, upon Condition that they would return a faithful Account of all their Proceedings to the Pope; and provided that those who thought themselves injur'd by their Decisions, might come Personally to *Rome*, to complain to the Pope himself. By this Means the Holy See judg'd the same Cause twice over, and kept all the World in Awe. For those who had been Condemn'd by the Legates, hoping to meet with kinder Usage from the Pope, went to *Rome* in the Nature of Suppliants and Penitents, and seldom fail'd of clearing themselves, or of receiving their Absolution; which on the one side, advanc'd the Authority of the Holy See, and on the other, made them its Creatures. This Custom of sending Legates *a Latere* into the Provinces, began to prevail in the foregoing Century, and became very common in this, especially in *Italy*, and *France*: However, it met at first with some Opposition in *Germany*, where they maintain'd that no other Legate of the Holy See ought to be acknowledg'd beside the Archbishop of *Mayence*; but *Gregory* VII. play'd his Part so well as to introduce it there. In the Church of *France*, the Archbishop of *Rheims* pretended, by virtue of his Privileges, to be exempt from the Jurisdiction of the Legates, at least of those who were not *Romans*, and were immediately come from *Rome*; and for this Reason would not appear before *Hugh* Bishop of *Die* and the Abbot of *Cluny*, whom *Gregory* had nominated to be his Legates in *France*. But the Pope sent him word by the second Letter of the sixth Book, dated *August* 22*d*. 1078. that the Holy See had always a Liberty of sending Legates immediately from *Rome*, or of nominating those who liv'd upon the Place, or of taking them whence it pleas'd. *England* maintain'd its Right much longer, and rejected Foreign Legates; for we read in the History of *Eadmerus*, that Pope *Urban* Successor to *Gregory* VII. having sent in the Year, 1100. *Guy* Archbishop of *Vienna* as Legate of the Holy See to *England*, all the Kingdom was startled at this Legation, which was look'd upon as a dangerous Innovation, because it was too well known, that there could be no other Vicar of the Holy See in *England*, beside the Archbishop of *Canterbury*; that thereupon the Archbishop of *Vienna* return'd just as he came, without having been acknowledg'd by any one as Legate, and without doing any Thing in that Quality.

Gregory VII. who himself had been Legate in *France*, had no Mind to abrogate this Custom; on the contrary, the first Thing he did after he was elected Pope, was to continue the Legates sent by his Predecessors, and to send new ones into those Parts, where there were none. By the sixth Letter of the first Book, he confirms the Legation of *Gerard* Cardinal Bishop of *Ostia*; and of the Subdeacon *Rainbold* Legates in *France*, orders them to do their utmost in making up the Breach between *Hugh* Abbot of *Cluny* and his Monks, and sends them *Hugh* the *White* a Cardinal, to go into *Spain*, if they thought fit.

In the eighth Letter, he likewise continues the Legation of *Hubert* and *Albert*, and exhorts them to execute the Commission which his Predecessor *Alexander* had given them.

In the fifteenth, he shews how he would have his Legates demean themselves towards him, by writing to Cardinal *Gerard* of *Ostia*, that he was very much surpriz'd at his not sending him word by an Express, what had been done in the Synod which he had held in *Spain*, because it was Customary, and withal necessary that when a Legate of the Holy See held a Council in a remote Country, he should come and give an Account of what he had done, or at least send one to do it for him: That tho' that Cardinal had acquainted him with Part of the Proceedings, yet since there was no Person, who either saw or heard, how Things went in that Synod, to inform him about it, he was very much at a stand what Answer to give those, who complain'd of having been excommunicated, depos'd or interdicted unjustly; for Fear he should either be deceiv'd by the Intricacy of the Causes, or should not fully exercise his Authority: That however, 'tis look'd upon as a Piece of Cruelty and Contempt, to defer giving these kind of Answers, because of the Dangers they are in, who are under Ecclesiastical Censures: That as to the Business of *William*

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Archbiſhop of *Auche*, whoſe re-eſtabliſhment he deſir'd him to grant; he had himſelf rais'd perplexities in his mind, by taking notice to him that he had been depos'd only for having voluntarily communicated with an excommunicate Perſon; and that yet he had not clear'd himſelf Canonically, but only offer'd to do it before Pope *Alexander*: That after this Affair had been debated, at laſt they came to this Reſolution, that if the Archbiſhop of *Auche* were Guilty of nothing elſe, but of having communicated with an excommunicate Perſon, he ought not to be depos'd; but that if he were charg'd with any other Crimes of which he was not clear'd, the determination thereof ought to be referr'd to the Holy See: That *Pontius* Biſhop of *Beziers*, who (as he ſent word) had been depos'd for the ſame Offence, was come to *Rome* to make his Complaint; but that he had declin'd giving him any Anſwer out of Reſpect to him: That however, ſince the like Sentence ought to be paſs'd on Caſes that are alike, if he were Guilty of no other Fault, he ought to re-eſtabliſh him. The Archbiſhop of *Auche* was re-eſtabliſh'd, and the Pope wrote in his behalf to the Biſhop of *Beziers*, and to the other Suffragans, that they ſhould acknowledge him, and ſhew him the Reſpect which they ow'd him. This is the five and fiftieth Letter of the firſt Book, dated *March* 16*th*. 1074.

The Pope's Legates did not meet with the ſame Reception in all Places. Theſe whom he ſent into *Bohemia*, were not much regarded, particularly by the Biſhop of *Prague*, whom they had reprimanded and condemned as one Guilty of Simony. *Gregory* thereupon wrote to the Duke of *Bohemia*, and thank'd him for the Reſpect which he ſhew'd to his Legates; but withal told him, that he had great Reaſon to complain of their being ſlighted in his Country, becauſe formerly Legates were not ſent ſo frequently; which he ſays happen'd through the remiſneſs of his Predeceſſors. In particular, he accuſes the Biſhop of *Prague*, and threatens to confirm the Interdiction pronounc'd againſt him by his Legates, if he did not obey them, by doing what they requir'd of him. This Letter is the ſeventeenth of the firſt Book, dated *July* the 8*th*. in the Year, 1073.

In the fortieth of the Second Book, *Gregory* VII. charges all the Faithful to Reſpect his Legates: And in the one and fortieth, he ſends them to be preſent at the Election of the Biſhop of *Eugubio*.

He ſent his Legates even to the moſt remote Countries; as for inſtance to *Poland*, as appears by the ſixty third Letter of the ſecond Book; to *Sclavonia*, *Ruſſia*, *Denmark*, &c. as appears by ſeveral other Letters.

Legates ſent by Gregory VII. *to ſeveral Parts.*

Of all the Legations, none was more conſiderable than that of the two *Hughs* in *France*, nor were there any Legates who exercis'd it with greater Authority, or diſpatch'd more Affairs. The one was Biſhop of *Dia*, and the other Abbot of *Cluny*. The former had been elected Biſhop of *Dia* by the Clergy and Laity of that City, with the Approbation of *William* their Count. After his Election, he had taken an Oath of Fidelity to that Count: But not being forward to pay him the Sum of Mony which was uſually exacted for the Right of Inveſtiture, he diſoblig'd him ſo much, that he was no ſooner gone to *Rome* to be conſecrated, but the Count ſeiz'd of the Revenues of his Church. The Pope having read over the Act of *Hugh*'s Election, conſecrated him, but upon condition that he would not tolerate any Simony in his Dioceſs, nor Conſecrate any Church that had its dependence on any Lay Patrons. This is what he acquaints that Count with, by the ſixty ninth Letter of the firſt Book, wherein he upbraids him for having ſeiz'd on the Revenues of the Church of *Dia*. This Letter bears Date *March* the 16*th*. 1074.

By the three and fortieth Letter of the ſecond Book, dated *January* the 5*th*. 1075. he orders that Biſhop to accept of the Reſtitutions which thoſe of his Church ſhould make him, and to abſolve them, upon condition that they would come and appear before the Synod of *Rome*.

Councils held in France, *by* Hugh *Biſhop of* Dia, *in the Year*, 1077.

Gregory VII. repoſing a great deal of Confidence on this Biſhop, made him his Legate or Vicar in *France*; and in that Quality referr'd to him a great many Affairs: Among others, that which related to the Biſhop of *Cambray*, who after he had been elected, had receiv'd the Inveſtiture thereof from King *Henry*. The Pope orders his Legate by the two and twentieth Letter of the fourth Book, to examine this Affair in a Council, with *Hugh* Abbot of *Cluny*, and ſeveral Biſhops of *France*: And that if he who was elected to the Biſhoprick of *Cambray*, would ſwear, that when he receiv'd the Inveſtiture from *Henry*, he did not know that he was excommunicated, or that the Pope had prohibited ſuch Inveſtitures, he ſhould confirm his Election. By the ſame Letter he likewiſe committed to him, the taking Cognizance of the Affairs which related to the Biſhop of *Chalons*, the Churches of *Cartres*, *Puy* and *Chlermont*, and that of the Monaſtery of St. *Dennis*. This Letter is dated *May* the 2*d*. in the Year, 1077.

This Legate in purſuance of his Commiſſion, held ſeveral Councils in *France* in the Year, 1077. Among the reſt he held one at *Clermont*, wherein he depos'd the Biſhop of that City, and the Biſhop of *Puy* in *Velay*: Another at *Dijon* againſt the Simoniacal: A third at *Autun*, to which he cited moſt of the Archbiſhops of *France*, and condemn'd all thoſe who would not appear; to wit, *Manaſſes* Archbiſhop of *Rheims*, accus'd of Simony by his Clergy; the Archbiſhop of *Sens*, becauſe he would not acknowledge the Legate; the Archbiſhop of *Bourdeaux*, becauſe he had not appear'd at the Council of *Clermont*, and becauſe after he had been Suſpended, he ſtill continu'd to diſcharge his Functions; the Archbiſhop of *Bourges*, for having relinquiſh'd his Church; the Archbiſhop of *Tours*, accus'd of being Vexatious and Simoniacal; the Archbiſhop of *Lyons*, convicted of Simony, in whoſe Place *Gebuin* Archdeacon of *Langres*, was elected and ordain'd; the Biſhops of *Senlis*, *Chartres*, *Auxerre*, for having receiv'd the Inveſtiture from the King; the Biſhop of *Noyon*, who own'd himſelf Guilty of Simony; and the Biſhop of *Autun*, for not aſſiſting at the Council. Gregory VII.

The Council of Poitiers, in the Year, 1078.

The next Year *Hugh* Biſhop of *Dia*, held another Council at *Poitiers*, in ſpight of the Prohibitions of the King of *France*, who perceiving how roughly his Biſhops were handled, had written to the Count of *Poitiers*, and to the Biſhops of his Kingdom, not to ſuffer the Pope's Legate to hold ſuch Councils, which he Nicknames *Conventicles*. The Archbiſhop of *Tours* and the Biſhop of *Rennes* came to this Council, but it was to diſturb it; for which the Legate ſuſpended both of them. However, they ſtill ſpoke boldly againſt the Legate's Proceedings, and even offer'd ſome Violence to him. Afterwards they withdrew with the Suffragan Biſhops of the Archbiſhoprick of *Tours*, and left him with a very ſmall Number of Prelates. The next day he held a Council in the Church of St. *Hilary*: The Archbiſhop of *Tours* perſiſted to inveigh hotly againſt the Legate, who ſuſpended him; and appeal'd to the Holy See. The Legate referr'd him to the Pope. Afterwards he depos'd the Abbot of *Bergues*, as being Guilty of Simony. The Archbiſhop of *Bezanzon* was ſuſpended for not appearing at the Synod of *Autun* and *Poitiers*. The Judgment of the Biſhops of *Beauvais* and *Noyon*, accus'd of Simony, was referr'd to the Pope. He who had intruded into the Church of *Amiens* was likewiſe referr'd to the Pope, together with the Biſhops of *Laon*, *Senlis* and *Soiſſons*, who had ordain'd him. The Abſolution of the Count of *Angers*, was likewiſe referr'd to the Holy See. *Hugh* of *Dia* in this Council, heard the Cauſe between the Biſhops of *Terrouane* and *Poitiers*, and after he had diſcuſs'd theſe Perſonal Cauſes, he made ten Canons upon the Diſcipline of the Church.

The Canons of the Council of Poitiers

In the firſt, Eccleſiaſticks are prohibited from receiving the Inveſtiture or Collation of Benefices, from the King, or any Lay Patron. The Laicks who held any Churches in their Poſſeſſion, were excommunicated, and theſe Churches interdicted.

In the ſecond, It is prohibited, to hold two Benefices in two different Churches.

The third imports, That no Perſon ſhall pretend to hold Eccleſiaſtical Benefices, by right of Succeſſion.

The fourth imports, That Biſhops ſhall take nothing for Ordinations, nor for Conſecrating Churches.

The fifth, That neither Abbots nor Monks ſhall adminiſter the Sacrament of Penance, without the Commiſſion of the Biſhop firſt had.

The ſixth, That neither Abbots, Monks, nor Prebendaries ſhall purchaſe Churches, or get the Impropriation of of them by any Method whatſoever, unleſs it be with the Conſent of the Biſhop, in whoſe Dioceſs theſe Churches are: That however, they ſhall ſtill hold, and quietly poſſeſs the Benefices which they already have; but that the Prieſt who ſerves them, ſhall be anſwerable to the Biſhop for the Charge of Souls, and for his Miniſtery.

The ſeventh, That the Abbots, Deans, and Archprieſts who are not Prieſts, ſhall enter into Prieſt's Orders, or loſe their Benefices: And that the Archdeacons ſhall be Deacons, under the ſame Penalty.

The eighth, That the Children of Prieſts, and Baſtards, ſhall not be admitted into Holy Orders, unleſs they be Monks, or live in a regular Convent: But that they ſhall not hold any Eccleſiaſtical Preferments. That Slaves cannot be admitted into Orders, unleſs their Maſters give them their Freedom.

The ninth, That the Subdeacons, Deacons and Prieſts ſhall have no Concubines, or any other ſuſpicious Women in their Houſes; and that all thoſe, who ſhall wittingly hear the Maſs of a Prieſt who keeps a Concubine, or is Guilty of Simony, ſhall be excommunicated.

The tenth, That Clerks who bear Arms, or are Uſurers, ſhall be depos'd.

Moſt of the Prelates, who were condemn'd by *Hugh* Biſhop of *Dia*, had recourſe to the Pope, who releas'd them from their Condemnations, upon condition (as we ſaid before) that they would clear themſelves before his Legate. For this, you may conſult the Letters of *Hugh* of *Dia* to *Gregory* VII. thoſe of *Manaſſes* to the ſame; and the

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the Letter of that Pope by which he re-establishes them, which is the seventeenth of the fifth Book, dated *March* the 8*th*. 1078.

Of all these Prelates, *Manasses* was almost the only Person who persisted in his Resolution of not owning *Hugh* of *Dia* as Legate, who continued to prosecute him till he had pronounc'd a definitive Sentence against him, in the Council which he held at *Lyons* in the Year, 1080. wherein he depos'd him; and his Judgment was confirm'd by *Gregory* VII. as appears by this seventh Letter of the fifth Book.

The Councils of Avignon and Meaux in the Year, 1080.

The same Year this Legate held two other Councils: The one at *Avignon*, wherein *Aebard*, who had intruded into the Church of *Arles*, was turn'd out, and *Gibelin* put into his place: And the other at *Meaux*, wherein he depos'd *Ursion*, Bishop of *Soissons*, and caus'd *Arnulphus*, Monk of St. *Medard*, to be elected in his Room.

The Council of Meaux, in the Year, 1082.

In the Year, 1082. he held another Council at *Meaux*, wherein he ordain'd *Robert* Abbot of *Rebais*, Bishop of that City. But because this Ordination was done without the Approbation of *Richerus* Archbishop of *Sens*, the Bishops of the Province would not own him; and *Richerus* ordain'd another Bishop, after he had excommunicated *Robert*.

The Pope referr'd to *Hugh* of *Dia*, the Absolution of *Robert* Count of *Flanders*, excommunicated by the Bishop of *Langres*, with Commission to put other Persons in his place; this appears by the seventh Letter of the sixth Book, dated *November* the 25*th*. 1079.

By the sixteenth Letter of the seventh Book, dated *March* the 26*th*. 1080. he orders *Hubert* Bishop of *Terrouane*, whom *Hugh* of *Dia* had cited twice before him, to justify himself before that Legate.

Hugh of *Dia* as a Recompence of the good Services he had done to the Holy See, was translated from the Bishoprick of *Dia*, to the Archbishoprick of *Lyons*, in the Year, 1083. and became so powerful, that after the Death of *Gregory* VII. he was one of those who pretended to the Popedom; and upon that Subject, had contests with *Victor* III. who had been preferr'd before him. That Pope excommunicated him: However, in the Popedom of *Urban* II. *Hugh* was re-taken again into Favour, and continued to exercise his Legation in *France*, as we shall shew in its proper place. He dy'd in the Year, 1106. in *October*, at *Susa*, in his Journey to the Council which Pope *Paschal* II. held about the end of that Year at *Guastilla*, in the Dukedom of *Mantua*.

There are a great many other Affairs relating to *France*, *Normandy*, *Flanders*, *England* and *Bretagne*, which *Hugh* and his Colleagues took Cognizance of, and pass'd Sentence upon either Definitively, after it had been referr'd to them by the Pope, or else Provisionally for any to have liberty of appealing to the Holy See. We shall have Opportunity of speaking more largely of these Things hereafter.

Gregory VII. to add the more Strength to his Authority, thought it expedient to make choice of one of the most eminent Sees of *France*, on which he might confer the perpetual Vicarship or Primacy of the Holy See. The Vicarship of the Popes in *France*, (by virtue of which those, to whom it was granted, pretended to a Jurisdiction above Metropolitans), and the Quality of Primates, had till then pass'd from Church to Church, according as they had been more or less favour'd by the Holy See. The Church of *Arles* is the first on whom this Privilege was conferr'd by Pope *Zozimus*, in Consideration of the Merits of *Patroclus*, who was Archbishop of that Place. Pope *Symmachus* confirm'd this Privilege in favour of *Cesarius* Archbishop of *Arles*, as to that Part of *Gaul*, which was then under the Dominion of the *Goths*: But at the same Time he made St. *Remy*, Archbishop of *Rheims*, his Vicar in the Kingdom under *Clovis*. However, afterward the Vicarship of the Archbishop of *Arles* spread it self in the Kingdom under *Childebert*, and even through all *France*, by the favour of the Popes *Vigilius*, *Pelagius* I. *Gregory* the *Great*, and *John* VIII. But *Adrian* I. restor'd this Honour to the Archbishop of *Rheims*; and the Popes *Benedict* III. and *Nicholas* I. confirm'd it. Pope *Sergius* granted it to the Bishop of *Metz*, in Consideration of the Person of *Drenx*, the Emperor's Uncle. But the Bishops of *France* would not acknowledge him, and we do not find that his Successors have pretended thereto. *Anségisus* Archbishop of *Sens*, obtain'd the same Privilege from *John* VIII. and his Successors retain'd the Quality of Primates of *Gaul* and *Germany*, tho' the Bishops of *France* would not acknowledge it in the Council of *Pontyon*, and ever since it has been disputed with them.

Vicars of the Popes in France.

The erecting the Primacy of Lyons, by Gregory VII.

At last *Gregory* VII. made choice of the Church of *Lyons*, as the Church of most Note, to Honour with this Quality, and granted it the Primacy over four Provinces of *France*; namely, of *Lyons*, *Roan*, *Tours*, and *Sens*, by the four and thirtieth Letter of the sixth Book, directed to *Gebuin* Archbishop of *Lyons*; and by the five and thirtieth Letter of the same Book, directed to the Archbishops of *Roan*, *Tours* and *Sens*, which are both dated *April* the 20*th*. in the Year, 1079. To establish this, he supposes that the Distinction of Dioceses, Provinces, Primacies, and Metropolitanships was made by the Apostles themselves, or by the Holy Apostolick See, and that the Dignity of Primate had been granted by his Predecessors to the Archbishop of *Lions*. However, it would be a hard matter to prove this out of any Authentick Record. Besides, the Archbishops of *Sens* and *Roan*, would not acknowledge the Archbishop of *Lyons* for Primate: Which oblig'd *Urban* II. in the Council held at *Clermont*, in the Year, 1095. to suspend *Richerus* Archbishop of *Sens* from the Use of the Pall; to enjoyn his Suffragans not to obey him; and to threaten the Archbishop of *Roan* with the same Punishment, if he did not within three Months acknowledge the Primacy of the Archbishop of *Lyons*.

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The Rights or Priviledges of the Primates of France.

The Rights or Privileges annex'd to the Pope's Vicars or Primates in *France*, have been of a greater or less extent, according to the difference of the Times. Pope *Zozimus* granted three Things to the Archbishop of *Arles*, viz. (1.) That all the Bishops who were minded to come to *Rome*, shall be oblig'd to take along with them recommendatory Letters from the Archbishop of *Arles*. (2.) That the Ordinations in the Provinces of *Vienna* and *Narbonne* shall be his Peculiars. (3.) That he shall have the same Jurisdiction over the Churches, which he has had over them for a long Time, tho' they be not in his Territory. Of these three Privileges, the two last belong to the Archbishop of *Arles* as Metropolitan; and the first was granted him as Vicar of the Pope. *Symmachus*, besides these, granted him a Power of calling Councils of the Bishops of *France* and *Spain*: *Vigilius* added thereto the Honour of wearing the *Pall*; but he desires that if he should meet with any difficult Point, which could not be determin'd by the Councils, he should make his Report thereof to the Holy See. *Pelagius* granted him in general, a Power of Acting in *France*, with respect to every thing which concern'd the Administration of Ecclesiastical Affairs. Lastly, Pope *Gregory* took notice in Particular, wherein this Power consisted, which is, (1.) To cause all the Canons to be Religiously observ'd, and to maintain the Faith. (2.) To call a Synod when 'tis necessary. (3.) To make his Report to the Holy See, of the Controversies of Faith, and of the most Momentary and difficult Causes. The Privilege granted by the Popes to the Archbishops of *Rheims*, consists chiefly in being immediately Subject to no other than the Holy See, and in having the Right of Ordination and Inspection in the whole compass of his Vicarship. The Bishop of *Metz* had a Commission to call general Councils; to receive the Judgments pass'd in the Provincial Synods; to hear upon the first instance, the Causes of Appealing to the Holy See; to inform himself of the Lives of the Abbots and Bishops, and to provide for the Necessities of the Church. The Privileges granted to the Archbishop of *Sens*, are to call Councils, and to examine into all the Ecclesiastical Affairs of *France* and *Germany*; to receive and publish the Decrees of the Holy See, and to make his Report to it, of all the Affairs of Moment and Consequence.

Gregory VII. does not enter into the particulars of the Privileges of the Archbishop of *Lyons*; but only says in general, that the Ecclesiastical Affairs of any Consequence ought to be brought before him; and that it belongs to him to confirm and disannul the Judgments of the Ordinaries, and to judge the Causes of Bishops, and the Affairs of Importance, but without Prejudice to the Holy See.

The Cause of Rheims.

Before *Gregory* VII. was Pope, *Manasses* was Archbishop of *Rheims*. That Prelate being very powerful, thought that the Monks of the Abby of St. *Remy* of that City, ought to pay an entire Submission to him. He was for giving them such an Abbot as he thought fit, and took part of their Revenues into his Possession. These Monks having preferr'd their Complaints to *Alexander* II. that Pope wrote to *Manasses*, and admonished him to put an end to these Complaints, and to give Orders that that Abby should be provided with a regular Abbot, who should have the Administration both of Spirituals and Temporals in his own Hands. *Gregory* VII. continued the same Remonstrances: But being inform'd that *Manasses*, notwithstanding all the Promises which he had made by his Deputies, to give him Satisfaction, continu'd his Abuses to those Religious, and enjoy'd their Revenues, He wrote a Letter to him full of Invectives, wherein he threatens to shew him the utmost Severity, if he did not immediately cause a Regular Abbot to be put into that Abby, and if he did not give such Orders as that the Religious might have no farther Reason to complain of Him: And at the same Time he orders *Hugh* Abbot of *Cluny* to convey that Letter to him, and to learn his Answer. These are the thirteenth and fourteenth Letters of the first Book, dated *June* the 29*th*. 1073. and the first which *Gregory* wrote after his Ordination.

Manasses obey'd the Pope's Orders, and caus'd *William*, Abbot of St. *Arnulphus* of *Metz*, to be elected also Abbot of St. *Remy* of *Rheims*. The Pope approv'd of the Choice of the Person; but he thought it hard that one Man should have the Charge of two Abbies. However, he per-

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mitted *William* to hold, or relinquiſh that of *Remy*, as he thought fit. He held it for ſome time; but not being able to endure the Tyranny and Oppreſſion of *Manaſſes*, he reſign'd that Abby. The Pope wrote to *Manaſſes* to order another Abbot to be elected, and gave at the ſame time notice to *Herman* Biſhop of *Metz*, that Abbot *William* was willing to reſide in the Abby of his Dioceſs. This is the Subject Matter of the fifty ſecond and third Letters of the firſt Book, dated *March* the 14*th*. 1074.

The next Year the Pope, by the fifty ſixth Letter of the ſecond Book, dated *March* the 4*th*. committed to *Manaſſes*, the Execution of the Sentence paſs'd againſt the Biſhop of *Chalons*, who had been depos'd for not appearing before the Synod of *Rome*, to which he had been cited, upon the account of ſome Differences between him and his Clergy. And by the fifty eighth dated the fifth of the ſame Month, he orders him to cauſe the Biſhop of *Noyon* to reſtore to the Biſhop of *Utrecht*, a Church which he had unlawfully ſeiz'd upon.

Hugh Biſhop of *Dia*, Legate of the Holy See in *France*, having cited *Manaſſes* to a Council, which he had call'd at *Autun*, that Archbiſhop thought it beneath him to appear there; which caus'd the Legate to Condemn him. *Manaſſes* went immediately to *Rome* to clear himſelf; and by the Pope's Order waited there three Months together for *Hugh* of *Dia*. But when that Biſhop came not, the Cauſe of *Manaſſes* was argu'd in a Council, between Him and the Deputies of *Hugh* of *Dia*. *Manaſſes* having no Body to Accuſe him, did with eaſe juſtify himſelf; and having affirm'd that it was not in Contempt of the Holy See, that he did not appear before the Council of *Autun*, the Sentence paſs'd againſt him in that Council was declar'd invalid, upon Condition that he would appear before the Pope's Legate, whenever he ſhould be ſummoned: But he declar'd that he would not admit the Biſhop of *Dia* to be his Judge. The Pope ask'd him whom he was willing ſhould be his Judge; *Manaſſes* reply'd, *The Abbot of* CLUNY: Whereupon the Pope deputed that Abbot to be the Judge in the Cauſe of *Manaſſes*; after he had made him promiſe, that if he were call'd to any Synod by the Holy See, or to any by that Legate, he would not fail to make his Appearance. *Manaſſes* being return'd to *France*, was ſummon'd in the Name of *Hugh* of *Dia* and the Abbot of *Cluny*, to a Council to be held at *Troyes*; he went thither with Part of his Clergy: But the Clerks who accus'd him not daring to come thither, he was countermanded, and the Legates of the Pope were not at that Council. *Manaſſes* appeard there, notwithſtanding the Orders to the Contrary, and thought he had diſcharg'd the Promiſe which he had made to the Pope. He pretended likewiſe that according to the Promiſes he made, he was oblig'd to appear before none beſide the Pope, or before the *Roman* Legates ſent immediately from the Holy See, and not before the Biſhops on the other ſide the Mountains. He wrote to the Pope about it, and at the ſame time complain'd of the Archbiſhop of *Vienna*, who had depos'd and re-eſtabliſh'd ſeveral Prieſts of the Dioceſs of *Rheims*; and of the Biſhops of *Laon* and *Soiſſons* his Suffragans, who had ordain'd a Biſhop of *Amiens* without conſulting him, and even whilſt he was at *Rome*. *Gregory* reply'd to him by the ſecond Letter of the ſixth Book, dated *Auguſt* the 22*d*. 1078. That he ought to acknowledge the Legates nam'd by the Holy See upon the Place, as well as thoſe who were ſent immediately from *Rome*; and that he ought forthwith to clear himſelf of the Things laid to his Charge before *Hugh* of *Dia* and the Abbot of *Cluny*; and that they ſhould do him Juſtice, with reſpect to the Complaints which he had made. This is what he acquaints the Biſhop of *Dia* with, by the next Letter dated the ſame Day.

The Cauſe of Manaſſes *Archbiſhop of* Rheims.

In the mean time *Hugh* of *Dia* caus'd *Manaſſes* to be ſummon'd twice to a Council to be held at *Lyons*, to anſwer to the Accuſations which Count *Manaſſes*, and ſeveral Clerks of the Church of *Rheims*, preferr'd againſt him. The Archbiſhop of *Rheims* refus'd to come to that Council, and publiſh'd an Apology or *Manifeſto*, wherein he alledges ſeveral Reaſons for his not Appearing. The firſt is, Becauſe there is no mention made of the Abbot of *Cluny* in the Order, by which he was ſummon'd to that Council. The ſecond, Becauſe that Council was held in a City, which was not in that Part of *France*, wherein he ought to be judg'd. The third, Becauſe the Province which lay between that of *Rheims* and that of *Lyons*, and through which he muſt paſs, was engag'd in a War; ſo that he could not come without Danger of being made Priſoner. The fourth, Becauſe he underſtood that that Council was to conſiſt of the ſame Perſons, who had already condemn'd him raſhly and unjuſtly. The fifth, Becauſe according to the Canons, it was requir'd that ſuch a Place ſhould be made choice of to Try any one, as was near to his own Country, where one might produce Witneſſes, and paſs a definitive Sentence. That beſides, he was reconcil'd to Count *Manaſſes*, and to all thoſe who were at Difference with him, except *Bruno*, who was neither his Clerk, nor Born nor Baptiz'd in his Dioceſs, but a Prebendary of St. *Cunibert* of *Cologne*, for whom he was not much concern'd; and who had ſerv'd him baſely, tho' under particular Obligations to him; and except another Clerk, nam'd *Pontius*, whom he had convicted of Falſhood in the Council of *Rome*. That if he had no Accuſers, he was not oblig'd to come and clear himſelf before the Council, by the Teſtimony of ſix Biſhops of an unblameable Life: That when he would have done it, he could not, becauſe of the ſhortneſs of the Time that was allow'd him; and that it would be difficult to find in his Province ſix Biſhops, who were not his Enemies, and without Reproach: That when he had promis'd to the Pope to appear before the Council which ſhould be held by his Legates, he meant only ſuch a Council as ſhould be held in *France*, and in caſe he had not lawful Reaſons to excuſe his Non-appearance: Laſtly, That for his part, he did not acknowledge *Hugh* of *Dia* to be Legate; ſince the Pope had granted him the Favour of refuſing him for his Judge: That however, to ſhew his Submiſſion to the Holy See, he offer'd him to appear at a Synod which ſhould be held in ſome City near to *Rheims*, either in *Lent* or at *Eaſter*; and that he would there receive him with all the Honour that was due to the Legates of the Pope: That he exhorted him to accept of this Offer; becauſe it would be more advantageous to the Holy See, to attract the Reſpect and Submiſſion of the *French* by Acts of Moderation, than by Acts of Severity to keep them at a diſtance: That if notwithſtanding this Remonſtrance, he ſtill would perſiſt in the ſame Mind, and pronounce a Sentence of Depoſition and Excommunication againſt him, the Popes St. *Gregory* and St. *Leo* had inſtructed him that he ought not to look upon ſuch an Excommunication as iſſuing from the Holy See. Theſe are the Reaſons contain'd in the Apology of *Manaſſes*, which is a very fine Piece, and written in a very elegant Style, and publiſh'd by Father *Mabillon* in the firſt Tome of his Treaſury of *Italy*.

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Hugh of *Dia* had no regard to this *Manifeſto*, but in the Council of *Lyons* pronounc'd a Sentence of Depoſition againſt *Manaſſes* and the Pope confirm'd it in the Synod of *Rome*, held the beginning of the Year, 1080. and gave *Manaſſes* notice of it by the twentieth Letter of the Seventh Book, dated *April* the 7*th*. of the ſame Year; allowing him notwithſtanding further Time till the Feaſt of St. *Michael* to juſtifie himſelf, either at *Rome*, or before his Legates; by producing as an Evidence of his Innocence ſome Biſhops his Suffragans; by reſtoring to the two Perſons who had accus'd him, the Revenues which he had taken from them; and upon Condition that he would retire to *Cluny* or ſome other Monaſtery till *Aſcenſion*-day, and forbear till then all Epiſcopal Functions.

Manaſſes did not hearken to this Sentence, and continued in Poſſeſſion of his Archbiſhoprick without ſubmitting in the leaſt to the Pope; who wrote immediately to the Clergy and Laity of *Rheims*, to the Suffragans of that Metropolitanſhip, to King *Philip* and to Count *Ebold*, ordering them no longer to acknowledge him for Archbiſhop of *Rheims*, to turn him out of that Church, and to elect or cauſe to be elected another in his Stead. This is the Subject Matter of the ſeventeenth, eighteenth, nineteenth, and twentieth Letters of the eighth Book, dated *Dec*. 27*th*. in the ſame Year.

This *Manaſſes* is accus'd by the Authors of that Time of having attain'd to the Archbiſhoprick of *Rheims* by Simony, and of having exercis'd an inſupportable Tyranny and Oppreſſion over his Clergy; of having rifled Churches, plunder'd Monaſteries, exacted Money from his Clergy, perſecuted Men of Eſtates; of ſeizing the Revenues of the richeſt Abbies; of having liv'd more like a great Lord, than a Biſhop; of having greater Care of his Soldiers, than of his Clergy; of having more Concern for the Temporalities, than for the Spiritualities of his Archbiſhoprick; and of being ſo impious as to ſay, That the Archbiſhoprick of *Rheims* would be a very pretty Thing, if no ſinging of Maſs were required. 'Tis thus that he is ſet out by *William* Abbot of St. *Arnulphus* of *Metz*, *Guilbert* Abbot of *Nogent*, and *Hugh* of *Flaviany*. However, *Fulcoius* Subdeacon of *Meaux*, has made his Elogy; and the Clergy of *Noyon* (in a Letter which they wrote at that very Time to the Clergy of *Cambray*, to prove that the Sons of Clerks and Prieſts might be admitted into Prieſts Orders) maintain, That the Excommunication of *Manaſſes* had been made by a Motive of Envy; and that it was raſh and unjuſt. This Letter is related by Father *Mabillon*, after the Apology of *Manaſſes*. All this makes it appear, That tho' *Manaſſes* had been as guilty as they would have him thought to be, yet he was not condemn'd in due Form.

The Cauſe of the Archbiſhop of Tours, and the Biſhop of Dol.

There had been for ſeveral Years paſt a Conteſt between the Archbiſhop of *Tours* and the Biſhop of *Dol*, who pretended likewiſe to the Dignity of an Archbiſhop, or the Right of Metropolitan over the Biſhops of *Bretagne*. The Popes always declar'd themſelves in Favour of the Archbiſhop of *Tours*. *Gregory* VII. ſeem'd at firſt to favour the Biſhop of *Dol*; for the Clergy and Laity having ſent to the

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Pope him whom they had elected to be Bishop, he refused to ordain him, because he was too young: But having chosen *Yves* Abbot of St. *Melaine*, who was come to *Rome* with the Deputies of *Dol*, he consecrated him by their Consent, and granted him the Pall, upon Condition that he would come to *Rome* whenever he should be sent for thither, to regulate the Contest which was between the Church of *Dol* and that of *Tours* about the Right of Metropolitanship. The Archbishop of *Tours* thinking that the Pope had by this prejudiced his Right, complain'd of it; but *Gregory* sent him Word, that he had no Occasion to complain, since he had taken such Measures, that what he had done should be no Prejudice to him, and that he would do him Justice, when that Affair was in a Posture of being try'd. This is the Subject Matter of the fourth, fifth, and thirteenth Letters of the fourth Book, of which the two first, about the Ordination of *Yves*, are directed, the one to the People of *Dol*, and the other to the Bishops of *Bretagne*, dated *Sept.* 27. in the Year 1076. and the last to *Radulphus* Archbishop of *Tours*, dated the first of *March*, 1077.

The Pope was deceived in the Choice of the Man whom he had ordain'd to the Church of *Dol*. He soon receiv'd Complaints of his bad Conduct: And after he had examin'd the Accusations brought against him, he was just ready to depose him; when he received a Letter from *William* King of *England*, who interceeded for him. This caus'd the Pope to supersede the Execution of that Sentence, till he should send upon the Place *Hugh* Bishop of *Dia*, and two other Legates, to inform themselves more fully about that Affair. This appears by the seventeenth Letter of the fourth Book, written to the King of *England*, and dated *March* the 2*d.* in the Year 1077. He committed the Determination of that Affair to *Hugh* of *Dia*, to the Abbot of *Cluny*, and to two other Clerks, by the two and three and twentieth Letters of the fifth Book, dated *May* 22*d.* 1078.

At last the Contest between the Churches of *Tours* and *Dol*, for the Right of Metropolitanship, having been debated in the Council held at *Rome*, the Beginning of the Year 1080. And the Archbishop of *Tours* having made it appear, by good Titles, That *Bretagne* belong'd to his Metropolitanship; whereas the Bishop of *Dol* not being able to produce such authentick ones, was pleas'd to say, That he had forgot behind him several of his Titles: The Pope granted him a farther Time, and declar'd that he would send Legates upon the Place, to determine that Affair: And that if it appear'd that the Bishop of *Dol* had sufficient Titles whereon to ground his Exception, he should still remain in Possession of it; if not, that then the Bishop of *Dol* and the other Bishops of *Bretagne* shall be subject to the Archbishop of *Tours*, as to their Metropolitan; upon Condition however that the Bishop of *Dol* shall still enjoy the Privilege of wearing the *Pall*. This is what he intimates to the People of *Tours* and *Bretagne*, by the fifteenth Letter of the seventh Book, dated *March* 8*th.* in the Year 1080.

The Cause of the Bishop of Toul.

The Bishop of *Toul* having refus'd to one of his Clerks a Church, which he pretended to belong to his Prebendship, and having absolutely suspended him, that Clerk was incens'd against him, and accus'd him of selling Benefices and sacred Things; of holding a shameful and dishonourable Commerce with a certain Woman, and of having bought his Bishoprick. The Bishop's Friends, to avenge his Quarrel, threaten to be even with that Clerk, if ever they could catch him. Whereupon that Clerk not thinking himself secure, absconded, and the Bishop immediately caus'd all that he had to be sold. That Clerk having made his Complaints thereof to *Rome*, *Gregory* VII. by the tenth Letter of the second Book, dated *Octob.* the 14*th.* 1074. commission'd the Archbishop of *Treves*, and the Bishop of *Metz*, to try this Cause. He enjoyns them in the first Place to put that Clerk into the Possession of his Benefice; afterwards to make Inquiry into the Life of the Bishop: If he were innocent, to punish the Clerk who had scandaliz'd him; and if he were guilty, to depose him.

The Cause of William Duke of Aquitain.

William Duke of *Aquitain*, and Count of *Poitiers*, having marry'd one of his Relations, the Legate of the Holy See, and the Archbishop of *Bordeaux*, call'd a Synod, to oblige him to part from her. *Isembert* Bishop of *Poitiers* disturb'd that Assembly, and offer'd Violence to those who were there. However, the Duke of his own accord parted from his Wife. *Gregory* no less pleas'd with his Submission, than he was offended at the Action of the Bishop of *Poitiers*, complimented the Duke upon it by the third Letter of the second Book, and cited the Bishop to the Council of *Rome* by the second Letter of the same Book, threatning to depose and excommunicate him; and by the fourth of the same Book advises the Archbishop of *Bordeaux* to come to *Rome*, or to send some body thither to accuse *Isembert*. These three Letters are dated *Sept.* the 2*d.* 1074, *Isembert* not appearing at the Synod, the Pope not only confirm'd the Suspension which his Legate had pronounc'd against him, but likewise excommunicated him, till such Time as he should come to the Synod, to be held at *Rome* the Beginning of Lent, as appears by the three and four and twentieth Letters of the same Book, dated *Nov.* the 16*th.* in the same Year.

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The Causes which Gregory hear'd and try'd at Rome.

The Letters of *Gregory* are full of Instances of Bishops whom he cited to *Rome*, to give an Account of their Conduct, or condemn'd for not appearing; or absolv'd when they did appear; or depos'd or enjoyn'd to do Penance. We may consult beside those already mention'd, the fifty sixth Letter of the first Book, by which he summons the Bishop of *Chalons*, to come and clear himself at *Rome*: The fifty seventh, by which he orders the Bishop of *Pavia*, to come to him with the Marquis *Aso*, accus'd of Incest with that Bishop's Sister. This Woman's Name was *Matilda*, which gave Occasion to some Authors to think her to be the same with the Princess *Matilda*, the Wife of *Godfrey*. But she was quite another Woman; for she whom we speak of, was the Sister of *William* Bishop of *Pavia*, who had marry'd her Kinsman *Aso*, before the Death of *Godfrey*, the Princess *Matilda*'s Husband. The Pope wrote to her by the thirty sixth Letter of the second Book, to part from *Aso*, till such Time as she should prove in the Synod of *Rome*, that the Marquis was not her Kinsman. And by the thirty fifth Letter, he likewise cited *William* Bishop of *Pavia* upon the same Account. These two Letters are dated *Dec.* the 16*th.* 1074.

Causes referr'd by the Pope to his Legates.

Sometimes *Gregory* VII. commission'd Bishops upon the Places to pass a definitive Sentence upon the Affairs in dispute. Thus he committed to the Archbishops of *Bourges* and *Tours*, the Determination of the Process between the Monastery of *Dol*, And the Abby of St. *Sulpicius*, by the ninth Letter of the second Book, to *Richerus* Archbishop of *Sens*, by the twentieth Letter of the same Book, the correcting of *Lancelin*, who had injur'd the Archbishop of *Tours*.

By the sixteenth Letter of the fourth Book, he referr'd to *Hugh* Bishop of *Dia*, the Trial of the Difference which was between the Clergy of *Romagne*, and the Archbishop of *Vienna*.

In the twentieth of the same Book, he referr'd to *Josefroy* Bishop of *Paris*, the Absolution of several Persons excommunicated by the Archbishop of *Rheims*, and granted him Power to absolve them, in Case he found them innocent, if that Archbishop would not do it.

In the one and twentieth, he referr'd to *Herman* Bishop of *Metz*, the Trial of the Process between the Bishop of *Liege*, and the Abbot of St. *Laurence*, who having been turn'd out of his Monastery by the Bishop, had appeal'd to the Holy See.

In the fourth Letter of the sixth Book, he referr'd to the Archbishop of *Treves* and the Bishop of *Metz*, the Cause of one who complain'd that he had been unjustly excommunicated by the Bishop of *Liege*.

In the fifth of the same Book, he advises *Herman* Bishop of *Metz*, to assist the Bishop of *Toul*, whom he had order'd to call a Council of six Bishops, to clear himself canonically of what had been laid to his Charge.

By the thirty ninth of the same Book, he referr'd to the Bishop of *Cumæ*, the Trial of the Election of the Bishop of *Pergamo*.

By the eight and twentieth Letter of the seventh Book, he committed to the Bishop of *Benevento*, and the Abbot of Mount *Cassin*, the Trial of an *Armenian* Heretick.

By the nineteenth Letter of the ninth Book, he referr'd to the Archbishop of *Lyons*, the Trial of the Cause of an Abbot, who produc'd a Grant of *Alexander* II. which prov'd that he had been falsly accus'd.

By the two and twentieth of the same Book, he referr'd to a Council of the Province, to be held in the Presence of his Legates, the Trial of the Count of *Angiers*, excommunicated by the Archbishop of *Tours*, upon the Account of a Concubine which he kept.

He referr'd to the same Archbishop, by the thirty second Letter of the same Book, the Cause of the Bishop of *Terrouane*, who being favour'd by the Count of *Flanders*, had broke open the Church, and offer'd several Violences. You may consult on this Subject the thirteenth, two and thirtieth, three and thirtieth, and four and thirtieth Letters of the ninth Book, and the first of the eleventh.

By the thirty first of the same Book, he referr'd to a Bishop the Trial of the Difference which was between the Clergy of *Autun*, and the Monks of *Fleury*, about a Privilege which the latter pretended to.

The Cause cited to, and judg'd at Rome by Gregory.

To conclude, there were scarce any Controversies in the Dioceses between the Bishops and their Clerks, or Monks, and even Laicks themselves, which *Gregory* VII. was not minded to take Cognizance of, to try at *Rome*, and to oblige the Bishops to put his Sentence into Execution, as may be seen by a great many Letters, about several Subjects.

In the fifty fourth of the first Book, he orders against the Bishop of *Poitiers*, that the Canons of that City shall observe their usual Custom concerning their Stations upon the Feasts of St. *Hilary*, and *All-Saints*. In the one and twentieth of the second Book, he enjoyns the Abbot of *Beaulieu*, to be obedient to the Archbishop of *Tours*; and that if he thought he had any Reason not to be subject to him, he

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ſhould come to *Rome*, and make his Pretenſions good. In the two and twentieth, he enjoyns *Hugh*, Knight of St. *Maur*, to reſtore to the Archbiſhop of *Tours* the Revenues of his Church, which he had taken away from him: And in Caſe that he thought that they belong'd to him, to come to *Rome* to demand Juſtice in the Caſe. In the five and twentieth, he orders the Biſhop of *Cologne* to try the Difference which was between the Biſhop of *Oſnaburg* and the Abbot of *Corbey* in *Saxony*, upon Condition that if he could not determine it, he would ſend them to his Synod of *Rome*. In the thirty third, he reproves the Biſhop of *Turin* for not coming to the Synod of *Rome*, and for having offer'd an Injury to the Monaſtery of St. *Michael*.

By the ſixty fourth and ſixty fifth Letters of the ſecond Book, dated *March* the 25*th*. in the Year, 1075. he orders, that the Accuſation which the Monks of St. *Dennis* in *France* had brought againſt their Abbot, ſhall be try'd by his Legates, or in a Synod of *Rome*. He likewiſe call'd to *Rome* by the ſixty ninth, the Conteſt which was between the Biſhop of *Turin*, and the Monks of the Monaſtery of St. *Michael*; this Letter is dated *April* the 9*th*. in the ſame Year. By the thirtieth Letter of the third Book, he determines a Difference which was between the Church of *Roſcelle* and the Church of *Piombino*, in Favour of the former.

The Cauſe of Everard *Dean of* Orleans.

There was at that Time a great Conteſt in the Church of *Orleans*, concerning a Deanery, between the Biſhop and his Prebendaries. The Cauſe having been brought before Pope *Alexander*, he had determin'd it in Favour of *Joſceline*, whom the Prebendaries were for, and excommunicated *Everard* whom the Biſhop had favour'd. Notwithſtanding this Sentence, the Biſhop of *Orleans* had ſtill ſupported *Everard*, and was likewiſe accus'd of having receiv'd Money for the Collation of a Prebendſhip, the Revenue whereof was appropriated to the Maintenance of the Poor: *Gregory* VII. being inform'd of it, in the firſt Place cited *Everard* to *Rome*, by the fifty ſecond Letter of the ſecond Book, dated *March* the 1*ſt*. 1075. and afterwards having confirm'd the Sentence paſs'd by his Predeceſſor againſt him, he wrote to the Biſhop of *Orleans* to turn him out, to put *Joſceline* into Poſſeſſion of the Prebendſhip then in Queſtion, and to ſuffer the Poor to enjoy the Revenue of that Prebendſhip which belong'd to them; if not, he threatned to excommunicate him; and at the ſame Time he order'd *Richerus* Archbiſhop of *Sens* to do it, if he did not ſubmit. Theſe two Letters are the ſixteenth and ſeventeenth of the third Book, dated in *April* 1076. The Biſhop of *Orleans* returning no Anſwer to *Gregory*, that Pope wrote a ſecond Time to the Archbiſhop of *Sens*, ordering him to thunder out the Excommunication againſt that Biſhop, unleſs he aſſur'd him upon Oath, that he had not come to the leaſt Knowledge of the Pope's Letter; and he order'd him to come to *Rome* along with the Parties concern'd in that Affair. He likewiſe by this Letter commiſſions *Richerus* Archbiſhop of *Sens*, not only to take Cognizance of this, but alſo of ſeveral other Matters which concern'd the Churches of *France*. This is the Subject Matter of the ninth Letter of the fourth Book, dated *Nov.* the 2*d*. in the ſame Year.

The Biſhop of *Orleans* did not much regard all theſe Menaces of the Pope, and caus'd the Perſon who brought his Letters to be apprehended. *Gregory* enrag'd at this Proceeding, wrote to the Archbiſhop of *Sens* and *Bourges*, ordering them to cite him before them at a Place which they ſhould appoint him; and if he continu'd Refractory, to depoſe him, and put *Sanzon* in his Place: He likewiſe advertis'd the Biſhop of *Orleans*, that he had given this Order. Theſe are the eighth and ninth Letters of the fifth Book, dated *Octob*. the 6*th*. 1077. This *Sanzon* was elected in Purſuance of this Order, and the Pope by the fourteenth Letter of the ſame Book, dated *Jan*. the 28*th*. in the Year, 1078. orders the Clergy and Laity of *Orleans* to acknowledge him: However, by another Letter dated *April* the 24*th*. which is the twentieth of the ſame Book, he writes to *Rainier*, who was the depos'd Biſhop of *Orleans*, ordering him to appear at the Synod which ſhould be appointed by *Hugh* Biſhop of *Die*, and *Hugh* Abbot of *Cluny*, in order to receive a final Sentence. Laſtly, by the three and twentieth of the ſixth Book, dated *March* the 5*th*. 1079. he acquaints the People of *Orleans* that he approv'd of the Election of *Sanzon*, but that he could not confirm him in Form, till ſuch Time as he ſhould ſend Legates upon the Place.

The Cauſe of Robert, *nominated to the Biſhoprick of* Chartres.

Robert Abbot of St. *Euphemia* in *Calabria*, had been nominated by the King of *France* to the Biſhoprick of *Chartres*. *Gregory* VII. who lik'd not ſuch Sort of Nominations, and look'd upon them as Simoniacal, charg'd him by his Legate to quit his Biſhoprick. But *Robert* was not very forward to obey; whereupon the Pope declar'd him to have forfeited his Title to it, order'd the People of *Chartres* to elect another Biſhop, and enjoyn'd *Richerus* Archbiſhop of *Sens* and his Suffragans to ſee this Order put in Execution. You may conſult the fourteenth and fifteenth Letters of the fourth Book, dated *March* the 4*th*. 1077. However, by a Letter directed to *Hugh* of *Die*, which is the eleventh of the fifth Book, he gave that Biſhop Orders to examine into that Buſineſs, and to make his Report thereof to him.

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Stephen Biſhop of *Annecy* had the ſame Fortune. *Hugh* of *Die* the Pope's Legate excommunicated him, and *Gregory* ratified his Sentence by two Letters; the one written to the Clergy of *Annecy*, and the other to the Biſhops of *France*, which are the eighteenth and nineteenth of the fourth Book, dated *March* the 23*d*. in the Year, 1077.

The Cauſe of the Biſhop of Annecy.

The Archbiſhop of *Roan* being grown infirm and uncapable of governing his Dioceſs, *Gregory* VII. ſent him one *Hubert* a Subdeacon, to enquire whether Things were ſo or no, and to perſuade him to give his Conſent, that another be put in his Place, if he were capable of giving ſuch a Conſent; and in caſe he were wholly infirm, to cauſe another to be elected. This is what he acquaints the King of *England* with, by the nineteenth Letter of the fifth Book, dated *April* the 4*th*. 1078.

The Cauſe of the Archbiſhop of Roan.

The Canons of the Caſtle of St. *Paul* and St. *Omer*, having ſent Deputies to *Rome*, to complain of the Counts *Hubert*, *Guy* and *Hugh*, who had ſeiz'd upon ſome Revenues which belong'd to them; the Pope wrote to theſe Counts, ordering them to make Reſtitution, according as it had been enjoyn'd in a Council held at *Poitiers* by *Hugh* of *Die*, or elſe to juſtify their Pretenſions to theſe Revenues before that Legate within the Space of forty Days. If they would not obey, he order'd the Defenders of the Church to re-enter upon the Premiſſes, and the Canons of *Terrouane*, to ſee that this Sentence be put in Execution. This is the Subject Matter of the eighth and ninth Letters of the ſixth Book, dated *Nov.* the 25*th*. 1079.

The Cauſe of the Canons of St. Omers.

Cardinal Richard *elected Abbot of* Marſeilles.

In the ſeventh and eighth Letters of the ſixth Book, he approves of the Election which the Monks of *Marſeilles* had made of Cardinal *Richard* for their Abbot: He declares to them that he wiſh'd that that Monaſtery were united to the Monaſtery of St. *Paul*.

The Letters of Gregory *concerning Diſcipline.*

We will conclude the Account of the Letters of *Gregory* VII. with ſeveral Points of Eccleſiaſtical and Monaſtical Diſcipline, which he decided, and of which we have had no Opportunity of ſpeaking.

In the fifth Letter of the firſt Book, directed to *Rainier* Archbiſhop of *Florence*, he determines that a Woman who had marry'd one of her Kinſmen, and was become a Widow, ought not to receive her Dowry from any Part of her Husband's Revenue, nor to have any Advantage of that Marriage, which was in its own Nature null.

In the four and twentieth Letter of the firſt Book, he recommends to the Biſhop of *Verona* a conſtant Submiſſion to the Holy See, and promiſes him the Pall, provided he would come in his proper Perſon to *Rome*: Becauſe his Predeceſſors had order'd that the Pall ſhould be beſtow'd only on Perſons who were preſent. This Letter bears Date *Sept*. the 24*th*. 1073.

In the four and thirtieth Letter of the ſame Book, directed to the Biſhop of *Lincoln*, he determines that according to the Opinions of the Fathers, a Prieſt who had been guilty of Homicide, ought no longer to attend at the Service of the Altar; but he is willing that in caſe he be truly Penitent, a Subſiſtence ſhould be allow'd him out of the Eccleſiaſtical Contributions. Afterwards he gives that Biſhop Abſolution of all his Sins.

In the ſeven and fortieth of the ſame Book, he exhorts the Princeſs *Matilda* to frequent Communion, and to bear a due Reſpect and Devotion to the bleſſed Virgin.

In the eight and fortieth, he enjoyns that a Woman accus'd by her Husband of Adultery, ſhall be admitted to juſtify her Innocence.

In the ſixty fifth, he reproves the People of *Raguſa* for having firſt apprehended *Vitalius* their Biſhop, and then elected another in his Room. He enjoyns them to ſet him at Liberty, and to ſuffer his Cauſe to be try'd by the Archbiſhop of *Siponto*, whom he had commiſſion'd for that very Purpoſe, with a Charge that if it could not be determin'd upon the Place, they ſhould ſend to *Rome* their old Biſhop, and him whom they had newly elected, that ſo he might decide the Controverſy between them.

In the ſeven and fortieth of the ſecond Book, he acquaints the Lord *Rainier*, that he had order'd the Biſhop of *Chiuſi*, to turn out of the Proveſtſhip of a Church, a Prieſt who had been condemn'd by his Predeceſſor *Alexander*, and whom that Biſhop would re-eſtabliſh in defiance to the Authority of the Holy See.

In the eight and fortieth, he orders two of his Legates to prevent a Man who had kill'd his Brother, from marrying till he had done Penance.

By the fiftieth, he determines that one who is not born in lawful Wedlock, cannot be advanc'd to the Epiſcopacy, becauſe 'tis contrary to the Canons. He likewiſe therein declares, that he would not accept of the Reſignation of the Biſhop of *Arragon*, who had deſir'd to relinquiſh his Biſhoprick becauſe of his Infirmities. He ſays, that he had adviſ'd him to make uſe of an Eccleſiaſtick to take Care of the Temporalities of his Dioceſs, and to apply himſelf wholly to Spiritual Affairs with the Aſſiſtance of his Neighbouring Biſhops;

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Bishops; and that if his Infirmities continu'd upon him longer than an Year, and he were no longer capable of discharging his Episcopal Functions, one might with the Consent of the Clergy of that Church accept of his Resignation, and ordain in his Stead the Person who should be elected to assist him in the Government of his Dioceſs, if he were fit for that Dignity. This Letter is directed to *Sancho* King of *Arragon*, and bears Date *Jan.* the *25th.* 1075.

The Letters of Gregory concerning Discipline.

In the seventy seventh Letter of the same Book, directed to *Gebehard* Archbishop of *Salzbourgh*, he advertises that Archbishop, that he ought not to detain the Tenths of a certain Territory, wherein a Bishoprick had been founded in the Time of *Alexander* II.

In the sixth Letter of the fourth Book, he determines that one cannot communicate with a dead Bishop who is excommunicate, nor pray for him: And he absolves him in case that he had involuntarily subscrib'd to what the Emperor had acted against the Church. And in the eighth Letter of the same Book, he orders Absolution to be given at the Point of Death to an excommunicate Bishop, if he requir'd it, even before he had finish'd the Penance assign'd him.

In the tenth Letter of the same Book, directed to the Countess of *Flanders*, he declares that the Clerks who kept Concubines, ought not to be tolerated to say Mass, or celebrate any Divine Office. And in the twentieth and several others he says, That the People ought not to assist them therein.

In the first Letter of the fifth Book, he reproves the Canons of *Lucca* for having bought their Benefices, and interdicts all those who had given Money for being instituted and inducted into a great Church, and prohibits them from holding such Benefices.

In the thirteenth, fifteenth and sixteenth of the same Book, he determines that the Elections of Bishops ought to be done by the Clergy and Laity, with an unanimous Freedom and Consent.

In the eleventh Letter of the sixth Book, he enjoyns the Canons of St. *Martins* of *Lucca* to live regularly and in Common, or at least to allow their Bishop a Prebendship for the Necessities of the Church.

In the six and thirtieth of the same Book, he threatens to excommunicate those who should buy Benefices. In the thirty fourth, he had reckon'd up three Sorts of Simony, *viz. a Manu, ab obsequio, a lingua*: The first Sort, is when one gives Money either in ones own Person, or by others, for the obtaining a Benefice. The second, is when in Hopes of a Benefice, one does some signal Service to a Patron, who bestows it by Way of Recompence for that Service. The third is when one petitions, or causes another in one's Behalf to petition for a Benefice, and when one obtains it by Recommendation.

In the second Letter of the seventh Book, he declares the Canons who disobey their Bishop, to have for ever forfeited their Benefices, and forbids both Clergy and Laity from communicating with them.

In the tenth of the same Book, he desires that the Canonical Discipline of Penance should be re-establish'd in *England*, and sends a Legate thither for that Purpose. He therein declares that that Penance is hypocritical, which is not attended with an Amendment of Life.

In the eleventh, he would not permit Divine Service to be celebrated among the *Sclavonians* in their own Language.

In the thirteenth, he orders the Bishop of *Verdun* to enjoyn a Count Penance, who had robb'd a Bishop of *Liege* in his Journey to *Rome*, and to anathematize him, in case he would not submit to the Penance.

In the eighth Letter of the eighth Book, he congratulates the Bishop of *Salerno*, for having found the Relicks of St. *Matthew*, and exhorts him to shew them the Veneration which they deserve.

In the tenth of the same Book, it is observ'd that the Legate of the Holy See in *Sardinia*, oblig'd a *Grecian* Archbishop to cut off his Beard; the which *Gregory* approv'd of.

In the fifteenth of the same Book, he declares that he had order'd a Bishop of *Italy*, who had without just Cause relinquish'd his Bishoprick, to retire to the Monastery of Mount *Cassin*, and to stay there till such Time as it was determin'd what should be done with him. But that Bishop instead of obeying him, re-enter'd upon his Church without his Permission: Wherefore he prohibits his Clergy from acknowledging him for their Bishop, and from obeying him.

In the second Letter of the fourth Book, and in the one and twentieth of the eighth, he undertakes to prove that the Popes might excommunicate Kings and Sovereign Princes, and even absolve their Subjects from the Oath of Allegiance taken to them. But all the Authorities and Arguments which he makes use of to prove the Latter, are such as are either suppositious, or founded on false Matters of Fact, or such as conclude nothing.

In the first Letter of the ninth Book, he reproves the Archbishop of *Rouen*, for not having sent to desire the *Pall* from the Holy See, and prohibits him from performing any Ordination, or any Consecration of the Church, till such Time as he should receive it from thence. This is the first Instance we meet with of the Popes obliging Archbishops to take the *Pall*, under the Penalty of being depos'd till they should receive them.

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In the four and twentieth of the same Book, he refus'd to ordain a Bishop of *Malta*, because that Ordination belong'd to the Bishop of *Reatino*.

The Letters of Gregory concerning Monastical Discipline.

With respect to the Monastical Discipline, *Gregory* VII. apply'd himself chiefly to preserve or increase the Exemptions and Privileges of Monasteries, or to regulate the Differences which happen'd between the Abbots, the Religious and the Bishops. We have already mention'd several of these Kind of Causes, which he try'd himself at *Rome*, or referr'd to his Legates, or to other Commissaries upon the Place. We will now relate some others which we have not had Occasion to speak of.

By the two and thirtieth Letter of the first Book, dated *Nov.* the *27th.* 1073. he orders the Bishop of *Chartres* to re-establish *Isimbard* Abbot of St. *Laumer*, who had quitted his Abby to go to *Jerusalem*, in case he were guilty of no other Fault, and to turn out *Guy*, who had been put in his Place, and who, they said, had not so much Piety as *Isimbard*, nor was so proper to govern that Monastery.

In the three and thirtieth, dated the next Day, he writes Word to the Religious of the Monastery of St. *Mary*, in the Dioceſs of *Tortone*, that he was not willing to confirm the Privilege, which being under the Name of *Alexander* II. had been presented to him, by *Benedict* whom they had elected their Abbot in the Room of *Hubert*; since he had discover'd it to be forg'd upon these two Accounts, first because it had false Latin in it, and secondly because it contain'd something in it contrary to the Intention of the Canons: That he did not think it advisable to grant them a new one, till the Church of *Tortone* had a Bishop elected according to the Canon, by whose Consent he might grant them a Privilege conformable to the Ecclesiastical Authority. With Respect to him whom they had elected for their Abbot, he acquaints them, that he did not think him proper for that Place, by Reason of his great Age, and his Infirmities, and that he had advised him to resign it.

In the one and fiftieth Letter of the first Book, he reprimands the Abbot of St. *Severus*, for not appearing at the Synod of *Rome*, to answer the Complaints preferr'd against him, concerning the Monastery of the *Holy Cross*, from which this Abbot was minded to take a Church. He prohibits him from giving that Monastery any Disturbance, and orders him if he thought he had Reason for what he did, to come to the Synod held in *November* with the Abbot of the *Holy Cross*. This Letter is dated *March* the *14th.* in the Year, 1074.

By the sixty sixth, sixty seventh, sixty eighth, seventy second, eighty first, eighty second Letters of the same Book; by the fifteenth, seventeenth, forty sixth, fifty ninth, sixtieth, and sixty first of the second Book; by the twenty fourth, twenty fifth, thirty first, and thirty third of the sixth Book; by the seventeenth, eighteenth, nineteenth, and twenty fourth of the seventh Book; and by the sixth, seventh, and twenty ninth of the ninth Book, he vindicates the Privilege of several Monasteries against the Bishops, or any other Persons who seiz'd on their Revennes, and had done any Prejudice to their Rights or Immunities.

Thus have we given you a full Account of the Actions, Conduct, Life, Writings, Sentences, and Determinations of *Gregory* VII. during his Pontificate, extracted out of his Letters, wherein he has describ'd his own Character, and discover'd what his Sentiments and Designs were. They are in all 359. which compose a Register divided into nine Books, containing all the Letters which he wrote from *April* 1073. to the Year, 1082. 'Tis observ'd that there was a tenth Book, but 'tis lost: That which is call'd the eleventh, contains only one entire Letter, and the Fragment of another, which may be connected with seven or eight other Letters extracted out of *Lanfrank*, and St. *Anselm*, or other Authors.

The various Judgments pass'd upon Gregory.

The Judgments which have been pass'd on the Person, Conduct, Manners and Genius of *Gregory* VII. have been wholly contrary to each other. His Partisans have represented him to us as a Man very religious and pious, just, equitable, humble, patient, unblameable both in his Life and Morals; a learned Canonist and a good Divine, zealous for the Welfare of the Church, a Lover of Discipline, an Enemy to Vice, a Protector of the Innocent, an undaunted Defender of the Ecclesiastical Rights and Privileges, and a faithful Imitator of *Gregory the Great* in his Pastoral Care. His Enemies on the contrary have made him pass for a cruel, ambitious, and perfidious Man, who having seiz'd by Force on the Papal Chair, had put the whole Church into Confusion to gratify his Ambition, and to attain to his Designs; who without Respect to the Royal Majesty or to the Sacerdotal Dignity, had a Mind to make Kings his Slaves, and Bishops his Creatures, by depriving the one of their States, and by unjustly condemning the others, that he might afterwards give them Absolution: Who had utterly overturn'd the Discipline of the Church, by being willing to establish in his own Person a Monarchy, or rather

Gregory VII. Tyranny over Things both Spiritual and Temporal: Who had advanc'd this unheard of Error ſo far as to maintain, That Popes might, by excommunicating Kings and Princes, diveſt them of their States, and abſolve their Subjects from the Oath of Allegiance taken to them: Who had thunder'd out ſo many Excommunications, and extended them ſo far, that there was ſcarce a Man in his Time who was ſure of not being excommunicated. I omit ſpeaking of the other groſs Enormities with which they charg'd him; ſuch as his being guilty of Sorcery, of holding a diſhoneſt Familiarity with the Princeſs *Matilda*, and of being in the ſame Error as *Berenger* was about the Euchariſt. There is no Doubt to be made, but that the Zeal of the one, and the Paſſion of the others, carry'd them both into Extreams. To paſs therefore a right Judgment upon him, it muſt be acknowledg'd, that this Pope was a great Genius, capable of great Things, conſtant and undaunted in the Execution of his Deſigns, well vers'd in the Conſtitutions of his Predeceſſors, zealous for the Intereſts of the Holy See, an Enemy to Simony and Libertiniſm, Vices which he ſtrongly oppos'd, full of Chriſtian Thoughts and Zeal for the Reformation of the Manners of the Clergy; and there is not the leaſt Colour to think that he was tainted in his own Morals. But it muſt likewiſe be confeſs'd, that he was advanc'd to the Papal Chair a little too precipitately: That his Zeal to promote the Grandeur of the Holy See carry'd him to undertake ſuch Things as were unreaſonable and beyond his Power: That he was the Cauſe of great Diſturbances both in the Church and in the Empire: That he aſſum'd to himſelf a Power over Kings and their States, which he never had: And that he carry'd the Eccleſiaſtical Authority of the Holy See beyond its due Bounds. This is the Judgment which we ſuppoſe every one will paſs upon him, who ſhall read over his Letters with a diſintereſted and unprejudic'd Mind. In ſhort, they are penn'd with a great Deal of Eloquence, full of good Matter, and embelliſh'd with noble and pious Thoughts: And we may boldly ſay, that no Pope ſince *Gregory* I. wrote ſuch ſtrong and fine Letters as this laſt *Gregory* did.

An Examen of the Decree ſaid to belong to Gregory.

We find among his Letters, after the fifty fifth of the ſecond Book, a Piece intitled, *DICTATUS PAPÆ.* i. e. *An Edict of the Pope*, or *Papal Deciſions*; which contains ſeven and twenty Propoſitions, concerning the Rights of the Holy See, ſome feign'd, and ſome true. The Summary of them is as follows. 1. That the Church of *Rome* owes its Foundation to none but God alone. 2. That no other Perſon beſide the Pope of *Rome* has a Right to be call'd *UNIVERSAL BISHOP.* 3. That 'tis he alone who can depoſe Biſhops and re-eſtabliſh them. 4. That his Legate ought in Council to preſide over all Biſhops, even tho' he be inferior to them in Dignity; and that he may pronounce a Sentence of Depoſition againſt them. 5. That the Pope may depoſe even abſent Biſhops. 6. That no Man ought to live in the ſame Houſe with them whom he has excommunicated. 7. That 'tis lawful for him alone to make new Laws, when Times require it, to found new Churches, to turn a Canonſhip into an Abby, to divide a rich Biſhoprick into two, and to conſolidate poor ones. 8. That 'tis he alone, who can wear the Imperial Robes. 9. That all Princes ſhould kiſs the Pope's Feet, and that 'tis to him alone they ought to pay this Honour. 10. That his Name alone is to be repeated in the Churches. 11. That there is no other Name but his in the World (that is, according to ſome, that to him alone belongs the Name of Pope; an Explication which ſeems to be very much ſtrain'd.) 12. That 'tis lawful to him to depoſe Emperors. 13. That he has the Power of tranſlating Biſhops from one Biſhoprick to another, when there is a Neceſſity for it. 14. That he can ordain a Clerk in any Church whatſoever. 15. That a Clerk whom he has ordain'd, may enter into another Church; but that he cannot be oblig'd to ſerve there; and that he cannot be promoted to a ſuperior Order by any other Biſhop. 16. That no general Council ought to be held without his Order. 17. That no Book can be canonical without his Authority. 18. That his Judgment ought to be corrected by none, and that he can correct the Judgments of all other Perſons. 19. That no Perſon ought to judge him. 20. That no Perſon whatſoever dare to condemn him, who appeals to the Holy See. 21. That the Cognizance of the moſt material Cauſes of all Churches belongs to him. 22. That the Church of *Rome* has always been, and will always be *Infallible*, according to the Teſtimony of the Scriptures. 23. That the Pope of *Rome* ordain'd Canonically, becomes unqueſtionably HOLY by the Merits of St. *Peter*, according to the Teſtimony of *Ennodius* Biſhop of *Pavia*, approv'd of by ſeveral Saints, and as it is recorded in the Decretals of Pope *Symmachus*. 24. That by his Permiſſion 'tis lawful for Inferiors to accuſe Superiors. 25. That he can depoſe and re-eſtabliſh Biſhops without calling a Synod. 26. That he who does not agree with the Church of *Rome*, is no true *Catholick*. 27. That he can declare the Subjects of wicked Princes, abſolv'd from the Oath of Allegiance, which they have taken to them.

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This Piece has no Relation to the Letter which precedes it, nor to that which follows it; and we have not the leaſt Proof that it was made in the Council of *Rome*, in the Year 1076. as *Baronius* pretends. Nor is it probable that it belongs to *Gregory* VII. For tho' there be in this Collection ſeveral Propoſitions which have Relation to what he wrote in his Letters, yet there are a great many which he never advanc'd, nor approv'd of. There are likewiſe ſome of them that are equivocal, others expreſs'd in odious Terms, and others intolerable. They are almoſt all of them drawn up ſo ill, that one cannot ſay *Gregory* VII. who had a good Genius, was the Author of them. This is what inclines me to believe, that 'tis the Work of one who was an Enemy to *Gregory*, who was minded to render his Doctrine odious, by comprehending it in theſe ſeven and twenty Propoſitions drawn up at random, which bear ſome Reſemblance to the Genius and Manners of that Pope. If this Conjecture be not agreeable to ſome, we may ſay that 'tis the Work of ſome *Roman* bigotted to the Maxims of the Court of *Rome*, who ſuppos'd he might deduce theſe Propoſitions from the Letters of *Gregory* VII. and made this Collection of them, which has been ſince inſerted in the Regiſter of that Pope. Let the Caſe be how it will, one cannot ſay without Injuſtice to *Gregory*, that 'tis his Piece, nor maintain all theſe Propoſitions without doing Injury to the Holy See.

Other Writings of Gregory.

'Tis to be obſerv'd, that the Commentary upon the ſeven Penitential Pſalms, aſcrib'd to *Gregory the Great*, was compos'd in the Time of *Gregory* VII. becauſe the Author of this Commentary ſpeaks in three Places, *viz.* in *Pſal.* 5. v. 9. 26. and in *Pſal.* 27. againſt an Emperor of his Days, whom he accuſes of renewing Simony in the Church; of having diſturb'd it by a dangerous Schiſm, of having a Mind to make it his Slave; of having ſeiz'd upon what belong'd to it; of making himſelf Maſter of the Church of *Rome*, and of having begun to exerciſe his Power againſt it. This has inclin'd many to believe that 'tis the Work of *Gregory* VII. which his Name made others think that it belong'd to *Gregory the Great*: But the Style of this Piece does not ſeem ſo elegant as the Style of that Pope: However perhaps he might be more remiſs in a Work of this Nature. There is in *England* a Commentary upon St. *Mathew* in Manuſcript, which is aſcribed to *Gregory* VII. and which they ſay he compos'd whilſt he was only a ſimple Religious: But it has never yet been publiſh'd.

CHAP. VI.

An Account of the Church of Rome, *and of the Popes who ſucceeded* Gregory VII. *to the end of this Century.*

Of the Church of Rome, *and of the Popes who ſucceeded* Gregory VII.

AFter the Death of *Gregory* VII. the Cardinals and the Clergy of *Rome* had their Eyes upon *Didier* Abbot of Mount *Caſſin*, to advance him to the Popedom. Some Authors ſay that *Gregory* VII. had recommended him to them, before he died. He was deſcended from a noble Family of *Benevento*, and had ſpent all his Life in the Monaſtery of Mount *Caſſin*. He at firſt refus'd the Dignity which was offer'd him; ſo that the Holy See remain'd Vacant for almoſt a whole Year. In the mean time *Guilbert* the Antipope became Maſter of one Part of the Churches of *Rome*, and would fain have been acknowledg'd for lawful Pope. The Cardinals and Biſhops who acknowledg'd *Gregory*, to prevent *Guilbert's* deſign, came to *Rome* about *Eaſter* in the Year, 1086. with the Prince of *Salerno*, and Duke *Roger*, to proceed to the Election of a Pope. When they were there, they renew'd their Importunities to *Didier*, to engage him to accept of the Popedom; but he would never expreſly conſent to it. However, they elected him, and having taken him by force, carry'd him to the Church of St. *Lewis* to proclaim him Pope under the Name of VICTOR. III. But when they were about to put on him the Pontifical Robes, he made ſo great a Reſiſtance, that they could not put his *Albe* on him, but only caſt a red *Cloppe* about his Body. Four Days after he left *Rome*, and when he came to *Terracina*, threw off all the Enſigns of Pontificate, and retir'd

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Victor III.

Of the Church of Rome, and of the Popes who succeeded Gregory VII.

retir'd to Mount *Caſſin*, where he liv'd privately, and could by no means be prevail'd upon to be ordain'd. But the Year after in a Council held at *Capua* during Lent, he yielded to the Intreaties of Duke *Roger*, of the Prince of *Capua* and of the Biſhops, reaſſum'd the Purple and Pontifical Groſs; and after he had ſpent the *Eaſter* Holidays in his Monaſtery, was conducted to *Rome* by the Princes of *Salerno* and *Capua*, who having taken the Church of St. *Peter* by force from *Guilbert*, caus'd *Victor* to be ordain'd by the Biſhops of *Oſtia*, *Freſcati*, *Pavia* and *Albany*, and plac'd him on the Papal Chair, *May* the 9*th.* in the ſame Year. This Election was not only oppos'd by the Favourers of *Guilbert*, but alſo by *Hugh*, who from the Biſhoprick of *Dia* was tranſlated to the Archbiſhoprick of *Lyons*, and pretended to the Popedom; by the Archbiſhop of *Aix* and by Cardinal *Richard* Abbot of *Marſeilles*, who were underhand ſupported by the Cardinal Biſhop of *Oſtia*, who had himſelf likewiſe ſome Votes on his ſide. The Archbiſhop of *Lyons* was the greateſt oppoſer of *Victor*'s Ordination, and wrote againſt him two Letters to the Princeſs *Matilda*, to hinder her from acknowledging and aſſiſting him: Accuſing him of holding correſpondence with the Emperor *Henry*. But theſe Letters made no impreſſion on the Mind of that Princeſs; on the contrary ſhe came forthwith to *Rome* with ſome Forces, and retook from *Guilbert* that part of the City of *Rome* which he was poſſeſs'd of, and the Caſtle of St. *Angelo*. Within a while after, the *Romans* who favour'd that Antipope, being got together, aſſaulted the Church of St. *Peter* on the Vigil of that Apoſtle's Feſtival, and oblig'd thoſe who held out for *Victor* to throw themſelves into the Caſtle of St. *Angelo*. The two Parties continued theſe Acts of Hoſtility for ſeveral Days together. But at laſt *Victor* deſiſted, and retired to his Monaſtery; from whence he went out in *Auguſt*, to hold a Council at *Benevento*, compos'd of the Biſhops of *Apulia* and *Calabria*; wherein he made a Speech againſt *Guilbert*, and iſſu'd out a freſh *Anathema* againſt him. He therein likewiſe excommunicated the Archbiſhop of *Lyons*, and *Richard* Abbot of *Marſeilles*; renew'd the Prohibitions againſt receiving Benefices from the Hands of Lay Patrons, and the Penalties inflicted on thoſe who were Guilty of Simony; and prohibits the receiving the Communion from the Hands of excommunicated and Simoniacal Perſons. *Victor* fell Sick during this Council, which oblig'd him to return immediately to Mount *Caſſin*, where he died *September* the 16*th.* 1087. after he had recommended *Otto* Biſhop of *Oſtia* for his Succeſſor.

The Letters of Hugh Archbiſhop of Lyons.

The Council of Benevento under Victor III.

Urban II.

Otto was a French Man of *Chatillon* upon the *Marne* in the Dioceſs of *Rheims*. He had been taken out of the Monaſtery of *Cluny* to be Cardinal, and had done ſignal Services for *Gregory* VII. who had ſent him Legate into *Germany* againſt King *Henry*. He could not be elected immediately after the Death of *Victor*; becauſe the Cardinals and the Biſhops were diſpers'd. The Counteſs *Matilda* conven'd them again to *Terracina* the beginning of *Lent* in the Year enſuing, whither *John* Biſhop of *Porto*, brought the Conſent of the abſent Cardinals; and *Benedict* Prefect of *Rome*, brought a Commiſſion from the People of that City, to acknowledge him who ſhould be elected Pope by the Aſſembly. *Otto* was proclaim'd by the Cardinal Biſhops of *Porto*, *Freſcati*, and *Albany*, and the Choice confirm'd by the whole Aſſembly. They gave him the Name of *Urban* II. and plac'd him on the Papal Chair. Upon his departure from *Terracina*, he went to Mount *Caſſin*, where they ſay that he was miraculouſly cur'd of a Pain in his Side, by St. *Benedict* who appear'd to him, and who aſſur'd him that his Body was repoſited in that Monaſtery. *Roger* and *Beaumont* the Counts of *Apulia* and *Calabria*, waited upon him in that Place, and carry'd him along with them into *Apulia*. He was almoſt conſtantly reſident on their Territories or in *Campania*, and went now and then to *Rome*, which ſometimes favour'd *Guilbert*, and ſometimes Him. For *Guilbert* was at firſt turn'd out by the *Romans*, and oblig'd to renounce the Popedom. Afterwards he was receiv'd there in the Year, 1091. retook the Caſtle of St. *Angelo*, and continued Lord of that City, ſo long as the Emperor *Henry* had the better of it: But his Son *Conrad* revolting in the Year, 1093. and in League with *Welpho* Duke of *Italy*, whom *Urban* had got to Marry the Princeſs *Matilda*; *Guilbert*'s Faction began to grow weaker, and *Conrad* whom that Pope favour'd in his Revolt, caus'd *Urban* to be acknowledg'd in *Lombardy*, and to be receiv'd in *Placenza*, where he held a famous Council in the Year, 1095. He went from thence into *France*, where he call'd a Council at *Clermont* in *Auvergne*, wherein he gave in the Project of the grand CROISADE, which was perform'd under his Popedom in the *Eaſt*. When he return'd into *Italy*, he at laſt became Maſter of *Rome*, tho' *Guilbert* had a great many Favourers in that City. He dy'd there *July* the 29*th.* in the Year, 1099.

The Letters of Urban II.

The Regiſter of this Pope's Letters is loſt: Thoſe that are left us are as follow.

Urban's firſt Letter, is a Privilege granted to the Monaſtery of *Bantino*, which the Pope had founded at the Inſtance of the Dukes *Roger* and *Beaumont*.

The ſecond and third are directed to the Archbiſhops of *Toledo* and *Tarragon*, about their Primacy.

In the fourth, he preſcribes to the Archbiſhop of *Milan* the method he ought to uſe in reconciling thoſe who had been ordain'd during the Schiſm: Which is to order them to come at the time wherein he gives the Bleſſing, and the Impoſition of Hands, that is, at the time of Ordination, and to perform all the Ceremonies with relation to them, except the Unction.

By the fifth, he confirms to the Archbiſhop of *Bari* or *Canoſa*, the dignity of Metropolitan, and grants him the *Pall*.

In the ſixth, he exhorts the Dukes *Roger* and *Beaumont* to protect the Abbot and Monks of *Bantino*, againſt the Lords who perſecuted them, and ſeiz'd upon their Eſtates.

In the ſeventh, he grants the Archbiſhoprick of *Tarragon* to the Biſhop of *Vich*, which *Berenger* Count of *Barcelona* had lately re-eſtabliſh'd and peopled with Chriſtians.

In the eighth, he ſent word to the Clergy and People of *Chartres*, that he approv'd of the Choice which they had made of *Yves* for their Biſhop in the place of *Geofry* who had been depos'd, and that he would ſend him to them, after he had conſecrated him. By the following Letter he acquainted *Richerus* Archbiſhop of *Sens* with the ſame thing, who had refus'd to Conſecrate him, and enjoyns him to receive him, and to uſe him kindly. This Letter is follow'd by a Diſcourſe of that Pope, which contains a great many Inſtructions in a few Words, directed to *Yves* of *Chartres* after his Conſecration.

The tenth is a Privilege granted by the Pope and Duke *Roger* to the Monaſtery of *Cave*.

The eleventh and twelfth contain the Confirmation of the Privileges granted to the Canons of St. *Martin* of *Tours*.

The thirteenth is a kind of Declaration which the Pope made to *Roger* Count of *Calabria* and *Sicily*, that he would not ſend any Legate into his Dominions without his Conſent: That he and the Princes his Succeſſors ſhall be the innate Legates of the Holy See in their own Territories: And that when the Pope ſhall ſend for any Biſhops or Abbots of their Country, he gives them leave to ſend whom they pleas'd, and retain thoſe whom they ſhould think fit.

In the fourteenth, he advertiſes the Count *Radulphus*, that the Clerks ought to be Subject to none beſides their Biſhops, and that ſecular Perſons have no Juriſdiction over them.

In the fifteenth, he interdicts a Prieſt of *Salerno*, who held a Church as the Patronage of a Laick, and pronounces the ſame Penalty againſt all thoſe who receiv'd the Inveſtiture of Benefices from any beſide their Biſhops.

By the ſixteenth, he acquaints *Alexius* the Emperor of *Conſtantinople*, of the great number of thoſe engag'd in the CROISADE for the Relief of the *Chriſtians* of the *Eaſt*, and exhorts him to aſſiſt them in their Expedition.

In the ſeventeenth, he replies to *Lucius* Provoſt of St. *Iuvenſius* of *Pavia* upon ſeveral Queſtions which he had propoſed to him. In this Letter he proves that all manner of Selling Eccleſiaſtical Things is Simony. And as to what that Provoſt had demanded, whether the Ordinations and Sacraments adminiſtred by the Simoniacal, by the Adulterous, or by any other notorious Offenders, were valid: He replies, that in caſe they be not ſeparated from the Church by Schiſm or Hereſy, their Ordinations are valid, and their Sacraments Holy and Venerable: That however his Predeceſſors Pope *Nicholas* II. and Pope *Gregory* VII. had prohibited the aſſiſting at the Maſs of ſuch Prieſts as were Guilty of theſe Irregularities, in order to bring them to Penance: But as to Schiſmaticks and Hereticks, that they have indeed the Form of the Sacraments, but not the Power and Efficacy of them; and that they do not produce their Effect, till thoſe who have received them are reconcil'd to the Church by the impoſition of Hands.

The eighteenth is a confirmation of the Privileges granted to the Archbiſhop of *Salerno*.

In the nineteenth, he acquaints two Abbots of *Foſſombrona*, that he had excommunicated and depos'd *Gueziſon* Archbiſhop of *Maience*, who was conſecrated by excommunicated Perſons.

In the twentieth, directed to the Archbiſhop of *Sens* and other Biſhops of *France*, he declares that no Biſhop has any power of abſolving the King of *France*, whom he had excommunicated.

In the one and twentieth, he wrote to the Archbiſhop of *Lyons* to uſe his utmoſt Endeavours to oblige an Abbot to return to his Abby, who was withdrawn to lead an heremetical Life.

The ancient Collection of *Urban*'s Letters contains only theſe one twenty: There have been ſeveral others added

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since, of which a new Collection is made under other Heads.

The first of these is a Letter directed to *Gebehard* Bishop of *Constance*, about the Difficulties he met with in executing the Excommunications thunder'd out by *Gregory* VII. He therein determines, (1.) That *Guilbert* and King *Henry* are excommunicated. (2.) That all those who assist them are excommunicated likewise. (3.) That those who Communicate with these excommunicated Persons to the third Degree, ought not to be admitted into the Communion of the Church till they have been absolv'd. (4.) That he will make an Order in a general Council concerning the Clerks who have been ordain'd by excommunicated Bishops; but that in the mean Time, they ought to hold their Orders, who have been ordain'd without Simony by Catholick, tho' excommunicated Bishops, after they had been enjoyn'd Penance: But yet they should not be permitted to take upon them any higher Order without urgent Necessity. (5.) That he ought to turn out of the Clerical Order all those who are guilty of a Crime which deserves to be punish'd according to Law, whether they have committed it before or after their Ordination. Lastly, he makes that Bishop, as well as the Bishop of *Passaw*, Vicar of the Holy See for the Ecclesiastical Affairs of *Germany*.

The second is directed to *Robert* Count of *Flanders*, whom he exhorts to suffer the Church to enjoy the Revenues which belong to it. Notwithstanding this Remonstrance, that Prince continu'd to rifle the Revenues of the Church; whereupon the Clergy of *Flanders* preferr'd their Complaints against him to the Archbishop of *Rheims*, who order'd in a Council held in the Year, 1092. that *Robert* should restore to the Churches what he had taken away from them, under the Pain of Excommunication. That Prince obey'd, and dy'd within a short Time after.

The next fourteen relate to the Re-establishment of the Bishoprick of *Arras*.

In the seventeenth, directed to *Pibo* Bishop of *Toul*, he renews the Decrees of *Gregory* VII. against the Simoniacal, and those who kept Concubines; and the Decree which prohibits the Children of Priests from entring into Holy Orders. He repeats what he had said in his Letter to *Gebehard* concerning Ordinations which were perform'd by excommunicated Persons. He excommunicates the Simoniacal, and declares that the Churches which they consecrate, ought to be consecrated over again by a Catholick Bishop. He leaves to the Pleasure of Bishops, the receiving or rejecting those who are ordain'd without a Title. Lastly, He renews the Law which forbids Holy Orders to those who were guilty of *Bigamy*.

In the eighteenth, he permits *Richerus* Archbishop of *Sens*, to bestow some Livings on some Regular Canons.

In the nineteenth, he answers *Hugh* Archbishop of *Lyons*, that he may, if he thinks fit, admit of the Ordinations of the Clerks of his Diocess, who have receiv'd Orders from the Hands of another Bishop, if there be no other defect in their Ordination.

In the twentieth, he admonishes the Bishop of *Laon*, not to take away from the Monks of St. *Remy* of *Rheims*, a Church which they had in his Diocess, and determines in the general, that all the Churches which the Monks have been in Possession of for thirty or forty Years together, shall still be theirs.

In the one and twentieth, he recommends to Count *Raimond* and the People of *Narbonne*, their Archbishop *Dalmatius*, and orders them to cause Restitution to be made to the Church of *Narbonne*, of all the Revenues which belong to it.

In the two and twentieth, he orders the Abbot of *Toneri* to restore several Revenues which he had taken from the Church of *Narbonne*, and the Monastery of St. *Cucufate* of *Barcelona*. By the next Letter he refers that Affair to *Rainier* his Legate upon the Place.

The nine next Letters concern the Primacy of the Church of *Toledo*.

The thirty third, contains an Agreement between the Monks of St. *Aubin* of *Angers*, and the Monks of Trinity of *Vendome*.

By the four and thirtieth, he enjoyns the Count of *Poitiers* to restore several Revenues which he had taken away from the Monastery of *Vendome*.

In the five and thirtieth, he upbraids the Archbishop of *Rheims* and the Bishops his Suffragans, for having permitted the King of *France* to part from his Wife, and to marry one of his Kindred, and for that the Bishop of *Senlis* had bless'd him upon the Marriage. He exhorts them to reprove the King, to prevail upon him to turn to his Duty, to set at Liberty *Ives* of *Chartres*, and if he did not obey, to excommunicate him, and interdict his Kingdom.

These Letters are follow'd by a Collection of several Letters of *Reginald* Archbishop of *Rheims*, of Pope *Urban*, of *Lambert* Bishop of *Arras*, and of several others written about the Ordination of that Bishop of *Arras*, who having been elected by the Clergy and Laity of that City, had been deny'd Ordination by the Archbishop of *Rheims*. Pope *Urban* being inform'd thereof, enjoyns that Archbishop to ordain him. Instead of doing it, he sent him to *Rome*, where the Pope ordain'd him himself. The Archbishop of *Rheims* was oblig'd to approve of this Ordination, and he wrote to *Robert* Count of *Flanders* in his Behalf. The Pope when he went into *France*, sent for *Lambert* to the Council of *Clermont*. That Bishop was taken Prisoner as he was going through *Provence*, and set at Liberty afterwards at the Pope's Desire, who gave him a very kind Reception, confirm'd the Privileges of the Church of *Arras*, and depos'd *Gaucher* Bishop of *Cambray*. Sometime after the Archbishop of *Rheims* wrote to *Lambert* against a Lord who had plunder'd and burnt a Village belonging to the Church of *Cambray*. This is the Subject Matter of the Letters we mention'd.

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Pope *Urban* held several Councils; the first at *Rome* in the Year, 1089. wherein he confirm'd all that *Gregory* VII. had done against *Guilbert*. Several Lords propos'd to the Emperor *Henry*, to abandon *Guilbert*, for the procuring of Peace to the Empire and the Church. He was well enough inclin'd to it, but was diverted from it by his Bishops, who fear'd being depos'd as well as *Guilbert*. *The Council of Rome, in the Year 1089.*

The same Year *Urban* held a Council at *Melphi*, wherein he renew'd the Decrees against the Simoniacal, and concerning the Celibacy of those who were in Holy Orders. He therein enjoyns that none should be admitted into Holy Orders but such as had led chast Lives, and had never been marry'd to any more than one Woman: That none should be ordain'd Subdeacon before he was fourteen Years old, nor Deacon before one and twenty, nor Priest before thirty. He therein prohibits Laicks from granting the Donation of Churches, without the Consent of the Bishop or the Pope: And Abbots from exacting Money of those who took upon them the Monastical Habit. He therein abolish'd the Custom of exempt Clerks, who either were in the Service of great Lords or depended on them. He therein declares the Sons of Priests uncapable of entring into Holy Orders, unless they have taken upon them the Monastical Habit; and he advises Ecclesiasticks to behave themselves modestly. This is the Subject Matter of the sixteen Canons made in that Council, which was held in the Presence of Count *Roger*. *The Council of Melphi, in the Year, 1089.*

The Legates of this Pope, held a Council at *Toulouse* in the Year, 1090. wherein they made several Decrees about Discipline. The Archbishop of *Toulouse* clear'd himself in this Council, and they there resolv'd to send Legates to *Toledo* for the re-establishing of the Faith. *The Council of Toulouse, in the Year, 1090.*

In the Year, 1091. *August* the 1*st*. *Urban* held a Council at *Benevento*, wherein he renew'd the Condemnations issu'd out against *Guilbert*, and made four Canons. By the first, he prohibits the electing any one for Bishop who is not in Holy Orders, that is, according to his Explication, who is not Deacon or Priest: And with respect to Subdeacons, he enjoyns, that they cannot be promoted to Episcopacy, unless upon an extraordinary Occasion, and with the Permission of the Holy See. In the second, he suspends *ab officio* the Chaplains who are nominated and paid by Lay-Patrons, without the Consent of the Bishop. In the third, he prohibits the receiving Clerks, who were Strangers, without Letters *Dimissory* from their Bishop. In the fourth, Laicks are forbid the eating of Flesh after *Ashwednesday*, and all the Faithful of both Sexes are enjoyn'd to put Ashes on their Heads on that Day: It is likewise order'd that no Marriage shall be solemniz'd from *Septuagesima Sunday* till after the *Octave* of *Whitsuntide*, and from the first *Sunday* in *Advent* till after the *Octave* of *Epiphany*. *The Council of Benevento, in the Year, 1091.*

In the Year, 1093. he held a Council in a City of *Apulia*, call'd *Troyes*, wherein he renew'd the Prohibitions against contracting Marriages between Kindred. *The Council of Troyes in Apulia, in the Year, 1093.*

In the Year, 1094. *Gebehard* Bishop of *Constance*, his Legate in *Germany*, held a Council in his City against Incontinent and Simoniacal Clerks. He likewise order'd that *Ember Week* in *March* should be held the first Week in *Lent*, and that in *June* the *Whitsun-Week*, and that there should be no more than three Holy-days at *Easter* and *Whitsuntide*; for till then they were us'd to keep Holy-day all the Week long. The Princess *Praxedis*, *Henry* the Emperor's Wife, appear'd before that Council, and discover'd a great many Enormities, which she said she had been constrain'd by her Husband to commit. *The Council of Constance, in the Year, 1094.*

She made the same Declaration before the Pope, in the Council held at *Plaisance* in the Year, 1095. during *Lent*, which was so numerous that they were forc'd to hold the Assembly in the open Field. *Philip* King of *France* sent his Ambassadors thither to excuse his not appearing. The Pope allow'd him Time till *Whitsuntide*. *Hugh* Archbishop of *Lyons* was suspended in this Council, because he neither appear'd there himself, nor sent any Deputy to excuse him. The Pope gave audience to the Ambassadors of the Emperor of *Constantinople*, who demanded assistance against the Infidels, and he engag'd the Lords who were there present *The Council of Plaisance, in the Year, 1095.*

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to promiſe to go into the *Eaſt* for that Purpoſe: This was the firſt Step towards the CROISADE, which was fully reſolv'd upon in the Council of *Clermont*. There were likewiſe ſeveral Rules of Diſcipline made in this Council, by which it is order'd that thoſe who will not Part with their Concubines, or pardon their Enemies, or were habituated in any mortal Sin, ſhould not be admitted to the Holy Communion. That the Prieſts ſhall admit none to Penance but thoſe who ſhall be referr'd to them by the Biſhops. That the Euchariſt ſhall not be deny'd to thoſe, who ſhall confeſs themſelves as they ought. They renew'd likewiſe the Decrees againſt the Simoniacal, and the Incontinent, and the Judgments paſs'd againſt the Hereſy of *Berenger*, againſt *Guilbert*, and againſt thoſe who were ordain'd by Schiſmaticks.

The Council of Clermont *in the Year,* 1095.

Urban going into *France*, in *November*, 1095. held a Council at *Clermont* in *Auvergne*, which was compos'd of thirteen Archbiſhops, and a great many Biſhops their Suffragans; wherein he confirms the Decrees of the Council of *Plaiſance*, and made other new ones; publiſh'd the CROISADE for the *Eaſt*; excommunicated King *Philip*; confirm'd the Primacy of the Archbiſhop of *Lyons*, and made a great many other Inſtitutions. Theſe are the Things we will ſpeak of more particularly, and will begin with the Excommunication of *Philip* I. King of *France*. This Prince had put away his Wife *Bertha*, the Daughter of *Florentius* the chief Count of *Holland*, and of *Gertrude* of of *Saxony*, for being too nigh a Kin to Him. This Divorce having been made in form by the Authority of the Church in the Year, 1086. and in Purſuance of a juridical Sentence, the King baniſh'd her to *Monſtrevil* a Sea Port, and look'd after another Wife. At firſt he courted the Daughter of *Roger* Count of *Sicily*, nam'd *Emma*, who was carry'd to the Borders of *Provence*; but the Match broke off, perhaps becauſe ſhe did not think it ſafe to marry a Prince who had another Wife Living. *Bertrade* the Daughter of *Simon* of *Montfert*, who had marry'd *Fulcus Rechinus* Count of *Anjou*, pleas'd the King, and ſhe made no ſcruple to part from her Husband and marry him: She was the Kings Relation in the fifth or ſixth Degree, and *Rechinus* her Husband, in the third or fourth Degree. Beſides, if *Philip* were free as he pretended, *Bertrade* was not, her firſt Marriage being ſtill valid. All theſe Conſiderations were of no Weight to King *Philip*, who ſurmounted them all, and reſolv'd upon ſolemnizing this Marriage with *Bertrade* publickly. He fix'd upon a Day to celebrate it at *Paris*, and ſent for *Reginald* Archbiſhop of *Rheims*, *Yves* of *Chartres*, and ſeveral other Prelates to render the Solemnity the more Authentick. *Yves* of *Chartres* ſent the King word, that he could not be there, nor could he conſent to, or approve of that Marriage, becauſe his Divorce from *Bertha* had not as yet been confirm'd by the Authority of the Holy See, and becauſe *Bertrade* could not marry him, being another Man's Wife. He ſent likewiſe word to the Archbiſhop of *Rheims*; that he ought not to celebrate this Marriage, but rather to diſſuade the King from it. Laſtly, he wrote to *Hugh* Archbiſhop of *Lyons* (who becauſe of this Buſineſs refus'd to take upon him the Quality of Legate of the Holy See in *France*) telling him that he ought to be inſpirited with a Holy Zeal in order to oppoſe this Criminal Proceeding of the King. Notwithſtanding this, *Philip*, marry'd *Bertrade*, and found out a Biſhop who dar'd to marry them for the Revenue of ſome Churches which the King gave him. *Hugh* of *Lyons* at the inſtance of *Yves* of *Chartres* held a Council at *Autun October* the 16*th*. in the Year, 1094. wherein he excommunicated *Philip*, becauſe he had married a ſecond Wife whilſt the firſt was Living. In this Council he likewiſe renew'd the Excommunications againſt the Emperor *Henry*, and againſt the Antipope *Guilbert*; and the Decrees againſt the Simony and Incontinence of the Clergy; and prohibited Monks from uſurping the Functions and Rights of Curats. Pope *Urban* ſuſpended the Execution of this Decree againſt *Philip*, and cited him to the Council of *Plaiſance*, whither he ſent, as we mention'd before, his Ambaſſadors, who obtain'd a farther Reſpite till *Whitſuntide*. Afterwards when *Urban* was come to *France*, the King ſent his Deputies before him, to endeavour to work the Pope into a good Diſpoſition, and to prevail upon him to cancel the Excommunication, and to confirm his Marriage: But the Pope being prevented by the Letters of *Yves* of *Chartres*, refus'd to grant him what he deſir'd, and wrote to the Archbiſhops and Biſhops of *France* ordering them to exhort the King to do Penance for his Fault, and to part from *Bertrade*: *Yves* of *Chartres* was the only Perſon who did it with Reſolution, which was the Cauſe of his being perſecuted, and taken Priſoner. The Pope perceiving that all his Admonitions prov'd ineffectual, in the Council of *Clermont* thunder'd out a Bull of Excommunication againſt King *Philip*, and his Concubine *Bertrade*.

King Philip I. *Divorc'd from* Bertha.

The Council of Autun *in the Year,* 1094.

The CROISADE *under* Urban II.

As to the CROISADE ſet on foot for the Relief of the *Chriſtians* in the *Eaſt*, *Gregory* VII. was the firſt Promoter of it, but could not put it into Practice becauſe of his Differences with the Emperor. *Victor* III. notwithſtanding the Difficulties he labour'd under, found out a Means of ſending an hundred thouſand fighting Men into *Africa* againſt the Infidels. *Urban* in Imitation of thoſe great Exemplars, and being importun'd by the Letters of *Alexius* Emperor of the *Eaſt*, and by the Remonſtrances of *Peter* the Hermit, a Gentleman of *Picardy* neat *Amiens*, who had brought a Letter from *Jeruſalem* from the Patriarch *Simeon*, who conjur'd the *Chriſtians* to free the *Holy Land* from the Tyranny of the *Turks*, did ſo animate the By-ſtanders, by his warm and pathetical Diſcourſes to undertake the Conquering of the *Holy Land*, and ſo far prevail'd upon all the Prelates to make uſe of the ſame Exhortations in their Dioceſſes, that within a very ſhort Time an infinite Number of Men were liſted for that Service, and took a Voyage by Sea under the Conduct of a great many Princes and Perſons of Quality. The Badge which the Soldiers wore was a Red Croſs ſew'd on the left Shoulder, and the Military Word, *Deo placet*.

Of the Church of Rome, *and of the Popes who ſucceeded* Gregory VII.

The Canons of the Council of Clermont.

We have not all the Canons which were made in this Council of *Clermont* compleat, but only an Abridgment of them, of which the largeſt is that which was made by *Lambert* Biſhop of *Arras*, who was, as we ſaid before, at that Council. They are two and thirty in all. The firſt takes notice of the Days wherein the Breach of the Peace or *Truce of God* was made. The ſecond imports, that the Voyage of thoſe who went to *Jeruſalem* out of Devotion to deliver the Church of that City, ſhall ſerve them inſtead of all manner of Penances. The third, that the Deaneries of Churches ſhall be beſtow'd only on Prieſts; and the Archdeaconeries only on Deacons. The fourth, that the Clerks ſhall not bear Arms. The fifth, that Laicks cannot be choſen Biſhops, and that thoſe who are elected, ſhall be Subdeacons at leaſt. The ſixth, that no Perſon ſhall ſell Prebendſhips or any other Benefices, and that thoſe who ſhall give any Money for them, ſhall reſign them into the Hands of the Biſhop. The ſeventh, that the Altars beſtow'd on the Congregations of Monks or Canons, after the Death of thoſe who gave them ſhall be at the Diſpoſal of the Biſhops, if they have not been confirm'd to them by their Letters. The eighth, that no Perſon ſhall exact any Duty for Burial. The ninth and tenth are againſt thoſe Clerks who keep Concubines. The eleventh prohibits the promoting to Holy Orders and to Eccleſiaſtical Dignities the Sons of Concubines; or the beſtowing any Benefices upon them unleſs they have embrac'd the Monaſtical or Canonical Life. The twelfth, thirteenth and fourteenth prohibit one and the ſame Perſon from holding two Prebendſhips, or two Livings in the ſame, or in ſeveral Churches, and from altering the Title. The fifteenth prohibits the receiving the inveſtiture of Livings from Lay Patrons. The ſixteenth prohibits Kings and Princes from granting the inveſtiture of Livings. The ſeventeenth prohibits Biſhops and Prieſts from taking an Oath of Allegiance to Kings or any other Laick. The eighteenth prohibits Laicks from having Chaplains Independent on the Biſhop. The nineteenth and twentieth prohibit them from detaining the *Tenths* or Churches. The one and two and twentieth prohibits the granting Abſolution to thoſe who are in Poſſeſſion of another's Right, unleſs they make Reſtitution; and to thoſe who live in the habitual Commiſſion of any mortal Sin. The three and twentieth prohibits *Chriſtians* from eating Fleſh from *Aſhwedneſday* till *Eaſter*. The four and twentieth fixes the Times of Ordination, *viz.* the four *Ember Weeks*, and the *Saturday* of the third Week in *Lent*: And declares that if it were poſſible, they ſhould continue their faſt till *Sunday* Morning, that ſo the Celebration of Holy Orders might be on that Day. The five and twentieth imports, that the Children of Prieſts, Deacons, and Subdeacons ſhall not be promoted to Holy Orders, if they be not either Monks or regular Canons. The ſix and twentieth, that on *Holy Saturday* the Faſt ſhall laſt till Night. The ſeven and twentieth, that the *Ember Week* in Spring ſhall be always the firſt Week of *Lent*, and that in Summer in the *Whitſun Week*. The eighth and twentieth, that all thoſe who ſhall communicate at the Altar ſhall receive the Body and Blood of Jeſus Chriſt under both Kinds, if there be no Neceſſity or Proviſion made for the Contrary. The nine and twentieth and thirtieth, that thoſe who fly to a Croſs, when purſued by their Enemies, ſhall be as ſecure as thoſe who fly into a Church: And that they ſhall not be deliver'd up to Juſtice, till they are aſſur'd that no Violence ſhall be offer'd to their Lives or Members. The one and thirtieth anathematizes thoſe who ſhall ſeize on the Revenues of the Church. And the two and thirtieth declares that thoſe who ſhall apprehend or impriſon a Biſhop, ſhall be in perpetual Diſgrace, and never capable of bearing Arms.

The Confirmation of the Primacy of Lyons.

In this very Council Pope *Urban* confirm'd the Primacy of the Archbiſhop of *Lyons*, in Oppoſition to the Archbiſhop of *Sens*, as 'tis intimated in the Bull of Confirmation, dated the firſt of *December* in the Year, 1095. publiſh'd by Monſieur *de Marca*, with an ingenious Diſcourſe of his own about Primacies. *Richerus* Archbiſhop of *Sens* would not ſubmit to

Of the Church of Rome, *and of the Popes who ſucceeded* Gregory VII.

this Conſtitution; but *Hugh* Archbiſhop of *Lyons*, got it ratified in the two ſucceeding Councils held at *Tours* and at *Niſmes*: And *Urban* oblig'd *Danibert*, who ſucceeded *Richerus*, to promiſe that he would acknowledge the Archbiſhop of *Lyons* for his Primat. *Urban* likewiſe in this Council adjuſted the Difference which was between the Archbiſhop of *Tours* and the Monks of the Monaſtery of St. *Martins*, upon Condition that that Archbiſhop ſhould not have any Station, nor perform any Office in their Church, nor be capable of excommunicating them: Only they ſhould receive Holy Orders and the other Sacraments from the Hands of the Archbiſhop of *Tours*.

The Council of Limoges *in the Year*, 1095.

Before the Council of *Clermont* broke up, the Pope appointed another Council at *Tours*, to be held in *Lent* the Year enſuing; and in his Journey thither he held a Council at *Limoges* in *December*, 1095. wherein 'tis ſaid that he depos'd *Humboldus* Biſhop of that City. When he arriv'd at *Tours* he held a Council there according to Appointment, wherein he renew'd his Exhortations to engage all manner of Perſons to undertake the Expedition to the *Holy-Land*, and adjuſted the Differences of ſeveral Monaſteries. From thence he went to *Niſmes*, where he held another Council, wherein he gave abſolution to King *Philip*, who promis'd to part from *Bertrade*; and made ſixteen Canons.

The Council of Tours *and* Niſmes *in the Year*, 1096.

The Canons of the Council of Niſmes.

By the firſt all Biſhops are prohibited from beſtowing Altars, Churches or Prebendſhips for Money: And a Reſervation is made to the Monks of the Altars and Tenths which they have been in Poſſeſſion of for thirty Years paſt, upon Condition that they pay the yearly Quit-rent. It is therein likewiſe order'd that the Monks ſhall not inſtitute and induct Prieſts into the Churches which they poſſeſs, without the Conſent of the Biſhop: That they ſhall be inſtituted and inducted into them by the Biſhop with the Approbation of the Abbot, and that they ſhall be accountable to the Biſhop for the Spiritualities, and to the Abbot for the Temporalities.

By the ſecond and third it is prov'd by ſeveral Authorities, that the Monks may adminiſter the Sacraments, and take upon them the Care of Souls.

The fourth ſets a Brand of Infamy upon, and excommunicates thoſe who dare to make the Eccleſiaſticks Priſoners.

The fifth enjoyns that after the Death of the Biſhop, two Perſons of Probity ſhall be made choice of to take care of the Revenues of his Church, and to preſerve them for the Uſe of his Succeſſor: And excommunicates all that ſhall ſeize on them; and interdicts the *Cathedral* Church and the Churches that depend upon it.

The ſixth and ſeventh excommunicate the Laicks who poſſeſs or detain the Revenues of the Church.

The eighth injoyns that thoſe who ſhall receive Benefices from the Hands of Laicks ſhall be ſuſpended *ab officio*.

The ninth, that thoſe, who leave a ſmall Church to go to a great one, ſhall loſe both of them.

The tenth, that thoſe who marry their Relations ſhall be excommunicated.

The eleventh, that Raviſhers who are kill'd in the very Rape, without having done Penance, ſhall be depriv'd of *Chriſtian* Burial, and of the Prayers of the Church.

The twelfth, that the Prieſts who are guilty of Fornication ſhall be depos'd.

The thirteenth, that young Women ſhall not be marry'd before they are twelve Years old.

The fourteenth, that it is not Lawful to alien the Revenues given to the Church, nor to cite Clerks before ſecular Judges.

The fifteenth, that Biſhops ſhall not entertain thoſe who have been excommunicated by other Biſhops.

The ſixteenth, that Monks ſhall not grant Burial to, nor admit to Divine Service Perſons who are excommunicated, ſuſpended, or are guilty of Rape.

The Councils of Bari *and* Rome *in the Year*, 1098.

When the Pope was return'd to *Italy*, he held a Council at *Bari* in the Year, 1098. wherein St. *Anſelm* diſputed againſt the Greeks about the *Proceſſion of the Holy Ghoſt*. He held likewiſe another Council about the End of the ſame Year at *Rome*, of which we have no Monument, except his granting a farther Time to the King of *England*. Laſtly, in the Year, 1099. he call'd a grand Council at *Rome* the laſt of *March*, wherein he publiſhed eighteen Canons, which are only a Repetition of the Canons of the Council of *Placenza*, and of the other laſt Councils, againſt the Simoniacal, and the Uſurpators of the Revenues of the Church.

The Council of Roan *in the Year*, 1096.

The Canons of the Council of *Clermont* were publiſh'd and confirm'd in a Council held at *Roan* in the Year, 1096. under *William* Archbiſhop of that City, wherein eight Canons were made, of which the firſt four are about that which they call *the Truce of God*: That is to ſay, the *Days* wherein it is prohibited to make War, and the *Perſons* whom 'tis not Lawful to Aſſault. The fifth reſerves to the Churches all the Revenues of which they were in Poſſeſſion, and prohibits Laicks from exacting any thing from them. The ſixth prohibits likewiſe Laicks from giving Churches to, or taking them from Prieſts without the Conſent of the Biſhop; and prohibits in general all the Faithful from wearing long Hair. The ſeventh imports that Laicks ſhall have no Eccleſiaſtical Courts of Judicature. And the eighth, that the Prieſts ſhall not be Vaſſals to Laicks.

CHAP. VII.

An Account of the Controverſies on foot between the Latin *and the* Greek *Churches in the eleventh Century.*

Of the Controverſies between the Latin *and the* Greek *Churches.*

THO' the *Latin* and *Greek* Churches were not in a cloſe Communion with each other ever ſince the Affair of *Photius*, yet they did not proceed to an open Rupture till the Time of Pope *Leo* IX. and of *Michael Cerularius* Patriarch of *Conſtantinople*. This Breach began by a Letter which the Latter wrote in the Year, 1053. in his own Name, and in the Name of *Leo* Archbiſhop of *Acridia* and of all *Bulgaria*, to *John* Biſhop of *Trani* in *Apulia*, that he might communicate it to the Pope and to all the *Weſtern* Church. In this Letter they reprov'd the *Latins*. (1.) Becauſe they made uſe of unleaven'd Bread in the Celebration of the Euchariſt. (2.) Becauſe they faſted on the *Saturdays* in *Lent*. (3.) Becauſe they eat the Blood of Beaſts, and Things ſtrangled. (4.) Becauſe they did not Sing ALLELUIAH in *Lent*. At the ſame Time *Michael Cerularius* order'd the Churches of the *Latins* who were at *Conſtantinople* to be ſhut up, and to deprive the Abbots and *Latin* Religious, who would not renounce the Ceremonies of the *Roman* Church, of the Monaſteries which they held in that City.

The Letter of Leo IX. *to* Cerularius.

This Letter of *Michael* being brought into *Italy* by an Officer of the Emperor *Conſtantine Monomachus*, who went thither to carry on a Treaty with the Pope againſt the *Normans*, was communicated to Cardinal *Humbert*, who was at *Trani*; he turn'd it into *Latin*, and ſent a Copy of it to Pope *Leo*. This Pope wrote upon that Subject a Letter to *Cerularius* and to *Leo* of *Acridia*, wherein he extols the Dignity of the Church of *Rome*, and complains of the unkind Uſage which the *Greeks* had ſhewn to the *Latins* at *Conſtantinople* without diſcanting on any of the particular Points. He only obſerv'd in general, that the Diverſity of Ceremonies is no lawful Foundation for the Breach of the Unity of the Church. This is the firſt Letter of *Leo*, of which we have made Mention in another Place.

Of the Controverſies between the Latin *and the* Greek *Churches.*

The *Greek* Emperor, whoſe Intereſt it was to hold it fair with the Pope, that he might ſtill be Maſter of that little which he had in the *Weſt*, wrote him a Letter, whereby he declares that he was willing to procure the Union of both Churches: And the Patriarch of *Conſtantinople* took notice to him likewiſe that he deſir'd the ſame. The Pope who as much deſired this Re-union as the *Greeks*, as well for the Welfare of the Church, as becauſe he was willing to be ſecur'd againſt the *Normans* in *Apulia*, the next Year ſent three Legates to *Conſtantinople*, viz. Cardinal *Humbert* Biſhop of *Blancheſolva*, Cardinal *Frederick* Archdeacon and Chancellor of the Church of *Rome*; and *Peter* Archbiſhop of *Melphi*. He ſent them with Letters to the Emperor and to the Patriarch, wherein he commends the Zeal which the Emperor expreſs'd for the Peace of the Church, and complain'd of the Patriarch's Proceedings againſt the Church of *Rome*, even at a Time when he pretended to be deſirous of Peace. Theſe are the ſixth and ſeventh Letters of *Leo*. In that which is directed to the Patriarch he upbraids him with four Things of which Mention is made * before, and which 'tis not thought fit to repeat. This Letter is dated in *January*, 1054.

The Letter of the Greek Emperor to the Pope.

**The Legation of the Pope to* Conſtantinople *p.* 25, 26.

The Legates being arriv'd at *Conſtantinople* on the Feaſt of St. *John Baptiſt*, were kindly receiv'd by the Emperor, Prince the Pope's Letters, and gave *Michael* that which was directed to him. He likewiſe preſented to the Emperor a Writing which he had compos'd in Anſwer to the Letter of *Cerularius*, with a Refutation of the Treatiſe compos'd by *Nicetas Pectoratus* Monk of *Studia*, againſt the Practices of the *Latins*. The Emperor having caus'd them to be turn'd into *Greek*, made them to be publiſh'd in *Conſtantinople*, concealing the Names of *Humbert* and *Michael* under thoſe of *Romanus* and *Conſtantinopolitanus*.

Humbert *preſents the writings and Letters to the Emperor of* Greece.

In

Of the Controversies between the Latin and Greek Churches.

Humbert's *Reply to the Letter of* Cerularius.

In the Reply to the Letter of *Cerularius*, *Humbert* accuses the *Greeks* of tolerating Hereticks among them, and surpassing all of them in their Rashness; because they had the Confidence to confront the Church of *Rome*, and to anathematize it openly; which never any Heretick dar'd to do. He afterwards demonstrates that 'tis a Piece of Malice to accuse the *Latins* of imitating the *Jews* in *Unleaven'd Bread*, and in the *Sabbath:* Since they observe not the Crremonies of their Passovers; and are so far from feasting on their *Sabbath*, that they fast on that Day. That this reflected rather on the *Greeks*, who spent the *Saturday* in Mirth, as if it were a festival Day. He proves that the *Unleaven'd* is the true Bread, and enlarges himself on the Advantages and mystical Significations, which it may have. He observes that the Bread which is offer'd in the Church of *Rome* is a great deal more proper and convenient than that which the *Greeks* make use of; because 'tis made in the Vestry with fine Wheat, and clear Water by the Ministers of the Altar, and they offer a whole Loaf: Whereas the *Greeks* make use of all Manner of Bread, of which they cut a round Piece to put upon the Altar, and return or interr the Remainder, a Practice which *Humbert* condemns as contrary to the Respect due to those Holy Mysteries. As to the second Charge, relating to the *Saturday*'s Fast, *Humbert* only replies in one Word, that the *Latins* do not feast on the *Sabbath* or *Saturday*, as do the *Jews*, neither in *Lent* nor out of *Lent*. As to the third Point relating to Things strangled, he says that the *Latins* make use of that Liberty which the Apostle has given them, of eating all Manner of Meats; but withal observing the Custom of the Churches wherein they live, that they might give no Occasion of Offence. He adds, that they likewise abhor eating of Blood, or the Flesh of such Animals as are drown'd or stifled, and that they enjoyn Penance to those who do it: But as to Beasts kill'd or taken in Hunting, 'tis their Custom to eat thereof without any Scruple. In short, as to the last Head, which relates to the Omission of singing *Alleluiah* in *Lent*, he makes it appear, that the *Latins* do not omit it out of any Aversion thereto; but that they look upon it as an Hymn of Thanksgiving, which is not so suitable to that holy Time of Penance and Humiliation. In this Treatise he speaks very sharply against the *Greeks*, whom by Way of Induction he accuses of being *Marcionites*, *Manichees*, *Theopaschites*, &c. He upbraids them with Re-baptizing the *Latins*; with suffering Children to dye without Baptism, if they be not eight Days old; with interring the Remainder of the Holy Eucharist; with permitting marry'd Men to wait at the Altars, even at a Time when they have had to do with their Wives, when at the same Time they refus'd to give the Communion to Women newly brought to Bed, or who have their usual Infirmities upon them; with tolerating *Sarabait* Monks guilty of Fornication, whereas they blam'd the Rule of St. *Benedict*, which allows the Monks of that Order to wear Breeches in a Journey, and to eat of Flesh when they have Occasion for it; and lastly, because they represent in their Crucifixes the Figure of a dying Man, so that upon the Cross of Jesus Christ a Sort of Antichrist is exhibited to be ador'd as a God.

Is it not a great Sign that Cardinal Humbert, *and the other great Men of these Times had little to do, when they thus left the Substance to hunt after the mere Shadow of Religion?*

The Writings of *Nicetas*.

The writing of *Nicetas Pectoratus*, a *Studite* Monk, against the *Latin* Church is a great deal more fierce than the Letter of *Michael Cerularius*. He begins with an Admonition to the *Latins*, to hearken with Humility and Charity to the Remonstrances which he would offer to them, concerning *Unleavened Bread*, the Fast of *Saturday*, and the Marriage of Priests. Upon the first Point he says, That those who make use of *Unleavened Bread* are still under the Shadow of the Law: That they assist at the Table of the *Jews*, and do not eat that Bread which is *Supersubstantial*, or *Consubstantial* to us; because *Unleavened Bread* is dead Bread, which has no Virtue or Efficacy in it: That 'tis not such Bread as is perfect, compleat, or compos'd of three Things which figure out to us the Body of Jesus Christ, which are the Leaven, the Meal, and the Water; Representations of the Spirit, the Water, and the Blood of our Saviour. He pretends that Jesus Christ made use of *Leaven'd Bread* in the Institution of the Holy Eucharist; because he instituted it on the thirteenth, and not on the fourteenth Day of the Moon of *March* before the Feast of *Unleavened Bread*; and that the Apostles forbad the making use of *Unleavened Bread*. As to the second Point, he asks the *Latins*, upon what they ground the Fast on *Saturday*, since St. *Clement* has instituted the Fasts on *Wednesday* and *Friday*, because Jesus Christ was betray'd on *Wednesday*, and fasten'd to the Cross on *Friday*: But that he prohibited the Fast on *Saturday*, since there was not the least Colour for it. He moreover cites the Canons of the Apostles, the Constitutions of St. *Clement*, and a Canon which is attributed to the sixth Council. He likewise found Fault that the *Latins* did celebrate the whole Mass on Fast Days; and to refute this Custom he produc'd a Canon of the Apostles, several Canons of the Councils of *Gangres* and *Laodicea*, and of the Council of *Trullo*, which he again cites under the Name of the sixth Council, which he makes use of to authorise the Usage of the Mass of preconsecrated Bread every Fast Day, which he sets forth in these Terms.

Of the Controversies between the Latin and Greek Churches.

" On *Saturday* and *Sunday* (says he) about nine a Clock ' we offer the Sacrifice, and consecrate as much Bread as ' will serve the rest of the Week: On other Days about ' three a Clock in the Afternoon, when the Service is ended ' by the * *Complines*, the Priests and Deacons come in ' carrying a Censer; and after they have read the Prophe- ' sies, and said the Prayers prescrib'd by St. *Basil*, before ' the Altar where the Sacred Mysteries lye, we repeat the ' Lord's Prayer; and afterwards we elevate the preconse- ' crated Bread, and say, *Sancta Sanctis:* After which we ' receive the Communion of the Bread and Cup, and ha- ' ving return'd Thanks to God, we send away the Peo- ' ple, and those who please, take their Repast of Pulse and ' Water. And there are some who go the whole Week ' without any other Nourishment than that of the Com- ' munion.' Lastly, upon the last Head, which is concerning the Marriage of Priests, he ask'd the *Latins* who taught them to hinder marry'd Persons from being ordain'd Priests, or to force them to part from their Wives? He confuted this Custom by the Constitutions of St. *Clement*, and by the Council of *Trullo*. He concludes this Treatise with an Exhortation to the *Latins* to submit to his Admonitions, or to produce manifest Authorities from the Holy Scriptures to justify their Customs.

* *The* Roman *Vespers.*

Humbert's *Reply to* Nicetas.

Humbert in his Reply begins with casting Reflections and Reproaches on this Monk, and took it very ill that he (contrary to the Duties of his Profession) should concern himself in writing against the *Roman* Church. He rejects his Thought concerning the *Consubstantiality* of the Leaven'd Bread, as a Chimera bred only in his own Brain; and his Application of the Passage out of St. *John* concerning the *Spirit*, the *Water*, and the *Blood*, as wresting the true Sense of the Scripture: And he takes an Occasion to charge him with Heresie, because he had said that the Quickning Spirit remain'd in the Body of Jesus Christ after his Death. He does not enlarge himself much about the Use of *Unleavened Bread*, supposing that he had said enough in his Reply to *Michael Cerularius*; he only observes that it cannot be said that Jesus Christ celebrated the Passover the thirteenth of the Moon of *March*, and with Leaven'd Bread, because if it had been so, he would have been guilty of a double Breach of the Law, which he had observ'd in all its Parts with the greatest Strictness imaginable. He rejects the Constitutions and Canons of the Apostles, except the first fifty, as *Apocryphal* Pieces. He pretends, that after the sixth Council, the Emperor *Constantine Heraclius* having ask'd the Pope's Legates after what Manner they celebrated the Eucharist, they return'd this Answer, *viz.* That they made use of Wine mingled with Water, and of Unleavened Bread; and that the Emperor approv'd of the Tradition of the Holy Apostolical See. This is a Matter of Fact of *Humbert*'s advancing that cannot be met with in any Record: As to what concerns the *Saturday*'s Fast, he says, that since the *Greeks* think it requisite to fast every *Wednesday* and *Friday* in the Year, because our Saviour was betray'd and crucified on those Days, and since they were likewise willing to fast on *Holy Saturday*, because of his remaining in the Sepulchre on that Day, they ought for the same Reason either to fast every *Saturday* in the Year, or else to fast only on the *Wednesday* and *Friday* of the *Holy Week*, and to celebrate *Easter Sunday* only in Honour of the Resurrection of our Saviour. He rejects the Canons of the Council of *Trullo*, as suppositious or corrupted; he disapproves of the making use of preconsecrated Bread on Fast-days, as being contrary to the Practice of the Apostles, and the Example of Jesus Christ, who consecrated the Bread just before they distributed it. He calls *Nicetas* a perfidious *Sterconaniste*, because he seems to suppose that the Eucharist broke the Fast, from whence he concludes that he believ'd that the Body and Blood of Jesus Christ were of the same Nature with other Aliments, and were turn'd into Excrements. He says, that in the *Latin* Church they usually celebrated Mass on *Sundays* and Holydays at the * *Tierce Hour*, and on Fast-days at Noon, or about Night; but that when Necessity required, it might be celebrated at any Hour without breaking one's Fast. He reproves the *Greeks*, because in breaking the Consecrated Bread they took no Care to gather up the Crumbs which fell; because they rub'd their Patines with Leaves, or a Brush; because they crouded the Consecrated Bread into their Boxes, by thrusting it down with their Hands; because in elevating the Consecrated Bread, at the Mass of the preconsecrated Bread, they seem'd to offer one and the same Oblation twice; because they did not observe the Decretal of Pope *Clement*, who requir'd that no more Hosts should be consecrated than what were sufficient for the Communicants, and that if any were left, they should not be kept till the Morrow, but be consum'd; because immediately after they

* *A Popish Canonical Hour.*

had communicated, they fell to eating; becauſe that a great many of them did not obſerve *Lent*, and becauſe ſeveral others faſted only a Week, the which they ſtyl'd, *The Lent of Theodorus*. Laſtly, he charges *Nicetas* with being a *Nicolaitan*, becauſe he oppos'd the Celibacy of Prieſts and Deacons. He explains the Canons which prohibit Prieſts from parting with their Wives; of the Care which they ought to take of them, in looking upon them ſtill as their Wives, tho' they have no carnal Knowledge of them. He produces the Canon of the Council of *Nice*, concerning Women who live with Clerks, and ſeveral Authorities of the Popes, to prove that Prieſts ought to live chaſtly. In ſhort, he charges the *Greeks* for not ordaining Miniſters till after they had oblig'd them to marry, and concludes all by anathematizing *Nicetas*.

Of the Controverſies between the Latin *and* Greek *Churches.*

The Retractation of Nicetas.

Cardinal *Humbert* was not ſatisfied with having refuted this Monk in ſo blunt a Way, he was willing likewiſe to make him recant; and when he went with the Emperor and the other Legates to the Monaſtery of *Studius*, he oblig'd him to condemn and burn his own Writing, and to anathematize all thoſe who deny'd that the Church of *Rome* was the chief Church of the World, and who dar'd to call its Doctrine into Queſtion. The next Day *Nicetas* went himſelf to wait upon the Legates at the Palace of *Pigi*, without the City, where they reſided; and after he had a ſecond Time condemn'd what he had written or done againſt the Holy See, he was admitted into their Communion, and became one of their Friends. But as for *Michael Cerularius* he was not ſo forward to revoke what he had written; on the contrary he avoided meeting with the Legates, and holding any Conference with them. When the Legates perceiv'd that he continu'd obſtinate, they went, *July* the 16*th*. which happen'd to be a *Saturday*, to the Church of St. *Sophia*, about nine a Clock, when they were juſt upon celebrating Maſs; and after they had complain'd of the Obſtinacy of *Michael Cerularius*, they lay'd on the high Altar, in the Preſence both of Clergy and Laity, a Sentence of Excommunication againſt that Patriarch, drawn up in theſe Terms:

The Excommunication of Michael Cerularius *by the Pope's Legates.*

HUMBERT, *by the Grace of God, Cardinal Biſhop of the Holy Church of* Rome, PETER, *Archbiſhop of* Melphi, FREDERICK, *Deacon and Chancellor, to all the Sons of the Catholick Church Greeting.*

The Holy Apoſtolick See of Rome, *which is the Chief of the whole World, to which as to the Head belongs in a more ſpecial Manner the Care of all the Churches; has ſent us to this Royal City, in the Quality of its Legates, for the Welfare and Peace of the Church, that as it is written, we ſhould go down and ſee whether the Cries which pierce its Ears from this great City be true or no. Let therefore the Emperors, Clergy, Senate and People of this City of* Conſtantinople *know, That we have here found more Good to excite our Joy, than Evil to raiſe our Sorrow. For as to the Supporters of the Empire, and the principal Citizens, the City is wholly Chriſtian and Orthodox: But as for* Michael, *who took upon him the falſe Title of* Patriarch, *and his Adherents, we have found that they have ſown Diſcord and Hereſie in the Midſt of this City, becauſe they ſell the Gifts of God like the* Simoniacal; *becauſe they imitate the* Valeſians, *in cauſing Eunuchs to take upon them Holy Orders, and in advancing them to the Epiſcopacy it ſelf; becauſe they re-baptiz'd, as did the* Arians, *thoſe who had been baptiz'd in the Name of the Bleſſed Trinity, and particularly the* Latins; *becauſe with the* Donatiſts *they maintain that the* Greek *Church is the only true Church, and that the Sacrifices and Baptiſm of none elſe are valid; becauſe with the* Nicolaitans *they allow of Prieſts cohabiting with their Wives; becauſe with the* Severians *they enjoyn'd the Obſervation of the Law of* Moſes; *becauſe they have ſtruck out of the Creed the Proceſſion of the Holy Ghoſt from the Perſon of the Son, as the* Pneumatomachi (*that is the* Macedons, *who deny'd the Divinity of the Holy Ghoſt*); *becauſe with the* Manichees *they aſcrib'd a Soul to the* Leaven'd Bread; *becauſe with the* Nazarens *they were ſuch ſtrict Obſervers of the Legal Purity, that they would not baptize Infants, who dy'd within eight Days after they were born, nor admit Women in Travail, or who had the uſual Infirmities of Nature upon them, to Baptiſm or the Communion; and laſtly, becauſe they condemn'd and excommunicated thoſe who ſhav'd their Beards, according to the Cuſtom of the* Roman *Church.* Michael *having been advertis'd of theſe Errors, and reprov'd for ſeveral other Proceedings by the Letter of Pope* Leo, *has ſtill perſiſted in them, and when that we would have apply'd a Remedy to theſe Evils, he refus'd to appear before, or to have any Conference with us, and has likewiſe forbad our Entrance into the Churches to perform Divine Service therein, forasmuch as he had formerly ſhut up the Churches of the* Latins, *calling them* Azymite, *perſecuting and excommunicating them, all which reflected on the Holy See, in Contempt whereof he ſtyl'd himſelf* OECUMENICAL *or* UNIVERSAL PATRIARCH. *Wherefore not being able any longer to tolerate ſuch an unheard of Abuſe as was offer'd to the Holy Apoſtolical See; and looking upon it as a Violation of the Catholick Faith in ſeveral Inſtances: By the Authority of the Holy Trinity, by the Authority of the Holy Apoſtolical See, whereof We are Legates, by the Authority of all the Orthodox Fathers, the ſeven Councils, and the whole Catholick Church, WE do ſubſcribe to the* Anathema *which our moſt Holy Father the Pope has denounc'd againſt* Michael *and his Adherents, if they do not retract their Errors; and in Purſuance hereof we declare that* Michael, *ſtyling himſelf* Patriarch, *a Novice, who was made Monk only by the Fear of Men, one of a diſſolute and vicious Life*; Leo *of* Acridia, *ſtyling himſelf Biſhop*; Conſtantine, Michael's *Chaplain, who had trodden under Foot the Sacrifices of the* Latins; *and all the Followers of their Errors, and the Abetters of their Proceedings are Anathematiz'd, with the* Simoniſts, Valeſians, Arians, Donatiſts, Nicolaitans, Severians, Pneumatomachi, Manichees, Nazarens, *and all the other Hereticks, or rather with the Devil and his Angels, if they do not repent.* At the ſame Time, in the Preſence of the Emperor and his Court, they pronounc'd *viva voce*, an Excommunication againſt all thoſe, who ſhould contradict the Faith of the Church of *Rome*, or condemn its Sacrifice; and declar'd that ſuch Perſons ought not to be look'd upon as *Chriſtians*, but as *Hereticks*.

Of the Controverſies between the Latin *and* Greek *Churches.*

After they had publiſh'd theſe Excommunications, they ſet in Order the *Latin* Churches; prohibited under Pain of Excommunication, the receiving the Communion from the Hand of any *Greek* Prieſt, who ſhould condemn the Sacrifice of the *Latin* Church. And when they had taken Leave of the Emperor, they went out of *Conſtantinople*, *July* the 17*th*. and ſet forward on their Journey homeward. But the Emperor caus'd them to return again on the 19*th*. of the ſame Month, at the Inſtance of *Michael Cerularius*, who promis'd him to enter into a Conference with them. The Deſign of this Patriarch was to draw them into the Church of St. *Sophia*, under colour of holding a Council there, and to cauſe them to be ſton'd by the People, by reading to them the Legates Decree of Excommunication, which he had corrupted in tranſlating it, in order to render it the more odious. The Emperor foreſeeing what would happen, would not permit the Legates to appear in any Aſſembly out of his Preſence. *Michael* having refus'd this Offer, the Emperor ſent the Legates away; which incens'd that Patriarch ſo far, that after he had excommunicated them by a publick Writing, he rais'd an Inſurrection againſt the Emperor himſelf, who was forc'd to deliver up the Legates Interpreters, who were abus'd and caſt into Priſon. The Legates ſent the Emperor, by his Courriers, a true Copy of the Excommunication which they had denounc'd againſt *Cerularius*, by which that Patriarch was convicted of being an Impoſtor. This occaſion'd an intire Rupture between the Patriarch and the Emperor, who drove out of his Court all the Relations and Friends whom *Michael* had there, and would never have pardon'd him, if he had liv'd longer. But he dy'd the ſame Year, leaving the Empire to *Theodora Porphyrogenita*, Daughter to *Conſtantine*, and Siſter to *Zoe*, under whom, as well as under *Michael Stratioticus*, to whom ſhe left the Empire, dying within two Years after. *Cerularius* continu'd in quiet Poſſeſſion of the Patriarchſhip, and grew ſo great, that he oblig'd the latter to reſign the Empire, in the Year 1057. to *Iſaac Commenius*. By this Means, the Church of *Conſtantinople* was wholly ſeparated from the Church of *Rome*; and theſe two Churches, which till then, were in a Manner tolerated and treated with Reſpect, were look'd upon as Enemies, Schiſmaticks and Hereticks, and became almoſt irreconcilable through the Fault of the *Greeks*.

The Departure of the Pope's Legates.

Within a while after the *Latins* endeavour'd to withdraw *Peter* Patriarch of *Antioch*, from Communion with the Patriarch of *Conſtantinople*. They thought this the more feaſible becauſe that Patriarch, immediately after his Advancement, had writ to Pope *Leo*, who had return'd him an Anſwer, whereby he approv'd of the Profeſſion of Faith which he had ſent him, and took Notice to him, of his being very well inclin'd to carry on the Union of both Churches. The Patriarch of *Grado* nam'd *Dominick*, who held the greateſt Correſpondence with the *Greeks*, becauſe the Provinces of *Venice* and *Iſtra* belong'd to his Patriarchſhip, was order'd to write to *Peter* of *Antioch* about it. He did it in ſuch a Manner as might have engag'd that Patriarch to enter into the Intereſts of the Church of *Rome*. For in the Beginning of his Letter he declares, that without mentioning the Submiſſion, the Deference, and the Amity which ought to be had for the Church of *Antioch*, which is the Siſter of the Church of *Rome*, and the ſecond Church of the World: The Reputation of his Piety, and the particular Eſteem, which he had for his Perſon, inclin'd him to deſire an Intereſt in his Reſpects, and to wiſh to be in an intire Friendſhip with him. He tells him that he thought himſelf oblig'd to let him know, that his Church had been founded by St. *Mark*, that St. *Peter* conferr'd upon it the Dignity of a *Patriarchal See*, and that he had the Right of Pope in the Councils which were held in *Italy*: That he would inform him upon what theſe Privileges were founded, when they could come to have a Correſpondence with each other by Letters, but that at preſent he only wrote to him

The Letter of Dominick Patriarch of Grado to Peter of Antioch.

him to have the Happiness of being acquainted with him, and to begin a Friendship which might be hereafter corroborated: That however he could not forbear acquainting him, that he understood that the Clergy of *Constantinople* blam'd the Church of *Rome*, because it celebrated the Holy Mysteries with *Unleaven'd Bread*, and believ'd by Reason of that, that the *Latins* were separated from the Unity of the Church; that tho' the *Latins* make use of *Unleaven'd Bread*, according to the Tradition of Jesus Christ and the Apostles, yet they condemn'd not the Custom of the *Greek* Church, because as the Mixture of Leaven with the Meal may be the Figure of the Incarnation of Jesus Christ, so the *Unleaven'd Bread* may likewise represent the Purity of the Flesh of Jesus Christ. That therefore he thought it expedient that he should advertise the *Greeks* not to condemn the Custom of the *Latins*, nor to maintain that all their Sacrifices were null, and that they were out of the Road to Eternal Salvation.

Of the Controversies between the Latin *and the* Greek *Churches.*

Peter Patriarch of *Antioch*, answer'd him with a great deal of Integrity, without approving of his Opinion concerning the Use of *Unleaven'd Bread*, or his Pretensions concerning the Patriarchship. For he makes it appear to him by his Letter, that there were never acknowledg'd in the Church any more than five Patriarchs, and that the Bishops of the Capital Cities of Provinces, greater than his, never assum'd this Quality. And with respect to the use of *Unleaven'd Bread*, he at first excuses the Patriarch of *Constantinople*, by saying, that he does not absolutely condemn the *Latins* as Hereticks; but was only sorry that they swerv'd from the ancient Tradition of the Church, and did not make use of perfect, but of *Unleaven'd Bread*, in Imitation of the *Jews*. He afterwards opposes this Usage by several Arguments, but particularly by the Passages of the Gospel, which seem to prove that Jesus Christ instituted the Eucharist before the Feast of the Passover, and at a Time when they did not as yet make use of *Unleaven'd Bread*. At the Close of his Letter he takes notice that two Years ago he had wrote to Pope *Leo* in the Beginning of his Popedom, to which he had not as yet received any Answer, and that he desir'd he might have a Sight of this.

The Answer of Peter *of* Antioch, *to the Patriarch of* Grado.

Michael Cerularius on the contrary wrote to *Peter* of *Antioch*, to engage him to declare openly against the Church of *Rome*. After he had thank'd him in the Beginning of his Letter, for having at his Recommendation granted to a Deacon a Place which he had demanded of him, he gives him to understand, that having some Time since heard that the last deceased Pope was a virtuous, honest and learn'd Man, he had writ to him with a great deal of Humility about the Re-union of the two Churches, in order to procure his Favour, that he might give some Assistance to the *Greeks* against the *Normans*: That having committed this Letter to an Officer of the Emperor's, who carry'd likewise another from that Prince, they were put into the Hands of Duke *Argyrus*, who detain'd them, as well as the Money which the Emperor had sent by that Officer: That *Argyrus* thought fit to send three Persons to *Constantinople* in the Quality of Legates of the Holy See, whereof one had formerly been Archbishop of *Melphi*, who he understood had been turn'd out of his Church five Years ago: Another had only the Title of Archbishop, but where his Diocess lay none could tell; and to the third he had given the Title of Chancellor: That these three Men having accosted the Emperor with a fierce and arrogant Air, caused the Cross and the Pastoral Rod to be carry'd before them: That afterwards they gave him a Visit, but in a Way of Insolence and Contempt: And that without saluting him, or paying him the Respects which were due to him, they clap'd into his Hands a Letter sealed up, which contain'd the same Things concerning *Unleaven'd Bread*, as *Argyrus* had formerly advanc'd whilst he stay'd at *Constantinople*, for the which he had been excommunicated: But that having examin'd the Seal, he found it was false, and that it was nothing but a Piece of Forgery of this *Argyrus*, as he had afterwards been assur'd by the Archbishop of *Trani*, and by his Chancellor, who had unravel'd the whole Mystery to him. After he had given this Account of that Transaction, he says, That it was reported of him that he inserted the Names of the Popes in the Church Registers, and that the Patriarchs of *Alexandria* and *Jerusalem* did the same: That however he did not suppose them so ignorant, but that they knew that since the Time of Pope *Vigilius*, who would not pronounce an *Anathema* against the Writings of *Theodoret*, and the Letter of *Ibas*, there was no Notice taken of the Bishops of *Rome*, in the Churches of the *East*: That he likewise heard, that these two Patriarchs admitted to their Communion those who celebrated with *Unleaven'd Bread*, and that they made use of the same sometimes themselves: That not being fully satisfied of this Matter of Fact, he left him to the Liberty of inquiring into it, and desired he would send him Word how the Case was: That moreover he had read the Letter which he had written to the Patriarch of *Grado*, wherein he oppos'd the making use of *Unleaven'd Bread*: But that the *Latins* hold a great many other Errors, which ought to be rejected; such as believing that one might eat Things strangled, that Men ought to be shaven, to observe the *Sabbath*, to eat unclean Things, that Monks might be permitted to eat Flesh and Bacon: That one might eat Flesh in the first Week of Lent, and in the Weeks wherein one ought to abstain from Flesh and Milk, as well as on every *Wednesday* in the Year: That they were guilty of eating Cheese and Eggs in the Holy Week; of fasting on *Saturdays*, all of them being Customs belonging to the *Jews*; of having added to the Creed, that the Holy Ghost proceeds from the Father and the Son; of not permitting Priests to be married; of allowing two Brothers to marry two Sisters; of observing that one of the Ministers of the Altar who has eaten *Unleaven'd Bread*, shall imbrace the rest in the Sacrifice, by giving *Pax Vobis* to them; of giving to the Bishops a Ring which they wear on their Thumb; of baptizing only with one Immersion; of not honouring the Relicks of the Saints, and several of them not so much as Images; of not reckoning among the Saints the Doctors of the *Greek* Church, such as St. *Gregory* the *Theologue*, St. *Basil the Great*, and St. *Chrysostom the Divine*, and of not observing their Doctrine: But what is more strange is, that when they were at *Constantinople* they declar'd, that they were not come to enter into a Dispute, nor to be inform'd of the Differences that might be between them, but to teach and persuade others to hold their Tenets.

The Letter of Cerularius *to* Peter *of* Antioch.

Of the Controversies between the Latin *and the* Greek *Churches.*

There is likwise another Letter of *Cerularius* to the same Patriarch of *Antioch*, wherein he gave him a particular Account of what the Pope's Legates, (whom he still imagines to be Impostors sent by *Argyrus*, who had trump'd up these false Letters) had done against him at *Constantinople*, by excommunicating him, and exhorts that Patriarch to joyn with him in revenging the Affront.

Peter of *Antioch* reply'd to *Michael Cerularius*, That he wonder'd that *Argyrus*, who was a Laick, should concern himself in the Disposal of the Affairs of the Church, and make use of such Artifices as he had acquainted him with: That the Name of the Pope was not in the Registers of the Church of *Antioch*; but that it could not be truly said that even since the Time of Pope *Vigilius*, the Name of the Bishop of *Rome* had been left out of the Registers of the *Greek* Church: That it was a gross Omission in his Secretary; since in the sixth Council, held one hundred and twenty nine Years after *Vigilius*, Pope *Agatho* was recogniz'd: That when he himself was at *Constantinople*, about five and forty Years ago, in the Time of *Dominus* the Patriarch, he found the Name of Pope *Sergius* in the Registers among the rest of the other Patriarchs; and that he could not tell upon what Grounds it had since been left out: That of the Errors and Faults which in his Letter he attributed to the *Latins*, there were some which ought to be avoided and abhor'd, several others which it were easy to remedy; and lastly, others at which it would be proper to connive. 'For (says he) what is it to us, if their Bishops do shave their 'Beards, and wear Rings on their Fingers? Do not we 'make a Crown upon our Heads, and do not we wear 'Gloves, Maniples and Stoles imbroider'd with Gold? 'Will not you likewise find some of our Monks who eat 'Flesh and Bacon? Do not the Monks of *Bythinia*, *Thrace* 'and *Lydia*, eat Magpies, Jays and Turtle-Doves? Do not 'the Holy Fathers leave us at Liberty to eat indifferently of 'all Manner of Things which God has created?' In Particular he demonstrates, that St. *Basil* and St. *Pacomius* allow'd their Religious to eat Bacon. But he does not pass the same Judgment on what was added to the Creed, and he pretends that 'tis a very great Abuse, as well as to baptize with only one Immersion: However, he thinks it requisite to be of a Temper inclinable to Peace, because the *Latins* are their Brethren, altho' through Rusticity or Ignorance, they might be in some Errors: That so punctual an Exactness could not be expected from *Barbarians*; that it was very well that they held the true Doctrine about the Trinity and the Incarnation: That he blam'd them for their Custom relating to the Celibacy of Priests, and for their eating Flesh and Cheese the first Week in Lent. That as to the Question about *Unleavened Bread*, he had handled that in the Letter which he wrote to the Patriarch of *Venice*; and that he was of Opinion, that every Church ought therein to observe its ancient Customs, that as to that Part of their Charge, of eating Things strangled, and of allowing one and the same Person to marry two Sisters; it was to be believ'd, that this was not among them by the Approbation of the Pope and the Bishops, but by the Abuse of some particular Persons, as there are a great many of the same Nature in the East, which 'tis very difficult to abolish. That moreover, he ought to insist particularly on the Addition to the Creed, and on the Marriage of Priests: That with Respect to the other Articles, it was not requisite to stand much upon them, because they are such as do not concern the Faith, and because most of them are false. That therefore he thought it proper, that being thus inclin'd, he should write to the Pope who was to be elected, who perhaps would disown what is impos'd on the *Latins*, or else alter

The Answer of Peter *of* Antioch *to* Cerularius

alter his Mind: That no Perſon can imagine that the *Romans* do not honour Relicks and Images, ſince they ſet ſo high a Value on the Relicks of St. *Peter* and St. *Paul*; ſince Pope *Adrian* by his Legates was Preſident of the ſeventh Council, and condemn'd the *Iconoclaſts*; and ſince it was obſervable that ſeveral Images were brought from *Rome*, and that the *Latins* honour'd them. He therefore conjur'd the Patriarch of *Conſtantinople* to think upon an Accommodation, and to require nothing of the *Latins* beſide the ſtricking out the Addition which they had made to the Creed. Laſtly, he acquaints him that he ſends him indors'd, the Letter which Pope *Leo* had written to him; and that the Letters which he had directed to the Patriarchs of *Alexandria* and *Jeruſalem*, he had convey'd to them. Theſe four Letters have been publiſh'd in *Greek* and *Latin* by Monſieur *Cotelier*, in the ſecond Tome of his Monuments of the *Greek* Church.

Of the Controverſies between the Latin *and the* Greek *Churches.*

A new Atempt made for the re-uniting the Greek *and the* Latin *Churches.*

Tho' this Action of Cardinal *Humbert* ſeem'd to put a Stop to the Re-union of the two Churches, yet the Popes were not quite out of Hopes of bringing it about. For this Purpoſe, *Stephen* IX. reſolv'd upon ſending *Didier* Abbot of Mount *Caſſin*, and two other Legates to *Conſtantinople*, who ſet forward upon that Deſign in the Beginning of the Year 1058. but being detain'd at *Bari* by the Badneſs of the Seaſon, they there heard the News of that Pope's Death, and return'd home again. That ſame Year *Michael Cerularius* building too much upon the Obligation under which the Emperor *Iſaac Commenus* lay to him, was for aſſuming to himſelf too great an Authority, threatning the Emperor himſelf, That if he did not follow his Councils, he would be an Inſtrument of making him loſe that Crown which he had procur'd for him. This impudent Boldneſs, and his Pride in wearing Purple colour'd Shoes and Stockings, and in ſaying, That there was no Difference between the Sacerdotal Office and the Empire, made *Iſaac* reſolve to Out him. But foraſmuch as *Michael* was belov'd by the People of *Conſtantinople*, he took an Opportunity to cauſe him to be apprehended, when he went on the Feaſt of *All-Saints* to perform his Office in a Church of the Suburbs of that City. He ſent thither ſeveral of his Soldiers, who pull'd the Patriarch out of his Epiſcopal Chair, and carry'd him immediately to the next Sea-Port, where they imbark'd him and his Relations, to be convey'd into Exile to *Proconeſſus*. The Emperor had a great Mind to cauſe him to be depos'd in a Council, but he durſt not attempt it, becauſe *Michael* was a Man of great Parts, and had great Friends. The Death of that Patriarch put an End to his Troubles, but made no Alteration in the Affairs of the Church; nor did it procure the Re-union of the two Churches, which ever after remain'd divided, tho' frequent Attempts have been made to re-unite them, and tho' there have been ſeveral Treaties between them, which never laſted long, by Reaſon of the Inconſtancy of the *Greeks*.

Of the Controverſies between the Latin *and the* Greek *Churches.*

The Baniſhment of Cerularius

CHAP. VIII.

Of the Life and Writings of Peter Damien, *Cardinal Biſhop of* Oſtia.

Peter Damien, *Cardinal Biſhop of* Oſtia.

PETER ſirnam'd *Damien* from the Name of his Brother, was born at *Ravenna* the beginning of the eleventh Century. He was deſcended from an honourable Family, and his Parents took Care to beſtow upon him good Education; and in his very Youth he was noted for his ſingular Piety. After he had went through the whole Courſe of his Studies, he retir'd into the Monaſtery of the *Holy Croſs* of *Avellane* near *Eugubio*, the Monks of which Place are call'd *Hermits*, becauſe they ſpent their Lives in great Retirement, tho' in Common and under an Abbot. He was call'd by *Guy* Abbot of *Pomposio* to reform his Monaſtery. At two Years End he return'd to *Avellane*, where he was made Prior, and afterwards Abbot of that Monaſtery, which in a ſhort Time he augmented, and founded ſeveral others, where the ſame Rule was obſerv'd. He was in ſo great a Repute and Eſteem, that he was nominated Cardinal, and made Biſhop of *Oſtia* by Pope *Stephen* IX. He likewiſe held by Way of *Commendam* the Biſhoprick of *Eugubio*, and began to have a great Share in the Affairs of the Church of *Rome*. In the Year 1059. under the Pontificate of *Nicholas* II. he was ſent Legate to *Milan*, to reform the Clergy of that Church, where Simony was publickly practis'd. He acquitted himſelf in this Legation with a great deal of Authority and Prudence, and return'd after he had caus'd an Order to be made, to prevent this and ſuch like Diſorders for the Time to come. Some Time after, he reſolv'd upon quitting his Biſhopricks, and the Imployments which he had at large in the World, and to retire into Solitude; he thereupon reſign'd them into the Hands of Pope *Alexander* II. and return'd back to his own Monaſtery. However, this did not prevent him from having great Concerns with the Popes, Biſhops and Noblemen, who ask'd his Advice, and made uſe of him in Matters of the higheſt Importance. *Alexander* II. ſent him as his Legate into *France*, to put an End to the Difference there on Foot, between the Biſhop of *Maſcon* and the Abbot of *Cluny*, concerning the Privileges of that Abby. He held a Council at *Chalons*, wherein he made ſeveral Orders; confirm'd the Privileges granted by the Popes to the Abby of *Cluny*, and made the Biſhop of *Maſcon* to conſent thereto. He was likewiſe ſent by the ſame Pope to *Florence*, to put a Stop to the Schiſm which was between *Peter*, Biſhop of that City, and his Clergy. Afterwards in the Year 1068. he went as Legate into *Germany*, to hinder the Emperor *Henry* from being divorc'd from his Wife *Bertha*. Some Time after he took a Journey to the Monaſtery of Mount *Caſſin*, to conſolate the Religious of that Place. Laſtly, in the Year 1072. he was ſent by the ſame Pope to *Ravenna*, to take off the Excommunication iſſu'd, a long Time ſince, againſt that City, becauſe of the Differences which *Henry* Biſhop of *Ravenna*, lately deceas'd, had with the Holy See. After he had diſcharg'd the Commiſſion, he dy'd the 22d of *February* the Year enſuing, at *Faenza*, being ſixty ſix Years old.

The Works of this Author, in the laſt Edition, are divided into four Tomes.

The firſt contains the Letters, rang'd in eight Books, according to the Quality of the Perſons to whom they were written; of which the firſt is compos'd of the Letters which are directed to the Popes.

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The firſt is to *Gregory* VI. whom he congratulates upon his Advancement to the Popedom, exhorts to root out Simony, and admoniſhes to depoſe the Biſhop of *Peſaro*.

His Letters to the Popes

The ſecond is directed to the ſame Pope; he gives him to underſtand, That the Man who was elected Biſhop of *Foſſombrona*, was not altogether worthy of the Epiſcopacy, becauſe of his Ambition; but that yet he was to be preferr'd to a great many others, and that in other Reſpects he had the Qualifications neceſſary to a Biſhop.

The third is to *Clement* II. to whom he writes Word, That the Emperor had order'd him to wait upon him, to inform him of the Abuſes of ſeveral Churches, and of what he thought neceſſary to put a Stop to them; that being upon his Journey, he had receiv'd a Letter from that Prince which was directed to him; that being return'd to his Solitude he ſent it to him, where he waits for his Orders to depart. He declares on the one Hand, That he would be very well ſatisfied to be excus'd from the Journey, that ſo he might not loſe his Time in going and coming; but that on the other Hand, he could not but be mov'd with the miſerable Condition of the Churches of his Country, which were in a ſtrange Confuſion, by Reaſon of the Irregularity of the Biſhops and Abbots. He remonſtrates to him, That it ſignified nothing that the Holy See was paſs'd from Darkneſs to Light, if the reſt of the Churches were ſtill in Darkneſs, and exhorts him to apply ſome ſpeedy Remedy to theſe Evils, and to puniſh the Biſhop of *Fano*.

The fourth is to *Leo* IX. He therein complains for that this Pope had given too lightly Credit to the Calumnies rais'd againſt him, and he calls God to witneſs how Innocent he was.

The fifth is to Victor II. He remonſtrates to this Pope, That he ought to protect a Lord who had devoted himſelf to the Service of God, and whom they would diſpoſſeſs of his Eſtate.

The ſixth, directed to *Nicholas* II. is amongſt the *Opuſcula* of this Author, of which it makes the ſeventeenth.

The ſeventh is to the ſame Pope. He congratulates him for that the Church was in Peace under his Pontificate; and petitions him in Behalf of the Inhabitants of *Antona*, who had been excommunicated.

In the eighth, directed to Pope *Nicholas* and the Archdeacon *Hildebrand*, he deſires to quit his Biſhoprick, ſince they had diveſted him both of his Sacerdotal Habits, and of his Revennes.

The ninth and tenth are among the *Opuſcula*, and they make the nineteenth and twentieth of them.

The eleventh is directed to *Alexander* II. He recommends to him the Church of *Orbano* which was then in Trouble.

The twelfth, directed to the ſame Pope, is very conſiderable. He therein reproves two Abuſes, which he ſays were too frequently practis'd by the Court of *Rome* in his Time,

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Time, and he intreats the Pope to redress them. The first is, That in almost all the Decretals, the Penalty of Excommunication was inserted. The second is, That the Clerks and Laicks were hinder'd from reproving the Vices of their Bishops. 'The first (says he) makes the Salvation 'of Men very Dangerous; because Persons are often ex-'communicated without knowing any Thing of it, and 'that for Things of little or no Consequence; the most 'trivial Faults being punish'd with the same Penalty as 'the more heinous ones: They punish a Man more rigo-'rously for having violated an humane Law, than ever 'God does for the breaking of his Commands. He says, That St. *Gregory* and the other Popes had no such Custom, and that they seldom pronounc'd an *Anathema* in their Decretals, except when the Faith was in dispute. He therefore conjures this Pope to abolish this Custom, and for the future to strike this Clause out of their Decretals, by assigning some other Penalty in its Stead. As to the other Abuse, which supposes that it is not lawful for Inferiors to accuse their Bishops in a Superior Court, or to alledge against them what ought to be Corrected. 'This (says he) 'is a very unreasonable Thing, and contrary to the Dis-'cipline of the Church. For to whom can one better ad-'dress ones self to discover the Faults, which a Bishop 'commits, than to him who has the Office of a Master, 'and who has the Pre-eminence among his Brethren, to 'correct the Faults of the Bishops, according to the Pri-'vilege of his See? And is it not a piece of insupportable 'Arrogance, Pride and Vanity, that a Bishop shall live as 'he pleases, and not condescend to harken to the Com-'plaints of those who are under him, in Things wherein he 'may be deceiv'd; especially when they do not apply them-'selves to secular Judges, but to Bishops, that they may 'honourably and gravely redress those Grievances which 'might attract the Smiles of the Laity? Is it not reason-'able, that he who is accus'd should justify and clear 'himself, or else acknowledge his Faults? To this he subjoyns the Example of St. *Peter*, who did not make use of his Authority to reject the Complaints of the *Faithful*, who took it ill that he should preach the Gospel to the *Gentiles*, but gave them a Reason for this his Proceeding. To this Instance he adds that of *David*, who acknowledg'd his Offence when he was reprov'd for it by *Nathan*; the Example of *Mary*, who suffer'd the Reproof of her Sister *Martha*; and another Instance of St. *Peter*, who did not take it ill that St. *Paul* rebuk'd him. Afterwards he starts this Objection: 'But I am Bishop; I am 'the Pastor of the Flock, I am not to be accus'd by those 'who ought to be subject to me, and whom I ought to 'lead; they ought patiently to suffer my Failings. And 'to this he answers, that in the Gospel it is said, that we 'ought to declare to the Church the Faults of our Bre-'thren, when they do not amend after they had been pri-'vately reprov'd; the which being express'd in general 'Terms, ought to be understood as well of the Faults of 'Bishops, as of the Faults of the rest of the Faithful; that 'if the Bishop would not submit to the Laws of the 'Church, who would? Lastly, He concludes, that no-thing would more conduce to the abating the Pride of Bishops, who valued themselves too much upon the account of their Divinity, to the maintaining of Peace, and to prevent Tyranny, than to suffer Inferiors to have recourse to a Superior Authority, and to Synods, there to prefer their Complaints against their Bishops.

In the thirteenth, directed to the same Pope, he opposes an Error which grew very prevalent in his Time; to wit, that it was not Simony to buy a Bishoprick of a King, or any other Prince; provided nothing was given for Consecration. Two Chaplains of Prince *Godfry* Marquis of *Tuscany*, had broach'd this Doctrine, and maintain'd it by saying, that in this Case, they do not buy either the Sacerdotal Office or the Church, but only the Temporalities and the enjoyment of the Revenues. *Peter Damien* makes it appear that this is a Fallacy; because since a Man cannot be divided into two distinct Persons, whereof one shall enjoy the Temporalities, and the other perform the Spiritual Functions, when he buys the Temporalities, which he cannot enjoy till he be advanc'd to the Ecclesiastical Dignity, and perform the Functions thereof; it may be truly said, that he buys the Ecclesiastical Dignity and the Sacrament too. This he proves, because the Prince in granting the Investiture of a Bishopric does not give a meer Rod only, but the Pastoral Rod, and the Title of Priesthood, the Sacrament whereof is receiv'd by the Ordination. He adds, That 'tis only in Pursuance of this Nomination of the Prince that the Man is ordain'd, and therefore tho' he does not directly give Money for his Ordination, yet it cannot be said to be gratuitous, since Money made the way for him. Afterwards carrying his Thought a little farther, he says, 'When the Prince has put the Pas-'toral Rod into your Hands, did he say, *Receive the Lands 'and Revenues of such or such a Church*? No. Did he not 'say to you, *Receive this Church*? If you pretend to have 'receiv'd the Revenues of the Church without the Church, 'you are a Schismatick, and guilty of Sacrilege; and if 'you receiv'd the Church by this Investiture, as you must 'needs own, then you are Guilty of Simony. Lastly, He says, that the Possession of the Ecclesiastical Revenues, and the Consecration are so closely connected together, that he who receives the Right of possessing the Revenues of the Church, cannot enjoy them till he be consecrated, and that he who is consecrated, ought necessarily to have the Management of the Revenues of the Church. To conclude, He confirms these Maxims by several Passages taken out of the Decretals; and shews that it is not only Simony to buy and sell Bishopricks and great Benefices, but also to buy and sell small Benefices, such as Curacies and Prebendships. In the Close, he exhorts the Pope to condemn the Error, which he had refuted in this Letter, and not to permit any Persons to be promoted to the Priesthood, who have acquir'd it by Money, or (which he pretends to be more blameable) by any Services which they have done for their Princes.

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In the fourteenth, he makes his Complaints to *Alexander* II. for that he had abus'd and rais'd a Disturbance in the Church of *Eugubio*, which had been committed to his Care, by the Predecessors of that Pope. He puts him in mind of the Obligations which he lay under to him, which deserv'd quite another sort of Usage, and takes notice that if Satisfaction were not done him, he would make his just Grief to break out the more. He likewise intreated him to take off the Excommunication which he had issu'd out against the Archbishop of *Ravenna*, whom he look'd upon to be very unfortunate; because it was an unworthy Thing that so great a Multitude of Men should be in Danger of perishing for the Fault of one single Man.

The fifteenth is an Answer to a Letter of that Pope, who complain'd that he had not wrote to him, being too much taken up with Contemplation. He gives him to understand, that indeed he did enjoy a little more Repose, since he had quitted the Episcopacy; but that still he was taken up with a great many Visits, and a multiplicity of Business, and was so highly concern'd at the Disorders of the World, that he had neither Time nor Courage to write. This gave him an Occasion to describe the corrupted Manners of his Time. Afterwards he conjures the Pope, who had taken from him the Earldom of *Ostia*, to discharge him likewise from his Bishoprick. Lastly, He exhorts him to use his utmost Endeavours to reform the Church, and concludes his Letter with eight Verses, which puts him in mind of his Duty.

In the sixteenth, directed to the same Pope and to *Hildebrand*, he excuses himself for having wrote to the Archbishop of *Cologne*, by sending to them the Copy of his Letter, thereby to let them know that they had no Reason to be offended at it. He excus'd himself likewise from taking a Journey to *Rome*, to which they had summon'd him; but does not refuse to go to *Mantua*, because he thought that Journey would turn to greater Account.

The three next Letters are among his *Opuscula*; the two first are the three and four and twentieth of these *Opuscula*, and the last is the Life of St. *Radulphus*.

The twentieth is directed to *Cadalous* Bishop of *Parma*, the Antipope, whom he extreamly upbraided, for having caus'd himself to be elected Bishop of *Rome*; or at least, for having permitted it: He made it appear that his Election is Adulterate, Schismatical, Heretical and Vicious. (1.) Because he had been elected, whilst the Holy See was fill'd with a Lawful Pope. (2.) Because he had not been elected by the Cardinals, who have the greatest Share in the Election of a Pope, nor by the Clergy and Laity of *Rome*; but by two Bishops of a bad Life, and who had no Right in this Election. (3.) Because the Church of *Rome* would not acknowledge him. Afterwards he threatens him with the Judgments of God, and with a speedy Correction.

This Letter made no Impression on *Cadalous*; on the contrary, that Bishop came to *Rome* with an Army, and became Master of it by Force. Upon this *Peter Damien* wrote him a second Letter more vehement than the former, wherein he compares him to the most cruel Tyrants, and puts him in mind of the Punishment inflicted on the Bishop of *Placenza*, who had usurp'd the Holy See by such like Methods, in turning out *Gregory* IV.

The second Book contains the Letters which *Peter Damien* wrote to the Cardinals.

His Letters to the Cardinals.

The first is directed to the Cardinals of the Church of *Lateran*; he exhorts them to bear a strict Watch over themselves and others, that they may be Exemplary in so corrupted an Age. He therein shews how the Lives of Bishops ought to be Holy and Unblameable. He declaims against Bishops who are Ambitious, against those who follow the Court, and who enter into the Service of Grandees, in order to obtain Ecclesiastical Preferments by way of recompence. He says, That there are three sorts of Presents, which are alike prohibited for the gaining of Benefices: *Munus a Manu, Munus ab obsequio, Munus a lingua*; that is,

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is, *Money*, *Preſents*, and *Flatteries*. After he had inveigh'd ſufficiently againſt this Abuſe, he exhorts the Cardinals to lead ſuch exemplary Lives, as might ſerve as a Pattern to the Biſhops and all the Clergy.

The two next Letters are in the *Opuſcula*, the one is the two and twentieth, and the other the one and thirtieth.

The fourth is directed to *Boniface* Cardinal of *Albany*, and to *Stephen* the Prieſt: He recommends to them an Abbot of the Monaſtery of St. *Apollinarius*.

The fifth directed to Cardinal *Hildebrand* Archdeacon of *Rome*, and to *Peter* the Prieſt; contains a great many Myſtical Reflections about the Sabbath, and the ſix Days of the Creation.

In the ſixth, directed to the ſame Perſons, he ingenuouſly complains of *Alexander* II. his taking away from him a Book which he had compos'd; he commends this Pope, declaims againſt *Cadalous*, and makes mention of what he had ſuffer'd in the Service of the Holy See.

The ſeventh is likewiſe amongſt the *Opuſcula*, of which it makes the two and thirtieth.

In the eighth, he Complains that *Hildebrand*, to whom he had written not only took no Notice of him, and return'd him no Anſwer, but likewiſe ſpoke very much to his Diſadvantage. He puts him in mind what Services he had done to the Holy See, and to him in particular. Laſtly, He declares to him, that he ſurrender'd up to him the Biſhoprick which had been beſtow'd on him.

In the ninth, he makes his complaint to the ſame Perſon, for having too lightly given Credit to his Enemies, who had told him, that he had founded a Monaſtery in a Place where he had no Right to do it. He made it appear that it had been granted to him by the Uncle of *Guy*, who was the Perſon who complain'd that the Monaſtery had been built on his Demeans.

The tenth is amongſt the *Opuſcula*, and makes the eighteenth.

The three next Letters are directed to *Didier* Abbot of Mount *Caſſin* and Cardinal of St. *Cecilia*, to whom he gives a great many wholſome Advices about his Conduct; as for Inſtance, to have always an Eye upon his Faults, and not to regard his Virtues; to be glad when he was reprov'd by others; not to ſlight, but to correct, as his Duty requir'd him, the Faults of thoſe who were committed to his Charge; to ſay no ill of the Abſent, but to reprove thoſe who were Faulty face to face; to have a due Veneration for Faſt-days, and often to celebrate the Holy Sacrifice, that ſo, ſays he, the old Serpent ſeeing your Lips tinctur'd with the Blood of Jeſus Chriſt, may tremble for Fear, retire in Confeſion, and not approach to the Sacrament, which has made him a Captive.

The five others, directed to the ſame Perſon, are among the *Opuſcula*, of which they make the thirty third, the thirty fourth, the thirty fifth, the thirty ſixth and the thirty ſeventh.

The nineteenth is a Letter of Compliment and Friendſhip, to *Peter* a Cardinal and Chancellor.

His Letters to the Archbiſhops.

The two laſt make the thirty ſeventh of the *Opuſcula*.

The third Book is compos'd of the Letters directed to Archbiſhops; the Number of thoſe is but ſmall.

The firſt is the eight and thirtieth of the *Opuſcula*.

The ſecond is directed to *Gebehard* Archbiſhop of *Ravenna*, who had deſir'd him to come to him. He excus'd himſelf for not obeying him, becauſe he had not wherewithal to undertake this Journey; being Poor himſelf, and having the Government of a very poor Monaſtery in his Hands. He commends this Archbiſhop, gives him a great deal of good Council, and conjures him to give him no further Trouble.

In the third, he declares to that Prelate what a great Affection he bore to him, and exhorts him to turn out the Biſhops of *Fano* and *Peſaro*, who were Men of an infamous Life, and guilty of ſeveral Crimes.

The fourth is directed to *Henry* Archbiſhop of *Ravenna*, who had ſent to know what his Opinion was concerning the Elections of *Cadalous* and *Alexander*. He returns him this Anſwer, that the Latter is the lawful Pope, and the other is a Simoniſt and an Intruder: And afterwards making a Compariſon between the Manners and the Genius of both; he ſays that *Alexander* II. is a Man of Parts, Learning and Piety, and that he is Chaſt and Charitable: whereas *Cadalous* is not able to explain one Line. Laſtly, he declares to him that he cannot conceal his own particular Sentiment, and that he thinks himſelf oblig'd to avow freely what he thinks, and ſtiffly to maintain the Truth and Honour of the Holy See.

The fifth is directed to a third Archbiſhop of *Ravenna* nam'd *Wigbert*. He complains of the Severity which that Archbiſhop ſhew'd to him and his Monaſtery. He intreats him to forbear oppreſſing him by exacting Money ſtill from him, even after he had been diveſted of Part of his Demeans.

The ſixth is to *Anno* Archbiſhop of *Cologne*: He commends him for the Care he had taken of *Henry* the Emperor's Son, who had been committed to his Truſt by that Prince; and for having declar'd himſelf againſt *Cadalous*; and exhorts him to continue and uſe his utmoſt Endeavours, that a general Council might be held to put an End to the Schiſm.

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The ſeventh is a Letter of Compliment to the Archbiſhop of *Milan*, whom he thanks with a great deal of Addreſs and Neatneſs, for the Sacerdotal Habits which he had beſtow'd upon him.

The three next are among the *Opuſcula*, of which they make the twenty fifth, the thirty fourth and the thirty ninth.

The fourth Book contains the Letters of *Peter Damien* directed to Biſhops.

His Letters to the Biſhops.

The firſt is written to Biſhop *Albert*: He exhorts him to do his Duty, and to lead an unblameable Life. In a more eſpecial Manner he adviſes him to be Charitable, and to beware of Avarice and Simony.

In the ſecond, he thanks a Biſhop for the Alms which he had beſtow'd on his Monaſtery, and exhorts him to add the other Virtues to his Liberality. Laſtly, he intreats him to confer the Order of Deacon on two Clerks, which he ſent him, and who had obtain'd a Diſpenſation from their Biſhop for it.

The third is among the *Opuſcula*, and is compris'd in the eighteenth.

In the fourth to the Biſhop of *Oſmo*, he makes uſe of the great number of dead Perſons which he found in his Return, as a Motive to perſuade that Biſhop not to put off his Converſion.

In the fifth, he gives us a lively and frightful Deſcription of the laſt Judgment, to perſuade him to whom he wrote to lead a Life becoming a Chriſtian.

In the ſixth, he exhorts another Biſhop to a Contempt of this World.

In the ſeventh, he adviſes the Biſhop to whom he wrote, to receive no Preſents; and upon that Account he relates a Viſion that had happen'd to a Prieſt, who had ſeen the Confeſſor of Count *Hildebrand* puniſh'd in the other World, for having receiv'd Preſents from him; and that Count himſelf in Torments for not having repented of his Cruelties, ſo as he ought to have done, by the over Indulgence of his Confeſſor. The ſame Prieſt ſaid, that he likewiſe ſaw Count *Lotharius* in a Fire of Brimſtone, who intreated him to admoniſh his Family to reſtore to the Church a Territory which belong'd to it, that ſo by this means he might be throughly deliver'd from his Torments, and that he underſtood that Count *Guy* was ſuddenly expected in that very Place, where ſeveral Torments were preparing for him. After the Relation of this Viſion, *Peter Damien* ſays, that it was not requiſite to receive Preſents indifferently from all ſorts of Perſons; but only from ſuch as were well pleaſing to God, becauſe the Gifts of the wicked are dangerous.

In the eighth, he exhorts the Biſhop of *Eugubio* to redeem the Revenues and the Ornaments of his Churches which were given or mortgag'd to Laicks. He likewiſe gives him ſeveral good Inſtructions about the Virtues which he ought to put in Practice, and relates the untimely End of Pope *John* XII. which happen'd that very Day, wherein his Guards pull'd out the Eyes of an Holy Abbot.

In the ninth, directed to the Biſhop of *Fermo*, after he had with a great deal of Modeſty rejected the Title of *Holineſs*, which that Biſhop had beſtow'd upon him, he bewails the Misfortunes and Irregularities of his Age, which inclin'd him to think that the End of the World was at Hand. More particularly he declaims againſt the Schiſm of *Cadalous*, and againſt the Liberty which at that Time was granted to the Biſhops and other Eccleſiaſticks, of maintaining their Rights and Properties with a Sword in their Hand. He makes it appear that War and Revenge is downright contrary to the Genius and Spirit of the true Church, which breaths forth nothing but Peace, and is for Pardoning all Mankind, that nothing than them can be more diſſonant to the Life of Jeſus Chriſt himſelf led upon Earth, and which he propos'd as an Example to his Followers, when he taught to ſuffer with Patience, and not to revenge by Force the Injuries offer'd him: That Laſtly, the Difference between the *Regal* and *Sacerdotal* Power lay in this, that the King makes uſe of Material Arms, but the Prieſt of the Sword of the Spirit, *viz.* the Word of God: That ſince it had never been allow'd to take up Arms for the Defence of the Faith, much leſs was it lawful to take them up for the Maintenance of temporal and tranſitory Goods: And that if the Saints of old never put any Heretick or Idolater to Death, but rather ſuffer'd Death themſelves; With what Face could any of the Faithful kill his Brother, who was purchas'd and redeem'd by the precious Blood of Jeſus Chriſt, only for the Loſs of meer periſhable and contemptible Things?

[This is ſound and Orthodox Doctrine which Peter Damien *here Preaches, and ſuch as is conſonant to the Doctrine and Practice of the primitive Chriſtians: But how diſſonant to the Spirit, Genius and Practice*

Afterwards he relates an In-

ſtance

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of the preſent Church of Rome, *let their Fire and Faggot, their Inquiſitions and Dragooning, and the Doctrine of your new Doctors the Jeſuites Speak.*]

him; but went to meet him with his Monks unarm'd, with only the Croſs carry'd before them. This Action ſo much ſurpriz'd that Lord and all his Men, that inſtead of offering them any harm, they begg'd them Pardon, and threw themſelves at their Feet. Laſtly he ſays, that if any one ſhould object that St. *Leo* ('tis *Leo* IX. he here means and not *Leo* I.) did engage himſelf in a War, he would anſwer him thus, that as St. *Peter* had not the Primacy for having deny'd his Maſter, nor *David* the Gift of Propheſy, for the Sake of his Adultery: So an Eſtimate of the Good or Evil of any Perſon ought not to be drawn from the merit of that Perſon, but all Actions ought to be conſider'd nakedly in themſelves. That St. *Gregory* who ſuffe.'d ſo many Plunderings and Injuries from the *Lombards*, never made War againſt them. That St. *Ambroſe* never fat upon the *Arians*, tho' they perſecuted him very Cruelly. That not one Inſtance could be given of any of the Holy Biſhops riſing up in Arms. That Laſtly, all Cauſes relating to Eccleſiaſtical Matters ought to be try'd, either by ſecular Judges according to the Laws, or by the Deciſions of Biſhops; and that they ought not to the Shame and Diſgrace of Eccleſiaſticks to determine that by Force, which ought to be decided by the Courts of Juſtice, or by the Decrees of Biſhops.

In the tenth, he excuſes himſelf to the Biſhop of *Engubio* for having permitted his Church to be conſecrated by the Biſhop of *Foſſombrona*, who pretended that he had a Right of Conſecrating the Churches of that Place, tho' it were under the Juriſdiction of the Biſhop of *Engubio*. He ſays, That he durſt not oppoſe his proceeding, and the rather becauſe he was already his Enemy: But that he did not pretend to exempt himſelf from the Juriſdiction of the Church of *Engubio*, which he promiſes to Re-cognize very chearfully. Wherefore he intreats the Biſhop of *Engubio* to take off the Interdiction he had iſſu'd out againſt that Church; and to be perſuaded that not only that Place, but alſo that whatſoever his Monaſtery could enjoy were intirely at his Service, and he begs him to grant him his Protection.

The eleventh is a Letter whereby he Dedicates ſeveral of his Works to the Biſhops of *Sinagaglia* and *Engubio*.

In the twelfth he reproves a certain Biſhop, who alienated the Revenues of his Church. He asks him whether he had forgot that Pope *Victor* in a Council held at *Florence*, had prohibited it under the Pain of Excommunication? Whether he did not know that the Revenues of the Church were appropriated to the Maintenance of the Poor, and to the Relief of Widows and Orphans? This gave him an Occaſion of treating concerning the Original of Church Revenues; upon which he obſerves that in the Primitive Church the Faithful brought the Price of their Lands, and laid them at the Apoſtles Feet, that ſo they might diſtribute them to the Poor: And that afterwards it was thought more proper to ſettle Eſtates on Churches, not only for the maintenance of the Clergy, but likewiſe for the Relief of the Poor. That therefore thoſe who rob the Church of the Revenues which belong to it, were guilty of a World of Homicides in depriving the Poor of their neceſſary Subſiſtence. He adds, That as Sinners by giving their Eſtates to the Church, obtain'd by this means an Abſolution of their Sins: So thoſe on the contrary who take them do bind and engage themſelves to ſuffer that Penance from which the others are exempted by their Charity.

The thirteenth contains nothing very remarkable: He thanks the Biſhop of *Ceſena* for the kind Reception he gave to a young Man whom he had recommended to him: And exhorts him to a Chriſtian watchfulneſs by ſetting before him the Hour of Death and the Day of Judgment.

The fourteenth is referr'd to the twenty ſixth of his *Opuſcula*.

In the fifteenth, he ſhews what a guard Eccleſiaſticks ought to put over their Senſes, which are the Source and Fountain of a great many Diſorders.

In the ſixteenth, he maintains that the *Octave* of the Feſtival of St. *John Baptiſt* ought to be ſolemniz'd in the ſame Manner as the Feſtival it ſelf, and afterwards explains the eight ſolemn Feſtivals of the *Jews*, which by way of Allegory he applies to *Chriſtianity*.

His Letters to the Clergy.

The fifth Book contains the Letters directed to ſeveral of the Clergy.

In the firſt directed to the Arch-prieſts, he maintains what he had advanc'd in one of his Sermons, that every Man's Soul ſhall appear at the Day of Judgment in the ſame State wherein it left the Body. Several Perſons were offended at this Poſition believing that from thence it follows, that the Prayers, Oblations and Sacrifices which were offer'd for the Dead, ſignified nothing to them. *Peter Damien* denies this Inference, and makes it appear that he aſſerted no more than what St. *Gregory* had aſſerted before him.

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The ſecond Letter is directed to his Brother *Damien*. He therein makes an ingenuous Confeſſion of the Faults to which he was addicted, and eſpecially of his Propenſity to rail at others. He entreats his Brother to pray to God to give him Grace to redreſs his Default.

In the third, he gives a lively Deſcription of the Soul juſt upon its Departure out of the Body.

In the fourth, he makes uſe of a Paſſage out of *Jeremy*, to demonſtrate how far the Intemperance of Clerks is an Offence to God.

The fifth is a Letter of Compliment directed to an Archdeacon.

The ſixth is written in the name of *Leo* IX. to the People of *Oſmo*, againſt a Cuſtom which prevail'd in that Church of riffling the Goods of the Biſhop after his Death: This Cuſtom is therein prohibited under the Penalty of Excommunication.

The ſeventh is writ in the name of *Alexander* II. to the Clergy and Laity of *Milan*, whom that Pope acquaints of his Exaltation to the Popedom, and exhorts them to Labour earneſtly for the carrying on of their own Salvation.

The eighth directed to the Clergy of *Florence*, concerning the Uſe of Diſciplines, is one of the moſt Curious of his Pieces. He had writ about this Practice to a certain Monk: His Letter falling into the Hands of ſome ſecular Perſons, and of ſome Monks of a leſs ſtrick Life, they were very much offended at this new Kind of Penance, unknown to all former Ages, and which ſeem'd to overthrow the Order of the Canons and the ancient Cuſtom. *Peter Damien* in this Letter, undertakes to maintain it. Firſt, from the Example of our Saviour, of the Apoſtles and Martyres, who have been ſcourg'd for the Sake of Jeſus Chriſt: From whence he infers, that God may very well be pleas'd with the voluntary Offering to him ſuch a Penance as he caus'd his Servants to endure againſt their Will. As to what might be objected, that indeed we do read, that the Saints were ſcourged by others, but that we never find they did it themſelves: He replies, That as we ought voluntarily to imitate the Mortification of the Croſs, ſo likewiſe one may imitate the other Sufferings of Jeſus Chriſt; and that as no body can blame him who of his own accord Faſts at other Times than thoſe enjoyn'd by the Church: So one ought not to imagine, that he who Chaſtiſes himſelf with his own Hand, does a Deed leſs acceptable to God. That on the contrary, he undergoes a real Penance, by mortifying his Fleſh, and making it ſuffer for the Pleaſures which it has enjoy'd; that it ſignifies nothing to what Sort of Puniſhment it is Condemn'd, provided that the preceeding Pleaſures be puniſh'd by a ſubſequent Puniſhment. He asks thoſe who pretended that this new Cuſtom ſubverted the Canons; whether the Reverend *Bede* did ill in enjoyning ſeveral Penitents to wear Iron Girdles? Whether the Holy Fathers did ill in putting ſuch Auſterities and Penances into Practice, of which no Mention is made in the Canons? He adds, That ſince the Laicks might redeem themſelves from a long Penance by beſtowing a certain Sum to Charitable Uſes; tho' no Mention be made of theſe Redemptions in the Canons; the Monks who may have deſerv'd a long Penance, and cannot make Compenſation for it by their Alms, ought not to be hindred from doing it by this Mortification of their Fleſh.

The ninth is among the *Opuſcula*, of which it makes the twenty ſixth.

In the tenth, he excuſes himſelf to the Clergy and Laity of *Fayence*, for his not being able to come to them after the Death of their Biſhop, and he adviſes them to put off the Election of another Biſhop, till the Arrival of the Emperor.

The eleventh is referr'd to the forty firſt of the *Opuſcula*.

In the twelfth, he asks the Advice of the Treaſurer of the Church of *Ravenna*, whether he ought to remain in that City, or return to his Solitude. He relates the Reaſons that might be alledg'd on both Sides: On the one Side, he might be ſerviceable to the ſaving of Souls at *Ravenna*, but there he was had in Contempt: On the other Side, he was had in Eſteem in his own Monaſtery, but he was afraid this Eſteem would puff him up with Pride. He refers himſelf wholly to the Counſel of him to whom he wrote, what he ought to do in the Caſe.

The thirteenth is directed to the Chaplains of Duke *Godfrey* who charg'd him with Avarice. The Occaſion of which Charge was this; one of the Chaplains had a Difference with him about a Piece of Gold which the Dutcheſs had preſented at the Offering of the Maſs, which *Peter Damien* Celebrated: The Monk who had receiv'd it, left it upon the Altar, together with another Piece of Gold preſented by a Marchioneſs. One of theſe Chaplains took away one of the Pieces which the Dutcheſs had order'd to be given him: But afterwards *Peter Damien* uſing his utmoſt Endeavours to make him reſtore it to him again he

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would not, but left it with one of the Monks. This Conduct of *Peter Damien*'s being perfectly free from any Partiality, ſufficiently clear'd him from the Accuſation of theſe Chaplains; but in his turn he reprov'd them for two Errors, Firſt becauſe they taught, that Prieſts might marry; and then becauſe they maintain'd, that it was no Simony to give Money for the Preſentation of a Living provided nothing was given for Ordination.

The fourteenth and fifteenth are directed to the Clergy of the Church of *Milan*, who maintain'd the Truth and Purity of Diſcipline; he exhorted them to perſevere with Conſtancy and Stedfaſtneſs.

The two next are part, one of the forty ſecond, and the other of the eighth of his *Opuſcula*.

In the eighteenth, he returns an Anſwer to a Prieſt who had ask'd his advice about two Ceremonies relating to Baptiſm and the Celebration of the Maſs: And after he had intimated that no new Cuſtoms ought to be introduc'd, he determines, that only the Holy Chriſm ought to be put into the Water of Baptiſm, and not any Oyl or Wine; and that in the Celebration of the Maſs the Ablution of the Chalice ought not to be omitted, but when it was to be celebrated twice in a Day.

The nineteenth, is among the *Opuſcula* of which it makes the twenty eighth.

The ſixth Book contains ſuch Letters as are written to Abbots and Monks.

The firſt is referr'd to the forty third of his *Opuſcula*.

The ſecond is directed to *Hugh* Abbot of *Cluny*; the Monks of that Abby as an acknowledgment of the Love which *Peter Damien* had for them, and of the Services which he had done them, had promis'd him, that they would ſay an Office for him every Year on the Day of his Death. He prayes the Abbot of *Cluny* that this might be perform'd not only in that Abby, but likewiſe in others which were of the ſame Order.

The third directed to the ſame Abbot, is only a Letter of Compliment for the kind Entertainment he had given to one of *Peter Damien*'s Nephews.

In the fourth, he recommends to him again the Prayers which he had promis'd to offer up for him after his Death.

In the fifth, directed to the Monks of that Abby, he commends the Diſcipline and the good Order which was obſerv'd in their Monaſtery; thanks them for the Acknowledgment they made of the good Services he had done them, and conjures them to pray to God for him after his Death.

The two next contain nothing in them very remarkable.

The eighth is among the *Opuſcula*, of which it makes the twenty firſt.

In the ninth, he reproves a Monk whom he had made Superior of an Hermitage, for having quitted it, to be an Abbot of another Monaſtery; and orders him either to return to the Charge committed to him, or elſe to live only as a Monk in that Monaſtery.

In the tenth, he retracts what he had ſaid of St. *John the Baptiſt*'s being conceiv'd during the Feaſt of Tabernacles.

The eleventh is among the *Opuſcula*, of which it makes the forty fourth.

In the twelfth, he anſwers to the Reproaches caſt upon him by an Abbot, for having entertain'd a Monk who came out of another Monaſtery, which ſeem'd contrary to the Rule of St. *Benedict*. He makes it appear, that this Rule ought only to be underſtood of the Monaſteries of the *Cœnobites*, and not of the *Hermits*, whoſe Life is moſt perfect. He pretends that St. *Benedict* was as the firſt an *Hermit*, and that he always prefer'd the Life of the *Hermits*, before that of the *Cœnobites*.

The thirteenth is directed to the Monks of a Monaſtery of *Conſtantinople*; but contains nothing in it remarkable.

The fourteenth is among the *Opuſcula*, of which it makes the twenty ninth.

In the fifteenth, he admoniſhes an Abbot not to detain one of his Monks, who had deſerted him and was excommunicated, promiſing withal, that if that Monk would return, he would uſe him kindly.

The three next make the forty fifth, forty ſixth, and fifty ninth of his *Opuſcula*.

In the nineteenth, he gives a deſcription of the Diſtempers, under which he labour'd; of the Patience wherewith he endur'd them; and of the Extremity to which he was brought; which was ſuch, that they adminiſtred the extreme Unction to him, and laid him upon Aſhes and Hair-cloth, as the Cuſtom then was. He takes notice that his Remedy was communicated to one of his Monks in a Viſion, and procur'd by Alms, and that he had much ado to perſuade himſelf to eat Fleſh.

In the twentieth, he adviſes a Monk not to engage himſelf upon every turn to expiate the Faults of others, and readily to perform thoſe Penances with which he was engag'd. He moreover relates an inſtance of another Monk, who had ſuffer'd great Puniſhments in the other World, for having not done Penances for another, according as he undertook.

The twenty firſt is among his *Opuſcula*, of which it makes the forty ſeventh.

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The twenty ſecond is to his Nephew *Damien*, whom he exhorts to be zealous in the Exerciſes of the Monaſtical Life, and reproves for having gone from an Hermitage to a Monaſtery, and exhorts to return thither again.

In the twenty third, he reproves a Monk, who delay'd turning Hermit, upon the account that he had much ado to perſuade himſelf not to drink Wine.

The twenty fourth and twenty ſixth, are refert'd to the forty eighth and ninth of his *Opuſcula*.

In the twenty fifth, he makes it appear, that it was upon ſome Grounds that he had a Deſign of quitting his Church; he thereupon relates two extraordinary Events.

The twenty ſeventh is directed to the Monk *Cerebroſus*, who had with ſome Sharpneſs blam'd the Practice of Diſcipline. *Peter Damien* maintain'd it by the ſame Arguments which he had already alledg'd. He pretended that it was a ſort of Martyrdom; that it was what was very well known to the Ancients; that it is founded upon the Canons; and that it was in Uſe before his Time in the Religious Monaſteries, wherein it was Cuſtomary to buy off a whole Year's Penance, by a thouſand Stripes of a Rod. That Monk did not find Fault with the Diſcipline, which was us'd during the reading of a Chapter for light Faults; but he blam'd thoſe ſevere and long Diſciplines of ſo many hundred Stripes. *Peter Damien* ſays, that if one approves the leſſer Diſcipline, one ought not to Condemn that which was more ſevere and mortifying.

In the twenty eighth, he illuſtrates two Paſſages out of St. *Gregory*.

In the twenty ninth, he adviſes a Monk, every Day, to ſay the *Roſary*, and to read the Holy Scriptures.

The two next make the fifty firſt and the fifty third of his *Opuſcula*.

In the thirty ſecond, he reproves the Hermits of a Monaſtery near his, for having neglected the Rule which he had given them, for being too much in love with Money, and too much given to Eaſe and Luxury.

For their Inſtruction, he relates the Puniſhments of ſeveral Monks, who had not liv'd up to that Strictneſs which they ought, and the Penance inflicted upon them for their Faults.

The thirty third is amongſt his *Opuſcula*, of which it makes the fifty fourth.

The thirty fourth, is likewiſe directed to ſeveral Hermits of his Congregation, whom he reprov'd for being too ſevere and too long in the Exerciſe of their Diſcipline. He would not have any one, every Day, be diſciplin'd any longer than during the reading of forty Pſalms, and in *Advent* and *Lent*, only whilſt ſixty Pſalms were Reading.

The thirty fifth is amongſt his *Opuſcula*, of which it makes the twenty fifth.

In the laſt, he exhorts his Monks to live peaceably after his Death, and requires that all the Poſſeſſions belonging to another Monaſtery, which he permitted them to enjoy during his Life-time, ſhould be reſtored after his Deceaſe.

The ſeventh Book contains the Letters written to Princes and Princeſſes, the two firſt of which are directed to the Emperor *Henry* III. In one of them he deſires that Count *Giſler* may be ſet at liberty, and in the other, he commends that Prince for having diſpoſſeſs'd *Wiguier* of the Archbiſhoprick of *Ravenna*, who had obtain'd it by ſiniſter Practices.

The third is directed to the young Prince *Henry*, the Son of the former, whom he earneſtly exhorts to defend the Church, and to oppoſe *Cadalous*'s Schiſm.

The next are directed to the Empreſs *Agnes*, the Wife of *Henry* III. and written about different Affairs. In one of them, he gives that Princeſs to underſtand, that the Pope could not ſend the Pall to the Archbiſhop of *Mentz*, till he himſelf came to deſire it, or till he were examin'd by his Legates. In the two others, he comforts and exhorts the ſame Princeſs to beg Aſſiſtance of *Jeſus Chriſt*, and in the laſt, he invites her to *Rome*.

The ninth is written in the name of Pope *Nicholas* II. to the Queen of *France*, whom he exhorts to continue her Bounty and pious Inclinations; adviſing her at the ſame time, to inſpire the King her Husband with the ſame Principles, and to cauſe her Children to be educated in the ſame Manner.

In the tenth, directed to *Godfrey* Duke of *Tuſcany*, he expreſſes himſelf how much he was concern'd, that that Prince, had given Entertainment to *Cadalous*, and admoniſhes him to make amends for that Fault.

The two next directed to the ſame Duke, are compris'd in the fifty ſeventh *Opuſculum*.

In the thirteenth, he entreats that Prince to remit a certain Sum of Money to the Abby of *St. John* Baptiſt, to pay for a Library which he had bought.

In the fourteenth, directed to *Beatrix* Dutcheſs of *Tuſcany*, he approves of the Reſolution that ſhe and her Huſband had taken to live in perpetual Continency, and propoſes many Examples of Virtue, for her Imitation.

In

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In the fifteenth, he exhorts a certain Prince, to contemn all Worldly Poſſeſſions, and to ſeek after the Heavenly.

The ſixteenth, is comprehended in the eighteenth *Opuſculum.*

In the ſeventeenth, he exhorts the Marquiſs *Renier*, who had been enjoin'd, by Way of Penance for his Offences, to go in Pilgrimage to *Rome*; to ſet forward on his Journey, aſſoon as poſſible, and produces divers Examples, of the Protection that God has afforded to Pilgrims.

In the eighteenth, he admoniſhes the Counteſs *Gille*, newly marry'd to the Marquiſs *Renier*, not to retain the Spoils of the Widows and Orphans, but to reſtore every Thing that her Husband had got by Rapine, and adviſes her in order to prevent him from committing thoſe Outrages for the Future, to cauſe the Lands to be well cultivated, and to give Alms to the Poor.

The nineteenth, is among the *Opuſcula*, of which it makes the fiftieth.

The laſt Book of *Peter Damien*'s Letters, contains thoſe that were written by him to divers particular Perſons.

In the firſt, directed to *Cinthius* Preſect of *Rome*, he commends him for the Exhortation that he made to the People on *Twelfth*-day, and adviſes him to perſevere in adminiſtring Juſtice in the City, and in maintaining the Rights of the Church.

In the Second, he admoniſhes the ſame *Cinthius*, that he ſhould not ſo much give himſelf up to praying as to neglect doing Juſtice.

In the third, he exhorts the Perſon to whom he writes, to ſhew due Reſpect to his Mother, and enlarges on the Duties of Children to their Parents.

The fourth, is a Conſolatory Letter to a Father, upon the Death of his Son. He maintains that the Death of Children is a peculiar Favour of God, and that we ought to rejoyce rather than to be troubled at it.

In the fifth, he exhorts a Senator of the City of *Rome*, to compleat the Building of a Church that he had begun, ſhewing by many Examples, that it is an Action, which deſerves Reward.

In the ſixth, he comforts a ſick Perſon, giving him to underſtand, that Sufferings are a Mark of Predeſtination, and that a Chriſtian ought to bear them with Patience and Cheerfulneſs.

The ſeventh, is compris'd in the forty ſecond *Opuſculum.*

In the eighth, he exhorts a Judge to meditate on the future State, and on the Day of Judgment, and produces a great number of Sentences of Scripture on that Subject, to the end that he might take the Matter into ſerious Conſideration.

The ninth, is amongſt the *Opuſcula*, of which it makes the fifty eighth.

In the tenth, he exhorts a certain Perſon, who was apt to forſwear himſelf to abſtain altogether from Swearing, and adviſes him to give Alms.

The eleventh, makes the thirtieth *Opuſculum.*

The twelfth, is an Invective againſt Pride.

The thirteenth, is contain'd in the fifty ninth *Opuſculum.*

The fourteenth, is directed to his two Siſters, to whom he gives a great deal of Advice about the Religious Life.

The fifteenth, is a Prayer made by *Peter Damien*, on behalf of a Man, who was at the Point of Death, and it is one of thoſe that are now us'd in the Church (*i. e.* of *Rome*) for Perſons in ſuch a Condition.

From the Letters paſs we to the *Opuſcula* or ſmall Tracts, which conſtitute the third Volum of *Peter Damien*'s Works; reſerving the Account of the ſecond, which contains his Sermons, till we have made the Extract of his *Opuſcula.*

The firſt bears this Title, *Of the Catholick Faith*, and is dedicated to *Ambroſe*. He explains therein, the Myſteries of the Trinity and Incarnation, and more eſpecially eſtabliſhes the Proceſſion of the Holy Ghoſt from the Perſons of the Father and of the Son.

In the ſecond, call'd *Anſilegus* againſt the *Jews*, he makes it appear by ſeveral Proofs taken out of the *Old Teſtament*, That Jeſus Chriſt is the true *Meſſiah* the Son of God.

The third is on the ſame Subject, in which he anſwers divers Queſtions propoſed in the Name of the *Jews*, concerning Jeſus Chriſt.

The fourth, is a Dialogue between the Emperor *Henry*'s Attorney General, and an Advocate of the Church of *Rome*, concerning the Right that the Emperors of *Germany* have to the Election of a Pope. After the Death of *Nicholas* II. the *Romans* choſe *Alexander* II. without the Emperor *Henry*'s Knowledge; whereupon that Prince being highly diſpleaſed that the Election was carried on without his Authority, nominated *Cadalus* Biſhop of *Parma* to the Papal Dignity. *Peter Damien* ſuppoſes the Queſtion about the Validity of both thoſe Elections to be debated in a Council, between the Advocate of the Church of *Rome*, and the Emperor's Attorney General. The latter maintains, That the Election of a Pope cannot be duly made, without the Prince's Conſent, and that they had apparently done him an Injury in conſecrating *Alexander* without his Knowledge. On the other ſide, the Advocate of the Church of *Rome* aſſerts, that the Right of chooſing a Pope, or of confirming his Election, does not belong to his Imperial Majeſty; ſince not only the *Pagan* Emperors, but alſo all the Chriſtian Princes to the laſt *Greek* Emperors, never laid Claim to that Right, nor had any Share in the Election of a Pope, which was always perform'd by the Church of *Rome*. The Attorney General replies, That *Henry* the Father and Predeceſſor of the Prince, whoſe Right he maintain'd, enjoy'd ſuch a Privilege, and that it was confirm'd by Pope *Nicholas* II. to the Emperor his Maſter. The Advocate of the Church of *Rome* acknowledges that Conceſſion, and willingly agrees, that the Emperor ſhould enjoy the ſame Privilege; but he inſiſts, that as to the Matter in Debate, the Emperor *Henry* being under Age, the Church of *Rome*, acted as his Tutor in that Election, and perform'd the Office that belong'd to him, by Reaſon that a Child is uncapable of making ſuch a Choice: That therefore what was done at *Rome*, was not prejudicial to the Emperor's Right, but only made it appear, that there might be ſome Occaſions, in which it cannot take Place. The Attorney General averr'd, That at leaſt it could not be deny'd, that they had done that Prince Wrong, in not making Application to him: That three Months had paſſed from Pope *Nicholas*'s Death to the Day of *Alexander*'s Ordination, and that there was more Time than was requiſite for the obtaining of a Pragmatical Sanction from the Imperial Court. The Advocate of the Church of *Rome* replies, That the *German* Noblemen and ſome of the Biſhops of the Empire, who were diſaffected to the Church of *Rome*, call'd a Kind of a Council, in which, by an unheard of Boldneſs, they diſannull'd every Thing that was ordain'd by Pope *Nicholas*: That they refuſ'd to hearken to *Stephen* Cardinal Prieſt and Legate of the Holy See, and that at the Solliciration of Count *Gerard*, whom Pope *Nicholas* had excommunicated in a full Synod, they proceeded to the Election of a Perſon, who was altogether unworthy. Thereupon he demands, which of the two Competitors ought to be acknowledg'd as lawful Pope; either he who was unanimouſly choſen by the Cardinals, who was nominated by the Clergy and People of *Rome*, and who was fairly elected in that City, and in the Boſom of the Holy Apoſtolick See; or he who had no other Suffrage in his Favour, but that of an excommunicated Perſon? The Attorney General acquieſces to theſe Arguments, being well ſatisfied, that his Sovereign's Right was ſufficiently ſecur'd, and that the Perſon who was choſen, could not be unacceptable to him, becauſe he belong'd to his Court. Then the Advocate of the Church of *Rome* concludes, wiſhing, That the Sacerdotal and Imperial Powers were inſeparably united, and that they might always concur to the ſame End.

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The fifth *Opuſculum* or ſmall Tract, is a Relation directed to *Hildebrand* the Archdeacon, of what befel *Peter Damien*, during his Journey to *Milan*, where he was ſent in Quality of Legate of the Holy See, to ſuppreſs the Diſorders committed by the unchaſte and Simoniacal Clergy of that Church. 'Tis related by him, that upon his Arrival at *Milan*, he had no ſooner given Notice of the Purport of his Commiſſion, but the Clergy under Colour that their Church ought not to be govern'd by the Laws, nor to ſubmit to the Yoke of *Rome*, rais'd a Sedition. That the People ran in Crowds to the Epiſcopal Palace, threatning to cauſe him to be put to Death: and that afterwards appearing between the Archbiſhop of *Milan*, and *Anſelm* Biſhop of *Lucca*, he allay'd their Fury by a Diſcourſe, which he produces. In that Speech *Peter Damien* remonſtrates to them, that he was not come to enhance the Grandeur and Authority of the Holy See; but to promote their Salvation: That that Church derives its Dignity and Primacy from the Inſtitution of Jeſus Chriſt, and that no Attempt can be made on its Rights without violating the Faith: That St. *Nazarius*, St. *Gervaſe* and St. *Proteſius*, the firſt Planters of the Church of *Milan*, receiv'd their Miſſion from the Apoſtles St. *Peter* and St. *Paul*: That St. *Ambroſe* had Recourſe to Pope *Siricius*, to put a Stop to the Irregularities of ſome of his Clergymen, and that he declar'd, that he was ready in all Points to obey the Church of *Rome* as his Patroneſs. The Cardinal of *Oſtia*, having by this Means pacified the People, call'd an Aſſembly of the Clergy, and after having made enquiry into the Manner of their Ordination, ſcarce found one Man, among ſo great a Number, who was admitted into Orders without diſburſing Money, becauſe every one upon that Occaſion, was oblig'd to pay a certain ſet Rate.

This general Diſorder extremely perplexed *Peter Damien*, in regard that it would be unjuſt to puniſh ſome, and to pardon others, who were leſs culpable. Therefore he took a Reſolution, to grant an Amneſty for paſt Tranſgreſſions, and to make a Conſtitution to prevent ſuch Enormities for the Future. It was drawn up in the Name of *Guy* Archbiſhop of *Milan*, who declar'd, That he condemn'd the Cuſtom or rather Abuſe, which prevail'd in his Dioceſs, and that he oblig'd himſelf and his Succeſſors to exact nothing for Ordinations: That he likewiſe condemn'd the Marriage of Prieſts, Deacons and Subdeacons, and that he promis'd to uſe his utmoſt Endeavours, to hinder them from keep-

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ing Wives or Concubines: That he further engag'd both for himself and his Officers, not to take any Thing, for the Benediction of Abbies and Chappels; for the Investiture and Collation of Benefices; for the Ordination of Bishops; for the Administration of the Holy Chrism, or for the Consecration of Churches. This Decree was signed by the Archbishop of *Milan*, and by the principal Clergy, who took an Oath to observe it, and did Penance for their past'd Offences: The former impos'd on himself a Penance of a hundred Years, and nominated how much he determin'd to give for the Redemption of it. The other Clergymen were in like Manner enjoin'd Fasting, which nevertheless they might redeem by reciting the *Psalter*, or by giving Alms. Furthermore the Archbishop made a Vow to go in Pilgrimage to the Sepulchre of St. *James* in *Gallicia*, and to send his Clerks to *Rome* or *Tours*, or to some other Place usually frequented by Pilgrims.

In the sixth Tract, directed to *Henry* Archbishop of *Ravenna*, *Peter Damien* debates this Question, *viz.* Whether those who were ordain'd by Priests Simoniacally promoted, ought to be re-ordain'd or not? This Question was propos'd in a Council, where it was not judg'd expedient to resolve it, till it were farther discuss'd. *Peter Damien* maintains the Negative, by Reason that 'tis not the Bishop, who is the only Minister, but God, that consecrates: That the same Thing may be said of Ordination, as of Baptism, *viz.* That it ought not to be reiterated, altho' it were administer'd by an unworthy Minister: That provided the Orders be conferr'd in the Catholick Church, and that both he who confers them, and he who takes them have Faith, the vicious Clerk is as effectually ordain'd by an unworthy Minister, as the vertuous Clerk by a worthy Minister: That there are three principal Sacraments in the Church, *viz.* Baptism, the Eucharist and Orders: That St. *Augustine* proves as to the first, and *Paschasius* with Respect to the second, That those Sacraments are not made more or less efficacious by worthy or unworthy Ministers; and altho' the Question was never as yet stated in reference to Ordinations; nevertheless the Case ought to be argu'd after the same Manner, according to St. *Augustine*'s Principles, on which *Peter Damien* enlarges in this Book, and adds many Examples to shew, that Ordinations conferred by unworthy Ministers are valid, and that those Persons who were once admitted into Orders, ought not to be re-ordain'd, which he applies in particular to Simonists, and commends the Conduct of Pope *Leo* IX. who only imposes a Penance of forty Days on those that were ordain'd by Priests guilty of Simony, but did not lay out any Money upon that Account. He likewise commends the Emperor *Henry*, for opposing that Irregularity, and concludes with a Declamation against Simonists.

The seventh Treatise, call'd *the Gomorrhean*, is dedicated to Pope *Leo* IX. who approv'd of it in a Letter, which is prefix'd at the Beginning. In this Tract, *Peter Damien* proves, that Clergymen who have committed Sins of Uncleanness, which Modesty does not permit to be named, ought to be depriv'd of the Functions of their Order for ever: He rejects the Canons of the Penitential Books, which impose too light Penances for those Sorts of Crimes, of which he shews the Enormity: He inveighs against those Persons who are guilty of such notorious Offences, and exhorts them to a speedy Repentance, and to do severe Penance.

The eighth Tract dedicated to *John* Bishop of *Cesena* and to the Archdeacon of *Ravenna*, relates to the Degrees of Consanguinity in which it is forbidden to contract Marriage. He confutes the Opinion of the Lawyers who restrain'd them to the fourth, and imagin'd that Grand-Nephews and Grand Nieces might inter-marry. He reckons up the Degrees by Generations, and maintains, That as far as any Consanguinity or Affinity can be discern'd, Matrimony ought not to be contracted, which takes Place at least in the seventh Degree. He asserts in this Treatise, that in computing the Degrees of Consanguinity, the Number of Persons ought always to exceed that of the Generations by one, so that there are but five Generations, where there are six Persons; But he retracts this Opinion in a Dissertation made by him on purpose to be annex'd to the same Treatise.

In the ninth, he treats at large of Alms-giving, and shews the Usefulness of it, both for the Living and the Dead, in this World and in the future State.

The tenth, is about the Divine Service, in which he gives an Account of the Number of the Canonical Hours, of the Prayers which make the Office, and of the Difference between the Office of Clergymen and that of the Monks: He shews how beneficial 'tis to recite it, and even recommends it to Laicks, as well as the small Office of the Virgin *Mary*. In this Tract he likewise discourses of the seven mortal Sins, amongst which he does not reckon Gluttony, but distinguishes vain Glory from Pride.

In the eleventh, he states this Question, *viz.* Whether those who recite their Office alone in Private ought to say, *Dominus vobiscum*, *Jube Domine*, &c. He concludes in the Affirmative, because, since the Church is one in many; it may be said, that divers Persons are comprehended in one single Member of it, and by Reason of that Unity, one single Person may speak for all, and as if he join'd in Prayer with many: That one single Person often speaks in the Name of many, and many in that of a single Person: That if it were requisite to retrench these Prayers, because they seem to suppose the Presence of many Persons; other Parts of the Divine Office, which are of the same Nature, ought likewise to be omitted: That the Sacrifice of the Mass is offer'd up for all the Faithful, tho' in a special Manner by the Priest, in Regard that he holds in his Hands, every Thing that the Faithful offer in their Mind: That altho' only one single Person assists at the Celebration of Mass; yet he does not forbear to say *Dominus vobiscum*, and not *Dominus tecum*: That the Church has no Regard to Numbers, Cases or Terms, but adheres only to that which tends to Edification: That that which one omits, may be supply'd by another; and lastly, that these Words may be refer'd as well to the Absent as to the Present. He concludes with a Commendation of the solitary Life, in Favour of the Hermit, to whom he wrote, and leaves the Resolution of this Question to his Judgment. It may also be observ'd in this Treatise, That at that Time, the Bishops were wont to say, *Pax Vobis*, whereas the Priests only said *Dominus vobiscum*.

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The twelfth, is written against the disorderly Lives of the Monks of his Time, and he rebukes them chiefly for four irregular Practices, *viz.* 1. That they enjoy'd Estates and hoarded up Money, contrary to the Vow of Poverty. 2. That they ran about continually, and kept Company with Laymen, even with excommunicated Persons, or such as deserv'd to be so punish'd, according to the Tenor of the ancient Canons. 3. That they kept rich Apparel and other Garments so sorry, that they wore them only to shew their Affectation of Vain Glory. 4. That they were too much immers'd in Worldly Affairs, and that they did not lead a Life sufficiently retired. This Treatise is written with a great deal of Energy; so that the Author gives a very lively Description of the Enormities of the Monks of those Times, and endeavours to reform their Manners by Precepts and contrary Examples.

In the next Treatise that bears this Title, *Of the Perfection of Monks*, he instructs them in their Duty and in the Vertues they ought to practise.

The fourteenth dedicated to his Hermits, contains an Abridgment of the Rule, and of the Manner of living that they ought to observe.

He enlarges farther on the same Subject, in the fifteenth Tract, which may be look'd upon as an entire System of the Rules of his Order.

The sixteenth, is an Invective against a certain Bishop, who asserted, That a Person who had assum'd the Monastick Habit by Reason of the Indisposition of his Body, or upon some other Motive, without serving as a Novice for a considerable Time, according to the Rule, might return to a secular Course of Life. *Peter Damien* maintains the contrary Opinion, and establishes it on the Tenor of the Canons, which absolutely forbids all those, who have voluntarily imbrac'd the Monastick Life, and even Children, whom their Parents have engag'd in that Station, to quit their Profession. He says, that the compleat Probation specified in St. *Benedict*'s Rule, does not prove that those who get Admission without undergoing a Trial, may disengage themselves at Pleasure: That it is a Precaution requisite for the Satisfaction of those who have a Right to admit, rather than for the Benefit of the Persons to be admitted; and that it is not so absolutely necessary, that it cannot be dispensed with, when there is Assurance, that they who present themselves for that Purpose, are endow'd with proper Qualities, and are really in a State of Grace.

The seventeenth, is dedicated to Pope *Nicholas* II. whom he earnestly exhorts to put a Stop to the Enormities committed by unchaste and dissolute Clergymen, and to make use of the Severity of the Canons against them, in Imitation of *Phineas*'s Zeal.

The eighteenth, is compos'd of three Letters against the Incontinency of Clergymen, in which *Peter Damien* shews, that they are oblig'd to lead a single Life; inveighs against those who are marry'd or keep Concubines; vigorously opposes these Disorders, and powerfully exhorts the Persons, to whom he writes, who are *Peter* Cardinal of *Rome*, the Bishop of *Florence*, and the Dutchess *Adelaide*, to interpose their Authority, in order to prevent them for the future.

In the nineteenth, he resigns his Bishoprick and two Abbies into the Hands of Pope *Nicolas*, and to induce him to approve of that Resignation, he represents the Examples of divers Prelates, who have in like Manner quitted their Bishopricks, and gives an Account of certain Apparitions of Bishops or other Persons, condemned to endure the Torments of Hell, or of Purgatory, for neglecting to perform their Duty. Indeed one cannot but admire at the great

Number

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Number of Examples of that Nature produced by him; but if any be deſirous to be inform'd of the Particulars, they need only peruſe this Treatiſe; in which the Author, for his own Part alledges, as a Motive to his Reſignation, that at the Time of his Promotion to the Epiſcopal Dignity, he was not worthy of it; and that his Life and Converſation were culpable, which induc'd him to believe, that it was much ſafer to depoſe himſelf, than to have a Sentence of Depoſition paſſed upon him at the Day of Judgment, accompanied with everlaſting Damnation.

The next Tract dedicated to the ſame Pope *Nicholas*, is written on the ſame Subject, and full of Examples of the like Nature: He enlarges farther on the Reaſons that oblig'd him to quit his Biſhoprick, and more particularly on this, *viz.* That he was no longer in a Condition to take Care of the two Biſhopricks, which the Holy See thought fit to commit to his Charge.

In the twenty firſt, he commends an Abbot, for reſigning his Office, to be diſcharg'd of the Cares, Troubles and Multiplicity of Buſineſs that unavoidably attended that Dignity, and exhorts him to withſtand, for the Future, the Temptations, with which the Devil uſually aſſaults thoſe, who have quitted Eccleſiaſtical Preferments, by inſpiring them with a Deſire to reſume them.

The twenty ſecond, is written againſt Clergymen who reſide at Court, and put themſelves into the Service of Princes or Potentates, to obtain Biſhopricks or Abbies. He ſhews that they are not free from the Imputation of Simony, although they diſburſe no Money, but that on the contrary, they are blame-worthy; becauſe they ſell themſelves as it were for Slaves, and part with their Liberty to get Eccleſiaſtical Livings: Beſides, that their Services are of greater Value, than the Money that is paid by others: 'For ſuppoſe (ſays 'he) that two Clergymen are poſſeſs'd of an equal Here-'ditary Eſtate, that they both ſell it, and that one of them 'reſorts to Court, where he ſpends his Stock by Degrees 'in the Prince's Service, whilſt the other, on the contrary, 'keeps his entire. Afterwards a Benefice is beſtow'd on 'each of them, that is to ſay, on the former, as a Recom-'pence for his Service, and on the other, for his Money; 'now the Queſtion is, Which of the two bought the Be-'nefice at the deareſt Rate? The Value of the Money is 'equal, ſince it was the Product of both their Eſtates; but 'one obtain'd with a great deal of Pains and Fatigues, that 'which the other got without any Trouble or Difficulty; 'and therefore the Purchaſe made by the former, coſt much 'more than that by the latter.

The twenty third, is dedicated to Pope *Alexander* II. upon his Return from the Council of *Mantua*, and contains an Anſwer to a Queſtion which he had formerly propos'd to *Peter Damien*, *viz.* Upon what Account it happens that the Lives of the Popes are generally ſo ſhort? The latter reſolves it by a Moral Reflection, That God permits it ſo to fall out, to the End that the Frailty of Humane Life, may be moſt conſpicuous in thoſe, who are promoted to the Supreme Dignity; and that all Men who have Regard to the Popes, may be ſtruck with Terror at their Death. This gives him an Occaſion to enlarge upon Providence and the Goodneſs of the Divine Majeſty.

In the twenty fourth, he writes againſt thoſe Canons, who being maintain'd in common, by the Church-Revenues, affect to enjoy private Poſſeſſions. He exhorts Pope *Alexander*, to whom his Letter is directed, to make uſe of his Authority, to oblige them to quit that Claim.

In the twenty fifth, he extols the Sacerdotal Dignity, and diſcourſes on the Obligations that accompany it.

In the twenty ſixth, he declaims againſt the Ignorance, ſupine Negligence and Slothfulneſs of Clergymen. He makes it appear to be the Source of the principal Diſorders in the Church, and exhorts the Biſhops to inſpect the Lives and Converſation of the inferior Clergy, and to take Care that none be admitted into the Eccleſiaſtical State, but ſuch as are capable of performing thoſe Functions.

The twenty ſeventh is directed to the Canons of the Church of *Fano*, who were at Variance one with another, by Reaſon that ſome of them were deſirous to live ſeparatly, and the others in Common. *Peter Damien* takes part with the latter, and maintains, that the Canons ought to live in Common, and to have no private Property, following the Examples of the Apoſtles and of the Chriſtians of the primitive Church.

The twenty eighth is compos'd in Favour of the Monks, againſt the Secular Clerks and Canons. The latter inſiſted, that the Monks ought not to adminiſter the Euchariſt or other Sacraments. *Peter Damien* maintains on the contrary, that the Monks ought not to be excluded from thoſe Functions; and to prove his Aſſertion, brings ſeveral Examples of Monks, who being made Biſhops or Prieſts, have actually adminiſter'd them. He extols the Monaſtick Order, deriving its Original from the Prophets and Apoſtles; and in the Cloſe, cites a Decretal made by Pope *Boniface* IV. in which Monks are authorized to adminiſter the Sacrament of Penance.

The twenty ninth is directed to a certain Abbot, whom he reproves for wearing too ſumptuous Apparel.

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The thirtieth is written to the Inhabitants of *Florence*, and more eſpecially to the Monks of that City, who refus'd to communicate with their Biſhop, and to receive the Sacraments from his Hands, becauſe they ſuſpected him to be guilty of Simony. *Peter Damien* makes it appear, that although the Information they brought againſt him were true, yet they ought not to withdraw themſelves from his Communion, till he were legally convicted, nor to refuſe to receive the Sacraments adminiſter'd by him; by Reaſon that unworthy Miniſters are capable of adminiſtring them as well as the worthy.

In the thirty firſt, he exhorts the Cardinals to oppoſe the Covetouſneſs and Concupiſcence of the Clergy, which was the Source of the greateſt Part of the Diſorders and Calamities that befel the Church.

The thirty ſecond, is a moral and myſtical Treatiſe on Lent or the forty Days Faſt, and on the forty Stations of the *Iſraelites* in the Wilderneſs.

The thirty third, is a Letter directed to the Abbot of Mount *Caſſin*, who had threaten'd that if he did not come to him, he ſhould no longer partake of the Benefit of the Prayers put up in his Monaſtery. *Peter Damien* excuſes himſelf, upon Account that he was ſenſible that the Time of his Diſſolution drew near, and that he was afraid of going in Queſt after a Monaſtery, leſt he ſhould die without the Precincts of a Monaſtery. He entreats that Abbot not to deprive him of the Advantages that might ariſe from the Supplications of thoſe of his Order: He enlarges on the Devotions to be perform'd to the Virgin *Mary*, and produces a great Number of Miracles wrought by her Interceſſion, in Favour of thoſe who had a particular Reſpect for her; and amongſt others, he ſays, that ſhe appear'd to his Brother *Damien* a little before his Death. Afterwards he ſhews, that Alms diſtributed for the Dead, procure them Conſolation, as well as Prayers and Sacrifices.

The thirty fourth, is a Collection of a great Number of Miracles, Viſions, Apparitions and Hiſtorical Paſſages, relating to the Puniſhment of evil Actions, and the Reward of Good, the Torments of Hell, and the Deliverance of Souls out of Purgatory.

In the thirty fifth, after having alledged for a Reaſon, why the Image of St. *Paul* is uſually plac'd on the Right-hand and St. *Peter*'s on the Left; that the former was of the Tribe of *Benjamin*, which ſignifies the Son of the Right-hand; he enlarges on the Commendation of that Apoſtle.

In the thirty ſixth, he treats of the Eternity, Immenſity, Purity, and more eſpecially of the Omnipotence of God.

In the thirty ſeventh, he explains ſeveral Difficulties relating to the Holy Scripture, that were propoſed to him.

In the thirty eighth, he confutes the Opinion of the *Greeks*, concerning the Proceſſion of the Holy Ghoſt.

In the thirty ninth, after having commended the Archbiſhop of *Beſanſon*, for the good Order he had eſtabliſhed in his Church, and for having caus'd a Tomb to be prepar'd for himſelf, he finds Fault with the Cuſtom of his Church and of ſome other Churches of *France*, in which the Clerks and even the Monks, in ſome Places, were permitted to ſit, during the Celebration of Divine Service. He is of Opinion, that all thoſe who aſſiſt at it, ought to continue ſtanding, till it be perform'd.

In the fortieth, after having congratulated a certain Biſhop, upon the Recovery of his Health, he exhorts him not to give Way to Paſſion for the Future, and to forgive his Enemies.

In the forty firſt, he maintains, That thoſe Perſons who make Matrimonial Contracts within the Time prohibited by the Church, that is to ſay, in Lent; three Weeks before the Feſtival of St. *John* Baptiſt; and from *Advent* to *Epiphany*; ought to be divorc'd, and their Marriage declar'd null: But foraſmuch as ſome, made no Scruple to marry at thoſe Times, and imagin'd that it was ſufficient to abſtain from the Uſe of Marriage, to avoid the Eccleſiaſtical Cenſures, he confutes that Opinion, by ſhewing, that it is not Carnal Copulation, but the mutual Conſent of the Parties that makes the Marriage.

The forty ſecond contains two Letters, in which he admoniſhes two ſeveral Perſons, to perform the Vow that they had made, to enter into a Religious Order; ſhewing by divers Authorities and Examples, the Obligation they lie under, to fulfil their Vows, who have once made them.

In the forty third, he exhorts the Monks of Mount *Caſſin*, to diſcipline themſelves every *Friday*.

In the forty fourth, he gives Moral Explications of the ten Plagues of *Egypt*.

In the forty fifth, to comfort a tender-conſcienced Monk, who was troubled for his Ignorance; he ſhews that Learning often occaſions many Vices, more eſpecially when it is not accompanied with other Vertues, but that downright Integrity is always profitable to Salvation.

Peter Damien, *Cardinal Biſhop of* Oſtia.

In the forty ſixth, he exhorts that Monk, patiently and cheerfully to bear Reprimands and Corrections.

In the forty ſeventh, he recommends Chaſtity to his Nephew *Damien*, and perſuades him to receive the Communion every Day, to be in a Condition to preſerve that Vertue. Afterwards he gives him wholſome Inſtructions to withſtand the Temptations of the Devil.

In the forty eighth, he reproves a Monk, who had ſtill ſome Inclination for delicious Fare and coſtly Apparel, and admoniſhes him to fix all his Delight and Repoſe in God.

In the forty ninth, he gives a great deal of wholſome Advice, concerning the Spiritual Life to a young Monk his Nephew.

The fiftieth, is a moral Inſtruction, dedicated to the Counteſs *Blanche*, who had taken a Nun's Habit.

The fifty firſt, is directed to a Monk nam'd *Tenzo*, who having left his Monaſtery, retir'd to a Celi in the Middle of the City, and refus'd to entertain *Peter Damien* as well as his Abbot, when they came to viſit him. He exhorts him with a great deal of Charity and Gentleneſs, to quit that particular Way of living and to return to his Duty.

In the fifty ſecond, he makes divers Moral Reflections, on the Qualities of ſeveral Sorts of Animals.

In the fifty third, he ſhews the Advantages that ariſe from Afflictions and Adverſity.

In the fifty fourth, he exhorts certain Monks to faſt on *Saturdays*, in Honour of our Saviour's Burial, and makes uſe of an Apparition to confirm that Cuſtom.

In the fifty fifth, he admoniſhes the Monks of his Order, to faſt on the Vigils of the Feſtivals of the Aſſumption of the Virgin *Mary*, of *Chriſtmaſs*, of the *Epiphany*, of Holy *Thurſday*, of *Whitſunday*, of the Nativity of St. *John* Baptiſt, and of thoſe of all the Feſtivals of the Apoſtles, as alſo to obſerve a Faſt on all *Saturdays* throughout the Year.

In the fifty ſixth, he commends the Empreſs *Agnes*, upon Account of the ſingular Modeſty and Humility ſhe had ſhewn in going to viſit the Sepulchre of St. *Peter* and St. *Paul*, and makes it appear, that Potentates ought not to take a Pride in their Grandeur, nor in the Riches of this World.

In the fifty ſeventh, he admoniſhes Prince *Godfrey*, that he did not uſe ſufficient Severity in the puniſhing of Criminals, and ſhews how neceſſary it is, that Princes ſhould be very punctual in the Adminiſtration of Juſtice.

In the fifty eighth, he demonſtrates, That there is no perfect Felicity in this World, and that all profane Sciences are not capable of making us truly wiſe or happy. Therefore he warns *Boniface*, to whom he writes, that if he has not taken a Reſolution entirely to renounce worldly Wealth and Knowledge; at leaſt, he ought to make uſe of them only as Means for the attaining of the real Poſſeſſions and of the true Wiſdom.

In the fifty ninth, he treats of the laſt Judgment and Antichriſt; and ſhews that it is difficult to diſcourſe appoſitely on that Subject, but very profitable to meditate ſeriouſly upon it. He ſays, that Antichriſt ſhall reign three Years and a half; that he ſhall be kill'd on the *Mount of Olives*; and that forty Days ſhall paſs from his Death, to the Coming of Jeſus Chriſt, during which the Perſecution ſhall ceaſe, and the Juſt, whoſe Faith hath been ſhaken, ſhall perform Acts of Repentance: That afterwards the Earth and Air ſhall be involv'd in univerſal Flames, which ſhall purifie the Elect. Then he produces ten Signs that ought to precede the Day of Judgment, according to St. *Jerom*.

The ſixtieth and laſt Tract, contains Allegorical Explications on divers Paſſages of the Book of *Geneſis*.

We have given an Account of the *Opuſcula* after the Letters, becauſe the greateſt Part of thoſe Tracts, are in Effect only of that Nature, and it were more expedient to leave them among the Letters, (as in the firſt Edition) and to diſpoſe them all according to the Order of Time or the Subjects they treat of, than to diſtribute them in ſuch a Manner, as they appear at preſent. Let us now return to the ſecond Tome that contains *Peter Damien's* Sermons, which are ſeventy five in Number, diſpoſed according to the Order of the Feſtivals of the Year, but ſome of them do not belong to this Cardinal, particularly that of St. *Martin*. The ſecond Sermon of St. *Andrew*; that of St. *Nicholas*; that on *Chriſtmaſs*-Eve; and that of St. *Stephen* the *Protomartyr*; which are inſerted among St *Bernard's* Sermons, and which were publiſh'd by Father *Mabillon* in the Edition of the Works of that Saint, under the Name of *Nicholas* Abbot of *Cairvaux*; as alſo, thoſe on the Feſtivals of the Aſſumption of the Virgin *Mary*, and of *All-Saints*, the firſt on *Chriſtmaſs* Day, and that on the Dedication of a certain Church, appear to have been compos'd by the ſame Author.

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The Sermons are follow'd by the Lives of St. *Odilo*, St. *Maurus* Biſhop of *Ceſena*, St. *Romualdus*, St. *Rodulphus* Biſhop of *Engubio*, and the Hiſtory of the Paſſions of St. *Flora* and St. *Lucilia*. As for the other Lives of the Saints, taken out of *Surius* by *Peter Damien*, they conſtitute Part of the Sermons.

In the laſt Tome, are contain'd divers Prayers, Hymns and * Proſes attributed to *Peter Damien*, to which are annexed certain Extracts taken out of the Works of that Father, by a nameleſs Writer who was one of his Pupils, and out of the Rule of the Canons, compos'd by *Petrus de Honeſtis*, a Clerk of *Ravenna*, whom ſome have unadviſedly confounded with *Peter Damien*; ſince that Rule was dedicated to Pope *Paſchal* II. who was not promoted to the Papal Dignity till *A. D.* 1099. after the Death of the latter.

* *A Part of the Maſs*

Petrus de Honeſtis.

The Treatiſe of the Reformation of the Biſhops and Popes, extant in *Goldaſtus*, is not a Work falſly aſcribed to *Peter Damien*, as *Poſſevinus* imagin'd, but a Fragment of the twelfth Letter of the firſt Book.

The five Sermons, that Father *Luke Dachery* ſet forth under the Name of *Peter Damien*, in the ſeventh Tome of the *Spicilegium*, do not belong to this Author, but rather to St. *Petrus Chryſologus*, as it is own'd by that Father himſelf, in the End of his Preface to the eighth Tome.

Peter Damien wrote with a great deal of Facility and Clearneſs. His Style is polite and elegant, full of Figures and agreeable Varieties: He produces divers fine Notions, and gives an admirable Turn to his Writings, inſomuch that ſome of his Letters are compos'd with all poſſible Art and Accuracy. He had a Genius proper for Negociations; and was ſo dextrous in the Management of Affairs, that even thoſe whom he condemn'd or reprov'd, were conſtrain'd to acknowledge, that he had Reaſon to do it. He deliver'd his Mind with a great deal of Freedom, to the Popes and other Perſons of Eminency; nevertheleſs, without failing to ſhew all the Reſpect that was due to their Quality. He us'd his utmoſt Endeavours to revive, at leaſt a Shadow of the ancient Diſcipline in that corrupted Age, and to put a Stop to the Career of the Enormities committed by the Clergy and Monks of his Time. He attain'd to a profound Skill in Eccleſiaſtical Affairs, and more eſpecially in thoſe that relate to the Conſtitutions and Diſcipline of the Church. He was alſo well vers'd in the Knowledge of the Holy Scriptures, but inſiſted on the Allegorical rather than the Literal Senſe of them. He had peruſ'd the Works of the *Latin* Fathers, and chiefly thoſe of St. *Auguſtine* and St. *Gregory*, whoſe Doctrine and Maxims he thoroughly imbib'd: He argues ſubtilly about Theological Queſtions, and Controverſial Matters. He ſhew'd a great deal of Devotion to the Virgin *Mary*, and was a punctual Obſerver of the Rites of the Church, and of Monaſtical Cuſtoms: But he produces a great Number of Viſions and Apparitions, which he very eaſily gives Credit to.

Peter Damien's Character.

The Works of this Author were publiſhed by Father *Conſtantine Caietan*, a Monk of the Order of Mount *Caſſin*, and printed at *Rome*, in three Volumes, in the Years 1606, 1608, and 1615. Theſe three Tomes were re-printed with a fourth at *Lyons*, *A. D.* 1623. in one ſingle Volume in *Folio*, and afterwards at *Paris* in 1663. not to mention an Edition of his Letters in *Quarto*, ſet forth by *Nivelle* at *Paris*, in 1610.

CHAP. IX.

An Account of the Churches of England *from King* William *the Conqueror, to* Henry I. *with the Life of St.* Anſelm *Archbiſhop of* Canterbury, *and an Abridgment of his Works.*

Of the Churches of England.

THE Churches and Kingdom of *England*, which were in a flouriſhing Condition, and enjoy'd a profound Peace and Tranquility in St. *Dunſtan's* Time, were miſerably diſtreſs'd after his Death, (according to his Prediction) with innumerable Troubles and Calamities. The Countries over-run by the *Barbarians*; the Churches were pillag'd and ſet on Fire; the Monaſteries were ruin'd; the City of *Canterbury* was burnt; and *Alphegus* the Archbiſhop was carry'd away Priſoner with the Clergy of that Province. Theſe Calamities were follow'd by the Diſſenſions and Civil Wars, between King *Edward* the Son of *Ethelred*, and *Godwin* Earl of *Kent* with his Son *Harold*, as well as by a general Barbariſy and Corruption of Manners; till at laſt the Death of *Edward* the Confeſſor,

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Confeſſor, who left no Iſſue, compleated the Ruin of the Kingdom. Affairs being in this Poſture, *William* Duke of *Normandy* paſſing over the Sea, ſubdu'd it in the Year, 1066. having kill'd *Harold* in Battel, who had taken Poſſeſſion of the Throne after the Deceaſe of King *Edward*; and caus'd new Laws, as well Eccleſiaſtical as Civil, to be eſtabliſh'd throughout his Dominions: He prohibited his Subjects to acknowledge any Pope without his Leave, and to receive any Bulls from *Rome* till they were ſhewn to him: Neither would he ſuffer the Archbiſhop of *Canterbury*, tho' ſtyl'd Primate of all *England*, to make any Conſtitutions in his Councils, which were not conformable to his Inclination, and that were not before concerted with him: Laſtly, he forbid that any of his Barons, Lords, Miniſters of State, or Officers ſhould be excommunicated without his Order. In the fifth Year of his Reign, *Lanfranc*, Abbot of St. *Stephen* at *Caen*, was ordain'd Archbiſhop of *Canterbury*, and went a little while after to *Rome*, with *Thomas* Archbiſhop of *York*, and *Remigius* Biſhop of *Lincoln*, to obtain the Pall of Pope *Alexander* II. who receiv'd them with particular Marks of his Eſteem and Friendſhip. The next Day, *Lanfranc* accus'd both theſe Biſhops, who accompany'd him, upon Account of their illegitimate Ordination; by Reaſon that one was the Son of a Prieſt, and the other had given a certain Sum of Money to King *William* for his Biſhoprick. The Effect of this Accuſation was, that the two Prelats reſign'd their Paſtoral Staves and Rings into the Hands of the Pope, who gave theſe Ornaments back again to them, upon *Lanfranc*'s Requeſt. This Archbiſhop upon his return to *Rome* with the Pall, took much pains in re-eſtabliſhing the Churches of *England*, and maintain'd their Rights and Revenues againſt the Secular Powers with ſo great Efficacy, that neither King *William* I. nor his Son *William* II. thought fit to make any Attempt upon them, as long as he liv'd; but after his Death, the latter caus'd all the Eccleſiaſtical Revenues belonging to his Dominions to be regiſter'd, and having computed what was requiſite for the Maintenance of the Monks; re-united the reſt to the Demeans of the Crown, letting them out to Farm every Year, to thoſe who offer'd moſt; but in order to get an abſolute Power over the Churches, when the Biſhops dy'd, he left their Sees vacant, and enjoy'd their Revenues. That of *Canterbury* was vacant above five Years, till King *William* falling dangerouſly ſick, ſent for the Abbot *Anſelm*, and inveſted him with that Archbiſhoprick againſt his Will:

Lanfranc Archbiſhop of Canterbury.

St. Anſelm Archbiſhop of Canterbury.

This Saint was the Son of *Gondulphus* and *Ermemberga*, and was born at *Aoſta* on the *Alps*, A. D. 1033. After having compleated his Studies, and having travell'd for ſome time in *Burgundy* and *France*, he embrac'd the Monaſtick Life (at the Age of 27 Years) in the Abby of *Bec*, and put himſelf under the Tuition of *Lanfranc* Prior of that Monaſtery: When the latter was made Abbot of St. *Stephen* at *Caen*, about three Years after, he was ſubſtituted in his Room, and in like manner ſucceeded *Herluin* Abbot of *Bec*, who died in 1078. St. *Anſelm* took ſome Journies into *England* whilſt he had the Government of that Abby; by which Means having given ſpecial Proofs of his extraordinary Abilities in this Kingdom, he was choſen Archbiſhop of *Canterbury*, March 6. *A. D.* 1093. and was conſecrated on the fourth Day of *December* following. Then he went to ſalute the King, and offer'd him the Sum of five hundred Pounds towards carrying on the War which that Prince undertook againſt his Brother *Richard*, to recover the Dukedom of *Normandy*. The King at firſt ſeem'd to be well ſatisfy'd with this Preſent, but ſome of his Courtiers inſiſted that it was not Sufficient, and that if his Majeſty would ſignify his Diſſatisfaction never ſo little to the Archbiſhop, as much more might be got from him: Therefore the King ſent him Word, that he was unwilling to receive the Money which was proffered by him, as being too ſmall a Sum: The Archbiſhop after having entreated him to accept of it, refuſs'd to give any more, and withdrew from the Court. However, ſome time after, he went to meet the King at *Haſtings* juſt before his departure for *Normandy*, and deliver'd his Mind freely to him, concerning the Reformation of the Churches of *England*, and the Neceſſity of calling a Council for that Purpoſe. The King was not well pleas'd with what he ſaid, and made another Demand of Money: But the Archbiſhop refuſing even to diſburſe what he had proffer'd at firſt, incurr'd his high Diſpleaſure, and was oblig'd to retire with Precipitation. Upon the Return of this Prince, he begg'd Leave to go to *Rome*, to receive the Pall from the Hands of Pope *Urban* II. but the King denying his Requeſt, told him, that 'twas not Cuſtomary in his Kingdom, to acknowledge any other Perſon as Pope, than him whom he and his Prelates ſhould think fit to approve, and having afterwards held an Aſſembly of Biſhops and Lords for that Purpoſe, it was declar'd therein, that *Urban* II. ſhould not be acknowledged. Whereupon St. *Anſelm* having undertaken to vindicate that Pope, all the Prelates except the Biſhop of *Rochester* reſolv'd, as well as the King, no longer to own him as Primate or Archbiſhop: He preferr'd a Petition that he might have Leave to depart out of *England*, but it was rejected; nevertheleſs a Delay was propos'd till *Whitſuntide*, which being accepted of by him, he was left at Liberty to return to *Canterbury*; yet he was no ſooner arriv'd there, but his moſt faithful Friends and Servants were made Priſoners or Baniſhed.

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In the mean while, the King ſent two Clergymen to *Rome*, to endeavour to bring over Pope *Urban* to his Party, and to make himſelf Maſter of the Pall: The Pope ſent back the Biſhop of *Albany* with the two Clerks, who manag'd the Buſineſs ſo well, that he perſwaded the King to cauſe *Urban* to be own'd; nevertheleſs this Legate could not be induc'd to conſent to the depoſing of *Anſelm*. At laſt the King perceiving himſelf not to be able to accompliſh his Deſign, either to cauſe him to be depos'd, or to oblige him to do what he requir'd, was reconcil'd with him, by giving him the Pall which *Urban*'s Legate had brought for his Uſe. St. *Anſelm* liv'd in Quiet for ſome time, whilſt the King paſs over into *Normandy*, which Dutchy was reſign'd to him by his Brother *Richard*; but at his Return, a Reſolution was taken to exact a great Sum of Money of the Archbiſhop, who to avoid the Storm, ſued for a Permiſſion to go to *Rome*; but not being able to obtain it, notwithſtanding his reiterated Sollicitations at three ſeveral times, he departed without Leave, and embark'd at *Dover*; from whence he paſs'd into *France*, and afterwards taking a Journey to *Italy*, went directly to *Rome* in the Year, 1098. where he was joyfully entertain'd by Pope *Urban*, but his Reſidence in that City being inconvenient by Reaſon of the exceſſive Heats, he retir'd to a Village near *Capua*, where the Pope ſoon gave him a Viſit, upon his Arrival at the Siege of *Capua*, which Place was inveſted by *Roger* Duke of *Apulia*. After the raiſing of the Siege, the Pope held a Council at *Bari*, in which St. *Anſelm* aſſiſting, diſputed earneſtly againſt the *Greeks*, about the Proceſſion of the Holy Ghoſt, and entreated the Pope and the Biſhops, not to excommunicate the King of *England*. When the Council was concluded, he accompany'd the Pope to *Rome*, and ſome Days after, the King of *England*, to whom *Urban* had written that he ought to reeſtabliſh St. *Anſelm* in his Metropolitan See, ſent thither an Ambaſſador, who obtain'd the Demurrer till the Feſtival of St *Michael*. St. *Anſelm* being inform'd of the matter, determin'd to go to *Lyons*; but the Pope oblig'd him to ſtay, in order to be preſent in a Council, which was to be held at *Eaſter* in the Year, 1099. Thus he reſided during ſix Months at *Rome*, and was very highly eſteem'd in that City. The Writer of his Life obſerves, that certain Engliſh Men, who came to viſit him, being deſirous to Kiſs his Feet as it was uſually done to the Popes, he would not ſuffer them to do it, and that the Pope admir'd his Humility in that Particular: Laſtly, St. *Anſelm* having aſſiſted in the Council of *Rome*, *A. D.* 1099. in which Laicks who took upon them to give Inveſtitures, and thoſe Clergymen who receiv'd them from their Hands, were excommunicated, he took Leave of the Pope, and retir'd to *Lyons*; where within a little while after, he was inform'd of the Death of *Urban* II. and afterward of that of *William* II. King of *England*, which happen'd the Month of *Auguſt A. D.* 1100.

Henry I. his Succeſſor immediately recall'd St. *Anſelm* to *England*, where he was no ſooner arriv'd, but he had new Conteſts with that Prince about the Inveſtitures and the Oaths of Allegiance and Supremacy, which he refus'd to take. Foraſmuch as this Affair was regulated at *Rome*, it was Requiſite that the King ſhould make Application to that Court, to endeavour to cauſe the Reſolution which had been taken there, to be chang'd: However, St. *Anſelm* refus'd to ordain the Biſhops, who had receiv'd Inveſtiture from the King, and nothing could be obtain'd from *Rome*. Afterward this Archbiſhop being perſuaded by the King to take a Journey to *Rome*, to find out ſome Expedients for the adjuſting of that Affair, went thither accompany'd with an Ambaſſador: Upon their Arrival the Matter was debated *A. D.* 1105. in the preſence of Pope *Paſchal* II. to whom the Ambaſſador peremptorily declar'd, *That the King his Maſter would ſooner be prevail'd upon to part with his Kingdom, than with his Right to the Inveſtitures*; The Pope reply'd, *That he would ſooner loſe his Life than ſuffer him to retain it.* However, at laſt it was agreed upon, that the King of *England* ſhould enjoy certain Privileges which were in his Poſſeſſion, but that he ſhould lay no Manner of Claim to the Inveſtitures; Therefore the Excommunication which he was ſuppos'd to have incurr'd, by granting the Inveſtiture of Benefices, was taken off; but it was ordain'd, that thoſe Perſons who had receiv'd them from his Hands, ſhould remain excommunicated for ſome time, and that the giving them Abſolution for that Offence ſhould be reſerv'd to St. *Anſelm*. The Affair being thus determin'd, the Ambaſſador and St. *Anſelm* ſet forward in their Journey, but when they were arriv'd near *Lyons*, the Ambaſſador declar'd to him in his Maſter's name, that he

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was forbidden to return to *England*, unleſs he would promiſe him to ſubmit to the Cuſtom which prevail'd in that Kingdom, without having any Regard to what had been ordain'd to the contrary by the Pope. St. *Anſelm* refuſing to enter into ſuch an Engagement, ſtay'd ſome Time at *Lyons*, and having paſs'd from thence into *Normandy*, at laſt came to an Accommodation with the King of *England*, on Condition that the Churches which King *William* II. had firſt made ſubject to the Payment of a certain Tax, ſhould be exempted from it, and that his Majeſty ſhould reſtore what he had exacted of the Clergy, and every thing that was taken from the Church of *Canterbury*, during the Exile of the Archbiſhop. After this Agreement, which was concluded, *A. D.* 1106. between the King and the Archbiſhop at *Bec* Abby, St *Anſelm* return'd to *England*, was re-eſtabliſh'd in his Archbiſhoprick, and enjoy'd it peaceably till his Death, which happen'd three Years after, in the 16*th.* ſince his Advancement to that Dignity, and the 76*th.* of his Age, *A. D.* 1109.

St. *Anſelm* is no leſs famous for his Learning, and the great Number of his Writings, than for his Conduct and the Zeal he ſhew'd in maintaining the Rights of the Church. The largeſt Edition of his Works is the laſt, publiſh'd by Father *Gerberon*, and it is that which we ſhall follow, being divided into three Parts: The firſt of theſe containing Dogmatical Treatiſes, bears the Title of *Monologia*; that is to ſay, a Treatiſe of the Exiſtence of God, of his Attributes, and of the Holy Trinity: It is ſo call'd, by Reaſon that it is compos'd in Form of the Meditations of a Man, who reaſons with himſelf to find out Divine Truths, and who explains them accordingly as they are diſcover'd by him. It is a very ſubtile Work, and contains a great Number of *Metaphyſical* Arguments.

He continues to Treat of the ſame Subject, and obſerves the ſame Method of Writing in the *Proſlogia*, where the Perſon who reaſon'd with himſelf in the firſt Work, making his Addreſſes to God, Diſcourſes of his Exiſtence, Juſtice, Wiſdom, Immenſity, Eternity, and of his being the *Summum Bonum* or Soveraign Good. A certain Monk nam'd *Gaunilon*, having perus'd this Treatiſe, could not approve the Argument which St. *Anſelm* makes uſe of therein, to prove the Exiſtence of God, taken from the Idea of a moſt perfect Being: *We have* (ſays he) *at leaſt the Idea of a moſt perfect Being; therefore this Being of neceſſity Exiſts. Gaunilon* not being able to comprehend this Argument (which ſeems to be a Sophiſm or meer Fallacy to thoſe who are not endu'd with a ſound and penetrating Judgment to diſcern the Force of it) wrote a ſmall Tract on purpoſe to refute it, in which he objects every Thing that is moſt ſubtile and plauſible, to overthrow this Ratiocination. St. *Anſelm* return'd a very ſolid Anſwer, in which he enervates his Adverſary's Objections, and makes it appear, that his Argument is Rational and Convincing.

The Treatiſe of Faith, of the Holy Trinity, and of the Incarnation dedicated to Pope *Urban* II. was written againſt a *French* Clergy-man nam'd *Roſcelin* Tutor to *Abaelard*, who undertook to prove, that the three Perſons of the Trinity are three different Things; becauſe otherwiſe it might be ſaid, that the Father and the Holy Ghoſt were Incarnate. St. *Anſelm* being as yet Abbot of *Bec*, began a Treatiſe to confute this Error; but the Maintainer thereof having abjur'd it in a Council held by the Archbiſhop of *Rheims* in his Province, he left the Work imperfect; yet compleated it afterward in *England*, being there inform'd, that he who broach'd this Error, perſiſted therein, and declar'd that he abjur'd it, only for Fear of being aſſaſſinated by the People. St. *Anſelm* at firſt lays down for a Maxim, that we ought not to argue againſt that which the Church believes, nor againſt that which Faith Teaches us, and that we ought not to Reject that which we cannot Comprehend; but that we ought to acknowledge, that there are many Things which are above our Underſtanding. Afterward he relates *Roſcelin*'s Propoſition expreſſed in theſe Terms: *If the three Divine Perſons be one and the ſame Thing and not three Things conſider'd every one a part, as three Angels or three Souls, nevertheleſs in ſuch a manner, that they are the ſame Thing in Will and Power*; it follows, *That the Father and the Holy Ghoſt were Incarnate with the Son.* St. *Anſelm* declares that this Man admits three Gods, or elſe that he does not know what he ſays: He asks him what he means by three Things, and acknowledges, that in one Senſe it may be ſaid, that the three Perſons of the Trinity are three Things, if their Relation one to another be underſtood by that Term; but that it cannot be ſo ſaid, if their Subſtance be underſtood, which ſeems to be *Roſcelin*'s Meaning, ſince he ſays, that they are three diſtinct Things, as three Souls and three Angels: He confutes this Opinion, and ſhews, that the Diſtinction of the Perſons is ſufficient to the End that it may be ſaid, that the Son is Incarnate, without inferring, that the Father and the Holy Ghoſt are ſo. Afterward he reſolves this Queſtion, Why the Son was Incarnate rather than the Father or the Holy Ghoſt; ſhews that there is but one Perſon and two Natures in Jeſus Chriſt; and explains the Proceſſion of the Divine Perſons.

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The Treatiſe of the Proceſſion of the Holy Ghoſt againſt the *Greeks*, is no leſs Theological than the former: For the Archbiſhop proves therein, that the Holy Ghoſt proceeds from the Son as well as from the Father, and diſcuſſes the principal Queſtions, relating to his Proceſſion.

His Treatiſe of the Fall of the Devil, is written in Form of a Dialogue and the Subject of it is leſs Obſcure. He ſhews, That altho' the Good Angels receiv'd from God, all the Good that was done by them, and even the Gift of Perſeverance; yet it cannot be ſaid, that the Bad did not perſevere, becauſe God deny'd them that Gift, but becauſe they would not perſevere: That the Good Angels were in a Capacity of Sinning as well as the Bad; but that having freely preferr'd Righteouſneſs to Unrighteouſneſs, they had as a Recompence, the Aſſurance of never ſwerving from the former: And that the Bad on the contrary, having voluntarily fallen from Righteouſneſs, loſt for ever the Good which they had, and put themſelves out of a Capacity of ever becoming Righteous. Afterward he treats of the Nature of Evil, and proves that it conſiſts only in a Privation of Good, and debates ſome other ſubtile Queſtions.

The Treatiſe which ſhews, *Why God was made Man?* Diſcovers its Subject in the very Title, and is more particularly explain'd in the Preface. This Treatiſe (ſays he) is divided into two Books; the firſt of which contains the Objections rais'd by the Infidels, who imagine it to be contrary to Reaſon, that a God ſhould become Man, with the Anſwers of the Faithful to their Arguments; and it is ſhewn therein, that 'tis impoſſible for any Man to be ſav'd without the Mediation of a God Incarnate. In the ſecond Book 'tis prov'd, that Humane Nature is deſign'd to enjoy everlaſting Life, both in reſpect of the Soul and of the Body; and that this Advantage cannot be obtain'd but by the means of a God-Man.

The Treatiſe of Original Sin, was compos'd immediately after the preceding, and in it are diſcuſs'd many Queſtions about the Nature of Sin, and the Manner how it is communicated to all the Poſterity of *Adam*.

The Treatiſe of Truth, of the Will, and of Liberty, contains Variety of Metaphyſical Principles concerning thoſe Matters, to explain their Nature and Kinds. Theſe Diſcourſes are written, in form of Dialogues as well as the preceding.

In the following Treatiſe, he enquires into the Means of reconciling Free-will with Fore-knowledge, Predeſtination and Grace. As for Fore-knowledge and Predeſtination, all his Diſcourſe on thoſe Matters is rambling, and in ſome Places very Obſcure.

The Subject of the three next Treatiſes is leſs intricate, and the firſt of them dedicated to *Valeran* Biſhop of *Naumburg*, is about the uſe of unleavened Bread; in which the Author maintains againſt the *Greeks*, that altho' the Euchariſt may be adminiſtred with unleavened and leavened Bread, yet 'tis moſt expedient to make Uſe of the former. The ſecond is a Letter written by the ſaid *Valeran*, complaining of the great Number of Ceremonies uſed in the Adminiſtration of the Sacraments, and entreating St. *Anſelm* to reſolve this Queſtion, *viz.* Why the Sign of the Croſs is made on the Bread, and on the Chalice; and why the Chalice is uſually cover'd with a Vail or † Pale before the Conſecration? In the End he gives him to underſtand, that he was reconcil'd with Pope *Paſchal* II. St. *Anſelm* returns him an Anſwer in the following Treatiſe, that the Variety of Cuſtoms and Ceremonies, does not hinder he Unity of the Faith, and alledges certain Myſtical Reaſons for making the Sign of the Croſs on the Hoſt, and on the Chalice, and for covering the latter with a Vail.

† *A Square Paſtboard covered with fine Linen.*

To theſe Treatiſes is annex'd another ſmall Tract, in which he aſſerts, that Clergy-men, who make Confeſſion of Sins of the Fleſh committed privately, may be reeſtabliſh'd in the Functions of their Order, after having done Penance. This Piece is only an Extract of St. *Anſelm*'s Letter to the Abbot *William*.

In the Treatiſe of Marriages forbidden between near Relations, he enquires into the Reaſons of that Prohibition, which he extends only to the fifth degree of Conſanguinity.

There is nothing relating to Divinity in his Treatiſe of the Grammarian.

In that of the Will of God, being the laſt of the Dogmatical, of which the firſt Part of his Works is compos'd, he explains the different Senſes, in which the Term of the Will of God is taken, and the different Kinds of Wills that may be diſtinguiſh'd in them.

To theſe Works is to be added a Treatiſe of Peace and Concord, which is inſerted in the End of the Volume; a Piece that is well worthy of St. *Anſelm* and which is altogether written in his Style.

The ſecond Part of the Works of this learned Prelate contains the Parænetick and Aſcetick Treatiſes, *viz.* 1. Sixteen Homelies, the firſt of which is on the 24*th.* Chapter of

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of Eccleſiaſtes, and the others on divers Goſpels: Indeed the firſt is only found in the ancient Editions of his Works, and the reſt were ſince added; but they are all of the ſame Style, and ſome of them bear St. *Anſelm*'s Name in certain Manuſcripts; ſo that 'tis very probable, that they all belong to him. 2. An Exhortation to the Contempt of Temporal Things, and to the Deſire of Eternal, publiſh'd by Father *Theophilus Renaudæus*, which contains wholſome Admonitions compris'd in ſhort and Pathetical Sentences. Altho' there be no Proof, that this Piece is St. *Anſelm*'s; nevertheleſs it is very conformable to his Manner of Writing. 3. Advice to a dying Perſon, which is a Form of aſſiſting Perſons at the Hour of Death, bearing St. *Anſelm*'s Name in certain Manuſcripts. 4. A Poem in Hexameter and Pentameter Verſes, on the Contempt of the World, which altho' printed under this Archbiſhop's Name; yet does not bear it in the Manuſcripts, but that of *Bernard* of *Cluny*, and in another, that of *Roger* Monk of *Bec*: This Poem is follow'd by two other very ſhort Pieces on the ſame Subject, which appear to be written by the ſame Author. 5. A Collection of 21 Meditations on different Subjects. 6. Seventy four Prayers. 7. A Pſalter in Honour of the Virgin *Mary*; that is to ſay, certain Stanza's of Hymns on the Pſalms of her Office, with other entire Hymns for the Canonical Hours, and the Feſtivals of the Bleſſed Virgin. This Piece does not bear St. *Anſelm*'s Name in any Manuſcript, and ſeems to me to be unworthy of ſo great an Author.

The third Part comprehends St. *Anſelm*'s Letters diſtributed into four Books, in the firſt of which are contain'd thoſe that he wrote whilſt he was a ſimple Monk; which are 77 in Number; in the ſecond, thoſe that were written by him being Abbot of *Bec*, to the Number of 53; in the third, thoſe that he compos'd when Archbiſhop; and in the fourth, 106 Letters which never were as yet Printed. There are alſo nine others in the Supplement taken out of Tome IX. of the *Spicilegium* by Father *Luke Dachery*. We ſhall not here produce the Extracts of all theſe Letters, it being ſufficient to hint, that they are either ſuch as relate to Compliments or particular Affairs, or to Morality and Piety, or to the Monaſtick Diſcipline and that of the Churches of *England*. Beſides theſe Letters but now recited, there are eight others in the ninth Tome of the *Spicilegium*, which are not compris'd in the four Books of Letters belonging to the Works of this Archbiſhop.

The Works falſly attributed to St. *Anſelm* are reſerv'd for the Appendix, and the firſt of theſe is call'd, *An Illuſtration or Dialogue concerning Theological Points*; being a Body of Divinity by way of Queſtion and Anſwer, which bears St. *Anſelm*'s Name in ſome Manuſcripts, but neither is of his Style, nor conformable to his Doctrine. *Trithemius* attributes a Piece under this Title, to *Honoratus* of *Autun*.

The ſecond is a Dialogue concerning the Paſſion of our Lord, in which the Virgin *Mary* is introduc'd diſcourſing with St. *Anſelm*: It is a Suppoſitious Piece and forged at Pleaſure.

The third is the Treatiſe of the Meaſure of the Croſs, which is a Moral Explication of theſe Words of Jeſus Chriſt: *If any one will follow me, he muſt deny himſelf, and take up his Croſs.* 'Tis a Book full of very devout Expreſſions, in which the Author cites St. *Bernard*, and therefore it cannot belong to St. *Anſelm*, who died before that Saint was in a Capacity to write.

The fourth is a Treatiſe of the Conception of the Virgin *Mary*, the Author of which explains the Solemnity of the Feſtival of the Conception: The State of the Queſtion plainly ſhews, that this Piece is of a later Date than the Time of St. *Anſelm*; ſince the Author treats of that Feſtival, which he ſuppoſes to be of conſiderable Antiquity, and yet did not begin to be inſtituted till St. *Bernard*'s Time. There is a certain Manuſcript, in which this Treatiſe is attributed to *Hervæus*, a Monk of the Monaſtery founded by *Elbo*, in the Village of *Dol* near *Bourges*, who liv'd in the XII. Century.

The fifth is another Tract in the ſame Feſtival of the Conception of the Virgin *Mary*, which is more viſibly ſpurious.

The ſixth is an Hiſtory of the Paſſion of St. *Guignier* and his Companions, which is rather a Romance, than a pious and true Narration.

The ſeventh is a ſmall Tract on the Monaſtick Stability, of which St. *Anſelm* may well be reputed to be the Author.

The eighth is a Dialogue about Matters of Religion between a Chriſtian and a Jew, compos'd by *Giſlebert* a Monk of *Weſtminſter*, and dedicated to St. *Anſelm*.

The ninth is another Dialogue of the ſame Nature, compos'd by the Abbot *Rupert*.

The tenth is a Collection of certain uſeful Sentences, that are attributed to St. *Anſelm* and which are very ſuitable to his Genius, as well as two other ſmall Tracts that follow them.

The laſt is a Fabulous Relation of two Miracles falſly aſcrib'd to St. *James* the Apoſtle.

This Edition does not contain the Treatiſe of the Sacrament of the Altar, imputed in ſome Manuſcripts to St. *Anſelm*, which cannot be his, in regard that it comprehends certain Extracts of the Book of Divine Offices, by the Abbot *Rupert*; and which belongs to *William* of St. *Thierry*, according to the Manuſcript of *Longpont*, under whoſe Name it was printed in the *Bibliotheca Ordinis Ciſtercienſis*. Neither do we find in the ſame Edition, the Treatiſe of the Parts and Actions attributed to God, which are extant among St. *Bonaventure*'s Works, and among the Suppoſitious Works of St. *Auguſtine* and St. *Jerome*; becauſe it does not bear St. *Anſelm*'s Name in any Manuſcript, no more than the Tracts of the Image of the World, that are inſerted among the Works of *Honoratus* of *Autun*, and of which the Authors are unknown.

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We do not meet with any Eccleſiaſtical Writers before St. *Anſelm*, who wrote after ſo Scholaſtick a Manner, nor who have ſtarted ſo many Metaphyſical Queſtions, and argu'd ſo Subtlely, as he has done: He is alſo the Firſt who compos'd long Prayers in Form of Meditations: His Letters are Written in a plainer Style, but they are leſs Accurate: His Exhortations are ſimple Homelies, full of Myſtical Notions, in which there is not much Eloquence, and very little Morality. He does not ſeem to have been well vers'd in poſitive Divinity, nevertheleſs he had perus'd St. *Auguſtine*'s Works, and took out of them many Principles, which he makes uſe of, in his Theological Ratiocinations.

There are two *Gothick* Editions of his Works, *viz.* one *A. D.* 1491. at *Nuremberg*, and the other at *Paris* in 1544 and 1549. They were alſo publiſh'd at *Venice* in the laſt of theſe Years, and at *Colen* in 1573. Father *Picard* a Regular Canon of St. *Victor* at *Paris*, ſet forth an Edition much larger than the former, printed at *Colen* in 1612. Some time after, Father *Theophilus Renaudæus* a Jeſuite caus'd one to be printed at *Lyons* in 1630. And at laſt Father *Gerberon* a *Benedictin* Monk of the Congregation of St. *Maur*, publiſh'd a new Edition much finer and more correct than the preceding, printed at *Paris* in 1675. which is a ſignal Proof of his accurate Induſtry and ſound Judgment, whoſe Merit is well known in the Common-wealth of Learning.

To St. *Anſelm*'s Works are annex'd thoſe of *Eadmar* a Monk of *Canterbury* and his Pupil; the firſt of which is the Life of his Tutor, written very largely, and in a very plain Style.

Eadmar St. Anſelm's Pupil.

The ſecond is call'd, *The Hiſtory of Novelties*, and divided into ſix Books, of which the firſt four contain a Relation of the Conteſts which St. *Anſelm* had with the Kings of *England* about the Affair of the Inveſtitures, and of the Perſecutions he ſuffer'd upon that Account; and the two laſt, the Hiſtory of the Tranſactions in the Church of *Canterbury* under *Radulphus* his Succeſſor, who was tranſlated from the Biſhoprick of *Rocheſter* to the Archbiſhoprick of *Canterbury*, five Years after St. *Anſelm*'s Death, and govern'd that Church till *A. D.* 1122.

The third is a Treatiſe of the excellent Qualities of the Virgin *Mary*, in which he extols her Nativity, Annunciation, Aſſumption, the Love that ſhe had for her Son, and the Advantages ſhe procur'd for Men, and ends with a Prayer made to her.

The fourth is a particular Tract of the four Cardinal Virtues obſervable in the Bleſſed Virgin.

The fifth is a Diſcourſe of Beatitude, or rather of the State of the Bleſſed in Heaven, which he had heard deliver'd by St. *Anſelm*.

The ſixth is a Collection of divers Similitudes and Compariſons that were taken out of St. *Anſelm*'s Works, or which he had heard from his Mouth.

The ſame Author likewiſe compos'd a Treatiſe of Eccleſiaſtical Liberty, and wrote the Lives of St. *Wilfrid* and St. *Dunſtan*, and many Letters which are not as yet publiſhed. He died *A. D.* 1121.

CHAP. X.

Of the Eccleſiaſtical Writers of the eleventh Age, who compos'd Treatiſes of Church-diſcipline or Commentaries on the Holy Scripture.

Eccleſiaſtical Authors of the Eleventh Century.

Burchard a *German* by Nation, a Monk of *Lobes* and the Pupil of *Olbert* Abbot of *Gemblours*, ſucceeded *Franco* his Brother in the Biſhoprick of *Worms A. D.* 996. He aſſiſted in the Council of *Selingenſtadt* held by *Aribo* Archbiſhop of *Mentz* in 1023. and died in 1026. He compil'd by the Help of *Olbert* a Collection of Canons, diſtributed according to the Matters, and divided into twenty Books, call'd *Decrees*; in which he has copy'd out and follow'd *Regino*, but he has added many Things and even committed ſeveral Errors which *Regino* never fell into. This Work was printed at *Colen* in 1548. and the next Year at *Paris*, and at the end of it are annexed the Canons of the Council of *Selingenſtadt*: 'Tis compos'd very Methodically, but without a due Choice of Matters; being full of Quotations of the falſe Decretals of the Popes, according to the Cuſtom of that Time.

Burchard *Biſhop of* Worms.

Godehard *Biſhop of* Hildeſheim.

Godehard Abbot of *Tergernſee*, and afterwards Biſhop of *Hildeſheim*, flouriſh'd in the Beginning of the Century: Father *Mabillon* has publiſh'd five Letters written by him, in the fourth Tome of his *Analectes*.

Gosbert *Abbot of* Tergernſee.

Gosbert was in like Manner Abbot of *Tergernſee*, and Contemporary with the former: Four of his Letters are publiſh'd by Father *Mabillon* in the ſame Place.

Guy Aretin *Abbot of* LaCroix *St.* Lewfroy.

Guy Aretin, Abbot of *La Croix*-St. *Lewfroy*, flouriſh'd from the Year, 1020. to 1030. and compos'd a new Method for learning the Art of Muſick, call'd *Micrologus*. He likewiſe wrote a Treatiſe of the Body and Blood of Jeſus Chriſt againſt *Berenger*, which is loſt.

Aribo *Archbiſhop of* Mentz.

Aribo, the nineteenth Archbiſhop of *Mentz* is plac'd by *Sigebert* and *Trithemius* in the Claſs of the Eccleſiaſtical Writers: The former only attributes to him a certain Commentary on the fifteen gradual Pſalms, and the other adds a Letter to *Berno* Abbot of *Richenaw* and ſome others. He ſays, That that Archbiſhop held in the Year, 1023. a Council at *Selingenſtadt*, with *Burchard* Biſhop of *Worms*, and the other Biſhops and Abbots of his Province, in which were made very uſeful Conſtitutions, and that he died under the Emperor *Conrad*, *A. D.* 1031.

Berno *Abbot of* Richenaw.

Berno, a Monk of St. *Gall*, and afterward Abbot of *Richenaw*, who was contemporary with, and the familiar Friend of *Aribo*, is likewiſe recommended by *Trithemius*, as a Perſon not inferior in Knowledge to any of the learned Men of his Time: He was more eſpecially Skilful in the Art of Muſick, which was much ſtudy'd in that Age, and compos'd many Works, as well in Proſe as in Verſe. We ſhall here mention thoſe that *Trithemius* has taken Notice of, *viz.* A very elegant and uſeful Treatiſe, dedicated to *Pilgrin* Archbiſhop of *Colen*, but he does not declare the Subject of it; A Treatiſe of Muſical Inſtruments, Another of the coming of our Lord, dedicated to *Aribo*; A Book of the Office of the Maſs; one of the Faſt of the *Ember*-Weeks; one of *Saturdays* Faſt; another of the Time of the Monocord, and ſeveral Letters. But *Trithemius* has forgotten to make Mention of the Life of St. *Ulric* Biſhop of *Augsburg*, compos'd by that Author, and ſet forth by *Surius*; as alſo of the Life of St. *Meginrad* Biſhop and Martyr, which Father *Mabillon* publiſh'd in the ſecond Part of the fourth *Benedictin* Century. *Berno* flouriſh'd under the Emperor *Henry* II. from *A. D.* 1014. till 1348. when he died, after having been Abbot during forty Years.

His principal Work is the Treatiſe of the Office of the Maſs, in which he enquires into the Authors of it, and the Original of the Prayers of which 'tis compos'd. He ſuppoſes that in the Beginning of the Church, the Maſs was not ſaid after the ſame Manner as afterwards; that in the time of the Apoſtles, no other Prayers were recited but the Lord's Prayer; and that for that Reaſon St. *Gregory* Pope ordain'd, that the Lord's Prayer ſhould be ſaid over the Hoſt after the Conſecration: He adds, That the Canon was not made by a ſingle Perſon, but that it was augmented from Time to Time; and that the other Parts of the Maſs were eſtabliſh'd by Popes or by Holy Fathers: Laſtly, he Treats in particular, of the *Gloria in Excelſis*, and of the Times when it ought to be ſaid; of the Solemnity of the Octaves, of Pentecoſt, of the Office for the *Sundays* in *Advent* and other *Sundays* of the Year; of that of the four *Ember*-Weeks; and of other Rubricks of the Divine Office. But it ought to be obſerv'd, That in this Book, as in other Works of the ſame Nature, divers Matters of Fact are advanc'd, without ſufficient Ground, and even contrary to the Truth of Hiſtory.

Bruno *Biſhop of* Wurtzburgh.

Bruno Duke of *Carinthia*, Uncle by the Father's ſide to the Emperor *Conrad* II. was ordain'd Biſhop of *Wurtzburg*. *A. D.* 1033. He wrote a Commentary on the *Pſalms*, taken out of the Works of the Fathers, with certain Annotations on the Songs of the *Old* and *New Teſtament*, on the Lord's Prayer, and on the Apoſtles Creed, as alſo on thoſe of St. *Athanaſius* and St. *Ambroſe*. He died, *A. D.* 1045. being cruſh'd to Pieces under the Ruins of a Houſe which fell upon him, as he accompany'd the Emperor *Henry* III. who was going to carry on the War in *Hungary*. His Works were printed at *Colen* in 1494. and inſerted in the *Bibliotheca Patrum* of the *Colen* Edition, and in the laſt at *Lyons*.

Eccleſiaſtical Authors of the Eleventh Century.

Father *Mabillon*, publiſh'd in the firſt Tome of his *Analecta*, the Preface belonging to a Treatiſe of Prayers, taken out of the Fathers, and dedicated (as he proves it) to the Empreſs *Agnes*, the Wife of the Emperor *Henry* III. with certain Extracts of theſe Prayers, copied out of an ancient Manuſcript of the Monaſtery of St. *Arnulphus* at *Metz*. The Preface bears the Name of *John* Abbot, and Father *Mabillon* ſhews that he is apparently *John* ſirnam'd *Jeannelin* by reaſon of the lowneſs of his Stature, who was ſometime Monk of St. *Benignus* at *Dijon*, afterwards Prior of *Fecamp* under *William* Abbot, and at laſt nominated Abbot of *Erbreſtein*, by the Emperor *Henry* III. *A. D.* 1052. This Author makes Mention in that Preface, of four or five other Treatiſes which he had compos'd, *viz.* one of the Inſtitution of a Widow; another of the Life and Manners of Virgins; a third of Alms; and a fourth of the Heavenly *Jeruſalem* or of Contemplation; the greateſt part of thoſe Prayers are alſo contain'd in the Book of Meditations, attributed to St. *Auguſtine*.

John *or* Jeannelin *Abbot of* Erbreſtein.

There are likewiſe in the ſame Place, Letters of the ſame Abbot, written by him when Prior of *Fecamp*: In the two firſt, he conſents to the Propoſal made him by *William* I. King of *England*, that *Vitalis* Abbot of *Bernay*, ſhould be tranſlated to *Weſtminſter*, and that his Brother *Osbern*, a Monk of *Troarn*, ſhould be ſubſtituted in his Room. By the third, directed to *Warin* Abbot of St. *Arnulphus* at *Metz*, he requires a certain Monk, nam'd *Benedict*, to be ſent back again, who was then in his Abby.

Warin *Abbot of* St. Arnulphus at Metz.

Warin returns him a large Anſwer, complaining of his rude Manner of treating him; and declares, that the Monk whom he demanded, did not belong to his Juriſdiction, by Reaſon that after having taken upon him the Vows of Religion, under the Abbot *William*, he was plac'd by that Abbot in the Monaſtery of *Gorze*, which he left to go to that of St. *Arnulphus*, with the Permiſſion of the Priors of *Gorze*, and even of the Abbot *William*.

William *Abbot of* St. Arnulphus at Metz.

Warin had for his Succeſſor, in the Abby of St. *Arnulphus* at *Metz*, *William*, who was choſen by *Manaſſes* Archbiſhop of *Rheims*, to be alſo Abbot of St. *Remy*. *William* wrote to Pope *Gregory* VII. about the Affair, proteſting that he did not accept of that Office without a great deal of Reluctancy and Trouble, and ſo much the rather, in regard that he had no proſpect of diſcharging it with good Succeſs, by Reaſon of the Irregularities that were then Predominant among the Monks of that Monaſtery. The Pope did not approve that this Abbot ſhould have the Government of two Abbies at once, yet left him at Liberty to retain both: However, *William* himſelf ſoon repented of having had any Thing to do with the Abby of St. *Remy*; for *Manaſſes*, who only nominated him, to the End that he might Pillage the Revenues of the Monaſtery, with greater Impunity, perceiving that the Abbot would not ſuffer it, treated him ſo Rudely, that at laſt he forc'd him to leave it; which *William* did, ſeverely reprehending the Archbiſhop for his Tyrannical and Exorbitant Practices, as it appears from the two Letters which he wrote to him, publiſh'd by Father *Mabillon* in the firſt Tome of his *Analecta*, with that Abbot's Letter to Pope *Gregory* VII. four other Letters, and a Prayer by the ſame Author.

Robert de Tombalene *Abbot of* St. Vigor at Bayeux.

At the ſame time liv'd *Robert de Tombalene*, a Monk of St. *Michael*'s Mount, and afterwards Abbot of St. *Vigor* at *Bayeux*, who wrote a Commentary on the Canticles, the *Prologomena* to which, was ſet forth by Father *Mabillon*, with an Extract of the Work it ſelf, in the firſt Tome of his *Analecta*. This Extract makes it appear, that the Commentary is not much different, from that which is attributed to St. *Gregory* the Great. There is a certain Manuſcript without the Author's Name, in the Library of St. *Victor*, and it was publiſh'd under that of *Radulphus* Abbot of *Fontanelle*, by Father *Homy* of the Order of the Hermits of St. *Auguſtine*, and printed by *Peter de Launne* at *Paris*, *A. D.* 1684. This good Friar apparently had no other

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other Ground to ascribe it to *Radulphus* than the Letter *R.* which he found in his Manuscript, which denoted *Robert* and not *Radulphus*, as he imagin'd.

Anselm born at *Mantua*, of a noble Family, succeeded *Alexander* II. in the Bishoprick of *Lucca:* He receiv'd the Investiture from the Emperor *Henry* IV. and repenting of it some Time after, retir'd to the Monastery of *Cluny*, from whence he was re-call'd by *Gregory* VII. to govern his Bishoprick in 1073. Afterwards he was always extremely wedded to the Interests of that Pope, and stifly maintain'd them against the Emperor and *Guibert* the Antipope: He wrote two Letters against *Guibert*, in Vindication of *Gregory*; and made a Collection of certain Sentences, to shew, That Kings have no Right to be Masters of the Church-Revenues. These Works are referr'd to by *Canisius*, in the sixth Tome of his Antiquities. To him likewise is attributed a large Collection of Canons, of which there are some Manuscript Copies in divers Libraries; but although it bears his Name in a certain Manuscript of the *Barberine* Library, nevertheless 'tis not probable that it belongs to him; as M. *Baluzius* has prov'd, in his Preface to *Antonius Augustinus:* 1. Because the Author of the Life of St. *Anselm*, *Sigebert* and *Trithemius*, have not made any Mention of it. And 2. By reason that it contains some Decrees of Popes of a later Date than the Year 1086. which was that of the Death of *Anselm* of *Lucca*. *Antonius Augustinus* ascribes this Collection to *Hildebert* Archbishop of *Mans*.

Anselm Bishop of Lucca.

Some in like Manner attribute to *Deus-dedit* Cardinal, with the Title of St. *Eudoxia*, who liv'd under Pope *Victor* III. a Collection of Canons divided into four Books, a Manuscript Copy of which is to be found in the *Vatican* Library. There is also a third Collection, bearing the same Date, and call'd *Polycarp*; which was made by another Cardinal of the Church of *Rome*, nam'd *Gregory*, and of which there are some Manuscript Copies in M. *Colbert's* Library.

Deus-dedit Cardinal.

Gregory Cardinal.

Benno, a *German* by Nation and Cardinal of the Church of *Rome*, was one of the greatest Adversaries of Pope *Gregory* VII. and wrote two Books against him, full of Reproaches and Invectives, which are compris'd in the Collection made by *Orthuinus Gratius*, under the Title of *Fasciculus rerum Expetendarum & Fugiendarum*, printed in 1535. and afterwards set forth by *Goldastus*, in a Collection of Pieces, compos'd in Favour of the Emperor *Henry* IV. against Pope *Gregory* VII.

Benno Cardinal.

In this Collection, by *Goldastus*, is likewise contain'd a Treatise by *Conrad*, Tutor to *Henry* Bishop of *Utrecht*, call'd, *An Apology for preserving the Unity of the Church, and putting an End to the Schism between the Emperor* Henry, *and Pope* Gregory VII. which is also printed among the Historians of *Germany*, publish'd by *Freherus*. Indeed some Persons attribute this last Treatise to *Waldramus* of *Naumberg*, and others to *Wenceric* Bishop of *Verceil*, who flourish'd at the same Time. *Trithemius* says, That the latter wrote a Letter in the Name of *Thierry* Bishop of *Verdun*, to Pope *Gregory* VII. in which he admonishes him, as a Friend, of every Thing that (as it was reported) he had acted or alledg'd contrary to the Rules of Justice and Equity, and conjur'd him to put a Stop to those Irregularities.

Conrad Bishop of Utrecht.

Wenceric Bishop of Verceil.

Ulric, descended of a Family of *Bavaria* at *Ratisbon*, a Monk of *Cluny*, made a Collection of the ancient Customs of that Abby, in three Books, at the Request of *William* Abbot of *Richenaw*. This Collection is contain'd in the fourth Tome of the *Spicilegium*, by Father *Luke Dachery*.

Ulric a Monk of Cluny.

Bernard, a Monk of the same Monastery, was likewise imploy'd about that Time, in writing on the same Subject; but his Work being not so compleat, Father *Dachery* did not think fit to publish it. But Care must be taken, not to confound this Writer with another of the same Name, a Monk of *Corbey* in *Saxony*, who flourish'd some Time after, and wrote a Book in a very fine Style, but very Satyrical against the Emperor *Henry* IV. which is mention'd by *Sigebert* and *Trithemius*.

Bernard Monk of Cluny.

Bernard Monk of Corbey in Saxony.

There is also a third Author of the same Name, who was a Clerk of the Church of *Utrecht*, and wrote Commentaries on *Theodulus's* Eclogues, of which Mention is made in *Sigebert*. To these Authors may be added, certain Writers, of whom *Trithemius* takes particular Notice, and whose Works are not as yet come to our Hands.

Bernard Clerk of the Church of Utrecht.

Ægilnothus, Archbishop of *Canterbury*, famous for his extraordinary Charity, to whom he attributes a Piece in Commendation of the Virgin *Mary*, certain Letters and some other Works, flourish'd (according to his Account) under the Emperor *Conrad the Young*, A. D. 1030.

Ægilnothus Archbishop of Canterbury.

Campanus of *Lombardy*, a renown'd Philosopher and Astronomer, was a Man of a subtle Wit, an able School-Divine, well vers'd in the Holy Scriptures, and very skilful in the Art of Arithmetick, more especially in the Calendar: For all these commendable Qualities are attributed to him by *Trithemius*, who adds, That he set forth many small Tracts, the reading of which might be of very great Use to Bishops, and among which he himself had perus'd the following, *viz.* A Treatise of Ecclesiastical Numbers; another of the Manner of making Sun-dials; a Calendar; and some other Astronomical Works. This Author flourish'd, *A. D.* 1040.

Campanus of Lombardy.

Sigebert of *Gemblours*, makes mention of another Scholastick Philosopher of *Liege*, nam'd *Franco*, who liv'd in the Year 1060. He compos'd a Treatise of the Quadrature of a Circle; another of the Calendar; and certain Commentaries on the Holy Scripture.

Franco a Philosopher of Liege.

Bertharius, Abbot of the Monastery of Mount *Cassin*, joyn'd (according to *Trithemius*) the Study of the Holy Scriptures, to that of the profane Sciences: and after having written, before his Conversion, certain Works relating to Philosophy and Physick; he compos'd, when Abbot, divers Discourses for the Edification and Benefit of the Monks under his Tuition.

Erard, a *Benedictin* Monk, spent his Time in preaching and explaining the Holy Scriptures. *Trithemius* met with certain Commentaries on the whole Pentateuch, and divers Homilies written by this Author.

Erard a Benedictin Monk.

Adam, Abbot of *Perseme*, in the like Manner apply'd himself to Preaching: He compos'd many Discourses for the Use of his Monks, with several Homilies on the Festivals of the Saints, and on different Subjects, and some Commentaries on the Holy Scripture, of which *Trithemius* makes mention, without having seen any of them. M. *Baluzius* has publish'd in the first Tome of his Miscellaneous Works, five Moral Letters by this Author, directed to *Osmond* a Monk of *Mortemer* in *Normandy*.

Adam Abbot of Perseme.

CHAP. XI.

Of the Authors who wrote Ecclesiastical History; or the Lives of the Saints in the Eleventh Century.

Ecclesiastical Authors of the Eleventh Century.

Megenfroy Monk of Fulda.

MEgenfroy, *Meginfroy* or *Meginfred*, a Monk of *Fulda*, wrote in the Year 1010. the Life of St. *Emmeram* Bishop of *Ratisbon*, directed to *Arnulphus* Count of *Vogburg*, and afterwards a Monk of the Monastery of St. *Emmeram* at *Ratisbon*, and referr'd to by *Canisius* in the second Tome of his Antiquities. The same Author compos'd twenty four Books of History, cited by *Trithemius*, in the Life of St. *Maximus* Bishop of *Metz*, which is in *Surius's* sixth Tome, *Nov.* 18.

Syrus, a Monk of *Cluny*, and the Pupil of St. *Maiol*, wrote about the same Time, the Life of his Tutor, dedicated to *Odilo*; which was publish'd with great Accuracy by Father *Mabillon*, in the fifth *Benedictin* Century, and with *Aldebaldus's* Addition by the *Bollandists*, in *May* 11.

Syrus Monk of Cluny.

Osbern or *Osbert*, a Monk and Chanter of *Canterbury*, wrote in the Beginning of the Century, the Life of St. *Dunstan*, with those of St. *Odo* and St. *Alphegus*. The Life of St. *Dunstan*, was set forth by *Surius*, under the Name of *Osbert*; but that Narration belongs to a later Author, since it was written in *Lanfranc's* Time, and Father *Mabillon* has publish'd the genuine Life of that Archbishop of *Osbert*, as well as that of *Odo* of *Canterbury*, and the Life of St. *Alphegus*, referr'd to by *Bollandus* in *April* 19.

Osbern Monk of Canterbury.

Tangmarus, a *Saxon*, Dean of *Hildesheim*, compos'd a Relation of the Life of St. *Bernard* Bishop of that City, and his Pupil, which was publish'd by *Browerus* and afterwards inserted in the last Edition of *Surius*. This Author wrote in the Year of our Lord, 1023.

Arnold, a Canon of *Herfeldt*, wrote the Life of St. *Godebard* Abbot of that Monastery, who succeeded St. *Bernard* in the Bishoprick of *Hildesheim*, *A. D.* 993. and died in 1036. This Author was *Meginfroy's* Pupil, and had seen *Godebard* in his Youth, but he was inform'd of the Passages which he committed to Writing, by a certain old Man, who had spent his Life with that Saint. This Piece was set forth by *Browers*, with the Life of St. *Bernard*; and these two Lives may well be reckon'd among the most accurate, that were written at that Time.

Ecclesiastical Authors of the Eleventh Century.

Tangmarus Dean of Hildesheim.

Arnold Canon of Herfeldt.

Eccleſiaſtical Authors of the Eleventh Century.

Eberard, made a Narrative of the Life of St. *Harvic* Biſhop of *Saltzburg*, who died in 1024. He was his Pupil, and wrote a little while after his Death. This Work is inſerted in the ſecond Tome of *Caniſius*'s Collection.

Eberard St. Harvic's Pupil.

Arnulphus, Count of *Vogburg*, and afterwards a Monk of St. *Emmeran* at *Ratisbon*, compos'd two Books in Form of Dialogues, of the Life of St. *Emmeran*, which were publiſh'd by *Caniſius*, in the ſecond Tome of his Antiquities.

Arnulphus Monk of St. Emmeran.

Erchinfroy or *Erchinfred*, Abbot of *Melck* in *Auſtria*, wrote *A. D.* 1012. an Account of the Life and Miracles of St. *Colman* a *Scotſman*, which is cited by *Lambecius*, in his *Bibleotheca*.

Erchinfroy Abbot of Melck.

Trithemius reckons among the Eccleſiaſtical Writers, of the Beginning of this Century, *Rupert*, Abbot of Mount *Caſſin*, whom he much commends; and ſays, That he compos'd certain Sermons, and ſome other Works, but we have none of his Pieces in our Poſſeſſion.

Rupert Abbot of Mount Caſſin.

Ditbmar, the Son of Count *Sigefroy* and of *Cunegonda*, born in *Saxony*, *A. D.* 976. became a Monk of St. *John* at *Magdeburg*, under the Abbot *Riddagius*; was afterwards made Provoſt of *Walbeck*, and at laſt Biſhop of *Mersburg* after *Wigbert*, whom he ſucceeded in 1008. He compil'd ſeven Books of Hiſtorical Chronicles, containing the Occurences and Tranſactions under five Emperors, *viz. Henry the Fowler*, the *Otho*'s, and *Henry* II. He intermixes in ſeveral Places, a great deal of Eccleſiaſtical Hiſtory, and enlarges in the Commendation of many reverend Biſhops of his Time. He died, *A. D.* 1018. and his Works were printed at *Francfort* in 1580. as alſo among thoſe of the *German* Hiſtoriographers.

Dithmar Biſhop of Mersburg.

Ademar or Aimar de Chabanois, Monk of St. Cicar in Angouleſme.

Ademar, or *Aimar de Chabanois*, a Monk of the Monaſtery of St. *Cibar* at *Angouleſme*, compos'd a Chronicle of the Hiſtory of *France*, which begins *A. C.* 829. and ends in 1029 with a Catalogue of the Abbots of St. *Martial* at *Limoges*; publiſh'd by Father *Labbe* in his ſecond Tome of his Library of Manuſcripts: He took care to procure the Writing of the Treatiſe of Offices by *Amalarius*, and ſome attribute to him the Supplement to that Work, relating to St. *Benedict*'s Rule, which Father *Mabillon* inſerted in the ſecond Tome of his *Analecta*, tho' 'tis more probable, that it belongs to *Amalarius* himſelf. We have alſo *Ademar*'s Acroſtick Verſes, taken out of an Extract that he made of the Lives of the Popes, attributed to *Damaſus*, by the Order of *Robon* Biſhop of *Angouleſme*, which Verſes were ſet forth by the ſame Father, in the firſt Tome of his *Analecta*. M. *Baluſius* has in his Poſſeſſion, a certain Manuſcript Letter, (which he has thought fit to communicate to us) written by this Author, after the firſt Council of *Limoges*, held *A. D.* 1029. in which he aſſiſted, and directed to *Jourdain* Biſhop of *Limoges*, and to the Abbots and other Clergymen of that Dioceſs; as alſo, to *Arnulphus* Biſhop of *Rhodez*, to *Thierry* Biſhop of *Metz*, to the Empreſs *Cunegonda* the Widow of the Emperor *Henry*, to *Conon*, to the Emperor *Conrad*, to *William* Duke of *Guienne*, and to Pope *John*, who is branded therein, as a brutiſh, cholerick and cruel Man. In this Letter, he relates many remarkable Paſſages that happen'd during the Conteſt about the Apoſtolical Dignity of St. *Martial* Biſhop of *Limoges*, chiefly in Reference to *Benedict*, Prior of the Abby of St. *Michael* at *Cluſe* in *Piemont*, who a little after the Seſſion of that Council, being arriv'd at a certain Place call'd *La Buſſiere*, in the Province of *Limouſin*, on the Feſtival of the Nativity of the Virgin *Mary*, publickly gave it out, with a great deal of Heat and Paſſion, That St. *Martial* ought not to be reckon'd among the Apoſtles, and that the Inhabitants of *Aquitaine*, who look'd upon him to be ſo, were Aſſes and ignorant Doters.

This being reported in the Monaſtery of St. *Cibar*, by two Monks of that Convent, who were then preſent at *La Buſſiere*, made ſo great an Impreſſion on the Minds of the Friars, that all, except *Aimar* and *Gosbert*, imbrac'd *Benedict*'s Opinion; which gave Occaſion to this Letter, in which *Aimar* treats *Benedict* very rudely, who nevertheleſs, (even according to *Aimar*'s Report) was a judicious and learned Perſon, but extremely Paſſionate, if we may give Credit in that Reſpect to *Aimar*, in his own Cauſe: For it appears, That the Prior inveigh'd againſt him moſt bitterly at *La Buſſiere*; accuſing him as the Author of that Innovation, which he alſo term'd Hereſie, and affirming that 'twas deviſ'd by him through Flattery, on purpoſe to gratifie the Abbot and Monks of *Limoges*, who had corrupted him with Money. *Benedict* added, That having diſputed with *Aimar* upon that Point, he had baffl'd him, and had oblig'd him to hide himſelf. Now *Aimar* wrote this Letter to refute the Prior's Arguments, declaring what had paſs'd at *Limoges*, between himſelf and *Benedict*, whom he cenſures as an Impoſtor and profligate Wretch: He likewiſe gives an Account of the Conteſt that he had at *Angouleſme*, about the ſame Affair, with a certain Monk of *Ravenna*, being alſo an able Phyſician, nam'd *Bernard*, who came to *La Buſſiere* with *Benedict*, and had learnt of him all the Arguments againſt the Apoſtleſhip of St. *Martial*. But it ought to be obſerv'd, that this *Benedict* ſaid, That the Diſpute could not be determin'd, but by a general Council of *France* and *Italy*, held in the Pope's Preſence: *Quis auſus fuit Martialem prædicare Apoſtolum, niſi prius grande generale Concilium omnium Epiſcoporum Galliæ & Italiæ, una cum Papa Romano congregaretur, & ibi eſſet probatum, ſi eſt aut non eſt Apoſtolus?* And foraſmuch as *Benedict* and a Monk of St. *John d' Angely*, who likewiſe maintain'd that St. *Martial* was not an Apoſtle, peremptorily declar'd, That 'twas requiſite to make Application to the Pope, and to cauſe the Monks of St. *Martial* to be forbidden to place him in the Rank of the Apoſtles for the Future; *Aimar* replies, 'That 'if the Pope being ſurpris'd by the Inſinuations of envious 'Perſons, ſhould publiſh ſuch a Prohibition, it would be 'more expedient to obey God, rather than the Pope of '*Rome*; by Reaſon that no Pope has receiv'd Power to 'abſolve or excommunicate the Holy Apoſtles, nor to hin'der the Church of God from doing well and ſpeaking well: *Si Papa ſubripiente conſilio invidorum hoc prohibet, tamen obedire oportet Deo magis quam Papæ Romano. Nulli etenim Papæ data eſt poteſtas vel abſolvendi, vel excommunicandi ſanctos Apoſtolos Dei, vel prohibendi Eccleſiam Dei à beneſaciendo & recte loquendo.* M. *Baluſius* has alſo divers Sermons made in the Council of *Limoges*, relating to the Apoſtolical Dignity of St. *Martial*, which he ſuppoſes to have been written by the ſame Author.

Eccleſiaſtical Authors of the Eleventh Century.

Hugh Archdeacon of Tours.

Hugh, Archdeacon of *Tours*, compos'd a ſmall Dialogue between him and *Fulbert* Biſhop of *Chartres*, containing an Account of an Apparition of St. *Martin*, ſeen by *Herveus* Treaſurer of St. *Martin* at *Tours*, in the Beginning of this Century, which was publiſh'd by Father *Mabillon*, in the ſecond Tome of his *Anelecta*.

Odoran Monk of St. Peter Le Vif.

Odoran, a Monk of St. *Peter le Vif* at *Sens*, is the Author of a Chronicle, which begins at the Year of our Lord 675. and ends in 1032. It was printed in M. *Du Cheſne*'s Collection of the Hiſtorians of *France*.

Anſelm Dean of Namur.

Anſelm, a Canon of *Liege*, and afterwards Dean of *Namur*, wrote upon the Requeſt of *Ida* Abbeſs of St. *Cecilia* at *Colen*, the Hiſtory of the Biſhops of *Liege*, from St. *Theodard*, who liv'd, *A. C.* 666. to *Waſon*, who ſucceeded *Richard* in 1041. and died in 1048. It was ſet forth by *Chapeaville*, in his Collection of the Hiſtorians of *Liege*.

Herman. Contractus, Monk of Richenaw.

Hermannus, ſirnam'd *Contractus*, by reaſon that his Limbs were ſhrunk, the Son of the Count of *Weringen* in *Suevia*, who was educated in the Monaſtery of St. *Gall*, and afterwards became a Monk of *Richenaw*, flouriſh'd in the middle of the Century, and acquir'd much Skill in divers Languages and liberal Sciences. He compos'd a Chronicle, from the Creation of the World, to *A. D.* 1052. continu'd by *Bertulphus* of *Conſtance*, to 1065. It was printed at *Francfort*, in 1583. in the Edition of the Hiſtorians of *Germany*, by *Piſtorius*; in *Caniſius*'s Antiquities; and in the laſt *Bibliotheca Patrum*. To him are alſo attributed certain Anthems in Honour of the Virgin *Mary*; the *Veni Sancte Spiritus*; and ſome other * Proſes or Hymns. *Trithemius* likewiſe makes Mention of the following Works of this Author, *viz.* a Treatiſe of the Science of Muſick; another of the Monochord; three Books of the Manner of making the Aſtrolabe; one of its Uſefulneſs; one of the Eclipſes; another of the Calendar; a Treatiſe of the Quadrature of a Circle, one of the Diſcord of Sounds, one of Phyſiognomy; and the Lives of divers Saints.

* A Part of the Maſs.

Glaber Radulphus Monk of Cluny.

Glaber Radulphus, a Monk of St. *German* at *Auxerre*, and afterwards of *Cluny*, compos'd in the Year 1045. an Eccleſiaſtical Hiſtory dedicated to *Odilo* Abbot of *Cluny*, which begins at *A. C.* 900. and ends in 1045. This Hiſtory being very accurately and faithfully written, was printed at *Francfort* in 1596. and is contain'd M. *Du Cheſne*'s Collection of the Hiſtorians of *France*. He likewiſe wrote the Life of St. *William* Abbot of St. *Benignus* at *Dijon*, who died in 1031. which is referr'd to by *Bollandus* in *Jan.* 1.

Gualdo Monk of Corbie.

Gualdo, a Monk of *Corbie*, wrote in Verſe, the Life of *Anſcharius* Biſhop of *Hamburg*, dedicated to *Adalbert* Archbiſhop of *Bremen*. It is compriz'd in the ſecond Tome of the fourth *Benedictin* Century, by Father *Mabillon*.

Drogo Monk of St. Winoch.

Drogo, a Monk of St. *Winoch*, wrote the Lives of St. *Genelena*, of St. *Oſwald* King of *Northumberland*, and of St. *Winoch*: The two firſt of theſe are in *Surius*, and the third is only to be found in Manuſcript.

Helgaud Monk of Fleury.

Helgaud, a Monk of *Fleury*, wrote *A. D.* 1050. the Life of King *Robert*, which was publiſh'd from a Manuſcript of *Petrus Pithœus*'s Library, and printed at *Francfort* in 1596. alſo in M. *Du Cheſne*'s Collection of Hiſtorians.

Wirpo Chaplain to the Emperor Henry III.

Wirpo or *Wippo*, Chaplain to the Emperor *Henry* III. compos'd a Relation of the Life and Actions of *Conrad* the Father of that Emperor, which is extant in the Collection of the *German* Writers by *Piſtorius*, and a Panegyrick on *Henry* III. which is printed in *Caniſius*'s Antiquities.

Ebervin Abbot of St. Maurice at Tolen.

Ebervin or *Everwin*, Abbot of St. *Maurice* at *Tolen* in the Dioceſs of *Trier*, wrote the Life of St. *Simeon* of *Syracuſe* a Monk of *Trier*, who died in 1035. which was dedicated to *Poppo* Archbiſhop of that Dioceſs, and is referr'd to by *Surius* in *June* 1.

Everſhelm

Ecclesiastical Authors of the Eleventh Century.

Evershelm *Abbot of* Aumont.

Everſhelm, Abbot of *Aumont* in *Hainaut*, is the Author of a Life of St. *Poppo* Abbot of *Stavelo*, his Kinſman, cited by *Surius* and *Bollandus* in *Jan.* 25. He was made Abbot of St. *Peter* at *Ghent* in 1058. and died in 1069.

Guibert *Archdeacon of* Toul.

Guibert, Archdeacon of *Toul*, wrote the Life of Pope *Leo* IX. publiſh'd by Father *Sirmond*, *A. D.* 1615. and afterwards by *Henſchenius* and *Papebrochius* in *April* 19.

Metellus *Abbot of* Tergenſee.

Metellus, Abbot of *Tergenſee*, who flouriſh'd, *A. D.* 1060. left certain Eclogues call'd *Quirinales*, in Commendation of St. *Quirinus* Martyr, which were ſet forth by *Caniſius* in the firſt Tome of his Antiquities.

Folcard *Monk of* St. Berthin

Folcard, a Monk of St. *Berthin*, wrote the Life of that Saint, and that of St. *Omer*, both referr'd to by *Surius*, viz. one in *Sept.* 5. and the other under the 15*th.* Day of the ſame Month.

Gerard *Abbot of* St. Vincent at Laon.

Gerard, a *Sacriſtain* or Veſtry-keeper in the Monaſtery of *Corbie* in *Saxony*, and afterwards Abbot of St. *Vincent* at *Laon*, is the Writer of the Life of St. *Adelard*, publiſh'd by *Surius* and *Bollandus* in *Jan.* 2. and by Father *Mabillon* in the firſt Tome of the fourth *Benedictin* Century. He was afterwards made Abbot of St. *Medard* at *Soiſſons*, *A. D.* 1077. but being turn'd out thence, by Queen *Bertha*, he founded the Monaſtery of *Sauvemajeur*, in the Dioceſs of *Bourdeaux*, where he died in 1095.

Willeran *Abbot of* St. Peter at Mersburg.

Willeran, a Monk of *Fulda*, and afterward Abbot of St. *Peter* at *Mersburg*, compos'd an *Epithalamium* on the Marriage between Jeſus Chriſt and the Church, or a Commentary on the *Canticles*, contain'd in three Books in Proſe, intermix'd with Verſe: A certain Piece of that Nature, was publiſh'd under his Name in *Latin*, and in the old *Gauliſh* Language, printed at *Leyden*, A. D. 1598.

Urſio *Abbot of* Aumont.

Urſio, Abbot of *Aumont* in *Hainault*, wrote an Hiſtorical Account of the Life of St. *Marcellus* Pope, *A. D.* 1080.

Deſiderius *Abbot of* Mount Caſſin.

Deſiderius, Abbot of Mount *Caſſin*, who was afterwards Pope, under the Name of *Victor* III. being as yet Abbot, compos'd a Dialogue concerning the Miracles of St. *Benedict*.

Paul *Canon of* Benrieden

Paul, a Canon and Provoſt of *Benrieden*, wrote in the End of the Century a Treatiſe of the Actions of Pope *Gregory* VII. and the Life of St. *Herlucia* a Virgin, both publiſh'd by *Gretzer*, printed at *Ingolſtadt*, and inſerted in the Collection of the *Bollandiſts*.

Conrad *a Monk of* Bruvilliers.

Conrad, a Monk of the Monaſtery of *Bruvilliers*, in the Dioceſs of *Colen*, wrote in the Year 1096. the Life of St. *Wolphelin* Abbot of that Abby, deceaſed in 1091. which was publiſh'd by the *Bollandiſts*, in *April* 22.

Geffrey de Maleterre *a* Norman *Monk.*

Gaufroy or *Geffrey de Maleterre*, a *Norman* Monk, compos'd an Hiſtory of the Conqueſts of the *Normans*, under the Dukes *Robert Guiſcard* and *Roger*, in *Apulia*, *Calabria* and *Sicily*. It was printed ſeparately, and is alſo to be found among the Hiſtorians of *Hiſpania Illuſtrata* printed at *Francfort*, A. D. 1603.

William *of Apulia.*

William of *Apulia*, wrote in the End of this Century, at the Requeſt of Pope *Urban* II. a Poem on the ſame Subject, printed ſeparately at *Paris* in 1652. as alſo in the Collection of the Hiſtorians of *Normandy*, by *Du Cheſne*, and in that of the Hiſtoriographers of *Sicily*.

Bertulphus *Prieſt of* Conſtance

Bertulphus or *Bernulphus*, a Prieſt of *Conſtance*, beſides a Continuation of *Hermannus Contractus*'s Chronicle, and an Hiſtory of his Time, from the Year 1053. to the End of the Century, compos'd a Treatiſe, to ſhew that the Company of excommunicated Perſons ought to be avoided, and ſome other ſmall Tracts in Favour of Pope *Gregory* VII. which were publiſh'd by *Gretzer* in his Apology for Cardinal *Bellarmin*, printed at *Ingolſtadt*, A. D. 1612.

Kalgod *Monk of* Cluny.

Kalgod, a Monk of *Cluny*, wrote in the End of the Century, the Lives of St. *Odo* and St. *Mayol*, ſet forth by the *Bollandiſts*, and by Father *Mabillon*.

Othlo *Monk of St.* Boniface.

Othlo, a Prieſt and Monk of the Monaſtery of St. *Boniface* in *Germany*, is the Writer of the Life of that Saint, ſometime Archbiſhop of *Mentz*, which was publiſh'd by *Caniſius* in the fourth Tome of his Antiquities, and by Father *Mabillon* in the ſecond Tome of the third *Benedictin* Century.

Ingulphus *Abbot of* Croyland.

Ingulphus, an *Engliſhman* of the City of *London*, the Son of an Officer belonging to King *Edward*'s Court, apply'd himſelf to Study in his Youth, and acquir'd ſo great Reputation for his Learning, that *William* Duke of *Normandy* paſſing into *England*, brought him back with his Retinue, and made him his principal Miniſter. He undertook a Journey to the *Holy Land*, A. D. 1064. and returning from thence was admitted into the Monaſtery of *Fontanelle*, of which he was made Prior ſoon after, in 1076. *William* I. King of *England* invited him over into this Kingdom, and conſtituted him Abbot of *Croyland*, from whence he had turn'd out *Wulketulus*; but *Ingulphus* obtain'd Leave to retire from that Abby, the Hiſtory of which he compos'd from *A. C.* 664. to 1091. It was publiſh'd by Sir *Henry Savil* in 1596. and among the Hiſtorians of *England*, printed at *London* in 1684. This Author died in 1109.

Ecclesiastical Authors of the Eleventh Century.

Thierry *Abbot of* St. Trudo.

Thierry, a Monk of St. *Peter* at *Ghent*, and afterwards Abbot of St. *Trudo* in the Dioceſs of *Liege*, wrote the Lives of St. *Bavo*, St. *Trudo*, St. *Rumold*, and St. *Landrada*, publiſh'd by *Surius*. *Trithemius* ſays, That he was likewiſe the Author of a Life of St. *Benedict*, and of an Account of the Tranſlation of his Body, with certain Letters and ſome other Works in Proſe and Verſe: He flouriſh'd, *A. D.* 1050.

Alphanus *Archbiſhop of* Salerno.

Alphanus, a Monk of Mount *Caſſin*, afterward Abbot of St. *Benedict* at *Salerno*, and at laſt Biſhop of that City, from *A. D.* 1057. to 1086, is reputed to be the Author of divers Hymns, in Honour of the Saints, and of ſome other Poetical Pieces, referr'd to by *Ughellus*, in the ſecond Tome of *Italia Sacra*.

Amatus *a Biſhop of* Italy.

Amatus, a Monk of Mount *Caſſin* and Biſhop in *Italy*, although 'tis not known of what Church, compos'd four Books in Verſe, dedicated to Pope *Gregory* VII. on the Actions of the Apoſtles St. *Peter* and St. *Paul*, and eight Books of the Hiſtory of the *Normans*, which (as they ſay) are kept in Manuſcript in the Library of Mount *Caſſin*. He likewiſe wrote certain Poems in commendation of *Gregory* VII. on the twelve precious Stones of the Breaſt-plate of the High Prieſt; and on the Celeſtial *Jeruſalem*.

Hepidannus *Monk of* St. Gall.

Hepidannus, a Monk of St. *Gall*, who flouriſh'd during a conſiderable Part of this Century, is the Author of a Chronicle which begins at the Year 709. and ends in 1044. It is inſerted in the Collection of the Hiſtorians of *Germany*, ſet forth by *Goldaſtus*, and printed at *Francfort* in 1606. He likewiſe compos'd two Books of the Life and Miracles of St. *Wiborad*, dedicated to *Ulric* Abbot of St. *Gall*, which are referr'd to in the ſame Place, as alſo by the *Bollandiſts*, and by Father *Mabillon*. They were written, *A. D.* 1072. and this Author might be dead in 1080.

Marianus Scotus.

Marianus, a *Scotiſhman* or *Iriſhman* by Nation, related to venerable *Bede*, (if we may give Credit to *Matthew* of *Weſtminſter*) was born *A. D.* 1028. turn'd Monk in 1052. paſs'd over into *Germany* in 1058. was ten Years a Recluſe in the Monaſtery of *Fulda*, and ſpent the reſt of his Life at *Mentz*, where he died in 1086. He compos'd a Chronicle from the Creation of the World, to *A. D.* 1083. in which he follow'd *Caſſiodorus*. It was continu'd to the Year 1200. by *Dodechin* Abbot of St. *Dyſibod* in the Dioceſs of *Triers*, and was printed in ſeveral Places, more eſpecially among the *German* Hiſtorians.

Lambert *Monk of* Hirsfeldt.

Lambert of *Aſchaffemburg* aſſum'd the Monaſtick Habit, in the Convent of *Hirſfeldt*, under the Abbot *Meginher*, A. D. 1058. was ordain'd Prieſt the ſame Year, by *Lupold* Archbiſhop of *Mentz*; and ſoon after undertook a Journey to *Jeruſalem*, without the Knowledge of his Abbot, from whence he return'd the next Year. He compos'd an Hiſtorical Chronology from the Creation of the World, to *A. D.* 1077. which is only an Epitome of general Hiſtory to the Year 1050. and a particular Hiſtory of *Germany* of a competent Largeneſs, from that Year to 1077. This Work is written with a great deal of Accuracy and Elegancy, and there are few *German* Authors, who have ſhew'd ſo much Politeneſs in their Writings. It was printed ſeparately at *Tubingen* in 1533. and alſo among the Hiſtorians of *Germany*.

Adam *Canon of* Bremen.

Adam, a Canon of *Bremen*, in the Year 1077. compos'd four Books of the Eccleſiaſtical Hiſtory of his Church, in which he treats of the Original and Propagation of the Chriſtian Religion in the Dioceſſes of *Bremen* and *Hamburg*, from the Time of the Emperor *Charlemagne*, to that of *Henry* IV. He has annex'd at the End, a ſmall Treatiſe of the Situation of *Denmark* and other Northern Kingdoms; of the Nature of thoſe Countries, and of the Religion and Manners of the Inhabitants. The whole Work was publiſh'd by *Lidembrocius* and printed at *Hanaw*, A. D. 1579. at *Leyden* in 1595. and afterwards at *Helmſtadt* in 1670.

Albert *a* Benedictin *Monk of* Mets.

Sigebert and *Trithemius* make mention of a *Benedictin* Monk of *Metz*, nam'd *Albert*, who wrote certain Works, and among others, an Hiſtory of his Time, dedicated to the Biſhop of that Dioceſs.

Anſelm *a* Benedictin *Monk of* Rheims.

They likewiſe take Notice of another *Benedictin* Monk of the City of *Rheims*, nam'd *Anſelm*, who compos'd an Hiſtorical Account of the Voyage of Pope *Leo* IX. to *France*; of the Synods he held there; and of other Affairs tranſacted by him in that Kingdom. This Piece was call'd Pope *Leo*'s Itinerary.

Gonthier *Monk of* St. Amand.

Laſtly, *Sigebert* mentions a Monk of St. *Amand*, known by the Name of *Gonthier* or *Gontherius*, who wrote in Verſe a Relation of the Martyrdom of St. *Syricius*.

Eccleſiaſtical Authors of the Eleventh Century.

An Addition of ſome other Authors who wrote in the Eleventh Century.

Eccleſiaſtical Authors of the Eleventh Century.

Warman Biſhop of Conſtance

WArman, Count of *Dilingen*, afterwards Monk of *Richenaw*, and at laſt Biſhop of *Conſtance*, wrote the Life of St. *Pyrmin*. He died A. D. 1034.

Britwol Biſhop of Winton.

Britwol, a Monk of *Glaſſenbury*, and afterwards Biſhop of *Wincheſter*, wrote the Life of St. *Egwin*, ſometime Biſhop of the ſame Dioceſs, and died A. D. 1045.

Ingelran Abbot of St. Riquier

Ingelran, a Monk, and afterwards Abbot of St. *Riquier*, compos'd a Poem divided into four Books, the firſt of which contains the Life of St. *Riquier*; the ſecond and third, a Narrative of the Miracles wrought by him; and the fourth, an Account of the Tranſlation of his Body to the Abby that bears his Name. Some Part of this Poem is inſerted in the ſecond Century of the Acts of St *Benedict*. This Author likewiſe wrote certain Copies of Verſes, in Honour of St. *Wilfran* Archbiſhop of *Sens*, and died A. D. 1045.

Bertha a Nun of Willock.

Bertha or *Bertrada*, a Nun of *Willock* near *Bonne*, the Siſter of St. *Wolphemus*, Abbot, wrote the Life of St. *Adelaida*, the firſt Abbeſs of her Monaſtery.

Giſlebert Monk of St. Germain at Auxerre.

Giſlebert, a Monk of St. *Germain* at *Auxerre*, under the Abbot *Winneman*, compos'd in the middle of the Century, two Books of the Life of St. *Romanus*, an Abbot near *Auxerre*, who is ſuppos'd to be the ſame that gave Food to St. *Benedict*, in the Grot of *Subiago*, of which St. *Gregory* makes mention in his Dialogues. This Piece is contain'd in the firſt *Benedictin* Century by Father *Mabillon*.

Diodericus Monk of Hirſfeldt.

Diodericus, a Monk of *Hirſfelds*, compos'd in the Beginning of this Century, a Treatiſe concerning the Tranſlation of St. *Benedict*, which is inſerted in the ſecond Part of the fourth *Benedictin* Century. *Trithemius* falſely attributes to him the Book of the Tranſlation of St. *Benedict*, which belongs to *Adalbert* a Monk, who died A. C. 853.

Andrew Monk of Fleury.

Andrew, a Monk of *Fleury*, or of St. *Benedict* on the *Loire*, wrote in like Manner, at the ſame Time, a Treatiſe of the Miracles of St. *Benedict*.

Odo Monk of St. Maur des Foſſez.

Odo, a Monk of St. *Maur des Foſſes*, compleated a Relation of the Life of Count *Burchard*, A. D. 1058.

Bovo Abbot of St. Berthin

Bovo, Abbot of St. *Berthin*, compos'd a Narrative of the Canonization of that Saint, and dedicated it to *Guy* Archbiſhop of *Rheims*. He died A. D. 1069. four Years after having reſign'd the Government of his Abby.

Giſlebert Monk of St. Amand.

Giſlebert, a Monk of St. *Amand*, wrote four Books containing an Account of the Life of that Saint, and of the Deſtruction of his Monaſtery. He died A. D. 1095.

St. William Abbot of Richenaw.

St. *William*, Abbot of *Richenaw*, compos'd two Books concerning the Cuſtoms of that Abby, with ſome other Works, and died in 1091.

Alberic Cardinal.

Alberic, Cardinal, is the Author of the Life of St. *Dominick* of *Sora*. See *Petrus Diaconus*, Cap. 12.

Jotſald Monk of Cluny.

Jotſald, a Monk of *Cluny*, wrote the Life of St. *Odilo* his Abbot. Father *Mabillon* deſigns to publiſh it more entire, than it has been hitherto, in his ſixth *Benedictin* Century.

Eccleſiaſtical Authors of the Eleventh Century.

Wolferus Canon of Hildeſheim.

Wolferus, a Monk of *Altaich*, or rather Canon of *Hildeſheim*, left a Relation of the Lives of St. *Gonthier* the Hermit, and of St. *Godehard* Biſhop of *Hildeſheim*. Some have attributed this Piece to *Alcuin*, by whom it was only reviſ'd.

Gotzelin Monk of Canterbury.

Gotzelin, a Monk of St. *Berthin*, and afterwards of *Canterbury*, compos'd an Hiſtory of the Life and Miracles of St. *Auguſtine* the Monk, who converted the *Engliſh* Nation to Chriſtianity, with an Account of the Tranſlation of the ſame Saint, made in his Time. *William* of *Malmesbury* extols him as the moſt famous Writer in *England* after *Bede*; eſpecially in Reference to the Hiſtory of the Saints of this Kingdom, many of whoſe Lives were written by him.

Peter Monk of Maillezais

Peter, a Monk of *Maillezais*, wrote the Hiſtory of his Monaſtery, and dedicated it to *Goderan* Abbot of the ſame Convent, who flouriſh'd, A. D. 1070.

William Monk of Chiuſi.

William, a Monk of *Chiuſi* in *Tuſcany*, wrote the Life of St. *Benedict* Abbot of that Monaſtery in the Eleventh Century.

Raimond Monk of S. Andrew at Avignon

Raimond, a Monk of St. *Andrew* at *Avignon*, compos'd a Relation of the Life of St. *Pons* Abbot of the ſame Monaſtery, in the End of that Century.

Heymo Monk of Richenaw.

Heymo, a Monk of *Richenaw*, is the Author of the Life of St. *William* of *Richenaw*, which is referr'd by *Trithemius* to the Year of our Lord 1091.

Gerard de Venna Monk of La Chaiſe Dieu.

Gerard de Venna, a Monk of *La Chaiſe Dieu*, left a Relation of the Life of St. *Robert* Abbot and Founder of that Abby. This Life not being well Written, was reviſ'd by *Marbodus* Biſhop of *Rennes*.

Egerward Monk of St. Burchard at Wurtzburg.

Egerward, a Monk of St. *Burchard* at *Wurtzburg*, made ſome Additions to the Life of the ſame Saint.

Gautier Monk of St. Burchard at Wurtzburg.

Gautier or *Gauterius*, wrote the Life of St. *Anaſtaſius* the Hermit, who liv'd in the End of this Century, in the Dioceſs of *Rieux*.

Grimaldus Monk of Canterbury.

Grimaldus, compos'd an Hiſtorical Account of the Tranſlation of St. *Felix*, ſometime Pupil to St. *Emilian* the Patron of *Spain*.

Rudolf a Monk of La Chaiſe Dieu.

Rudolf, a Monk of *La Chaiſe Dieu*, wrote the Life of St. *Adelelm* the third Abbot of that Monaſtery, and afterward Prior of St. *John* at *Burgos* in *Spain*, who died in the End of the Century.

Notcherus Abbot of Hautvilliers.

Notcherus, Abbot of *Hautvilliers* in the Dioceſs of *Rheims*, compos'd in the End of the Century, a Narrative of the Tranſlation of St. *Helena*, made in his Monaſtery.

W. a Monk of Walſor.

W. a Monk of *Walſor*, wrote in the middle of the Century, the Life of St. *Hilvrada* a Virgin, which is inſerted in the ſecond Part of the third *Benedictin* Century.

To theſe may be added the nameleſs Writers of the ſame Age, who compos'd the following Works, viz.

Nameleſs Authors.

THE Life of St. *Gildas*, firnam'd *the Wiſe*, Abbot of *Ruis* in *Bretagne*, written by a nameleſs Author, who likewiſe makes mention of certain Saints of the ſame Monaſtery, who liv'd in his Time. This Piece is extant in the Library of *Fleury*, and in the firſt *Benedictin* Century.

A Relation of the Miracles of St. *Martin* at *Verton*, in the ſame *Benedictin* Century.

The Life of St. *Bertulf* Abbot of *Renty*, written by a Monk of *Blandin* at *Ghent*, in the firſt Part of the third *Benedictin* Century.

The Life of St. *Chafer*, which is contain'd in the ſame Volume.

The Author of the Chronicle of St. *Vincent* at *Vulturno* in *Italy*, in M. *Du Cheſne*'s third Tome.

The Life of St. *Oditia* Abbeſs of *Homburg* in *Alſatia*, which is to be found in the ſecond Part of the third *Benedictin* Century.

An Account of the Miracles of St. *Hubert* Biſhop of *Liege*, written by a certain Monk of St. *Hubert*'s Abby in *Ardenne*, which is in the firſt Part of the fourth *Benedictin* Century.

A Narrative of the Tranſlation of St. *Cuthbert* Biſhop, by a Monk of *Durham*, contain'd in the ſecond Part of the ſame Volume.

Nameleſs Authors.

Another of the Life and Tranſlation of the Body of St. *Hugh* a Monk of St. *Martine* at *Autun*, by a nameleſs Monk. This Piece is in the fifth *Benedictin* Century.

Another of the Tranſlation of the Body of St. *Valery* of *Flanders*, to the Abby that bears his Name, by a Monk of the ſame Convent, which is inſerted in the ſame Volume.

The Life of St. *Simon* Count of *Crepy*, who died, A. D. 1082. written by a nameleſs Author of the ſame Time.

The Life of St. *Simeon* an *Armenian* Hermit, at *Padolyrona* near *Mantua*.

The Life of St. *Thierry* Abbot of St. *Hubert*, in the Foreſt of *Ardenne*. who died, A. D. 1087.

The Life of St. *Richard* Abbot of St. *Vannes*, deceas'd in 1046. which was written by a certain Monk of the ſame Monaſtery, a little after his Death; although that Abbot was never ſeen by him.

The Life of St. *Tſarn* Abbot of St. *Victor* at *Marſeilles*, who died, A. D. 1048.

The Life of St. *Benenius* Abbot of *Lucedia* in *Piemont*, who died in 1016. written by one of his Pupils.

A Relation of the Life and Miracles of St. *Gautier* or *Gauterius*, the firſt Abbot of St. *Martin* at *Pontoiſe*, deceaſed in 1094. which was compos'd in like manner by one of his Pupils.

The Life of St. *Guy* Abbot of *Pompoſa* in *Italy*, who died, A. D. 1046.

CHAP.

CHAP. XII.

Of the Greek *Ecclesiastical Writers who flourish'd in the Eleventh Century.*

Leo *the Grammarian.*

LEO, the Grammarian, is the Author of a Continuation of *Theophanes*'s Chronicle, from *A. C.* 813. to 1013. which is apparently the Year when he Wrote. It was publish'd by Father *Combefis*, in the End of *Theophanes*'s Works; printed at *Paris*, *A. D.* 1655.

Alexius' *Patriarch of* Constantinople.

Alexius, a Monk of the Monastery of *Studa*, and afterward Patriarch of the Church of *Constantinople*, which he govern'd from *A. D.* 1025. to 1043. compil'd certain Constitutions relating to Ecclesiastical Affairs, which are referr'd to in the Collection of the *Greek* and *Roman* Law.

Eugesippus.

Eugesippus, an Author very little known, compos'd a Geographical Treatise of the Holy Land, publish'd by *Allatius*, in his Collection of the *Greek* and *Latin* Writers. 'Tis reported that this Treatise was written about *A. D.* 1040.

Theophanes *the* Cerameau, *Archbishop of* Tauromenium.

Theophanes the *Cerameau*, Archbishop of *Tauromenium* in *Sicily*, liv'd in this Century, although we have already made mention of him in the ninth Age, to which he is generally referr'd; but two Reasons invincibly prove, that he belongs to the Eleventh: The first is, That he cites *Metaphrastes*; and the other, that 'tis express'd, that the Homily on *Palm*-Sunday, was made in the Presence of King *Roger*, who could be no other Person but the Count of *Sicily*, whom he Styles King and Emperor, according to the usual Custom of the *Greeks*. The Homilies attributed to *Gregory* the *Cerameau*, in some Manuscripts, are not different from those of *Theophanes*; insomuch, that it must either be an Error of the Transcribers, or else *Theophanes* had two Names. Let the Case be how it will, these Homilies being 72 in Number, are not Contemptible; in which the Author explains the literal Sense of the Gospels, and afterwards enlarges on the Allegorical and Moral; but his Style is Plain, without any Manner of Ornament, or Loftiness of Expression.

Nilus Doxopatrius, Archimandrita.

At the same Time likewise flourish'd *Nilus Doxopatrius*, *Archimandrita* or Abbot of his Convent; who by Count *Roger*'s Order, compos'd a Treatise of the five Patriarchal Sees, and of the Archbishopricks and Bishopricks under their Jurisdiction; as also concerning the Institution of those Patriarchs, their Ranks, Titles, Rights and Privileges. *Allatius* has produc'd many Fragments of this Piece; and it was publish'd entire by M. *Le Moine*, in the first Tome of his sacred Varieties.

Nicetas Pectoratus *Monk of* Studa.

Nicetas Pectoratus, besides the above-mention'd Treatise against the *Latins*, compos'd also some other Works; particularly a Treatise of the Soul, of which *Allatius* set forth a Fragment; an Hymn in Honour of St. *Nicolas*; and another in Commendation of *Metaphrastes*, referr'd to by the same Author.

Michael Psellus *Senator.*

Michael Psellus, descended of a noble Family in *Constantinople*, made so great Progress in the Studies to which he apply'd himself, that he became one of the most learn'd Men of that Age: He exercis'd the Office of a Senator, and was highly esteem'd by the Emperors: He was one of those Deputies whom *Michael* sirnam'd *Stratioticus*, sent to *Isaac Comnenus* to treat with him, and the latter made Use of his Service against *Michael Cerularius*; afterward he was chosen Tutor to *Michael Ducas*, who was advanc'd to the imperial Throne by his Means, *A. D.* 1071. He follow'd the Fortune of that Emperor; and was oblig'd, when the same Prince was depos'd in 1078. to retire to a Monastery, where he died a little while after. The *Greek* Writers, who succeeded him, made many *Encomium's* on his profound Skill in all Manner of Sciences; more especially *Allatius*, who gives us a very particular Character of him; and says, that none in that Age nor in the following, was ever more Successful in inventing; nor observ'd a more regular Method; nor wrote with so admirable Eloquence, and discuss'd Matters so thoroughly; and lastly, that there is no Science, in which he has not written Commentaries, Abridgments or Treatises.

The printed Works of *Michael Psellus*, are a Paraphrase in Verse on the *Canticles*, dedicated to *Nicephorus Botoniata*, which was publish'd in *Greek* by *Meursius*, and printed at *Leyden*, *A. D.* 1617. and in *Latin* at *Venice* in 1573. A Commentary on the same Book, taken out of St. *Gregory Nyssen*, St. *Nilus* and St. *Maximus*, which is extant among *Theodoret*'s Works: Certain Questions about the Holy Trinity and the Person of Jesus Christ, printed as *Augsburgh* in 1608. Iambick Verses on the Vertues and Vices: Moral Discourses on *Tantalus* and *Circe*, and an Allegory of *Sphinx*, printed at *Basil* in 1545. A Dialogue of the Operation of Demons, printed at *Paris* in 1615. with M. *Gaulmin*'s Notes: A *Scholion* or brief Commentary on the *Chaldaick* Oracles, printed at *Venice* in 1593. and at *Paris* in 1599. A Treatise of the Faculties of the Soul, printed at *Paris* in 1624. with *Origen*'s *Philocalia*: Annotations on some Passages of St. *Gregory Nazianzen*, publish'd by *Billius*: The Panegyrick and Office of *Simeon Metaphrastes*, set forth by *Allatius*: And a Treatise of the seven general Councils, publish'd with several Poems by M. *Bosquet*, and printed at *Paris* in 1632. Not to mention a great Number of Books of Philosophy and Commentaries on *Aristotle*, which bear the Name of this Author, and are printed at several Places.

Allatius likewise produces a Catalogue of many other Treatises written by *Psellus*, which are only extant in Manuscript; particularly, a Treatise against *Eunomius*; an Epitome of the Books of *Moses*; certain Theological Questions; divers Tracts about the Mysteries of Jesus Christ; many Homilies and some Letters: Notwithstanding the high Esteem that *Allatius* has for this Author, his Works do not appear to be very useful, nor very learn'd, in respect of Ecclesiastical Matters, nor very eloquent. Although he was no Friend to *Michael Cerularius*, yet he maintain'd the Opinion of the *Greeks* concerning the Procession of the Holy Ghost.

Simeon *the Young, Abbot of* Xerocercе.

In the End of the same Century liv'd *Simeon* sirnam'd the Younger, Abbot of the Monastery of *Xerocerce*, of whom we have 33 Orations or Sermons on Faith, and on the Christian and Monastick Manners; as also a Pious Treatise call'd, *Hymns of Divine Love*, in measur'd Prose, which the *Greeks* call Politick or Blank Verse; and 228 moral Maxims, which *Jacobus Pontanus* translated into *Latin* from the Manuscripts of the Libraries of *Bavaria* and *Augsburg*, and caus'd to be printed at *Ingolstadt* in *Quarto*, *A. D.* 1603. *Allatius* gives us a Catalogue of 79 Homilies, 58 Hymns, and some Instructions by this Author, with the Titles and Beginnings of them: Of the Homilies there are only fifteen among those of *Pontanus*, and of the Hymns there are twenty, which *Pontanus* has not publish'd, no more than the Instructions of which he makes Mention. These Works are full of Moral and Ascetick Precepts; but there are also certain Maxims of the *Hesychasts* or Quietists: So that perhaps it may not be amiss, here to shew after what Manner he lays down those Principles of Quietism, in his third Discourse of Prayer.

'In the first Place, (says he) three Things are to be 'practis'd, in Order to attain to what you desire, *viz.* the 'Contempt of all rational and irrational Creatures, Mor'tification, and a pure Conscience, free from all Manner of 'Passions and particular Interests. Afterwards sitting a'lone in Tranquility in a Corner of your Cell, do what I 'am now about to tell you: Keeping your Door shut, lift 'up your Mind above all Vanities; that is to say, above 'all temporary and transitory Things, and bowing your 'Head to your Belly, hold your Breath; seek your Heart 'in Mind: At first you'll find thick Darkness, but by con'tinuing this Practice Day and Night, you will discover 'Wonders and meet with endless Consolation: For when 'the Mind has once found out the Place of the Soul, it 'clearly perceives Things which it never comprehended 'before; it discerns Air round about the Heart, and be'comes altogether Luminous and full of Wisdom: And 'when a Man is arriv'd to that Height of Perfection, if 'any evil Thought intervenes, it is expell'd and immedia'tely disappears, before it can make any Impression; so 'that the Mind being exasperated drives away the De'vil: You may learn the rest with God, by preserving Je'sus Christ in your Heart.

This is the Model of Quietism fram'd by that Monk, who talks of nothing for the most part in his System of Divine Love, but Divine Illuminations and Lights, Divine Unions, Essential Unions with God; the Transformation of our Members into those of Jesus Christ, and other Matters of the like Nature. However it must be acknowledg'd, that otherwise the Works of this Author are full of most excellent Maxims, solid Principles, and very useful Instructions for promoting the Spiritual Life. There are also two other small Tracts by the same Author, *viz.* one of the Alteration and Impressions which the Elements make on the Bodies and Souls of Men; and the other, of the Manner of God's Omnipresence in all Places, and how his Light is dispers'd every where. The same Method of Writing, and the same Principles are observable in these Pieces:

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But *Simeon* was caſt into Priſon in the End of his Life, for reproving the Emperor too freely (as ſome ſay) or as others will have it, upon account of his Erroneous Doctrines. He is alſo reputed to have firſt broach'd the Error of thoſe *Greek* Monks, who imagin'd, that the Light which appear'd on Mount *Tabor*, was the uncreated and Eternal Light of the Divine Majeſty; and that all Happineſs conſiſted in the Contemplation of it.

John *Archbiſhop of* Euchita.

John, Archbiſhop of *Euchaita* in *Paphlagonia*, compos'd in the Middle of this Century, certain Poetical Pieces in Iambick Verſe, on the principal Hiſtories of the Feſtivals of the Year, printed at *Eton*, *A. D.* 1610. As alſo a Relation of the Lives of St. *Euſebius* and St. *Dorotheus* the Younger; ſome Extracts of which are produc'd by *Allatius*, in his Book of the Agreement of the *Greek* and *Latin* Churches, concerning Purgatory.

Joannes Thraceſius Scylitzes, Curopalata.

Johannes Thraceſius Scylitzes, † *Curopalata*, who flouriſh'd under *Alexis Comnenus*, wrote a Continuation of *Theophanes*'s Hiſtory, from the Year 813. to 1081. when *Alexis Comnenus* was advanc'd to the imperial Dignity. It was printed at *Venice* in *Latin*, of *Gabius*'s Tranſlation; and *Peter Goar* publiſh'd it in *Greek*. at the end of *Cedrenus*'s Chronicle, part of the ſame Hiſtory by *Scylitzes*, which begins at *A. D.* 1057. and ends in 1081.

† *The Name of one of the principal Miniſters of State, in the Court of the Eaſtern Emperors.*

Georgius Cedrenus, *A certain Officer under the Patriarch of* Conſtantinople.

Georgius Cedrenus, a Monk, flouriſh'd in like manner in the end of the Century, and wrote Annals or an Epitome of Hiſtory, from the beginning of the World to the Year 1057. It is only a Collection of divers Authors, more eſpecially of *George* the * *Syncellus*, whoſe Chronography he copied out from the Creation of the World, to the Reign of *Diocletian*; of *Theophanes*, from *Diocletian* to *Michael Curopalata*; and of *Joannes Thraceſius Scylitzes*, afterward *Curopalata*, to his Time. In a word, his whole Hiſtory is taken out of the Works of ſeveral Writers, the Extracts of which he has drawn up without much Judgment or Skill, in the Art of Critick. Theſe Annals were tranſlated by *Xylander*, and printed at *Baſil*, *A. D.* 1566. and afterward at *Paris* in the Royal Printing-Houſe, with the Notes of *Fabrot* and *James Goar*, in 1647.

Conſtantin Lichudes, *Patriarch of* Conſtantinople.

Conſtantin Lichudes, who ſucceeded *Michael Cerularius*, *A. D.* 1058. in the Patriarchal See of *Conſtantinople*, compil'd certain Synodal Conſtitutions, which are contain'd in the Collection of the *Greek* and *Roman* Law, as well as a Synodal Deciſion of *Michael Cerularius* about Marriages, to the ſeventh Degree of Conſanguinity; and ſome other Fragments of Conſtitutions by the ſame Patriarch, relating to forbidden Marriages.

John Xiphilin *Patriarch of* Conſtantinople.

John Xiphilin, of *Trebiſond* or *Trapezut*, a Monk of Mount *Olympus*, ſucceeded *Conſtantin Lichudes*, *A. D.* 1066. and died in 1078. We have ſtill in our Poſſeſſion his Homily on the Croſs, or on the third Week of Lent, cited by *Gretzer*, and certain Decrees about Marriage inſerted in the Collection of the *Greek* and *Roman* Law. 'Tis alſo reported, That there are to be ſeen in ſome Libraries, certain Homilies by this Patriarch, on all the *Sundays* of the Year; and ſome have imagin'd him to be the Author of the Epitome of *Dion Caſſius*'s Hiſtory, but the latter aſſures us himſelf, that he was his Nephew, and that he compos'd that Abridgment under the Emperor *Michael Ducas*.

Samonas *Archbiſhop of* Gaza.

Samonas, Archbiſhop of *Gaza*, flouriſh'd (as 'tis ſuppos'd) in the End of this Century, and wrote a ſmall Tract in form of a Dialogue, between Himſelf and a *Saracen*; in which he proves, that the Bread and Wine in the Euchariſt, are chang'd into the Body and Blood of Jeſus Chriſt. This Piece is extant in the *Bibliotheca Patrum*; but 'tis more probable, that that Archbiſhop did not live till the thirteenth Century.

Nicolas *Biſhop of* Metone.

Nicolas, Biſhop of *Metone*, is alſo referr'd to the eleventh Century: He compos'd a Treatiſe of the Body and Blood of Jeſus Chriſt, like that of *Samonas*, againſt thoſe who doubted that the conſecrated Bread and Wine, were really his Body and Blood: But there is yet a much greater Probability that this Author belongs to the twelfth Century.

He likewiſe compos'd three Treatiſes of the Proceſſion of the Holy Ghoſt againſt the *Latins*, of which ſome Manuſcript-Copies (as we are inform'd by *Allatius*) are preſerv'd in the *Vatican* Library: His Treatiſe of the Euchariſt is in the *Bibliotheca Patrum*.

Of the Greek Eccleſiaſtical Writers in the Eleventh Century.

Theophylact *Archbiſhop of* Acris.

Theophylact, Archbiſhop of *Acris* in *Bulgaria*, flouriſh'd under the Emperors *Romanus Diogenes*, *Michael Ducas* and *Nicephorus Botoniata*. He took a great deal of Pains in explaining the Holy Scripture, by making an Abridgment of St. *Chryſoſtom*'s Commentaries, and after that manner compos'd his Commentaries on the four Goſpels, on the Acts of the Apoſtles, on St. *Paul*'s Epiſtles, and on four of the leſſer Prophets, viz. *Habakkuk*, *Jonas*, *Nahum* and *Hoſea*.

Theſe Commentaries were printed in *Latin* at *Paris*, *A. D.* 1554. and at *Baſil* in 1570. The Commentaries on the Goſpels were printed in *Latin* at *Antwerp* in 1564. in *Greek* at *Rome* in 1542. and 1568. and in *Greek* and *Latin* at *Paris* in 1562. The Commentaries on the Acts, were printed in *Greek* and *Latin* at *Colen* in 1568. The Commentaries on St. *Paul*'s Epiſtles, were printed in *Latin* at *Rome* in 1469. at *Antwerp* in 1564. at *Colen* in 1531. and at *Paris* in 1552. as alſo in *Greek* and *Latin* at *London* in 1536. Laſtly, The Commentaries on the four leſſer Prophets were printed at *Paris* in 1549. and 'tis reported that there is extant an entire Manuſcript Commentary on all the leſſer Prophets, in the Library of *Augsburg*; *Meurſius* has publiſh'd 75 Letters by this Author in *Greek*, printed at *Leyden* in 1617. which were afterward tranſlated into *Latin* by *Marinerius*, and printed at *Colen* in 1622. *Gretſer* likewiſe ſet forth under *Theophylact*'s Name, a Diſcourſe of the Croſs, and Father *Pouſtin* another Treatiſe, which is an Inſtitution dedicated to *Conſtantin Porphyrogenneta*. *Joannes Veccus* has cited certain Paſſages of the ſame Archbiſhop, relating to the Proceſſion of the Holy Ghoſt, againſt the *Latins*; and 'tis reported that there is to be ſeen in the Library of the Duke of *Bavaria*, a Manuſcript Treatiſe by him, concerning the Differences between the *Greeks* and *Latins*, and a Diſcourſe on the Emperor *Alexis Comnenus*. *Theophylact*'s Commentaries are very uſeful for the Literal Explication of the Holy Scriptures.

Nicetas Serron, *Archbiſhop of* Heraclea.

Nicetas Serron, a Deacon of the Church of *Conſtantinople*, and afterwards Archbiſhop of *Heraclea*, Cotemporary with *Theophylact*, wrote a Commentary on St. *Gregory Nazianzen*'s Homilies, which is inſerted in *Latin* among the Works of that Father: To him likewiſe is attributed a *Catena* on the Book of *Job*, printed in *Latin* at *Venice* in 1587. and at *London* in 1637. which nevertheleſs may be rather appropriated to *Olympiodorus*, than to this Author; but 'tis probable that the Commentary on the Poems of St. *Gregory Nazianzen*, printed at *Venice* in 1563. under the name of *Nicetas* the *Paphlagonian*, belongs to this *Nicetas of Heraclea*.

Nicolas *the Grammarian, Patriarch of* Conſtantinople.

Nicolas, ſirnam'd the *Grammarian*, choſen Patriarch of *Conſtantinople*, in the Year 1084. wrote a large Letter to the Emperor *Alexis Comnenus* to prove, that 'tis not lawful to take away Biſhopricks from the Metropolitans. He likewiſe made certain Conſtitutions about Marriage, which are to be found with this Letter, in the Collection of the *Greek* and *Roman* Law.

Peter Chartophylax, *of the Church of* Conſtantinople.

Peter, Deacon and *Chartophylax* or Keeper of the Records of the Church of *Conſtantinople*, made, *A. D.* 1090. his brief Anſwers to certain Caſes that were propos'd to him: They are in like manner compris'd in the Collection of the *Greek* and *Roman* Law.

Samuel *of* Morocco, *a converted* Jew.

Among all theſe Authors may be reckon'd, a certain Jew of *Africa*, nam'd *Samuel* of *Morocco*, converted to the Chriſtian Religion; who compos'd a ſmall Tract to prove, that the Meſſiah was come; in which he gives us to underſtand, that he wrote a thouſand Years after the Deſtruction of the Temple of *Jeruſalem*: This Piece was printed at ſeveral Times ſeparately, and is extant in ſome Collections of Authors.

CHAP. XIII.

Of the Councils held in the Eleventh Century.

Of the Councils held in the Eleventh Century.

HAving already given an Hiſtorical Account of divers Councils, treating of other Eccleſiaſtical Affairs tranſacted in this Century, we ſhall now proceed to do the ſame Thing, in reference to thoſe of which we have not hitherto had Occaſion to make Mention.

Of the Councils held in the Eleventh Century.

The

The Councils of France.

The Councils of France.

IN the Year of our Lord, 1017. certain concealed Hereticks were discover'd, who spread abroad detestable Doctrines and committed no less infamous Actions; and this Discovery was first made by a *Norman* Lord nam'd *Arefastus*: He had a Clergyman in his House, who going to *Orleans* to hold Conferences with the learn'd of that City, met two other Clerks, one nam'd *Stephen*, Professor of School-Divinity in St. *Peter*'s Monastery, and the other *Lisoius*, Clerk of the Convent of St. *Croix*, who were then in great Repute for their Learning and Piety. He convers'd with them for some Time, till they communicated their Errors to him, and afterward returning to *Normandy*, acquainted his Patron with their Tenets, who disclos'd the matter to Duke *Richard*. Whereupon the Duke gave Notice of it to King *Robert*, and at the same Time sent *Arefastus* with his Chaplain in order to discover and convict the Hereticks. *Arefastus* pass'd through *Chartres*, to know of *Fulbert* what Measures were most expedient to be taken in this Case; but not meeting with him, he consulted *Evrard*, a Doctor of Divinity and Prebend of the Church of *Chartres*, who advis'd him to give himself up to Prayer, to receive the Holy Communion, and to fortify himself every Day with the Sign of the Cross, before he enter'd into Conference with those Hereticks; not to contradict what he heard them say, and feigning to be their Disciple, to make a Discovery of all their Errors. He follow'd this Advice, and having associated himself with them several Times, was inform'd by them, 'That they did 'not believe that Jesus Christ was born of the Virgin *Ma*-'*ry*, nor that he died for the Salvation of Mankind, nor 'that he was bury'd and rose again: And that they main-'tain'd, That Baptism did not procure the Remission of 'Sins; that the Consecration by the Priest did not Con-'stitute the Sacrament of the Body and Blood of our Lord; 'and that it was unprofitable to make Prayers to the Holy 'Martyrs and Confessors. Afterward *Arefastus* having in-'terrogated them about the Salvation which they hop'd to be partakers of, they inform'd him, that at certain Hours of the Night, they were wont to meet together in a particular Place, every one being furnish'd with a Lamp, where after having invok'd the *Demons*, they perpetrated infamous Villanies, and even burnt the Children born of their Incestuous Copulations, whose Ashes they reserv'd to be given to sick Persons as a kind of *Viaticum*.

The Councils of France.

King *Robert* being arriv'd at *Orleans* with some Bishops, caus'd this Herd of Miscreants to be apprehended and *Arefastus* among them, by whose Testimony they were convicted, and their Errors were refuted by the Bishops: But upon their Refusal to abjure their Heresy, they were depriv'd of their Ecclesiastical Habits and all Burnt in a House, except one single Clerk and a Nun, who were converted. These Circumstances are thus related in an ancient History of the Council of *Orleans*, referr'd to by Father *Luke Dachery*, in the second Tome of his *Spicilegium*; and *Glaber* a Cotemporary Historian, relates them almost after the same Manner as to the Matter of Fact, except that he makes no Mention of *Arefastus*; but he attributes to them some other Errors, *viz.* 'That they deny'd the Holy Tri-'nity, affirm'd the World to be Eternal, and believ'd that 'sensual Pleasures are not to be punish'd in the future State, 'and that good Works are Unprofitable. This Author adds, That the Persons burnt upon that Account, were thirteen in Number.

The Synod of Arras, *held in the Year,* 1025.

The Synod of Arras.

SOme Time after there appear'd in *Flanders* another Sect of Hereticks, which was likewise condemn'd in a Synod held at *Arras*, *A. D.* 1025. on the Festival of *Christmas*, by *Gerard* Bishop of *Cambray* and *Arras*; for both these Cities had then but one Bishop. *Gerard* residing some Days in the latter, News was brought him, that certain Persons were arriv'd from *Italy*, who introduc'd a new Sort of Heresy, which ruin'd the Gospel Ordinances, and the Discipline of the Church; and that these Miscreants making Profession of perfect Righteousness, gave it out, that that alone was sufficient for the Justification of a Person, and that there was no other Sacrament in the Church for the attaining of Salvation.

Upon this Report, *Gerard* caus'd a strict Search to be made after those, who were suspected to be Maintainers of this Heresy; insomuch, that they were apprehended by the Governor's Order, and even brought before the Bishop, who being taken up at that Instant with other Affairs, after he had examin'd them for some Time concerning their Doctrine, and perceiv'd them to be in an Error, caus'd them to be confin'd during three Days, and order'd a Fast to be kept the next Day, by the Clerks and Monks who were there Present, that Almighty God might be implor'd to give Grace to those Miscreants to acknowledge their Errors. On the third Day, being *Sunday*, he held a Synod compos'd of the Abbots, Archdeacons, Monks and other Clergy, and caus'd the Prisoners to be brought forth in the Presence of the People: Then, after having made a Speech to the Assembly, he demanded of the Prisoners, what their Doctrine was, and who were their Teachers: They reply'd, that they were the Disciples of an *Italian* nam'd *Gandulphus*, who had instructed them in the Commandments of the Gospel, and of the Apostles; that they receiv'd no other Scripture, but that they observ'd that very strictly. The Bishop having heard it reported, that they abhorr'd Baptism; that they rejected the Sacrament of the Body and Blood of Jesus Christ; that they gave it out, that Penance was altogether unprofitable; that they despis'd the Churches; that they condemn'd lawful Marriages; that they did not acknowledge any Eminency in the Confessors; and that they affirm'd, that none ought to be honour'd except the Apostles and Martyrs; he thought fit to interrogate them, and to give them Instructions about those Points. As to the first, they own'd, 'That their Master had taught 'them, that provided that they practis'd the Precepts of the 'Gospel; that they renounced the Vanities of the World; 'that they did not follow their Passions; that they got 'their Livelihood by the Labour of their Hands; that they 'did no Injury to any; and that they exercis'd Charity to-'ward those, who were animated with the same Zeal; it 'was not necessary to receive Baptism; that if the Perfor-'mance of these Duties were neglected Baptism would be 'unprofitable, and that altho' 'twere granted that it had 'some Efficacy; yet it was now become altogether useless 'and of none Effect for these three Reasons, *viz.* 1. Up-'on Account of the irregular Practices and Conversation 'of the Ministers. 2. Because the Sins which might have 'been remitted by Baptism, are committed again by Pro-'fessours during the whole Course of their Lives. 3. In 'regard that Infants are Baptis'd, who have neither Faith 'nor Free-will; who cannot desire Baptism, nor know 'what is meant by Faith or Free-Will; neither can the 'Profession of others avail them any Thing.

The Synod of Arras.

The Bishop reply'd upon that Article, 'That altho' Je-'sus Christ was perfectly Righteous, yet he condescended 'to receive Baptism from St. *John*; That he instituted it 'for the Regeneration and the Remission of Sins: That in 'this Sacrament the Holy Ghost operates invisibly in the 'Soul, what is done outwardly by the Water, on the Body; 'That altho' it be administer'd by worthy or unworthy Mi-'nisters, nevertheless it is always effectual; because it is the 'Holy Ghost who sanctifies, and the Iniquity of a Man can-'not hinder the Effect of the Operation of God: That whilst 'the Minister outwardly sprinkles the Body, the Soul is 'inwardly purify'd by the Operation of the Holy Ghost: 'That afterward Holy Unction is administr'd to the Infant, 'for its farther Sanctification after Baptism; by Reason 'that as Sin is remitted by Baptism, so Unction sanctifies 'the Person after Baptism: That the Imposition of Hands 'was also added, to procure the Descent of the Holy 'Ghost: That the necessity of Baptism is prov'd by the 'Doctrine of the Gospel and of the Apostles: That how 'Holy or Innocent soever, the Life of a Man may be, 'yet he cannot be sav'd without receiving this Sacrament: 'That Baptism takes away both Original and Actual Sins, 'and re-establishes Man in the same State of Uprightness, 'in which he was created, altho' it does not render him 'immortal: That the Example of the Man sick of the 'Palsey, whom our Saviour cur'd, having regard to the 'Faith of those Persons, who brought him into his Pre-'sence; and that of the *Canaanitish* Woman, who by 'Faith obtain'd a Cure for her Daughter, give us to un-'derstand, that the Faith of those who present an Infant 'to be Baptis'd, may stand it in some stead. Lastly, he demanded of them, for what Reason, they express'd so great Contempt of the Sacraments of the Church, who were so punctual in observing the Ceremony of washing their Feet? Neither does he insist less on the second Article, concerning the Mystery of the Eucharist, of which he explains the Effects, proving the real Presence of the Body and Blood of Jesus Christ, and answering the Objections that was made about the Impossibility, that the same Body should be present in divers Places, to which Purpose he relates a great Number of Miracles.

These Hereticks being convinc'd by his Discourse, acknowledg'd their Error, and sued for a Pardon: The Bi-

Of the Councils held in the Eleventh Century.

ſhop gave them ſome hopes of obtaining their Requeſt, and proceeded to the other Points of Diſcipline, to which they had no regard, *viz.* thoſe that related to the Churches, Altars, Sacred Orders, Unction, Exorciſms, Bells and Funeral Rites. After having vindicated the Cuſtoms of the Church as to theſe Matters, he endeavour'd to prove againſt them, the Uſefulneſs of Penance for the Living, and that of Prayer, good Works and Sacrifices for the Dead. He ſhews, 'That lawful Marriages is not forbidden by 'the Ordinances of the Goſpel: That the Confeſſors ought 'to be honour'd as well as the Martyrs: That the ſinging 'of Pſalms is not only allow'd of, but alſo commendable: 'That a due Veneration ought to be had for the Croſs, by 'referring that Worſhip to Jeſus Chriſt: That the Uſe and 'Adoration of the Images of our Saviour, and of the Saints 'is profitable; becauſe the Sight of them repreſents their 'Actions, and puts us in Mind of their Virtues. He concludes with diſcourſing of the Uſefulneſs and Diſtinctions of Sacred Orders, and about the Neceſſity of the Grace of Jeſus Chriſt.

Upon the Concluſion of this Diſcourſe, the Hereticks, who were preſent, declar'd, That they acknowledg'd the Truths, which the Biſhop of *Arras* had explain'd to them; inſomuch that a Form of a Confeſſion of Faith contrary to the Errors which were refuted by that Prelate, was immediately drawn up and recited by him and the reſt of the Clergy: Afterward they caus'd it to be explain'd in the Vulgar Tongue, by an Interpreter in Favour of theſe Hereticks, who did not well underſtand the *Latin*: Then they approv'd and ſign'd it, and were diſmiſs'd in Peace after having receiv'd Benediction from the Biſhop. The ſaid *Gerard* himſelf compil'd the Acts of this Synod, and dedicated them to one of his Neighbouring Biſhops whoſe name is mark'd by the Letter *R* prefix'd at the Beginning of the Epiſtle which he wrote to him, and who is apparently *Reginald* of *Liege*. Theſe Acts were publiſh'd by Father *Luke Dacbery*, in the thirteenth Tome of his *Spicilegium*, and may well be eſteem'd as one of the fineſt Monuments of thoſe Times.

Of the Councils held in the Eleventh Century.

The Council of Bourges, *held in the Year*, 1031.

The Council of Bourges, *in the Year*, 1031.

Aimo, Archbiſhop of *Bourges*, held a Council on the firſt Day of *November*, *A. D.* 1031. in that City, in which aſſiſted the Biſhops of *Puy en Velay*, *Clermont*, *Alby*, *Cahors* and *Mande*, with the Abbot of *Micy* and ſeveral others. Pope *John*'s 18*th*. Letter was read concerning the Affair of St. *Martial*'s Apoſtleſhip; proper Means were ſought for, to put a ſtop to the Civil Wars and to eſtabliſh Peace in the Kingdom, and the following Conſtitutions were rectify'd.

The firſt Ordains, That the Commemoration of St. *Martial* ſhall be made among the Apoſtles, and not among the Confeſſors.

The ſecond, That the Prieſt ſhall not keep the Body of Jeſus Chriſt, conſecrated under the ſame Hoſts longer, than from one *Sunday* to another.

The third imports, That the Biſhops ſhall not receive any Preſents upon Account of Ordinations, nor even their Officers, who were wont to take ſomewhat for Regiſtering the Names of thoſe Perſons, who were propos'd for Ordination.

The fourth, That none ſhall obtain an Archdeaconry, who is not a Deacon.

The fifth, That Prieſts, who cohabit with their Wives, ſhall only be Readers or Chanters for the future; and that Deacons and Subdeacons ſhall not be ſuffer'd to keep either Wives or Concubines.

The ſixth, That the Biſhops ſhall oblige them to take an Oath to that Purpoſe, at their Ordination.

The ſeventh enjoyns, That all thoſe who are employ'd in the Miniſterial Functions, ſhall have Eccleſiaſtical Tonſure; that is to ſay, their Beards ſhav'd, and the Crown made on their Heads.

The eighth, That the Sons of Deacons and Subdeacons, ſhall not be admitted into the Clergy.

The ninth, That Slaves ſhall not be ordain'd Clerks, till they have obtain'd Freedom of their Maſters.

The tenth, That ſuch Perſons ſhall not be look'd upon as the Sons of Clergymen, as were born after their Fathers quitted the Eccleſiaſtical State, and return'd to that of Laicks.

The eleventh, That the Biſhops ſhall declare at the Time of Ordination, that they excommunicate thoſe who ſhall preſume to preſent to them any Sons of Clergymen or Slaves to be ordain'd, and that Perſons under ſuch Circumſtances, who have got their Ordination by ſurpriſe, ſhall be depos'd.

The twelfth, That nothing ſhall be exacted for the Adminiſtration of Baptiſm and Penance, nor for burying the Dead; nevertheleſs that it ſhall be permitted to receive whatever the Faithful ſhall think fit to beſtow voluntarily upon thoſe Occaſions.

The Council of Bourges, *in the Year*, 1031.

The thirteenth Orders, That the Prieſts ſhall have the Offerings, and the Funeral Torches, which are preſented to them, but that the Paſchal-Taper ſhall remain to give Light to the Altar.

The fourteenth, That Linnen Cloths which have ſerv'd to cover dead Bodies, ſhall not be laid on the Altar.

The fifteenth, That no publick Meetings ſhall be held on *Sundays* for the Management of Secular Affairs, unleſs they be call'd to perform Works of Charity, to oppoſe the Inſults of Enemies, in caſe of Danger, or to tranſact Buſineſs upon ſome other emergent Occaſion.

The ſixteenth ordains, That thoſe Perſons who leave their Wives, except upon Account of Adultery, ſhall not marry others as long as the former are living, nor the Women other Husbands in the like Caſes.

The ſeventeenth, That no Man ſhall take to Wife a Relation to the ſixth or ſeventh Degree of Conſanguinity.

The eighteenth, That none in like Manner ſhall be permitted to marry his Kinſman's Wife.

The nineteenth, That no Man ſhall give his Daughter in Marriage to any Prieſt, Deacon or Subdeacon, nor to their Sons.

The twentieth, That none ſhall marry their Daughters.

The twenty firſt imports, That Lay-men ſhall not enjoy Eccleſiaſtical Benefices.

The twenty ſecond, That Laicks ſhall not put Prieſts in their Churches without the Approbation of the Biſhop.

The twenty third, That thoſe Eccleſiaſtical Perſons, who renounce their Clerkſhip or Miniſterial Functions, ſhall be ſeparated from the reſt of the Clergy.

The twenty fourth, That Monks, who quit their Habit, ſhall be depriv'd of the Communion of the Church, till they have reſum'd it; and if the Abbots or Monks refuſe to re-admit them, they ſhall reſide with the Clerks in Churches or in other Monaſteries, wearing the Habit of Monks and obſerving the Monaſtick Rule.

The twenty fifth, That neither the Canons nor Monks ſhall paſs from one Church or from one Monaſtery to another, without a Licence from the Biſhop or Abbot.

After the Seſſion of this Synod, *Aimo* made a Declaration, that St. *Martial* ſhould be ſtyl'd an Apoſtle in all the Church-Offices.

The Council of Limoges *held in the Year*, 1031.

The Council of Limoges *in the Year*, 1031.

THE ſame Queſtion was debated at large in the Council of *Limoges*, aſſembled eighteen Days after in the Church of that City, where the greateſt Part of the Prelates who had aſſiſted in the Council of *Bourges*, were preſent, with *Jourdain* Biſhop of *Limoges*, *Iſambert* of *Poitiers*, *Arnold* of *Perigueux*, *Robon* of *Angouleſme* and ſome others. There were only two Seſſions, *viz.* the firſt on the 18*th*. Day of *November*, and the other on the 19*th*. In the former after many Debates, the Apoſtolical Dignity was confirm'd to St. *Martial*.

In the ſecond, after having obſerv'd, that different Cuſtoms might be in Uſe in ſeveral Churches, the Conſtitutions made in the Council of *Bourges* were read; and the ſecond, concerning the renewing of the Hoſt every *Sunday* was alter'd, becauſe 'twas judg'd ſufficient that they ſhould be renew'd twelve Times a Year. Afterward the Affair of the Abby of *Beaulieu* was propos'd, which was poſſeſs'd by a ſecular Abbot: He was ſummon'd to the Synod, and after he had conſented that it ſhould be reform'd according to the Rule, 'twas ordain'd that the Biſhop of *Limoges* ſhould place a regular Abbot therein, before the Feſtival of *Chriſtmas*. This gave Occaſion to treat of the Monaſtick Regularity in the Council: The Biſhop of *Limoges* was very well ſatisfied with the Conduct of the Abbots and Monks of his Dioceſs, and only complain'd of one Abbot, who had ſuffer'd a certain Viſcount, excommunicated by the Biſhop and deceaſed without Abſolution, to be interr'd in his Church: The Abbot vindicated himſelf; alledging, That it was done without his Knowledge by the Soldiers of that Viſcount, who bury'd him themſelves; but that as ſoon as he was inform'd of the Matter of Fact, he caus'd his Corps to be dug up, and to be laid without the conſecrated Ground. The Biſhop of *Cahors* related an Accident of the like Nature, which happen'd in his Dioceſs. Then the Prelates of the Council proceded to find out Means to oblige the great Lords and Noblemen to make Peace

The Council of Limoges *in the Year*, 1031.

Councils held in the Eleventh Century.

Peace one with another, and Excommunication and Suſpenſion from Divine Service were propos'd to that End. The Monks of St. *Martial* had their Cuſtom confirm'd of adminiſtring Baptiſm on the Feſtivals of *Eaſter* and *Whitſuntide*; and the Abbots had a Privilege granted them to have a Chaplain and three Deacons aſſiſting at their Celebration of Maſs, on the ſolemn Feſtivals: The Canons againſt incontinent Clergymen and Simoniacal Practices were reviv'd; and the time of Ordination was fix'd on the four *Ember*-Weeks. Upon a Remonſtrance, that divers Perſons excommunicated by their Biſhops for notorious Crimes, went to *Rome* and receiv'd Abſolution from the Pope; the Biſhop of *Puy en Velay* reported, that ſome Years ago, the Count of *Clermont* being excommunicated by the Biſhop, for leaving his lawful Wife to marry another, made a Journey to the Court of *Rome*, where he obtain'd Abſolution of the Pope, who had no Notice of the Sentence of Excommunication paſs'd againſt him: That the Biſhop having made a Complaint, the Pope return'd for Anſwer, That he ought to blame himſelf for what had happen'd, by reaſon that he never gave him any Information that the Count was excommunicated; the Pope added, That if he had known it, he would have confirm'd the Biſhop's Sentence, becauſe he makes Profeſſion to aſſiſt his Brethren in every Thing, and not to oppoſe them; that he ſhould be very ſorry, to hear of any Schiſm or Miſunderſtanding between him and them; and that therefore he abrogated and made void the Penance and Abſolution, which he had granted to that excommunicated Perſon, by whom he was ſurpriz'd, and who ought to expect nothing but a Curſe, till he has made Satisfaction and has been duely abſolv'd by his Dioceſan.

Councils held in the Eleventh Century.

This Narrative makes it appear, That theſe Sorts of Abſolutions were often ſurreptitiouſly got of the Popes, as it may be further evinc'd from another Paſſage of the like Nature, which happen'd at *Angouleſme*; where a certain excommunicated Perſon, who could not obtain Abſolution, by reaſon that he was unwilling to make Satisfaction, preſented to his Biſhop a Letter from the Pope, in which he intreated him to admit the ſaid Perſon to the Penance which he had enjoyn'd: The Biſhop, without being ſurpriz'd, reply'd, That he did not believe that that Order came from the Pope, and that it ſhould not be ſerviceable to the Offender, who ſhould remain under the Sentence of Excommunication, till he had accepted of, and done the Penance, that ſhould be impos'd on him by himſelf or by his Archdeacon by his Order. Upon theſe Conſiderations, the Biſhops unanimouſly declar'd, That the Pope had indeed a Right to confirm, augment or diminiſh the Penance enjoyn'd an Offender by his Dioceſan, or even to impoſe it on thoſe whom the Biſhops ſhould nominate for that Purpoſe; but that he had no Power either to impoſe Penance or to grant Abſolution, in reſpect of an excommunicated Perſon, without conſulting the Dioceſan. And that it was his Office, rather to confirm than to diſannul the Sentences of the other Biſhops; in regard that if the Members ought to follow their Head, the Head alſo ought to take Care not to oppreſs the Members: The Acts of this Council are very large, and contain a great Number of Matters of Fact, Authorities and Arguments, relating to the Affair of St. *Martial*, which are of no very great Moment.

Divers Councils held in France, *A. D.* 1040.

Councils held in France.

MAny other Councils were conven'd at the ſame Time in divers Provinces of *France*, particularly in *Aquitaine*, *Burgundy* and *Lyonnois* for the reeſtabliſhing of Peace and Church-Diſcipline. Effectual Means were chiefly ſought for therein, to put a Stop to the Civil Wars, publick Robberies and Outrages that were committed, more eſpecially in reference to the Church-Revenues and Clergy. It was ordain'd in all theſe Councils, that the People ſhould abſtain from eating Fleſh on *Fridays* and *Saturdays*, and from drinking Wine on *Fridays*; that thoſe who were deſirous to be exempted, for ſome lawful Cauſe, ſhould be oblig'd to maintain their indigent Perſons on thoſe Days; and that in Conſideration of this Abſtinence, Offenders ſhould be diſcharg'd from other Penances, provided that they bound themſelves by an Oath to obſerve it. However ſome Biſhops oppos'd this Conſtitution, and among others *Gerard* Biſhop of *Cambray*, who maintain'd, That that Yoke ought not to be laid equally on all People, becauſe there were ſome who were not able to undergo it, by Reaſon of the Weakneſs of their Bodies; neither perhaps did their Tranſgreſſions deſerve ſo ſevere a Chaſtiſement; and there were others, in Reſpect of whom, this Satisfaction is not proportioned to the Hainouſneſs of their Offences: That it were more expedient to follow the Canonical Rules in the impoſing of Penances; and that much leſs ought the People to be conſtrain'd by an Oath to obſerve this Abſtinence; ſince that were by ſuch Means to expoſe them not only to the Hazard of breaking a Commandment, but alſo of incurring Perjury. The ſame Prelate did not think fit that the Biſhops ſhould be concern'd in Military Affairs, and the bearing of Arms; ſaying, *That it is the Province of Kings to take Cognizance of thoſe Matters, and not that of Clergymen.*

Councils held in France.

'Tis a Thing very obſervable, that a great Number of Bodies of Saints and Abundance of Relicks were brought into thoſe Councils, and that 'twas generally believ'd, that many Miracles were wrought therein: There were alſo held at the ſame Time divers other particular Councils, either for the Dedicating of Churches, or for the granting of Privileges to Monaſteries, or for the determining of private Differences among the Biſhops, about the Limits of their Dioceſſes, or to put an End to other Conteſts, which are mention'd by the Writers of that Time, but do not deſerve to be inſiſted upon in this Place.

The Council of Rheims, *held in the Year,* 1049.

Council of Rheims.

HErimar, Abbot of St. *Remy* at *Rheims*, having invited over *Leo* IX. to conſecrate his new Church, that Pope arriv'd there in the Month of *October*, *A. D.* 1049. accompany'd with the Archbiſhops of *Triers*, *Lyons* and *Bezanſon*, and the Biſhop of *Porto*, and after having perform'd the Ceremony, and that of the Tranſlation of the Body of St. *Remy* to this new Church, he held a Council therein, which continu'd during ſome Days: It was compos'd of the Archbiſhops of *Rheims*, *Triers*, *Lyons* and *Bezanſon*; of the Biſhops of *Soiſſons*, *Teronane*, *Senlis*, *Metz*, *Langres*. *Coutances*, *Liſieux*, *Bayeux*, *Auranches*, *Verdun*, *Nevers*, *Angers*, *Nantes* and *Porto*, and of a Biſhop of *England*, with divers Abbots and other Clergymen, to the Number of fifty. *Peter* Deacon of the Church of *Rome* open'd the Council, declaring, *That it was requiſite to treat about the Reformation of many Abuſes which had crept into the Churches of* France, *particularly Simony, the ſeizing of Churches by Laicks, forbidden Marriages, the Apoſtacy of Clerks and Monks, &c.* But above all Things, he admoniſh'd the Biſhops to declare under Pain of an *Anathema*, whether they were ordain'd for Money or otherwiſe: The Archbiſhops of *Triers*, *Lyons* and *Bezanſon*, proteſted that they were not, but the Metropolitan of *Rheims* deſired Time to return an Anſwer: Among the Biſhops there were only four, who were not able to clear themſelves, *viz.* thoſe of *Langres*, *Nevers*, *Coutances* and *Nantes*. The Abbots being ask'd the ſame Queſtion, many of them proteſted themſelves innocent, and others own'd their Fault by their Silence. The Abbot of *Poitiers* was accuſed of Incontinency by the Biſhop of *Langres*, and not having ſufficiently clear'd himſelf, was depos'd. In the End of this Seſſion, it was prohibited under the Penalty of an *Anathema* to attribute the Title of Univerſal Primate of the Church to any but the Biſhop of *Rome*.

Council of Rheims.

The next Day, the Archbiſhop of *Rheims* after having had a private Conference with the Pope and ſome other Prelates, entreated the Biſhop of *Senlis* to ſpeak in his Favour, who accordingly declar'd that the Archbiſhop was not guilty of Simony; but the Pope order'd that he ſhould clear himſelf by Oath; whereupon he ſued for longer Time, which was granted, on Condition that he ſhould appear in a Council to be held at *Rome* in the middle of *April* in the following Year. The Determination of the Cauſe that was depending between that Archbiſhop and the Biſhop of *Toul*, about the Abby of *Monſtier-Randy*, was referr'd to the next Day. Afterward certain Clerks of the Church of *Tours*, brought an Accuſation againſt the Biſhop of *Dol* for aſſuming the Quality of Archbiſhop, and withdrawing himſelf with the ſeven Biſhops of *Bretagne* from the Juriſdiction of the Metropolitan of *Tours:* It was order'd that he ſhould be ſummon'd to the Council of *Rome*, in the Month of *April* following. Then the Biſhop of *Langres* was accuſed of Simony, of bearing Arms and committing Murders, of tyrannizing over his Clergy, and of perpetrating other more notorious Crimes: One of his Clerks depos'd, that the ſaid Biſhop took away his Wife, whom he had whilſt he was as yet a Layman, and after having abus'd her, made her a Nun: A certain Prieſt gave in Evidence, that he caus'd him to be kept in Cuſtody under a Guard and to endure much Hardſhip, on Purpoſe to extort Money from him. The Biſhop of *Langres* demanded Counſel, and made Application to the Archbiſhops of *Lyons* and *Bezanſon:* The

latter going about to plead for him, falter'd in his Speech, and the other acknowledg'd, that the Biſhop had expos'd the ſacred Orders to Sale, and exacted a Sum of Money of that Prieſt, but deny'd that he caus'd him to be miſ-us'd. *Councils held in the* Eleventh Century.

On the third Day, the Biſhop of *Langres* not daring to appear, and being ſummon'd thrice, and ſought for to no Purpoſe, was at laſt excommunicated. The Biſhop of *Nevers* own'd, that his Relations had given a Sum of Money for his Biſhoprick, but that he was altogether ignorant of what they had done; nevertheleſs he declar'd, that he deſign'd to leave it, and even at the ſame Time laid down his Croſier-Staff at the Pope's Feet, who caus'd him to take it up again, after he had taken an Oath, that that Money was paid without his Knowledge. Then an ancient Copy of a Privilege granted to the Church of *Rheims* was read, which made it appear, that the Abby of *Monſtier Randy* belong'd to its Juriſdiction, and it was accordingly adjudg'd to that Church. The Biſhop of *Coutances* confeſs'd, that his Brother had laid out a Sum of Money to get him advanc'd to the Epiſcopal Dignity; but having taken an Oath, that it was done without his Knowledge, he was declar'd innocent. The Biſhop of *Nantes* was not ſo favourably treated; for having own'd that he ſucceeded his Father in his Biſhoprick, after having disburs'd a certain Sum of Money, he was depos'd, and only permitted to exerciſe the Office of a Prieſt. Laſtly, a Sentence of Excommunication was denounc'd againſt the Prelates who were ſummon'd to this Council but did not appear, and the following Conſtitutions were agreed upon, *viz.* *Councils held in the* Eleventh Century.

1. That none ſhall be promoted to Eccleſiaſtical Dignities, but by the Election of the Clergy and People. 2. That none ſhall buy or make Sale of the Sacred Orders, Eccleſiaſtical Offices or Altars. 3. That Laicks ſhall not retain Spiritual Livings. 4. That none but the Biſhop or ſome Perſon deputed by him ſhall be impower'd to levy any Sums of Money within the Precincts of the Churches. 5. That nothing ſhall be exacted for burying the Dead, or for adminiſtring the Sacraments of Baptiſm and the Lord's Supper. 6. That Clergymen ſhall not bear Arms, nor go on Warfare. 7. That no Clerk nor Layman ſhall lend Money upon Uſe. 8. That the Monks and Clerks ſhall not quit their Profeſſion. 9. That none ſhall offer Violence to Clergymen as they are travelling. 10. That there ſhall not be ſuffer'd any Manner of Oppreſſion of the Poor. 11. That no Man ſhall take to Wife any of his near Relations. 12. That it ſhould be prohibited to leave a lawful Wife, in order to marry another. Laſtly, all thoſe Perſons were excommunicated, who ſhould protect or hold Correſpondence with the new Hereticks of *France*, the Sodomites and certain Lords, who had contracted forbidden Marriages and aſſaulted ſome Biſhops and other Clergymen.

The Council of Tours, *held in the Year*, 1060.

Council of Tours.

THE Cuſtom being now introduc'd, that the Councils for the Reformation of Church-diſcipline, ſhould be held in the Preſence, or by the Authority of the Legates of the See of *Rome*; *Stephen* Cardinal and Legate of Pope *Nicholas* II. call'd one *A. D.* 1060. at *Tours*, in which it was ordain'd,

1. That all thoſe Perſons who give Money for any Eccleſiaſtical Dignity, ſhall be depriv'd of it for ever.

2. That if any Biſhop or Patron confer Benefices for Money, the Clerks ſhall be allow'd to oppoſe their Proceedings, and to have Recourſe to the Arbitration of the neighbouring Biſhops; nay, even to appeal from them to the See of *Rome*.

3. That no new Benefice can be ſold, nor any Church-Revenues alienated.

4. That none ſhall purchaſe any Spiritual Livings of Laymen.

5. That the ſame Perſon cannot enjoy two Benefices in different Churches.

6. That the Biſhops, Prieſts and Deacons, who knowing the Prohibition made by Pope *Nicholas*, do not forbear the Exerciſe of their Miniſterial Functions, when they have been engag'd in a ſcandalous Converſation with Women, or who ſhall refuſe to deſiſt for the Future, after having receiv'd Information of that Prohibition, ſhall be depos'd without a Poſſibility of Reſtoration. *Council of* Tours.

7. That Clergymen who bear Arms, ſhall be depriv'd of their Benefices and Dignities.

8. That Laicks, who preſume to ſell or diſpoſe of the Church-Revenues ſhall be excommunicated.

9. That thoſe Men who marry their Kinſwomen, or thoſe Women who keep an unchaſt Correſpondence with their Kinſmen, and refuſe to leave them, or to do Penance, ſhall be excluded from the Communion of the Faithful, and turn'd out of the Church.

10. That thoſe Monks who quit the Monaſtick State, ſhall likewiſe be ſeparated from the Communion of the Church as Apoſtates.

The Council of Soiſſons, *held in the Year*, 1092.

Council of Soiſſons.

Roſcelin, a Clerk of the Church of *Compiegne*, and a very able Logician, gave it out in the End of the Eleventh Century, *That the three Divine Perſons of the Holy Trinity were three Things*: This Opinion was condemn'd in a Council held at *Soiſſons*, *A. D.* 1092. under *Raynold* Archbiſhop of *Rheims*, and confuted by St. *Anſelm*, by *Ives* of *Chartres*, and even by *Abelard*, who is reputed to have been his Pupil. *Roſcelin* was oblig'd to make an Abjuration of his Error in that Council, but afterward he did not forbear to maintain it obſtinately, and for that Reaſon was baniſh'd from *France* and *England*. *Theobald*, a Clerk of the Church of *Etampes* likewiſe wrote a Letter againſt him, on another Subject, *viz.* to ſhew, That the Sons of Prieſts may be admitted into the Clergy. *Council of* Soiſſons.

Divers Councils held in *Normandy*.

The Council of Rouen, *conven'd*, A. D. 1050.

Council of Rouen.

Maugier, Archbiſhop of *Rouen*, held a Council in that City, *A. D.* 1050. with *Hugh* Biſhop of *Evreux*, and *Robert* of *Coutances*, in which he drew up a Letter directed to the Biſhops and Faithful of his Province, containing the following Conſtitutions, *viz.*

1. That the Articles of Faith, compris'd in the Creed of the Catholick and Apoſtolick Church, ought to be firmly adher'd to.

2. That no Preſents ſhall be made to Princes, nor to their Officers for the obtaining of Biſhopricks.

3. That the Biſhops ſhall not covet to be tranſlated from one See to another, out of a Principle of Ambition.

4. That the Monks ſhall not cauſe themſelves to be made Abbots for Money.

5. That one Biſhop ſhall not diſpoſſes another, nor one Abbot another.

6. That the Biſhops ſhall not exact any Thing for Ordinations.

7. That their Officers, that is to ſay, their Archdeacons or Secretaries ſhall not in like manner demand any Thing upon that Account.

8. That no Perſon ſhall be ordain'd who is not of a competent Age, and who has not made a ſufficient Progreſs in Learning. *Council of* Rouen.

9. That a Biſhop ſhall not ordain a Clerk of another Dioceſs without the Permiſſion of his Dioceſan.

10. That the Biſhops ſhall not beſtow the Revenues, Lands and Benefices of the Clergy on Laicks.

11, 12, and 13. That Clergymen ſhall not endeavour to ſupplant one another.

14, 15, and 16. That nothing ſhall be exacted for the Holy Chriſm, nor for the Conſecration of Churches, nor for the Adminiſtration of Baptiſm.

17. That on the eight Days, during which new baptized Perſons wear the * *Albe*, they ſhall be obliged only to offer their Wax-Tapers and the Linnen with which their Heads were cover'd, by reaſon of the Holy Chriſm. * *A Sort of Veſtments worn by Popiſh Prieſts.*

18. That the Penance impos'd on Offenders, ſhall neither be augmented nor diminiſh'd for Money.

19. That the new baptized Perſons ſhall ſpend eight Days in wearing the *Albes*, and holding lighted Tapers in the Church, where they were baptized.

The

The Council of Lisieux, *held* A. D. 1055. *and that of* Rouen *in* 1063.

Council of Lisieux.

THE Archbishop of *Rouen*, under whom the preceding Council was held, was depos'd, *A. D.* 1055. in another Council conven'd at *Lisieux*, in the Presence of *Stephen* Bishop of *Sion* in *Switzerland*, the Pope's Legate, which consisted of the Bishops of that Province. He was accus'd of having robb'd his Church, of consuming its Revenues in unprofitable Expences, and of dissipating Part of them to Largesses only to satisfie his Ambition: He was also suspected to be guilty of infamous Crimes, and was censur'd for not shewing a due Respect to the See of *Rome*: He was apparently culpable, but that which chiefly brought upon him this Condemnation, was the Displeasure of Duke *William* his Nephew, who was incens'd against him, because he had excommunicated that Prince upon Account of his Marriage with the Princess *Mathilda* his Kinswoman, the Daughter of *Baldwin* Count of *Flanders*, and favour'd the Party of Duke *Arques* his Brother: Therefore the Duke banish'd him immediately after his Condemnation, to the Isle of *Guernsey*, and caus'd *Maurillus*, a Monk of *Fecamp*, to be substituted in his Room. The latter was zealous in endeavouring to re-establish the Church-Discipline and to reform the Corruption of Manners: To which Purpose he call'd divers Synods, and made some Constitutions. In that which was held by him at *Rouen*, A. D. 1063 for the Dedication of the Cathedral Church, the building of which was compleated at that Time, he publish'd a Confession of Faith against *Berenger*'s erroneous Opinion, of which we have made mention elsewhere.

Council of Lisieux.

The Council of Rouen, *held* A. D. 1072.

Council of Rouen.

MAurillus dying *A. D.* 1069. Duke *William* caus'd *John de Bayeux*, Bishop of *Auranches*, to be chosen to supply his Place, and sent *Lanfrank* on Purpose to *Rome*, to get that Election confirm'd by the Pope. This Archbishop held a Council at *Rouen* in 1072. with his Suffragans; in which after having reviv'd the Creeds of the Councils of *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*, they set forth twenty four Canons, relating to Church-Discipline.

The first imports, That the Bishop shall perform the Consecration of the Holy Chrism and of the Oils, after the Hour of † *None*, having at least twelve Priests for his Assistants.

† *One of the Popish Canonical Hours.*

The second, That the Archdeacons shall not content themselves, only with receiving some few Drops of the Chrism and consecrated Oil, to be mixt with the other Oil; as it is commonly practis'd in some Places by an Abuse, but that they shall present all their Chrism and Oil to the Bishop to be consecrated by him.

The third, That the Deans, being cloathed with *Albes*, shall distribute the Chrism and consecrated Oil with Reverence, and keep them in well stopt Vessels.

The fourth ordains, That none shall celebrate Mass without the Communion.

The fifth, That the Priests shall remain fasting and cloath'd with the Albe and Stole, when they go about to administer Baptism, unless in Case of Necessity.

The sixth, That the *Viaticum* or Holy Water, shall not be kept above eight Days; and that Hosts already consecrated, shall not be consecrated a second Time.

The seventh, That to confer Confirmation, 'tis requisite that the Bishop and those Persons who receive it should be fasting, and that Tapers be lighted.

The eighth, That sacred Orders shall be conferr'd in the Evening on *Saturdays* or *Sunday* Morning, if *Saturday*'s Fast were not broken.

The ninth, That the Fast shall be exactly observ'd during the *Ember*-Weeks.

The tenth, That Clerks who have caus'd themselves to be ordain'd by Surprize, shall be depos'd.

The eleventh, That those who have receiv'd Crowns with Benediction, and presume to quit them, shall be excommunicated, till they have made Satisfaction; and that Clerks who are desirous to be ordain'd, shall repair to the Bishop on *Fridays* for that Purpose.

The twelfth enjoyns, That vagabond Monks, or such as have been turn'd out of their Monastery for some Misdemeanour, shall be constrain'd by the Bishop's Authority to return to them; but if the Abbots refuse to re-admit those whom they have expell'd, they shall be oblig'd to give them Alms, and to maintain them.

The thirteenth, That no Merchandise shall be made of Spiritual Livings.

The fourteenth, That no Marriages shall be solemniz'd privately, nor after Meals; but that the Bridegroom and Bride being fasting, shall be bless'd by a Priest in like Manner fasting; and that before he proceed to marry them, Enquiry shall be made, whether the Parties be not Relations in the seventh Degree of Consanguinity.

The fifteenth declares, That Priests, Deacons and Subdeacons, who are marry'd, cannot enjoy any Church-Revenues, nor dispose of them themselves, or by others.

The sixteenth, That a Man cannot marry a Widow, with whom he is suspected to have convers'd scandalously, in her Husband's Life-time.

The seventeenth, That a Man, whose Wife is vail'd a Nun, cannot take another, as long as she is living.

Council of Rouen.

The eighteenth, That a Woman cannot marry again, till she be certainly assur'd of her Husband's Death.

The nineteenth orders, That Clerks who have committed enormous and publick Sins, shall not be restor'd to their Dignities, till after a long Course of Penance.

The twentieth, That if any Clergyman be guilty of a Crime, for which he ought to be depos'd, his Diocesan shall summon such a Number of his Colleagues, as is requir'd by the Canons; that is to say, six for the deposing of a Priest, and three for that of a Deacon; and that those who cannot assist in Person, shall be permitted to send their Deputies to supply their Place.

The twenty first, That during the time of Lent, none shall take any Repast before the * Hour of *None*.

The twenty second, That on *Saturday* the Vigil of *Easter*-Festival, the Office shall not be begun before the Hour of *None*, by reason that it is the Nocturnal Office, which belongs to *Easter-Sunday*, and that no Mass ought to be said during the two preceding Days.

The twenty third, That if any Festival happens to fall on a Day, when it cannot be celebrated, it shall be transferr'd to another within the Octave.

The twenty fourth, That the solemn and general Baptism of adult Persons, shall be administer'd only at *Easter* and *Whitsuntide*, and not even on the Festival of the *Epiphany*, unless in Case of Necessity; but as for Infants, they may be baptiz'd at all times.

In the following Year, there happen'd a notable Quarrel between *John de Bayeux* the Archbishop, and the Monks of the Abby of St. *Owen* at *Rouen*: It was a customary thing for the Metropolitan of that City, to celebrate a solemn Mass in their Church on the Patron's Festival; Archbishop *John* having made them stay somewhat longer than ordinary, they began the Office without him; but he arriv'd when the Hymn call'd *Gloria in excelsis* was ended; and being incens'd, because they did not wait for him, he excommunicated all the Monks, caus'd the Divine Service to cease, and the Abbot of *Seez*, who was officiating, to depart from the Altar. By this Means a great Tumult was rais'd, during which one of the Monks, or one of their Servants, got up into the Steeple, rung the Alarm-bell, and cry'd out from the Top of the Tower, That the Archbishop was come to take away the Relicks of St. *Owen*: Whereupon the People were gathered together; some with Hatchets, and others with Staves; ran in Crowds to the Church; and broke in furiously; whilst others climb'd upon the Vaults: The Archbishop terrify'd with the Danger, retir'd toward the Church-doors, caus'd them to be shut, and made a Rampart of Seats and Benches against those who were in the Church. In the mean While his Attendants fell foul upon the Monks with Candlesticks and Staves, and the Monks on the other side, defended themselves as resolutely; till at last the Sheriff of the City being inform'd of this Tumult, and of the Danger to which the Archbishop was expos'd, came with his Guards and rescu'd him out of the Hands of the Rabble: The latter immediately wrote to King *William* about the Affair, and the Monks did the like on their Side. This Prince order'd, that the Archbishop should reconcile the Church, and upon his Refusal, caus'd it to be done by the Bishop of *Auranches*; nevertheless, to give Satisfaction to the Archbishop, some of the Monks were put into Prison, and others were dispers'd in divers Monasteries.

The Council of Rouen, *held* A. D. 1074.

Council of Rouen.

IN the Year 1074. the ſame Archbiſhop *John*, held another Council at *Rouen* with his Suffragans, in which he publiſh'd fourteen Canons.

The firſt imports, that to extirpate Simony, 'tis forbidden to buy or ſell any Sort of Benefice, whether it be an Abby, Archdeaconry, Deanry or Cure of Souls, and to exact any Thing for Admiſſion into Orders.

The ſecond, that Abbies ſhall only be beſtow'd on thoſe who are well vers'd in Matters of Church-Diſcipline, by the Means of a continu'd Practice of it for ſeveral Years.

The third, that the ancient Conſtitution ſhall be obſerv'd, which prohibits to entertain any Clerk, without a Letter of Recommendation from his Dioceſan.

The fourth, that ſeveral Orders ſhall not be receiv'd on the ſame Day.

The fifth, that the Subdeacons, Deacons and Prieſts, ſhall not be ordain'd but upon making a ſolemn Profeſſion, according to the Injunctions of the Council of *Toledo*.

The ſixth, that Monks or Nuns, who have fallen into any publick notorious Enormity, ſhall be excluded for ever from the Exerciſe of their Functions.

The ſeventh enjoyns, that the Monks and Nuns take care exactly to obſerve St. *Benedict*'s Rule.

The eighth, that Clergymen who are ordain'd, ſhall be inſtructed in thoſe things which are expreſs'd in the eighth Canon of the eighth Council of *Toledo*.

The ninth, that Chriſtian Burial ſhall not be deny'd thoſe Perſons who die ſuddenly, if they do not actually lie under the Guilt of ſome notorious Crime: Nor to Women with Child, or newly brought to Bed.

The tenth, that no Credit ſhall be given to the Depoſitions of thoſe Perſons, who under a Colour of a Scruple of Conſcience, declare that they have had to do with the Siſters or Relations of their Wives, to have a Pretence to leave them, unleſs they bring ſufficient Proof of the Matter of Fact.

The eleventh, that they ſhall likewiſe be oblig'd to the ſame thing, who give it out that they did not receive all the inferiour Orders, when they were ordain'd Prieſts, on purpoſe to get an Opportunity to quit the Sacerdotal Functions. *Council of Rouen.*

The twelfth, that Clergymen degraded for their Miſdemeanours, ſhall not have the Liberty to lead a ſecular Life, as Laicks.

The thirteenth, that thoſe Perſons whoſe Marriage is declar'd null, becauſe it was contracted with near Relations, ſhall live continently till they be married to others.

The fourteenth, that the Chriſtians ſhall not have any *Jews* for their Slaves, nor any *Jewiſh* Women for their Nurſes.

Some time after, this Archbiſhop of *Rouen* falling ſick of a Palſey, King *William* the Conqueror demanded a Licence of *Gregory* VII. to ſubſtitute another Clerk in his Room. This Pope gave Orders to *Hubert* Subdeacon of the Church of *Rome* his Legate, with the Biſhops and Abbots of the Province, and the Clergy of the City of *Rouen*, to enquire whether *John de Bayeux* their Metropolitan were really uncapable any longer to perform the Epiſcopal Functions, and in caſe it appear'd ſo, that they ſhould exhort him to conſent to the Election of another Archbiſhop; but if his Diſtemper hinder'd him from giving ſuch Conſent, they might proceed to the Choice of a Perſon worthy of being advanc'd to that Dignity. Upon mature Deliberation, *John* being found uncapable was oblig'd to make a Reſignation in due Form, and retir'd to one of his Country-Houſes: The King caus'd *William* Abbot of St. *Stephen* at *Caen*, the Son of *Radbodus* Biſhop of *Sees* to be choſen to ſupply his Place. Pope *Gregory* diſapprov'd this Election, becauſe he was the Son of a Prieſt; but notwithſtanding his Prohibition, *William* was ordain'd, *A. D.* 1079. whilſt *John* was as yet living, who died ſome time after.

The Council of Lillebonne, *held* A. D. 1080.

Council of Lillebonne

William I. ſirnam'd the Conqueror, King of *England* and Duke of *Normandy*, caus'd a Council of the Prelates of *Normandy* to be held at *Lillebonne* in his Preſence, *A. D.* 1080. *William* Archbiſhop of *Rouen* preſided in this Synod, and divers Conſtitutions were made therein, againſt thoſe who married their Relations; againſt Clergymen, who had Wives; to prohibit Simoniacal Practices and Exactions for the Performance of Eccleſiaſtical Functions; concerning the Reſtitution of Revenues uſurp'd from the Churches; the Rights of Biſhops and Archdeacons; the Maintenance of Prieſts to ſerve the Churches that belong to Monks; and about the Puniſhments to be inflicted on Criminals and the Infringers of the Eccleſiaſtical and Civil Laws. *Council of Lillebonne*

The Councils of the Province of *Aquitaine*.

The Council of Narbonne, *held in the Year* 1054.

Council of Narbonne

Geffrey, Archbiſhop of *Narbonne*, held in that City, *A. D.* 1054. a Council conſiſting of ten Biſhops, and made a large Ordinance concerning the Laws of Peace and Truce; in which he marks the Days on which it is forbidden to make War, as alſo the Perſons and Goods that ought to be free from. Inſults, even in the Time of War, who are more eſpecially Clergymen, Husbandmen and Merchants; with the Effects belonging to their reſpective Qualities. *Council of Narbonne*

The Council of Toulouſe, *held* A. D. 1056.

Council of Toulouſe.

POpe *Victor* II. having given Orders to *Rambaldus* Archbiſhop of *Arles*, and to *Pontius* Archbiſhop of *Aix*, his Vicars, to call a Council for the Extirpation of Simony, and the Reſtoration of Eccleſiaſtical Diſcipline: They met together, *A. D.* 1054. at *Toulouſe*, with the Archbiſhop of *Narbonne*, and divers other Biſhops of *France*, and drew up thirteen Canons.

In the firſt it is decreed, That thoſe Perſons who receive Ordination for Money, ſhall be degraded from their Dignity, as well as they who ordain'd them.

In the ſecond, that a Biſhop, Abbot or Prieſt ſhall not be ordain'd till the Age of thirty Years, nor a Deacon till he has attain'd to that of twenty five.

In the third, that nothing ſhall be taken for the Dedication of Churches.

In the fourth, that nothing ſhall be given to obtain Eccleſiaſtical Benefices.

In the fifth, that they who turn Monks with a Deſign to get the Government of an Abby, ſhall never be promoted to that Dignity.

In the ſixth, that the Abbots ſhall govern their Monks according to St. *Benedict*'s Rule, and that they ſhall not ſuffer them to enjoy any private Eſtate, nor to hold a Provoſtſhip or Superiority without their Conſent.

The ſeventh enjoyns Prieſts and Deacons to lead a ſingle Life.

The eighth, that Laymen ſhall not have any Spiritual Livings. *Council of Toulouſe.*

The ninth, that the Eſtates and Goods of deceaſed Perſons ſhall not be pillag'd, but that they ſhall be diſpos'd of according to their laſt Will and Teſtament.

The tenth ordains, that the Churches ſhall be oblig'd to pay the accuſtomed Duties to the Epiſcopal See, and that thoſe that do not pay any, ſhall allot the third Part of their Tithes and the Oblations, for the Uſe of the Biſhops and Clerks.

The eleventh, that in the Churches which belong to the Juriſdiction of Noblemen, the third Part of the Tithes, and the Offerings ſhall be reſerv'd for the Prieſts and Clerks, who officiate therein.

The twelfth denounces a Sentence of Excommunication againſt Adulterers and inceſtuous Perſons, as alſo againſt thoſe who are found guilty of Perjury.

The thirteenth orders the like Sentence to paſs upon thoſe who hold Correſpondence or Converſe with excommunicated Perſons, unleſs to reprove or admoniſh them.

The

The Councils of *Germany.*

The Council of Dortmund, *held in the Year,* 1005.

The Council of Dortmund.

IT is related by *Dithmar* the Historian, that a great Council was held at *Dortmund* in *Westphalia* July 7. *A. D.* 1005. in which the Emperor *Henry* II. complaining of the Irregularities in reference to Church-Discipline, induc'd the Bishops to revive the Ecclesiastical Laws, and to endeavour to reform the Exorbitances and corrupt Manners of the Clergy and Laity, by making Divers useful Canons: But the Acts and Constitutions of this Council are lost.

The Council of Dortmund.

The Council of Selingenstadt, *held* A. D. 1023.

The Council of Selingenstadt.

ARIBO, Archbishop of *Mentz*, held in the Year, 1023. a Council at *Selingenstadt*, compos'd of *Burchard* Bishop of *Worms*, *Vernarius* Bishop of *Strasburg*, *Bruno* of *Augsburg*, *Eberhard* of *Bamberg* and *Meginhard* of *Wurtzburg*, in which these Bishops made the following Constitutions, *viz.*

The first ordains, That Abstinence from eating Flesh shall be observ'd fourteen Days before the Festival of St. *John*, as many before that of *Christmas*, and on the Vigils of the *Epiphany*, of the Festivals of the Apostles, of the Assumption of the Virgin *Mary*, of St. *Laurence* and of all the Saints.

The second, fixes the *Ember*-Weeks.

The third, denotes the Time, when the Solemnization of Marriages is forbidden, *viz.* from *Advent* till after the *Epiphany*, and from *Septuagesima* till after *Easter*, as also on the above specified Days of Abstinence, as well as the Vigils of the solemn Festivals.

The fourth imports, That a Priest who has drunk plentifully after the Cock-crowing in the Summer, or even in Winter, shall not be allow'd to say Mass the next Day, unless in case of Necessity.

The fifth, prohibits Priests to celebrate above three Masses in one Day.

The sixth, forbids under Pain of an *Anathema* that † *Corporals* should be thrown into the Fire to put a stop to the Conflagration.

† *A Consecrated Linen Cloth in which the Chalice and Host are set in the Popish Churches.*

The seventh ordains, That if two Persons suspected to have committed Adultery together, one confesses the Crime, and the other denies it, the Party who owns it shall be put to Penance, and the other shall clear himself by taking his Trial.

The eight, forbids the carrying of Swords into the Church, except the Sword of State.

The ninth, prohibits Meetings in the Church-yards.

The tenth, condemns the Custom of some Laicks, and more especially of certain Ladies, who contented themselves only to hear every Day the Gospel *In principio*, or to cause the Masses of the Trinity and of St. *Michael* to be said in their Presence; and ordains, That this shall not be done for the future, but in the proper Time: Otherwise if any Persons be desirous to hear a particular Mass, being mov'd by a singular Veneration for the Holy Trinity, and not by any superstitious Conceit; they shall hear a Mass for the Day, or one for the Consolation and Safety of the Living, or one for the Dead.

The Council of Selingenstadt.

The eleventh imports, That the first Degree of Consanguinity shall be reckon'd from the Cousins German.

The twelfth, That the Houses of Laicks which are contiguous to Churches shall be pull'd down, and that none shall be built in the Courts belonging to them, except those of Priests.

In the thirteenth, Laymen are forbidden to consign their Churches to Priests, without the Consent and Approbation of the Bishop or of his Grand Vicar.

The fourteenth imports, That two Persons being accus'd of having committed Adultery together, which they deny; if either of the Parties desire that they may both undergo a Trial, and if one be cast, they shall both be reputed guilty.

The fifteenth enjoyns, That the publick Fasts appointed by the Bishops shall be observ'd, or else that they shall be redeem'd by allotting a certain Largess for the Sustenance of poor People.

The sixteenth, That none shall take a Journey to *Rome*, without a Licence from the Bishop or his Grand Vicar.

The seventeenth, That no Priest shall retrench any thing from the forty Days Fast imposed on Penitents.

The eighteenth is against those who being guilty of enormous Crimes, refuse to receive Penance from their Diocesan, upon a Presumption, that going to *Rome*, the Pope will forgive all their Sins: The Council declares, that this Indulgence shall stand them in no stead, and that they ought at first to receive a Penance proportioned to the Heinousness of their Offences, after which they may go to *Rome* with the Permission and recommendatory Letters of their Diocesan.

In the nineteenth, Penitents are prohibited to Travel during the forty Days of their Fast.

The twentieth, forbids Priests to admit into the Church, such Persons as are not allow'd to enter therein, by Reason of their Crimes, without having receiv'd an Order from the Bishop.

These Canons are follow'd with a Form of Ceremonies to be observ'd, and Prayers to be said during the Session of a Synod.

The Council of Mentz, *held,* A. D. 1069.

The Council of Mentz.

SIgesroy or *Sigefrid* Archbishop of *Mentz* succeeded *Luitbold*, *A. D.* 1059. and govern'd that Church till 1084. He held a Council in 1069. at *Mentz*, in which the Emperor *Henry* IV. made a Proposal to divorce his Wife, by Reason that he could not have any Issue of her Body. *Sigefrid* inclin'd to his Opinion; but *Peter Damien* the Pope's Legate being arriv'd, and having prevented the Divorce, the Archbishop wrote to *Alexander* II. that he had prohibited the Emperor from Divorcing his Wife, under Pain of Excommunication; but that this Prince having alledg'd, that he could not have Carnal Copulation with her, and the Empress having own'd her Impotency, he found himself oblig'd to consult the Holy See, about so extraordinary a Case; that he was unwilling to pass Judgment on the Affair in a Council, which was called upon that Occasion, till he had receiv'd his Answer; and that he entreated him to send his Legates to examine and decide the Matter in *Germany*.

The Council of Mentz.

The Council of Mentz, *A. D.* 1071.

The Council of Mentz.

THE same Archbishop held another Council at *Mentz*, *A. D.* 1071. to enquire into the Ordination of *Charles* nominated to the Bishoprick of *Constance*: He was accus'd of Simony, and the Pope forbid *Sigefrid* to Ordain him Bishop; nevertheless the Emperor peremptorily requir'd it, and wrote to the Pope about the Affair, who referr'd the Examination of it to the Archbishops of *Colen* and *Mentz*. Whereupon they summon'd a Council, but the Emperor would not suffer it to be held, and took a Resolution to send *Charles* to *Rome*, to the End that the Pope might take Cognizance of the Matter and ordain him Bishop. *Sigefrid* prevented the Pope, and entreated him not to consecrate *Charles*, but if he found him Innocent, to send him back to him and to his Collegues, to receive Ordination from them. The Pope refusing to determine this Affair at *Rome*, sent him back to be examin'd in his own Country, and it was referr'd to the Council which *Sigefrid* held at *Mentz* in the Month of *August*, *A. D.* 1071. The Archbishops of *Saltzburgh* and *Triers* with nine Bishops of *Germany* assisted in this Synod, in which, Matters were debated during four Days between *Charles* and his Adversaries, till at last *Charles* fearing lest he should not be able to carry the Point, declar'd that he would not be Bishop contrary to the Inclination of those whom he was to govern, and deliver'd up his Ring and Crosier into the Emperor's Hands. The Acts of this Council, which were sent to the Pope and *Sigefrid*'s Letters are still Extant.

The Council of Mentz.

The Councils of Erford, *A. D.* 1073.

The Councils of Erford.

IN the Year, 1073. there happen'd a Difference between *Sigefrid* and the Clergy of *Thuringen*, about the Tithes of that Province, which this Archbiſhop claim'd as his Right, and which were conteſted with him by the ſaid Clergy, more eſpecially by the Abbots of *Fulda* and *Herfelt*. The matter was debated in an Aſſembly held at *Erford* in the ſame Year, and determin'd by the Emperor to the Advantage of *Sigefrid*, who wrote about it to *Hildebrand*, and to Pope *Alexander*. The Hiſtory of this Council is written by *Lambert*, and we ſtill have *Sigefred*'s two Letters, in the laſt of which, he makes mention of the Outrages committed againſt the Archbiſhop of *Triers*, declaring that he was taken away by Force, extremely abus'd, and at laſt ſhamefully put to Death.

The Councils of Erford.

The Councils of *England*.

The Council of Aenham, *held in the Year*, 1010.

The Council of Aenham.

KING *Ethelred* call'd a Council about the Year, 1010. in which *Elphegus* Archbiſhop of *Canterbury* and *Ethelred* Archbiſhop of *York* aſſiſted, and made a great Number of Conſtitutions concerning the Reformation of Manners and Church Diſcipline; Rules that ought to be follow'd by the Clerks and Monks; the Celebacy of Prieſts and other Clergymen; againſt ſuperſtitious Practices and Incontinency; about the Rights of Churches, particularly St. *Peter*'s Pence, the Tribute of funeral Torches, which was paid thrice a Year, that of Burials, &c. concerning the Feſtivals and Faſts that ought to be obſerv'd, *viz.* the great Feſtival of the Virgin *Mary*, preceded by a Faſt; and the Feſtivals of the Apoſtles in like manner preceded by their reſpective Vigils, except that of St. *James* and St. *Philip*, when a Faſt is not to be kept, by reaſon of the Paſchal Solemnity; the Faſt of the four *Ember*-Weeks, and that on all *Fridays*: Concerning the Time, in which Marriages are forbidden to be ſolemniz'd, that is to ſay, the ſolemn Feſtivals; the *Ember*-Weeks; from *Advent*, to the Octave of the *Epiphany*, and from *Septuageſima*, to the End of the Fortnight after *Eaſter*: About the Interval that ought to be obſerv'd by Widows before they marry again, which is the ſpace of a Year: Laſtly, concerning frequent Confeſſions; the receiving of the Communion; and divers other Points of Morality. For the Ordinances of this Council contain many excellent Inſtructions and very prudent Exhortations: Foraſmuch as it was held under *Elphegus* Archbiſhop of *Canterbury*, it muſt needs be between the Year of our Lord, 1006. and 1013. There are two different Editions of the Acts of the Council of *Aenham*.

The Council of Aenham.

The Law of the Kings Ethelred *and* Canut.

The Council of the Kings Ethelred *and* Canut.

THE ſame *Ethelred* publiſh'd *A. D.* 1012. certain Laws, among which are ſome relating to Eccleſiaſtical Affairs; particularly, about the Payment of *Peter*'s Pence; to oblige all the Faithful to Faſt three Days before the Feſtival of St. *Michael*; concerning the Prayers which ought to be ſaid in the Churches for the State, and about Alms-giving.

King *Canut* in like manner in the Year, 1032. caus'd divers Laws to be proclaim'd which relate to Church-Affairs, *viz.* concerning the exterior Religious Worſhip; the Peace of the Churches; the Reſpect due to Clergymen; unlawful Marriages; the Payment of Tithes, *Peter*'s Pence and other Tributes; the Obſervation of Feſtivals, *Sundays* and Days of Abſtinence; the Functions and Manners of the Clergy and of the Faithful; and againſt Irregularities, Abuſes and Miſdemeanors. Theſe Laws are full of moral Maxims and Pious Exhortations; There are alſo ſome others of the like Nature enacted by King *Edward* III.

The Law of the Kings Ethelred *and* Canut.

The Council of London, *held in the Year*, 1075.

The Council of London.

'TWAS a long Time ſince any Councils were held, or any Conſtitutions made relating to Church-diſcipline in *England*, when *Lanfranc* was ordain'd Archbiſhop of *Canterbury*, neither could ſuch an Aſſembly be ſummon'd for ſome Time after, becauſe the King would not ſuffer any to be conven'd without his Permiſſion. At laſt he held a National Synod at *London*, *A. D.* 1075. in which *Thomas* Archbiſhop of *York* aſſiſted and eleven Biſhops of *England*, with the Biſhop of *Coutances*, who was admitted to the Council, becauſe he had a conſiderable Eſtate in this Kingdom: There were alſo preſent 21 Abbots in this Council, in which it was firſt ordain'd, that all the Biſhops ſhould take their Places according to the Antiquity of their Ordination, except thoſe who had a peculiar Privilege upon Account of the Dignity of their Sees; and after having ſought for thoſe who might lay claim to ſuch a Privilege in *England*, it was determin'd that the Archbiſhop of *York* ſhould be plac'd on the right Hand of the Metropolitan of *Canterbury*; the Biſhop of *London* on the left, and the Biſhop of *Wincheſter* next the Archbiſhop of *York*; and that in the Abſence of the latter, the Biſhop of *London* ſhould ſit on the right Hand of the Archbiſhop of *Canterbury*, and the Biſhop of *Wincheſter* on the Left. Afterward it was decreed, That all the Monks ſhould live according to St. *Benedict*'s Rule; that they ſhould take care to inſtruct the Youth, and that they ſhould not have any private Poſſeſſions: Then three Epiſcopal Sees which were erected in Towns, were tranſlated to Cities, according to the Tenor of the third Conſtitution, and the ancient Injunctions were reviv'd, which prohibited to receive a Clerk who was Subject to the Juriſdiction of another Biſhop, without Letters of Recommendation from his Dioceſan, and to marry a near Kinſwoman. Simoniacal Practices, Witchcraft and Pagan Superſtitions were likewiſe forbidden, and the Celebacy of the Clergy was ſtrictly enjoyn'd.

The Council of London.

The Council of Wincheſter, *held*, A. D. 1076.

The Council of Wincheſter.

IN a Council held the next Year at *Wincheſter*, *Lanfranc* caus'd divers Canons to be drawn up againſt Perſons guilty of Simony; for the Celebration of Provincial Councils; the Subjection of Clerks to their Biſhops, and the Payment of Tithes; concerning the Adminiſtration of the Sacraments and Divers other Points of Diſcipline, among which the following are more eſpecially remarkable, *viz.*

That the Altars ought to be made of Stone: That the Maſs cannot be celebrated with Beer or Water: That Divine Service ſhall not be perform'd in Churches till they be conſecrated by the Biſhops: That none ſhall be bury'd in the Churches: That the Bells ſhall not be Rung during the Canon of the Maſs: And that the Chalices ſhall not be made of Wax nor Wood. Conſtitutions were alſo made about the Time of Penance for Divers Crimes.

The Council of Wincheſter.

The Council of London, *held* A. D. 1102.

The Council of London.

ARchbiſhop *Lanfranc* continued to celebrate divers other Councils in *England* in his Life-time, the Canons of which are not as yet come to our Hands; but after his Death, much time paſs'd ere any could be conven'd, and St. *Anſelm* his Succeſſor in vain importun'd the Kings of *England* to that Purpoſe, till at laſt he held a ſolemn Synod at *London*, *A. D.* 1102. the Conſtitutions of which were tranſmitted to us by *Eadmer*: The Archbiſhop of *York* and twelve Biſhops of *England* aſſiſted in this Council, and made the following Conſtitutions.

By the firſt, They condemn'd Simony, and depos'd ſeveral Abbots, who were convicted of that Crime.

The ſecond, Forbids Biſhops to exerciſe the Functions of Civil Magiſtrates, and enjoyns them to wear Habits ſuitable to their Profeſſion.

The Council of London.

In

The Study of Divinity in the Eleventh Century.

In the third, It is prohibited to let out Archdeaconries to Farm, or to confer them on any other Persons than Deacons.

The fourth, Revives the Constitutions about Celibacy.

In the fifth, Clergymen are forbidden to undertake the Management of secular Affairs, or to sit as Judges in Criminal Causes, and to drink in Victualling Houses or Places of publick Resort: They are also enjoyn'd to wear Habits of one single Colour, and to have their Crowns shav'd.

The seventh declares, That Tithes ought only to be paid to the Churches.

The eighth, Is a Prohibition to build new Chappels without the Consent of the Bishops, and without raising a sufficient Fund for the Maintenance of the Priest and Church.

In the ninth, Abbots are prohibited to bear Arms, and enjoyn'd to reside in their Monasteries, with their Monks.

The tenth, Prohibits that Monks should administer Penance without the Consent of their Abbot, and that Abbots should impose it on other Persons than those, who are under their Tuition.

In the eleventh, Monks are forbidden to hold Farms; to stand as God-fathers; to get Churches into their Possession without the Consent of the Bishops; or to take the Revenues of those that are granted to them, without allowing a competent Maintenance for the Priests who serve in them, and a sufficient Fund for the keeping them in Repair.

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The twelfth, Declares the Promises of Marriage, made without Witnesses, to be Null, if it be deny'd by one of the Parties.

The thirteenth, Enjoyns the cutting of the Hair short, so that part of the Ears and the Eyes may be discover'd.

The fourteenth, Prohibits Marriages, to the seventh Degree of Consanguinity.

The fifteenth, Forbids to bury the Dead without the Bounds of their Parish, unless the accustomed Duties be paid to the Curate; and to honour their Memory, without the Bishop's Authority.

In the sixteenth, It is prohibited to make Merchandise of Men, by selling them for Slaves as it was often Practis'd. Lastly, Sodomy is forbidden under very severe Penalties, and this Case it reserv'd to the Cognizance of the Bishops. These Constitutions were confirm'd by the Authority of the See of *Rome*.

The Council of London, 1108.

In the Year 1108. St. *Anselm* held another Council at *London*, in which he made ten very rigid Canons against Priests and Deacons, who were marry'd or liv'd incontinently.

The Councils of *Spain*.

The Council of Leon, *held* A. D. 1012.

The Council of Leon.

FEW Councils were call'd in *Spain* in this Century, by Reason that Part of that Kingdom was then under the Dominion of the *Moors*. However, King *Alphonsus* held a notable Assembly at *Leon*, *A. D.* 1012 in which the Bishops drew up seven Canons.

The first imports, That Ecclesiastical Affairs shall be first treated of, at the opening of the Synods.

The second, That the Churches shall peaceably enjoy such Revenues as are left them by last Wills and Testaments, and that the Clergymen shall pass Judgment as to their Validity.

The third that Abbots, Abesses, Munks and Nuns shall be Subject to the Jurisdiction of their Diocesan Bishop.

The fourth ordains, That none shall seize on the Church-Revenues.

The Council of Leon.

The fifth, That the Kings Officers shall Prosecute those who have kill'd a Clergyman.

The sixth, That after having dispatch'd Ecclesiastical Affairs, the Bishops shall proceed to the Examination of those of the Kingdom.

The seventh, That none shall buy the Estate of a Vassal of the Church, and he who has done it, shall lose the Money he gave for the Purchase.

These Decrees are follow'd with forty others for the Advantage of the State, some of which nevertheless have reference to the Preservation of Ecclesiastical Revenues.

The Council of Coyaco, *held* A. D. 1050.

The Council of Coyaco.

SINCE the Time of King *Alphonsus*, we do not find that any Ecclesiastical Constitutions were made in *Spain*, till the Reign of *Ferdinand* I. King of *Castille*, who being desirous to revive the ancient Church-Discipline, which was for so long a time disus'd, call'd a Council in the Year 1050. at *Coyaco*, a Castle in the Dioceses of *Oviedo*, where the Bishop of that City assisted, together with eight other Bishops of *Spain*; and the following Constitutions were ratify'd by them.

The first ordains, That the Bishops shall govern their Dioceses, and perform their Ecclesiastical Functions with their Clerks, according to the Order of the Church.

The second, That the Abbots and Abbesses shall likewise govern their Monasteries according to St. *Benedict*'s Rule, and shall be Subject to the Bishops; and that they shall not admit any Religious Persons of another Monastery, without the Permission of their Abbot or Abbess.

The third, That the Churches and Clergy shall be under the Jurisdiction of the Bishops, and not under that of Laicks: That the Churches shall not be divided, but that they shall be supply'd with Priests and Deacons, and furnish'd with Service-Books and Ornaments; so that there may be no need of wooden or earthen Chalices: That the Habits of the Priests during the Celebration of the Mass, by the *Amict*, the *Albe*, the *Cincture*, the *Stole*, the *Chasuble* and the *Maniple*; and those of a Deacon, the *Amict*, the *Albe*, the *Cincture*, the *Stole*, the *Dalmatick* and the *Maniple*: That the Altar be intirely made of Stone, and consecrated by the Bishop: That the Host be altogether of pure Wheat and without any Defect: That the Wine be likewise pure, and the Water clean; the Altar decently adorn'd and cover'd with a white Linnen Cloth, with a *Corporal* above and below the Chalice: That the Priests and Deacons shall not bear Arms; but that they shall always have the Crown of their Head and Beards shav'd: That they shall not keep any Women in their Houses; unless their Mother, Sister, Aunt or Mother-in-Law: And that they shall teach Children the Creed and the Lord's Prayer.

The fourth imports, That Persons guilty of Murder, Adultery, or any other sort of Uncleanness, shall be oblig'd to do Penance; and if they refuse to submit to it, they shall be separated from the Church and the Communion.

The fifth, That those whom the Archdeacon presents for Ordination, in the *Ember*-Weeks, shall be well vers'd in in the Psalter, the Hymns, the Canticles, the Epistles, the Gospels, and the Prayers: That the Priests shall not be present at Weddings to eat among the Guests, but only to give the Benediction: That the Clerks and Lay-men, who partake of the funeral Banquets, eating the Bread of the Deceased, shall do some good Work for their Souls, and that they shall invite the Poor and the Sick to these Banquets.

The Council of Coyaco.

The sixth, That all the Christians shall go to Church, on *Saturday* Evening and on *Sunday* Morning; that they shall assist on that Day at the Masses and the whole divine Service; that they shall do no servile Work, nor undertake any Journeys except for Devotion sake, or to bury the Dead and visit the Sick, or to put in Execution some private Order receiv'd from the Prince, or to defend themselves against the *Saracens*: And that the Christians shall not keep any Correspondence with the *Jews*.

The seventh, That the Counts or chief Magistrates shall govern the People with Justice; shall admit upon a Tryal, only the Evidence of Eye or Ear Witnesses; and shall severely punish false Witnesses.

The eighth, That Justice shall be administer'd in the Kingdoms of *Leon*, *Gallicia*, *Asturio* and *Portugal*, according to *Alphonsus*'s Law, and in *Castille*, according to those of *Sanchez*.

The ninth declares, That the Triennial Prescription shall not take Place, in reference to the Churches.

The tenth, That he who has manur'd Land or cultivated a Vineyard, shall gather the Fruits with a Proviso, till the Point be debated by the Parties concern'd about the Propriety.

The eleventh imports, That all the Christians shall Fast on *Fridays*.

The twelfth, That those who have taken Sanctuary in the Churches; nay, even within thirty Paces of the Church, cannot be taken away from thence by Force.

The thirteenth, That the Subjects of the Kingdom shall be Obedient to their Prince, as they were to *Alphonsus* and *Sanchez*. These Constitutions were made in the Presence, and by the Authority of King *Ferdinand* and Queen *Sanchia*.

The Council of Elna in Rouſſillon, held A. D. 1065.

The Council of Elna in Rouſſillon.

TO theſe Councils may be join'd an Aſſembly of Biſhops and Counts, held in the Year 1065. at *Elna* in the County of *Rouſſillon*, where the Epiſcopal See of *Perpignan* was formerly fix'd: Divers Conſtitutions were made in this Council, for the Preſervation of Church-Revennes, and more eſpecially that which was call'd, *The Truce of God.*

The Council of Elna in Rouſſillon.

CHAP. XIV.

Obſervations on the Eccleſiaſtical Affairs of the Eleventh Century.

Obſervations on the Eccleſiaſtical Affairs of the Eleventh Century.

THE Study of Divinity, which was neglected in the preceding Age, was reviv'd in this Century; and many Perſons made publick Lectures of it in the Schools of the Cathedral Churches or of the Monaſteries. In the Beginning, they contented themſelves (according to the ancient Method) to relate the Explications of the Fathers on the Holy Scriptures, and Points of Doctrine were only treated of by the Way, and when ſome remarkable Occaſion induc'd them to do it. But in the End of this Century, they began to make Divinity-Lectures on the Doctrinal Points of Religion; to propoſe divers Queſtions about the ſacred Myſteries; and to reſolve them by the Principles of Ratiocination and according to the Logical Method. This was the Original of Scholaſtick Divinity, which became in a little after, the Principal and almoſt only Employment of thoſe, who ſtudied Matters of Religion.

Some of thoſe, who follow'd this Method, relying too much on their nice Ratiocinations, and departing from the plain manner of Diſcourſing us'd by the ancient Fathers of the Church, advanc'd ſome Erroneous Propoſitions. In this Century, *Roſcelin*, who was Profeſſor of Divinity at *Compiegne*, ſtarted a Propoſition about the Holy Trinity, which gave Offence to every Body; viz. *That the three Divine Perſons were three Things*; nevertheleſs 'tis not probable, that he deſign'd to maintain the Error of the *Tritheites*, or to admit three different Subſtances in God; and one may reaſonably ſuppoſe, that by thoſe *three Things*, he underſtood only three ſubſiſting and diſtinct Perſons, altho' of the ſame Nature.

But altho' no new * Hereſie ſprung up in this Age about the Myſteries of the Trinity and the Incarnation, yet there were divers in reſpect of the Sacraments and Church-Diſcipline. We have ſhewn that in the Beginning of the Century, certain Hereticks were diſcover'd at *Orleans* in *Flanders*, and at *Toulouſe*, who deny'd the real Preſence of the Body of Jeſus Chriſt in the Euchariſt; the Neceſſity of Baptiſm, and the Efficacy of the Sacraments; who rejected the Worſhip of Saints and Croſſes, and the Uſe of Images; who condemn'd lawful Marriages, and cenſur'd the moſt Part of the Ceremonies of the Church. Some time after, *Berengarius* divulg'd his Opinions about the Sacrament of the Euchariſt, which were condemn'd in divers Councils. The Controverſies that were debated in this Century, between the *Greek* and *Latin* Churches, have regard only to Points of Diſcipline, and particularly to the Uſe of unleavened Bread in the Communion. *Lutheric* Archbiſhop of *Sens*, is wrongfully accus'd of having deny'd the real Preſence of the Body of Jeſus Chriſt in the ſame Sacrament, in the Beginning of this Century; and 'tis falſly ſuppos'd that he was reprov'd by King *Robert* upon that Account: For *Helgnad* does not ſay, that he embrac'd that Opinion, but only that he was wont to make uſe of the *Euchariſt*, to try whether Perſons were unworthy or not, by ſaying to thoſe to whom he was ready to adminiſter that Sacrament, *If you are worthy to receive it, draw near and take it*: And that King *Robert* found great Fault with this Expreſſion, and reprov'd him very ſharply for it; but that *Lutheric* turn'd the Reprimand to his own Advantage.

* *We have not thought fit in this Tranſlation, any where to omit the Words of the Author; who being of the Church of Rome, relates many things as Hereſies, which the Proteſtants eſteem not ſo: Wherefore we doubt not but the diſcreet Proteſtant Reader will always uſe his own Judgment.*

Of the Rights of the Popes, and of the Church of Rome.

The Quarrels that broke forth between the Popes and the Emperors, caus'd very great Confuſions and Diſorders in the Church and the Weſtern Empire. During theſe Commotions, the Popes took an Occaſion to eſtabliſh their Temporal Sovereignty in *Rome*, and endeavour'd to make themſelves independent of the Emperors. *Gregory* VII. extended his Pretenſions yet farther, and us'd his utmoſt Efforts to perſuade the World, that he was rightful Sovereign of the whole Univerſe, as well in Civil as in Eccleſiaſtical Affairs: He was the firſt of the Popes, who attempted directly to diſpoſſeſs the Emperor and the Kings of their Dominions, and imagin'd that he had a Right to diſpoſe of them in favour of whomſoever he ſhould think fit to advance to that Dignity. As for the Spiritual Supremacy, he carry'd it beyond its due Bounds, and abrogated almoſt the whole Authority of the Biſhops, and the Liberties of particular Churches. The great Number of Legates of the See of *Rome* ſent abroad on all ſides, and the Power which they aſſum'd to themſelves, did not a little contribute to ruin the Authority of the Ordinaries, and was extremely Chargeable to the reſpective Churches: The Dignity of the Cardinals was augmented to the Detriment of that of the Biſhops, and they began to have the greateſt ſhare in the Election of Popes, and in the Managment of the Affairs of the Church: The Archbiſhops were oblig'd to receive the Pall, before they were permitted to exerciſe the Functions of their Order; and to conclude, the Court of *Rome*, under divers Pretences, got the Cognizance and Determination of all manner of Eccleſiaſtical Affairs.

Obſervations on the Eccleſiaſtical Affairs of the Eleventh Century.

Divers Points of Diſciplin concerning the Clergy.

The Simoniacal Practices, Marriage and Concubinage of Clergymen were repreſs'd, and their Career at laſt quite ſtopt by the means of a vaſt Number of Decrees: Some to palliate Simony, thought fit to diſtinguiſh the Temporal Revenue of Benefices from the Spiritual; and maintain'd, That in giving Money for a Benefice, they did not commit Simony, becauſe they purchas'd only the Temporalities. This gave Occaſion to determine, That it was Simony, to buy the Revenues annexed to Church Livings, the Functions of which were Spiritual: The famous Diſtinction of three Sorts of Simony, *ab officio*, *a manu*, *a lingua* was in Vogue at that Time: St. *Gregory* was the firſt who made the Remark, and it was reviv'd by *Gregory* VII. The Laicks who had Tithes in their Poſſeſſion, were mov'd by a ſcruple of Conſcience to reſtore them; but they often beſtow'd them on Monks, and apply'd them to the Founding of Monaſteries: The Biſhops oppos'd this Practice, and ordain'd that they cannot be given to Monaſteries: without the Permiſſion of the Dioceſans and of the Pope: However, the Monks did not forbear to retain thoſe that they had in their Poſſeſſion, nor even to accept of others, when offer'd to them. The Elections of Biſhops were ſtill in Uſe; but the Princes often nominated them, or caus'd thoſe to be choſen whom they thought fit to promote, and ſometimes the Popes took care to provide them, or ordain'd thoſe who were elected, when the Metropolitan refus'd to do it.

The Emperors and Kings ſtill had the Power of granting the Inveſtiture of Biſhopricks and Abbys; and this Right was not contеſted with them, till about the End of the Eleventh Century: The Plurality of Benefices began to be in Uſe, and was condemn'd by divers Conſtitutions: A great Number of Monks were promoted to the Epiſcopal Dignity, and ſome Biſhops left their Biſhopricks to retire to Monaſteries, after having obtain'd a Licence from the Pope. Many Biſhopricks were made Metropolitan Sees, and many others were newly erected. The Archbiſhop of *Lyons* was inſtituted Primate of *France*: In the End of the Century, the Biſhopricks of *Arras* and *Cambray* were ſeparated, and the Epiſcopal Sees of *Gaſcogne*, which had lain for a long time vacant, were fill'd up again. The Sons of the Clergy were declar'd unworthy to be admitted into Holy Orders; but this Decree was not generally receiv'd, nor without Oppoſition: For in many Places, the admiſſion into the Monaſtick State, or into the Order of Regular Canons, remov'd that Obſtacle. A great Number of Churches, Abbies and Monaſteries were then founded, and almoſt all the old Churches were demoliſh'd, to build new ones.

The Diſcipline of the Church, relating to Penance, was not ſo ſtrict nor ſo ſevere as in the preceding Century; for the Pilgrimages, the Abſolutions fetch'd from *Rome*, the Redemptions, the Diſciplining Whip and the Cruſades, contributed much to the Abeliſhing of the Injunction: Private Confeſſion was more eſpecially recommended. The Sentences of Excommunication were ſo frequent, that they became contemptible; and they were extended not only to Perſons actually excommunicated, but alſo to thoſe who convers'd or kept Correſpondence with them, even to the third Generation; a Practice which can ſcarce be met with in any other Age of the Church. The ancient Severity of the Canons, which ordain, that Clergymen guilty of

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of notorious Offences, more especially of Simony, should be suspended from their Office for ever, was no longer observ'd; but they were generally re-establish'd in the Functions of their Orders, and restor'd to their former Rights, by the Means of certain particular Ceremonies.

Remarks on the Scourging, Discipline and Fasts.

The Use of the Disciplining Whip, unknown to all Antiquity, began in the End of this Century, having had its Opposers and Maintainers; the Custom of doing Penance for another, was likewise introduc'd at that Time. The Fasts on the four *Ember*-Weeks were strictly observ'd; but the *Ember*-Week of the Summer-Quarter, was not as yet fix'd; for some took it to be the second Week of the Month of *June*, and others referr'd it to the Week immediately following *Whitsunday*. Divers Councils ordain'd Abstinence from Flesh on *Saturdays*, and from Flesh and Wine on *Fridays*: In the former Ages of the Church, 'twas customary to fast on *Fridays* and *Saturdays*, till the Hour of *None*: The Church of *Rome* was wont to keep a Fast on *Saturdays* instead of *Wednesdays*: The Churches of *France* for a long time, observ'd the Fasts of *Wednesday* and *Friday*, but that Custom was abolish'd; neither was any Regard had even to Abstinence on those Days. A Constitution was made to that Purpose in this Century, for *Friday* and *Saturday*, although it met with some Opposition.

Observations on the Mass.

The Priests were forbidden to celebrate above one Mass in a Day, unless in Case of Necessity, or when it was requisite that one should be said for a deceased Person; for then they were allowed to say such a Mass, and that of the Day: Some Sorts of Penance were impos'd on Priests who let fall an Host through Carelessness: In some Churches 'twas customary to give a consecrated Host to the Priests on the Day of their Ordination, with which they communicated during forty Days. This Question was debated at that time, *viz.* Whether it were lawful for a Priest to celebrate Mass, without being attended with divers Assistants, and when he officiated in that Manner, whether he ought to say, *Dominus vobiscum*? All the Faithful were obliged to receive the Holy Communion at *Easter*, and it was still usually administer'd in all the Churches, under both Kinds: However, in some, the consecrated Bread was steept in the Wine; and perhaps the Canon of the Council of *Clermont*, which ordains, That both the *Species* should be receiv'd separately, was made against that Custom.

The general Commemoration of all the Dead, the next Day after the Festival of All-Saints, was instituted in the End of this Century: *Odilo* Abbot of *Cluny*, enjoyn'd it to his whole Order; and this Custom was introduc'd into the Church a little while after. It was ordain'd in the Council of *Clermont*, That the Office of the Virgin *Mary* should be said every *Saturday*, and there arose Disputes about the Festival of her Annuntiation, *viz.* Whether it ought to be celebrated on *March* 25. or on *Dec.* 18. but it was usually referr'd to the former: Some other Questions of less Importance were likewise started, and hotly debated, particularly, that about the Apostolical Dignity, attributed to St. *Martial*. The *Benedictins* of the Abby of *Fleury*, and those of Mount *Cassin*, had a long Contest for the Body of St. *Benedict*, the Founder of their Order, and the Monks of St. *Dennis* and of St. *Emmeran* at *Ratisbon*, in like Manner contended for that of St. *Dionysius*, or *Dennis* the *Areopagite*.

Observations on the Monastick Life

The Monastick State receiv'd very considerable Accessions and Advantages in the Eleventh Century. The Congregation of *Cluny* was much augmented by a vast Number of Monasteries newly founded, and by the great Revenues, with which it was endow'd; but the Increase of Riches occasion'd Remissness of Discipline; caus'd Ambition to be predominant, and immers'd the Monks in secular Affairs. A serious Reflection on these Irregularities induc'd many Persons to imbrace a more austere Sort of Monastick Life, and more conformable to that which is enjoyn'd in St. *Benedict*'s Rule, and gave Occasion to the founding of several new Orders, who all made Profession to follow the same Rule made by St. *Benedict*; altho' they had their peculiar Customs. Thus St. *Romuald* founded that of the *Camaldolites* in *Italy*, in the Beginning of the Century. He became a Monk, *A. C.* 971. at the Age of 20 Years in the Abby of *Classe* in the Diocess of *Ravenna*, but perceiving the Disorders in which his Monastery was involv'd, and considering that the Engagement of the Monks in secular Affairs, was the Cause of their Irregularity, he put himself under the Tuition of a certain reverend Hermit nam'd *Marinus*, who resided in the Territories of *Venice*, and imbrac'd the Hermetick Life, which he re-establish'd in the Western Countries. Their Institution was not to live alone, as the ancient Hermits, but to dwell together in the same Place, separated from other Men, and in distinct Cells, under the Government of the same Superior, and observing the same Rule: These Sorts of Monasteries were anciently call'd *Laur*, and St. *Romuald* founded a very great Number of them in *Italy*: One of the most famous, was that which was built on Mount *Apennin* near *Arezzo*, in a Place which was given them by a certain Person nam'd *Camaldoli*, from whence the Order took the Name of *Camaldoli*: St. *Romuald* liv'd 100 Years after he had taken upon him the Vows of Religion, and saw his Order in a flourishing Condition. *Peter Damien* in like Manner instituted a Congregation of Hermits of the same Kind: These Hermits practis'd great Austerities, and are reputed to have done very extraordinary Things. *John Gualbert* of *Florence* having likewise quitted his Monastery to lead a more regular Course of Life, retir'd to *Vall' Ombrosa*, and there laid the Foundation of a new religious Society.

The Order of Camaldolites.

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The Order of Carthusians.

The Order of the *Carthusians* was instituted *A. D.* 1086. by *Bruno*, a Native of *Colen*, and Canon of *Rheims*, who repair'd, with six of his Companions, to the Solitude of *Chartreuse*, which was assign'd to them by *Hugh* Bishop of *Grenoble*. Some time after, two Gentlemen of *Vienne* nam'd *Gaston* and *Girond*, having devoted their Persons and Estates to the Relief of those who being seiz'd with the Distemper commonly call'd St. *Anthony*'s Fire, came to implore the Intercession of St. *Anthony* at *Vienne*, where the Body of that Saint was translated from *Constantinople* by *Joscelin D'Albon*, in the time of King *Lothaire* the Son of *Lewis D'Outremer*, gave Occasion to the Institution of the Order of St. *Anthony*, which was compos'd at first of certain Laymen, and afterwards of Monks, who made Profession of St. *Augustine*'s Rule. In the Year 1098. *Robert* Abbot of *Molesme* retired to *Cisteaux* in the Diocess of *Challon* upon *Saone*, with 21 Monks of his Convent, to practise St. *Benedict*'s Rule with greater Strictness: His Design being approv'd by *Gautier* Bishop of *Challon*, and by *Hugh* Archbishop of *Lyons*, he built a Monastery in that Place, which was endow'd by *Eudas* Duke of *Burgundy*; but he had not long the Government of it, for Pope *Paschal* II. enjoin'd him, the next Year, to return to *Molesme*. The other Monks continu'd at *Cisteaux*, under the Tuition of *Alberic*, and this Reform was approv'd by the Pope, *A. D.* 1100. *Stephen Hardingus*, who succeeded *Alberic*, in 1109. brought this Order to its full Perfection, insomuch, that it became very numerous and obtain'd great Reputation. About the same Time *Robert D'Arvisselles* Archdeacon of *Rennes*, having receiv'd a Mission from Pope *Urban* II. to preach to the People, by that Means gather'd together a great Multitude of Persons of both Sexes, and caus'd many Cells to be built for them in the Forest of *Frontrewault*, at the Distance of three Leagues from *Saumur*. Afterward he shut up the Nuns in a separate Apartment, and in the Year of our Lord, 1100. made a great Monastery, which was govern'd by him till the End of his Life; but before he died, he caus'd *Petronilla de Chemille* to be chosen Abbess, *A. D.* 1115. and confer'd on her, both the Government of the Nuns, and of the Monks of that Order.

The Order of St. Anthony.

The Cistertian Order.

Of the regular Canons.

The regular Manner of living in Common, peculiar to the Canons, which was instituted in the Ninth Century, was now almost every where abolish'd; nevertheless some Bishops reviv'd it in their Chapters, and it was re-establish'd in the End of the Century in another Form: For then certain religious Houses were founded, in which Clergymen, who were desirous to lead a more regular Course of Life, retir'd thither, to live in Common, without having any Manner of private Property. These last Canons were different from those of the Ninth Century. 1. In regard that the former had Benefices annex'd to Churches, and were oblig'd to officiate in them; whereas there were many among these who had not any peculiar Church-Living. 2. Because the former were wont to live in Common, of the Church-Revenues, but they might also retain those of their private Patrimony; whereas these were oblig'd to renounce them, as well as the Monks. 3. Upon Account that the others were at Liberty to quit that Course of Life; whereas these last profess'd to live always after the same Manner, and they were positively forbidden to do otherwise. The latter Canons liv'd in Common, under an Abbot, Superior or Provost, and made Profession, as the Monks, of Poverty, Constancy and Obedience; altho' they were not as yet bound by an express Vow; neither were they only imploy'd in serving the Church or Monastery, where they resided, but they were also taken sometimes out of their House, to receive a Cure, and to exercise other Ecclesiastical Functions. *Ives* afterwards Bishop of *Chartres*, establish'd this strict Reform in the Monastery of St. *Quentin*, *A. D.* 1078. Afterward that religious House supply'd *France*, with many other Convents of regular Canons, and in the Beginning of the following Century, the Congregations of St. *Rufus* and St. *Norbert* were instituted; insomuch, that the Order of regular Canons, became very numerous, and extended very far within a short Space of Time.

CHAP. I.

Of the Life and Writings of Ivo, Biſhop of Chartres.

Ivo Biſhop of Chartres.

IVO, Biſhop of *Chartres*, (though born in the XIth. Age of the Church,) not dying till the Year 1115. ſhall begin our Catalogue of the Writers of this XIIth. Century; and his Life and Works have ſo many Things remarkable in them, as to deſerve a Chapter by themſelves.

He was the Son of *Hugo de Altylo* and *Hilemburga*, and was born at *Beauvais*; where he alſo began his Studies; but removing afterwards to the Abby of *Bec*, he applied himſelf to Divinity under *Lanfranc*, and chiefly to the reading and ſtudying of the Eccleſiaſtical Canons. *Guy* Biſhop of *Beauvais* made Choice of him for Abbot of the Monaſtery of St. *Quentin*, which he had founded in the Year 1078. He gave all his Eſtate to this Foundation; wherein, by his Care and good Government, Religion and Learning did mightily flouriſh, and by ſome of the Members of this, were ſeveral other Monaſteries of Canons Regulars erected in divers Parts of *France*.

Geofry, at this time Biſhop of *Chartres*, was ſummon'd to anſwer before Pope *Gregory* VII. to the Charge of Simony, laid againſt him, which, nevertheleſs there appear'd not ſufficient Evidence at that time to make out; but being afterwards cited before *Urban* II. he was found guilty of divers Crimes, and depoſed by that Pope from his Biſhoprick. The Clergy and People of *Chartres* elected *Ivo* into his Place, and preſented him to King *Philip*, who gave him the Inveſtiture: but *Richerius*, Archbiſhop of *Sens*, being enrag'd that *Geofry* was turn'd out, without acquainting him with it, refuſes to conſecrate *Ivo*, though the Clergy and People of *Chartres* demanded it with much Earneſtneſs. The Archbiſhop perſiſting in his Temper, *Ivo* addreſſes himſelf to Pope *Urban* II. and from him receives his Conſecration, with an Expreſs to *Richerius* to acknowledge him, and by Vertue of it was ſoon put in Poſſeſſion of the Biſhoprick of *Chartres*, and *Geofry* obliged to retire to that Part of the Dioceſs which lay in *Normandy*, which for ſome time after he retain'd, by the Favour and Intereſt of the Duke of that Province. *Richerius*, in Revenge of the Affront put upon him, and to aſſert his own Rights and Privileges, ſummons *Ivo* before the Council he was to hold at *Stampæ*, to anſwer for his having ſeiz'd himſelf of the Church of *Chartres*, while *Geofry* was yet living: *Ivo* not thinking it ſafe for him to appear there, the Archbiſhop, together with the Biſhops of *Paris*, *Meaux* and *Troyes*, declar'd him guilty of High-Treaſon againſt the King and the Eccleſiaſtical Laws, in having gotten himſelf conſecrated by the Pope, and reſolv'd to re-ſettle *Geofry* in his Dioceſs, but *Ivo* appealing once more to *Rome*, the Pope interdicts *Richerius* the Uſe of the *Pallium*, in caſe he ſhou'd any longer oppoſe the Eſtabliſhment of *Ivo*; upon which, *Geofry* was at laſt intirely driven out of the whole Dioceſs. The great Zeal *Ivo* always expreſs'd for maintaining Eccleſiaſtical Diſcipline, the Obſervation of the Canons and Purity of Manners, and his undaunted Courage in aſſerting the Liberties of the Church, in oppoſing all Innovations and Irregularities, and in diſcouraging and diſcountenancing all Remiſneſs and Neglect of Duties, as it engag'd him in many Differences with others, and involv'd him in much Trouble, ſo it gave Occaſion to the World to perceive and admire his great Learning and Knowledge, and his mighty Wiſdom and Conſtancy. He died at *Chartres*, the 23*d*. of *December*, in the Year 1115.

Ivo Biſhop of Chartres.

His Works.

THere are yet extant 287. Letters written by *Ivo* Biſhop of *Chartres*, which, being full of remarkable Obſervations concerning the Diſcipline and Hiſtory of the Church, and containing many excellent Leſſons of Morality, judicious Determinations of ſeveral Caſes of Conſcience and Law-Queſtions, propoſed to him by others, are of no ſmall Value, and it will be well worth our while to give the Reader a ſhort and exact Abridgment of each of them.

The two firſt in the Collection, are from Pope *Urban* II. one to the Clergy and People of *Chartres*, the other to *Richerius* Biſhop of *Sens*, in which, he adverтiſes them of his having conſecrated *Ivo* Biſhop of *Chartres*: At the End of them follows the Pope's Advice to him after his Conſecration.

The 3*d*. Letter is from *Ivo* to the Pope, regreting his having been by him drawn from his Solitudes and Retirement to be made a Biſhop, and recommending to him the Biſhop of *Beauvais*.

In the 4*th*. he admoniſhes *Bernard*, Abbot of *Marmoutier*, not to entertain any Monks of his Dioceſs, and in particular, demands of him one *Walter*, who had been Abbot of *Bonneval*, and quitted his Station for that Retirement.

The 5*th*. Letter to *Adela* Counteſs of *Chartres*, ſeverely reprimands her for countenancing the Marriage of her Kinſwoman *Adelaida* with *William*, and adviſes that they forbear having carnal Knowledge of each other, till the Matter be determined in a Conſiſtory.

The 6*th*. is a Letter of Thanks for a Preſent he had receiv'd from *Girard*; (ſuppos'd to have been a Regular Canon of St. *Quentin* at *Beauvais*, and afterwards Abbot of the Monaſtery of St. *Lonp* in *Troyes*) He gives him alſo ſome Account of the Contrivances of his Enemies againſt him, and invites him to his Houſe. He tells him in the Concluſion, that *Geofry* was forc'd to quit the whole Biſhoprick, except a ſmall Corner of it, which he yet held by the Duke of *Normandy*'s Aſſiſtance.

The 7*th*. is directed to *Roſcelin*, a Prieſt of the Church of *Compiegne*, who had been condemn'd of Hereſie, in the Council of *Soiſſons*, and forc'd to a Recantation, which he afterwards abjuring, was turn'd out of his Benefice, and not knowing, in that Condition, where to find a Retreat, had addreſs'd himſelf for Relief to *Ivo* Biſhop of *Chartres*. Our Prelate anſwers, that he would willingly grant his Requeſt and afford him Entertainment, were he ſure he had ſincerely renounc'd his former Errors; but having Reaſon to believe the contrary of him, and fearing the People of *Chartres* would not endure him among them, muſt refuſe what he asks of him, that the beſt Advice he can give him is to bear his Condition patiently, and to reſolve on a publick and authentick Abjuration of his Errors in Religion.

The 8*th*. Letter of *Ivo*'s is to *Richerius* Archbiſhop of *Sens*, who had ſeverely inveigh'd againſt him, in a Letter, by which he cited him to appear and anſwer before him, for having uſurp'd the See from *Geofry*. *Ivo*, in this Letter, remonſtrates to him, how injuriouſly he dealt, and what Inconveniencies he would draw upon himſelf, by undertaking the Cauſe of one who had been found guilty of the moſt notorious Crimes, and ſtood condemn'd by the Holy See: that for his Part, he was ſo far from aſpiring to the Biſhoprick of *Chartres*, that after the Clergy of that Church had elected him, and forc'd him to take Inveſtiture of the King, he had ſtill declin'd entring upon that Charge, till he was fully certified of the Depoſition of *Geofry*, and that it was the Pope's Pleaſure he ſhould ſucceed him: that upon the Archbiſhop's refuſing to admit him, he had Recourſe to the Pope, who oblig'd him to accept the Biſhoprick, and conſecrated him himſelf. He reminds the Archbiſhop likewiſe, that the Pope had written to him, and commanded him to receive him as his Suffragan, that he had ever ſince endeavour'd to behave himſelf according to the Reſpect and Obedience due from him to his Metropolitan: he adds, that he is willing to attend the Council at *Stampæ*, if a ſafe Conduct may be granted him, and that *Stephen* Earl of *Chartres* ſhould be ready there, on the King's Side, to anſwer to all that ſhou'd be objected againſt him, without Prejudice to the Authority of the Holy See, before which this Matter might one Day be brought.

The 9*th*. Letter is addreſs'd to *Philip* King of *France*, and gives his Majeſty an Account how *Ivo* had accommodated the Differences between the Monks of *Bec* and thoſe of *Moleſme*, with which the King was not ſatisfied.

In the 10*th*. he gives ſeveral Inſtructions to the Nuns of St. *Avita* near *Châteaudun*, and adviſes them in particular, to take care of their Reputations.

In the 11*th*. he congratulates *Gonthier*, upon his Return to his Duty, orders him to retire into the Church of *Sancta Maria de Gournay*, where he ſhould have the Charge of ſome Monks, and exhorts him to live there peaceably and orderly.

In the 12*th*. he conſults Pope *Urban* about an odd Practice of ſome in his Dioceſs, who would live by the Altar, but not ſerve at the Altar, and offer'd Money to him for Altars, as they were wont to purchaſe them of his Predeceſſors, under the Title of *Perſonnats*: Of this Matter, *Ivo* intreats the Pope's Opinion, and his Advice how to deal with theſe Traders. He informs him alſo, that the Archbiſhop of *Sens*, aſſiſted by the Biſhops of *Paris*, *Meaux*, and

Ivo *Bishop of Chartres.*

and *Troyes*, had pronounc'd his Consecration void, and intended to reinstate *Geofry*. He appeals therefore to the Holy See, and judges it necessary that the Pope write to them, and oblige them either to give them no farther Disturbance, or else to appear at *Rome*, and give an Account of their Proceedings. Lastly, he delivers his Opinion, that 'twould be convenient the Pope should send a Legate into *France*, to endeavour the Reformation of the Churches: and prays the Pope, that if any Persons banish'd out of his Dioceſs for notorious Crimes, shall repair to *Rome*, he will not decree any Thing concerning them, till he have fully inform'd himself of the whole Merits of their Causes.

The 13*th*. and 14*th*. Letters are to the Archbishop *Richerius*, and the other Bishops invited by the King to his Marriage with *Bertrade*, whom *Ivo* dissuades from going to Court, and exhorts to do all they can to hinder that Marriage.

In the 15*th*. he freely declares his Mind to King *Philip*, that he neither can nor will assist at his intended Marriage with *Bertrade*, till his former Marriage be pronounced void in a General Council.

The 16*th*. is an Answer to *Walter* Bishop of *Meaux*'s, upon this Question, If it be lawful for a Man to marry his Concubine? He tells him that some Laws have forbid it, and others have permitted it, and leaves the whole Matter to the Discretion and Judgment of the Bishops; after which, he exhorts the Bishop of *Meaux*, not to approve of King *Philip*'s Marriage with *Bertrade*.

The 17*th*. to the regular Canons of St. *Quentin*, at *Beauvais*, does with a great Deal of Eloquence set forth the Troubles he is involved in, since he was made a Bishop; admonishes them to continue to observe the Rules of their Institution and to make Choice of a Superior in his Place.

In the 18*th*. *Ivo* highly blames Cardinal *Roger*, the Pope's Legate, for being inclin'd to absolve *Simon* Count of *Nioſle*, whom he had excommunicated for Adultery. This Count, after the Death of his Wife, marries one with whom he had formerly been too familiar, and now demands Absolution; *Ivo* absolutely refuses it, and sends him to the Pope with a Letter, setting forth the whole Affair: The Count makes his Suit to *Roger*, hoping to meet with more gentle Treatment from him than at the Pope's Hands; *Ivo* hereupon declares to the Cardinal, that he cannot absolve him, nor will he admit him to the Communion, till he has an Answer from the Pope, either in Writing or by Word of Mouth.

The 19*th*. Letter is written to *William*, Abbot of *Fecamp*, who had compar'd him to St. *John* and to *Elijah*, for his Boldness, in declaring his Dislike of the King's Marriage. *Ivo* acquaints him how great Inconveniences that Liberty of his had brought him under, and desires the Prayers of him and his Monks. He cannot grant the Abbot's Request in Behalf of a Canon Regular, who would have Leave to quit his Rule and enter into the Monastery of *Fecamp*; he tells him, if he knew the Man, he would not be concern'd for him, that he is a proud and idle Fellow, that for ten Years together he had never as he ought observ'd his Week for reading Mass, but was at any Time for reading out of his Turn, when there was an Occasion of serving his Vanity by it; however, if the Canons his Brethren, would consent he should leave their House, he would not hinder him, and gave him full Leave to ask them.

Ivo being taken into Custody for opposing King *Philip*'s Marriage, the Clergy and People of *Chartres* threatned to assault the Count, unless he would release him: To them therefore *Ivo* writes, dissuading them from all Thoughts of taking Arms, which would be a Means not of procuring his Liberty, but prolonging his Confinement, that it would moreover offend the Divine Majesty, that it was not fit for a Bishop to recover his Rights by Violence, that he was resolv'd rather to dye, than that any Man should lose his Life to rescue him; that that would much sooner be obtain'd by their Prayers, which was all he had to beg or expect from them. These are the Contents of his 20*th*. Letter.

In the 21*st*. he pays his Thanks to *Hoel* Bishop of *Mans*, for the Prayers he had put up to God for his Deliverance. He desires of him the Relicks of St. *Julian*'s Body, which had been lately translated to *Mans*.

The 22*d*. to King *Philip*, acknowledges that having been by that Prince advanc'd to a Bishoprick, he owes to him under God the highest Respect and Observance: But that having had the Misfortune to fall under his Displeasure, for offering him as a true and faithful Servant necessary and wholsome Advice, he had been ill treated, and the Goods of his Bishoprick imbezled by his Enemies; that therefore he pray'd his Majesty to excuse his not coming to Court, and to allow him some time to breathe, and to put his Affairs into Order again. He hopes God will one Day convince him by Experience of the Truth of that Maxim of *Solomon*'s, that the Wounds and harsh Usage of our Friends who love us, are to be prefer'd before the Kisses of our Enemies and Flatterers. He concludes with assuring the King, that he is ready to answer his Accusers, when he may know what they have to object against him, and that he will defend himself in the Church, if his Crimes fall under the Ecclesiastical Cognizance, or before his Majesty's Council, if he be charg'd with any against the State.

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The 23*d*. is to *Guy*, chief Master of the King's Household, who had interceded with the King, in Favour of *Ivo*: he returns him Thanks for his good Offices, and assures him 'tis impossible they should come to any good Terms, till the King have totally quitted *Bertrade*; that he had seen a Letter of Pope *Urban*'s to all the Prelates of the Kingdom, commanding them to excommunicate him in case he continu'd to live with her, and that this Letter had been long since publish'd, if he had not conceal'd it out of the true Love he bore his Majesty, and his unwillingness that his own People should rise up against him.

The 24*th*. is to *Hugh*, Archbishop of *Lyons*; he acquaints him how great Joy it was to him to hear that Pope *Urban* had appointed him Legate of *France*, in which Imployment he had had so well acquitted himself under *Gregory* VII. but, that he was now not a little griev'd to understand he had by the Advice of several of his Friends refus'd to accept of that Office again, by reason of the too great Business which must lie upon him, at the present Juncture of Affairs, while the Church labour'd under such Troubles as would not easily admit of being compos'd. *Ivo* tells him, he had been ill counsel'd, and ought not to be sway'd by his Friends Persuasions, that though in *Italy* a second *Ahab* was arisen, and *France* had another *Jezebel*, who endeavour'd to overthrow the Altars and kill the Prophets of the Lord, yet he should remember the Saying of *Elijah*, *That God had yet left him seven thousand Servants, who had not bow'd their Knees to Baal:* That though their *Herodias* should request the Head of *John*, and *Herod* should grant her what she ask'd, yet *John* should not be afraid to tell him, 'Tis not lawful for thee to put away thy own Wife, and to marry another Man's Wife or Concubine. These and the like Instances are urged by *Ivo*, to induce *Hugh* to take upon him the Legatine Authority, which he hopes he will soon acquaint him he has yielded to, and desires to know where he may meet him about the Beginning of Lent.

His 25*th*. Letter is address'd to Pope *Urban*; and lays before him an Account of the Troubles and Difficulties he was daily oblig'd to encounter with, which made him often resolve to quit his Bishoprick. He then intreats the Pope not to hearken to what should be alledg'd, in his own Defence, by one of the Clergy of *Chartres*, who had been degraded for Simony, Money-coining, and other Irregularities.

The 26*th*. is to *Walter*, Abbot of St. *Maur des Fossez*, who had Thoughts of leaving his Monastery, by reason of the great Corruptions and Disorders amongst his Monks. *Ivo* dissuades him from pursuing that Resolution, if he hath yet any Hopes of doing Good upon, and reforming but some of them; but in case they continue all incorrigible, thinks he may leave them.

The 27*th*. is to *Eudes*, Chief-Justice of *Normandy*, who had ask'd his Opinion, how he ought to proceed against a certain Bishop; who, being formerly accus'd of Simony and other Misdemeanours, had gotten himself consecrated before the Day appointed for his Trial. *Ivo* advises this Magistrate not to regard him as a Bishop, but to treat him as a Heretick and an Intruder; and that if he could not have Justice done upon him by the Bishops of the Province, he should cite both him and his Judges before the See of *Rome*, without whose Determination such Causes were seldom brought to a due Issue.

The 28*th*. to King *Philip*, carries his Excuses for not appearing with his Soldiers at *Pontoise*, or *Chaumont*, according to the King's Orders. 1. Because Pope *Urban* having forbid the King to keep Company with *Bertrade*, under Pain of Excommunication, he could not have forborn publickly admonishing his Majesty of it. 2. Because most of the Guards and Militia of the Dioceſs lying under Excommunication for being concern'd in a Rebellion, he could not, till they had undergone a Penance, receive them into the Communion of the Church, nor send them against the Enemy while they were under her Censures; and 3. Because he thought it not safe for him to be at Court, where he was hated by the Sex that seldom pardon even their best Friends.

The 29*th*. severely reprimands *Roger* the Priest, for his ill Conduct and Behaviour.

The 30*th*. contains *Ivo*'s Advice to *Fulk*, Bishop of *Beauvais*, not to persist in opposing *Hugh* the Pope's Legate, and communicates to him the Letters sent him by the Pope, relating to King *Philip*'s Affair.

By the 31*st*. to the same Prelate, he resigns up into his Hands the Provostship of St. *Quentin* in *Beauvais*, conjuring him to see that his Successor be chosen by the Majority and soundest Part of that Society. And in the 32*d*. he sends his Advice to them, to elect a fit and able Person for their Governor

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The 33*d.* and 34*th.* Letters have nothing remarkable in them.

The 35*th.* is addreſs'd to *Richerius*, Archbiſhop of *Sens*, and the other Prelates aſſembled with him at *Rheims*, and ſets forth his Reaſons why he would not obey their Citation of him before that Council: 1. That he was cited by Biſhops of other Provinces, who had no Power to be his Judges. 2. Becauſe they intended to try him out of the Juriſdiction of the Province he was under; and 3. Becauſe the Accuſations laid againſt him proceeded only from their Malice and Hatred of his Perſon: That therefore he appeal'd to the Holy See of *Rome*, where he ſhould be ſure to meet with the Favour allow'd to all others in his Condition, of being heard by the Pope himſelf, or by his Vicars: That he did not take this Method to avoid a Trial, being able enough to defend himſelf againſt their Charge of Perjury, by bringing Proof that he had not ſo much as taken any Oath, but that he did it to prevent his giving an ill Example to others, and expoſing himſelf to apparent Hazard of his Life, ſince he could not by any Means obtain the King's Paſs-port; that beſides all this, he well enough foreſaw he ſhould not be allow'd Liberty of Speech in their Aſſembly, ſince they had already accus'd him of Diſloyalty to the King, and of being an Enemy to his Majeſty, only for having had the Courage to tell him his Duty, as he thought all of them in Conſcience bound to do; whereas his Majeſty's real Enemies were thoſe who diſſembled with him, and dar'd not ſearch his Wounds with Fire and Sword; that the King might deal with him as his Majeſty ſhould think fit, but that he was firmly reſolv'd never to approve of his Marriage.

In the 36*th.* Letter to the Biſhop of *Beauvais*, he ſhews him the Reaſons he had to complain of him; particularly, that having requeſted him to ſend a Canon Regular to be preſer'd to a Vacancy in his Dioceſs, that Biſhop would have had him put in a Monk, contrary to the Conſtitutions of that Church ordained by the Pope. Hereupon, *Ivo* takes Occaſion to ſhew the Dignity of the Regular Clergy above that of the Monks, and cites, to this Purpoſe, a Paſſage of St. *Auſtine*, wherein that Father ſays, *he ſcarce ever knew a Monk prove a good Clerk*, and ſome Places out of St. *Jerome*, preferring the Clergy before the Monks. He proteſts however, that he does not intend all this to reproach and diſparage the Monaſtick Way of living, but to put them in mind that they ought to continue truly Monks, and be content to lead a retir'd Life. 'We praiſe their Inſtitution, 'ſays he, and believe their State to be as perfectly happy 'as any on Earth, while they confine themſelves within 'the Bounds aſſign'd them by their Founders; but we think 'them fitter to be Subjects than Governors, and would 'have them be humble and obedient, not proud and aſ'piring.

In the 37*th.* he exhorts a certain Canon Regular to go on as he had begun, in all due Submiſſion to his Superiors, and in the Practice of Vertue and Religion.

The 38*th.* is a Letter of Thanks to the Biſhop of *Winchester*, for a Chalice he had made him a Preſent of, to hold the holy Chriſm.

In the 39*th.* he acquaints St. *Anſelm*, Archbiſhop of *Canterbury*, that he had ſhewn what Kindneſs he could to the Monks of *Bec*, in taking their Part againſt thoſe of *Moleſme*, and that he had long ſince done them Juſtice, in their Demands upon the Abby of *Poiſſy*, if they had not reſolv'd to wait firſt of all for the King's Conſent.

There is nothing obſervable in the 40*th.* Letter.

The 41*ſt.* written to *Geofry* Abbot of *Vendome*, treats of the following Queſtion, *viz.* Whether a Monk taking the Vow upon him, and receiving the Benediction from another Monk, ought again to receive it from his Abbot? *Ivo* determines, that it may be either repeated or omitted, without any Prejudice either to the one or the other of the Parties, becauſe the Benediction of a Monk is not by Impoſition of Hands, nor the Adminiſtration of any Sacrament of Apoſtolical Tradition, and that it has no other Vertue in it than what is in the Abſolution of a Penitent, or the Prayers of a Prieſt for his People; that a private Monk having no body but himſelf to take Care of, may, by his own Act, dedicate himſelf to that State of Life, without the Benediction of any Monk or Abbot, ſince that which conſtitutes him a Monk, is not any new Dignity conferr'd on him, but only his Contempt of the World and Love of God; that this is ſo, appears from conſidering the Practice of the firſt Inſtitutors of the Monaſtick Orders, who neither receiv'd nor us'd any Benedictions; that indeed, when the Communities of Monks began to be numerous, Vows were exacted of them, and they were admitted by Benedictions, which Cuſtom, was prudentially taken up, to oblige them firmer and more ſolemnly, in the Preſence both of God and Men, to Diligence and Conſtancy in the Way of Life they had choſe and undertaken; which if they ſhould afterward offer to renounce, they would have the more Witneſſes to condemn them; that theſe Ceremonies were the beſt Security could be found out againſt the Fickleneſs of Mens Minds and reſolutions; and that therefore, 'were convenient it ſhould be left to the Diſcretion of every Abbot to oblige his Monks, if he thought fit, to renew the Vows they had come under before Witneſſes, and to repeat the Benedictions they had receiv'd from others, or wholly to omit them; ſince theſe were not Sacraments, which ought not to be repeated; but if the Benediction were look'd upon as ſuch, it ought not to be adminiſtred a ſecond Time, as Biſhops were not to conſecrate anew the Nuns that had been already conſecrated by Prieſts.

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The 42*d.* is a Letter of moral Advice, to the Biſhop of *Soiſſons*.

The 43*d.* congratulates Pope *Urban*, upon the Reſtitution of Peace to the greateſt Part of *Italy*; and acquaints him, that one *William*, a Clergyman of his Dioceſs, was elected Biſhop of *Paris*.

The 44*th.* is an Admonition to all the Biſhops of *France*, to put in Execution a Law which prohibits all Manner of War, four Days in the Week.

The 45*th.* forbids the whole Clergy of the Archdeaconry of *Poiſſy* to marry the Count *de Meulan* to the Daughter of the Count *Crepy*, they being within the Degrees of Conſanguinity, as he proves from the Genealogy of the two Families.

The 46*th.* Letter to Pope *Urban*, adverтiſes him that the King of *France* was diſpatching a Deputation of ſome Courtiers to him, to obtain from him, either by Threatnings or fair Offers, an Abſolution; and exhorts him not to be prevail'd on by them to grant it.

In the 47*th.* he tells *Guy*, the chief Maſter of the King's Houſhold, that 'tis in vain for that Prince to think of procuring a Diſpenſation of his Marriage with *Bertrade*, by his Promiſes of beſtowing great Endowments on the Church; that it can never be granted him, nor can he atone for his great Sin by ſo good a Work, or ever hope for Remiſſion of it, while he reſolves to keep to her.

In the 48*th.* he acquaints Pope *Urban* with the Promotion of *Manaſſes* II. to the Archbiſhoprick of *Rheims*.

The 49*th.* is written to *Stephen* Earl of *Chartres* and *Blois*, denying him the Exemption of the Cloyſter of the Canons, from the Biſhop's Juriſdiction, and refuſing to ſwear Homage to him, out of the Bounds of the City of *Chartres*.

In the 50*th.* he makes his Excuſes to *Richerius*, Archbiſhop of *Sens*, for not waiting upon him, without the King's Paſſport: He interpoſes his Advice concerning the Diſpute for Primacy, between the Archbiſhop of *Lions* and *Richerius*, that if he have good Authorities to produce, he ſhould do it, and deſires he would ſend him the Copies of them; but if no ſuch can be found, he thinks he had beſt refer the Matter to the Pope's Deciſion: He acquaints him, that *William* is elected Archbiſhop of *Paris*, praying that he would conſecrate him before the Feaſt of St. *Remy*, letting him alſo know, that he had obtain'd leave for him of the Pope, to make uſe of his *Pallium* on this Occaſion, though otherwiſe, it had been forbidden him.

The 51*ſt.* Letter is written to *Sanction*, Dean of *Orleans*, who had been elected Biſhop of that Church, in the Year 1099. *John*, the Subdean, had us'd underhand Meaſures to get himſelf into that Biſhoprick, and ſome of the Clergy of his Faction, had, by Letters to *Ivo*, accus'd *Sanction* of Simony: *Ivo* hereupon, endeavours to diſſuade him from aſpiring after that Dignity, and from getting himſelf conſecrated, till he had the Pope's Order for it, and had clear'd him of the Aſperſion caſt upon him. In the mean while, the Clergy and People of *Orleans*, had prevail'd on the Archbiſhop of *Sens*, to command *Ivo* to conſecrate him; he refus'd to do it at *Châteaulandon*, bordering on the Dioceſs of *Sens*, by reaſon of the Difference between the Archbiſhop of *Sens* and the Pope, about the Primacy of *Lyons*; but the Clergy having intereſs'd the King to confirm their Election, *Ivo* ſends forth his Citation for *Sanction*'s Adverſaries to appear at *Chartres*, which they not obeying, and *Sanction* having purg'd himſelf by Oath, of what they had alledg'd againſt him, he was conſecrated by *Ivo* Biſhop of *Chartres*, *William* Biſhop of *Paris*, and *Walter* Biſhop of *Meaux*, as is fully related by *Ivo*, in his 54*th.* Letter, written on this Occaſion, to *Hugh* Archbiſhop of *Lyons*. No ſooner was *Sanction* ſettled in his new Dignity, but he began to abuſe and inſult over thoſe of his Clergy who had oppos'd him, which drew from *Ivo* the 53*d.* Letter in this Collection, wherein he ſeverely taxes him for his indecent Behaviour. The Archbiſhop of *Lyons* was highly diſpleas'd at *Sanction*'s Conſecration, and took care to let *Ivo* know how ill he reſented it at his Hands: To him therefore, *Ivo* proteſts, (in his 59*th.* Letter) that he had not taken any Money for performing that Office; that he knew nothing of the Crimes *Sanction* was accus'd of; that *Sanction* had denied them all upon Oath; that he did not give him Notice of that Solemnity, becauſe 'twas not cuſtomary to do ſo; nor did he conceive that the Archbiſhop could by Vertue of his Legatine Authority, challenge ſuch Juriſdiction over the Biſhops of *France*, as that they ſhould not have Power of Conſecration, without his Leave and Licence.

In the 52*d.* Letter, *Ivo* writes to *Gaufroy*, Dean of *Mans*, about one *Everard* a Canon-Regular, who had entred himſelf

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self a Monk, in the Abby of *Marmoutier*, and had a mind to return to his former Order, that he ought by no means to suffer him to quit his Monastery, nor receive him again among the Clergy.

In the *55th.* he requests the Archbishop of *Lyons* to confirm the Election of one who had been chosen Bishop of *Beauvais*, notwithstanding some Objections he had against him.

In the *56th.* he Answers King *Philip*, that he could not hear, that *Hugh* Archbishop of *Lyons* intended to call another General Council this Year, the Pope having already held two within his Majesty's Dominions; and that if he should Summon one, 'twould be contrary to the Apostolical Institutions and the Practice of the Church; that if the Pope's Legates shall after any reasonable Distance of Time, think fit to Convene the Bishops, they are to obey their Orders; but, if they shall begin to impose a new and intolerable Yoke upon the Bishops, he hopes his Majesty will think it his Duty to put a stop to their Encroachments.

In the *57th.* he tells *Geofry*, Abbot of *Vendome*, That he ought to deny the Rite of Burial, among his Monks, to one of them, who had four Times quitted his Monastery; because, at his last Return thither, he had not brought back with him, the Goods he had Sacrilegiously carried away from the Monastery.

Richerius, Archbishop of *Sens*, dying in the Beginning of the Year 1096, the Clergy elected *Daimbert*, and sent to *Ivo*, to ordain him both Priest, and Bishop; who answers them, in the *58th.* Letter, That he could not do it, but within the Times appointed for Ordinations; and, that before his Election could be confirm'd, he must confer with the rest of his Brethren the Bishops, about an Obstacle that offer'd it self. This Obstacle, was, the Opposition of *Hugh*, Archbishop of *Lyons*, who gave out, that no Bishops could be ordain'd in *France*, without his Permission; and that he would, in particular, do all he could to hinder *Daimbert*'s succeeding to the Archbishoprick of *Sens*, 'till he should acknowledge the Primacy of *Lyons*. *Ivo*, therefore, in the *59th.* Letter, demands of *Hugh*, if he may ordain him? And prays his Answer with all Speed. *Hugh* absolutely refusing to give him Leave to do it, *Ivo* lets him know by the *60th.* Letter, that he will obey his Pleasure therein, and had communicated it to the Bishops of his Province; but he intreats and advises him, to be more moderate, and reserv'd for the future, in the Exercise of his Authority, and not to insist so Rigorously, in exacting their Obedience, to all the Commands of the Holy See; Lest, by imposing on them Burdens too heavy for them to bear, he force them to disown her Power, through an Impossibility of performing what she lays upon them; or out of some Necessity, and Expediency, of acting contrary to it: That tho' they are all very well inclin'd to Pay due Observance to the Orders, or Prohibitions of the Holy See, in Matters relating to Faith and Morality, either concerning the Defence of Religion, the Punishment of wicked Men, the preventing Dangers, and Evils, and the like; and tho' they are ready to suffer any Thing, in Obedience to what she shall Command, and Appoint, to any such good Ends and Purposes; yet, as to indifferent Matters, the observing, or not observing of which, has no Influence upon our Salvation: And as to the Endeavours of the Court of *Rome*, to alter ancient Customs, established by the Holy Fathers, he intreats him to consider with himself, Whether they ought not rather to adhere to what they have establish'd, than to receive her new Constitutions? The ancient Canons (he tells him) do constantly Order, that Metropolitans be consecrated by the Bishops of the Province; and therefore, he wonders, that *Hugh* should go about to Introduce another Custom, and pretend to oblige the New-elected Archbishop of *Sens*, to come to him before his Consecration, and to promise Submission, and Obedience to him; which is contrary to what was ever practised in the Province of *France*, or in any other Country; and, that since *Daimbert* had not been accused of any Crimes, and had been elected duly, and without Simony, he had no Authority to cite him before him: And whereas, *Hugh* complains, in his Letter, that *Daimbert* had receiv'd Investiture from the King's Hands; *Ivo* tells him, he knew of no such Matter; and that tho' it were so, he could not see how that Ceremony should concern Faith and Religion, since, upon a Canonical Election, their Kings had always assum'd a Right of Conferring Bishopricks, and the Popes themselves had written to them, to give Investiture to such as had been duly elected; and, sometimes, had sent Orders to defer the Consecrations of Bishops, who had not obtain'd the King's Consent. He urges, moreover, that Pope *Urban* oppos'd only the real Investitures, and did not exclude their Kings from electing, or confirming Elections: And tho' the eight General Council prohibited their being present at Elections, yet it allow'd them to admit the Person elected, to the Possession of his Bishoprick; that it matters not, whether that Ceremony be administred by the Hand, or some other Sign; whether by pronouncing any Form, or giving the pastoral Staff; since Kings pretended not to convey any thing Spiritual, but only to shew their Approbation of the Peoples Choice of a Pastor, and to give him Possession of such Lands, and other Ecclesiastical Profits and Advantages, as the Churches were intitled to, from the Liberality of Princes; that the putting a stop to the Practice of such Investitures, had occasion'd may Evils in the Church, which could not be prevented, or remedied, but by permitting again the Exercise of them: Not that he speaks this out of any Disrespect to the Authority of the Holy See, but to shew how much he wisheth, that the Ministers of the Church of *Rome*, would apply themselves to the Correcting the greatest Evils, and Distempers, and not lay out themselves, so much, upon such small and insignificant Matters: And therefore, *Ivo* demands, again, with much Earnestness, that he, and his Brethren, may be permitted to consecrate the Archbishop of *Sens*; which, if *Hugh* will grant them, he promises to prevail on him, to own the Primacy of *Lyons*; but if he deny this their Request, tho' they did not, at present, think of doing it without his Leave, yet, if a Schism should, hereupon, break out in the Church, the Blame would not lie at their Doors. *Ivo* ends this large Epistle, by letting *Hugh* understand, that he had Reason to demand Satisfaction of him, for the Wrong done to himself, and his Church, by those of *Puiset*, who lay under an Excommunication, which *Hugh* had taken off, without his Knowledge; whereby they had been encourag'd to farther Sacrilegious Attempts, presuming to get off so again for the future.

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But this was not the only Instance of the strange Carriage of *Hugh*, Archbishop of *Lyons*: For he pretended, also, to oblige the New-elected Bishop of *Nevers*, to wait upon him for his Consecration, at *Autun*. And herein *Ivo* oppos'd him again, and tells him, in the *61st.* Letter, that the Privilege he assum'd, was a Violation both of the Laws, and Customs of the Church, by which Bishops were to be consecrated by their Metropolitan; or, when that could not be, by the Bishops of the same Province.

Ivo, having accommodated Matters with *Adelecia*, Countess of *Puiset*, writes the *62d.* Letter to *Sanction*, Bishop of *Orleans*, letting him know, that the Agreement made between them, did not at all meddle with the Difference that Bishop had with the Clergy, and Monks, of *Puiset*; that he may still execute the Sentence of the Canon upon them, for celebrating divine Service, while they lay under an Interdict from him; tho' he would advise him, not to meddle with them, but by the Archbishop of *Lyons*'s Consent, without which he would not get Justice done upon them. He tells him also, he need not wonder at his having receiv'd *Gervase*, (Count of *Châteauneuf*, in *Thimerais*) into the Communion of the Church; being oblig'd so to do, out of Respect to the King, by the Canon, which enjoyns, That *if the King admit any excommunicated Person to eat at his Table, the Bishops are to restore him to Ecclesiastical Communion.*

In the *63d.* Letter, he proves, That none but such as are in the Holy Orders, can consecrate, and administer the Sacraments.

The *65th.* to Pope *Urban*, acquaints him, That the Bishop of *Paris* is on his Journey toward *Rome*; recommends him to the Pope, and prays, he will give him so good Instructions, and wholesome Advice, that he may return wiser, and of a more manageable Temper, than he had formerly been: He Petitions, also, in the same Bishop's behalf, for an Inhibition, to prevent the Abbot, and Monks, of *Lagny*, from withdrawing themselves from under his Jurisdiction; and Lastly, intreats the Pope to determine what should be done, in the Affair of the New-elected Archbishop of *Sens*, whom the Archbishop of *Lyons* would not consecrate, 'till he would submit to his Primacy.

Sanction had not been long in Possession of the Bishoprick of *Orleans*, before he was deposed by the Archbishop of *Lyons*, at the Request, and Instigation of the Archbishop of *Tours*, to make room for *John*, one of his Creatures; but a very infamous Person, who had been Archdeacon of that Church, under *Sanction*'s Predecessor: To bring this Matter about, the Archbishop of *Tours* had crown'd King *Philip*, at *Christmas*, and obtain'd his Grant, that *John* should be consecrated Bishop of *Orleans*: But as soon as *Ivo* understood it, he wrote to *Hugh*, Archbishop of *Lyons*, conjuring him to put a stop to it, and accusing *John* of many notorious Crimes, particularly of having procured the Bishoprick by Simony. These are the Contents of the *66th.* Letter.

In the *67th.* *Ivo* writes to Pope *Urban* likewise, to interpose his Authority, that so scandalous a Wretch may not be suffer'd to get into the Episcopal Order: And in this Letter, he offers his Apology to the Pope, who was incens'd against him, on Account of what he had written to the Archbishop of *Lyons*, touching the Election, and and Consecration of *Daimbert*, to the Archbishoprick of *Sens*: *Ivo* protests, he had no other Design in it, but to induce the Archbishop of *Lyons* to cut off all Occasion of

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thoſe Complaints that were daily made againſt him, by the Biſhops of *France*; and to take Care, that the Churches of that Kingdom be not oppreſs'd, and overburden'd by the Regulations, and Decrees of the Holy See; that if any Thing he had ſaid, relating to the Primacy claim'd by the Archbiſhop of *Lyons*, had been diſpleaſing to him, he thought he might take leave to ſpeak his Opinion freely upon that Subject, to one, eſpecially, for whom no Man, on this ſide the *Alps*, had ſo entire a Reſpect, and by devoting himſelf to whoſe Intereſts he had been a great Sufferer: However, if his Holineſs were offended at any Expreſſion that had dropt from him, he would retract it, and would reſign his Biſhoprick, rather than beat his Anger, whether he had deſerv'd it or not: And if by this Means he might make Satisfaction, for any Thing his Holineſs might have taken amiſs, he would willingly ſtand to his Offer, and prays him to accept it: Adding, moreover, that if the Pope would not permit him to quit his Dioceſs, he fear'd he muſt ſhortly be conſtrain'd to do it, by the King's violent Hatred of him, and the miſerable Contempt of God's Word, among the People under his Care. This Letter is dated nine Years after he came to his Biſhoprick, which ſhews it was written in the firſt Year of this twelfth Century.

Hugh, Archbiſhop of *Lyons*, making no Account of theſe Remonſtrances of *Ivo*, cites him to bring Proof of what he had to alledge againſt the Perſon, and Election of *John*: But, *Ivo*, inſtead of obeying this Summons, anſwers him, by the 68*th*. Letter, that the Crimes being ſo notorious, 'twas needleſs to ſearch after farther Evidence; and if there were Occaſion for it, he could produce ſufficient Witneſs, that *John* had already diſtributed Money among the Queen's Servants, and had promis'd them a farther Sum, to procure for himſelf the Biſhoprick of *Orleans*: That, beſides, his being elected by the King only, made his Title void by the Canons; and, that however the Examination of this whole Affair, ought to be made in the Province, to which his Accuſers were Subject, and where the Evidence lay that was to be brought againſt him, and not in any other.

The 69*th*. Letter, is, to the Provoſt of the Canons Regulars of *Eſtreppe*, in the Dioceſs of *Limoges*, who complain'd, That the Biſhop had iſſued out a Prohibition againſt their taking upon them the Cure of Souls, and the Adminiſtration of the Sacrament of Penance. Our Prelate tells him he is of Opinion, that the Biſhop had done better, if he had endeavour'd to bring all the Clergy to a regular Way of Living, rather than to have refus'd the Paſtoral Office to thoſe who were already oblig'd to it: However, they might make a good Uſe of this Exemption, in having the better leiſure to look after the State of their own Souls. The Regular Clergy, he thinks, ought not to be univerſally forbid undertaking the Cure of the Souls; nor ought it to be permitted to all of them, ſince it would be an Injury to the Order it ſelf, and tend to the Diſſolution of it, tho' the Correction, and Inſtruction of others, may more ſafely be truſted in the Hands of ſuch as have been long train'd, and carefully exercis'd, in examining, and well-ordering their own Lives and Manners; therefore that Charge is not to be impos'd upon, and enjoyn'd to all the Regular Clergy: For, by that means, their Diſcipline will ſoon be deſtroy'd; and inſtead of learned and able Champions in the Cauſe of Religion, the Monaſteries will afford us but weak Defenders, and Betrayers of it: To prevent which fatal Miſchief, the moſt prudent, and beſt approv'd among them, ſhould be pick'd out for this weighty Employment, and be preſented to the Biſhop, as fit to be entruſted by him, with the Care of other Mens Souls.

The 70*th*. Letter, is an Admonition to the Biſhop of *Meaux*, to Reform the Monaſtery of *Marmoutier*; which was ſcandalous for very great Irregularities.

In the 71ſt. he lays before *William Rufus*, King of *England*, the Reaſon why he had abſolv'd *Nivard*, of *Septeuil*, from the Oath he had taken to that King, *viz*. Becauſe it was contrary to the Obligations of his former Oaths, to his own natural and lawful Princes.

The 72*d*. to *Girard*, Abbot of St. *Vandrille*, contains this Deciſion; That the chief Stone, or Altar-piece of an Altar that has been demoliſh'd, or pull'd down, tho' it had been formerly conſecrated, is to be conſecrated again, when laid upon another Altar: And whereas it is objected, that the Portable Altars do not loſe their Conſecration, by being carried from one place to another, he anſwers, That there is a Difference between the moving theſe Altars from place to place, and taking the Stones from an old Altar, becauſe the Stones of theſe Portable Altars are faſtned upon a Plank of Wood, or ſome other Pedeſtal; and ſo to whatever Place you remove them, they remain ſtill as they were when firſt conſecrated.

The 73*d*. Letter is ſent to *Bernard*, Abbot of *Marmoutier*, whom ſome of the Monks refus'd to ſubmit to, as their lawful Abbot; becauſe, as they pretended, he had been conſecrated by an excommunicated Biſhop. *Ivo*, in anſwer to this, maintains, That the Promotion of an Abbot depends, rather upon the Election of the Monks, than the Biſhop's Benediction; which, in the preſent Caſe, is not given by Impoſition of Hands, nor is it properly a Conſecration, but only a Formularly of Prayer.

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The 74*th*. Letter is to *Hildebert*, Biſhop of *Mans*; who is in a great Streight, Whether, or no, he ſhall put himſelf upon the Trial of Ordeal, or walking Blindfolded, and Barefoot, over red-hot Plowſhares, to juſtifie his Innocence to the King of *England*, who accuſed him of having treacherouſly ſurrendred the Town of *Mans*. *Ivo* tells him, That the Eccleſiaſtical Laws having utterly condemn'd that Practice, he ſhould endure any thing, rather than undergo it.

The 75*th*. is to *John*, who was conſecrated Biſhop of *Orleans*, notwithſtanding all the Efforts of *Ivo* to prevent it. The Counteſs of *Puiſet*, and her Adherents, continuing to give Diſturbance to the Church of *Chartres*, *Ivo* was oblig'd to ask Leave of the Pope, to excommunicate them; which was granted him: *John*, out of ſpight to *Ivo*, pretended, 'twas his own Right to pronounce the Excommunication againſt them, being of his Dioceſs, and offer'd to try the Matter with *Ivo*, at *Orleans*. *Ivo* inſiſts upon the Pope's having commiſſioned him to do it; and, that the Caſe ought to be decided at *Chartres*, not at *Orleans*; ſince it was the Church of *Chartres* that had received the Affront, and that all Differences ought to be tried upon the Place where they began.

The 76*th*. Letter is written to *Daimbert*, whom the Pope himſelf had ordain'd Archbiſhop of *Sens*, (tho' *Hugh*, Archbiſhop of *Lyons*, had refus'd to do it) and who had thereupon ſubmitted to the Primacy of *Lyons*. *Ivo* lets him hereby know, That he intends to come and aſſiſt at the Provincial Council he had invited him to; prays him, to defer the Ordination of the Biſhop of *Nevers*, (becauſe of a Scruple about the Election) and to excommunicate the Lady of *Puiſet*, her Son *Hugh*, and all that aſſiſted, or belong'd to them.

The 77*th*. is written to *Hugh*, Dean of *Beauvais*, and to the Chapter of that Church, upon Occaſion of a Trial they had had about a Mill belonging to them, but rendred uſeleſs, by ſome Bridges, and other Buildings, that cut off its Supply of Water: *Ivo* adviſes them to complain to the Metropolitan, or the Pope's Legate, in caſe the Biſhop of *Beauvais* will not remedy that Inconvenience.

The 78*th*. is a Letter of Advice to the Monks of the Monaſtery of *Dol*, in the Dioceſs of *Bourges*, to put an End to their Quarrels, and Diviſions, about the Election of *Bernier*, (formerly a Monk of *Bonneval*) for their Abbot. *Ivo* aſſures them, he had had a very good Account of his Life and Converſation; that whereas ſome had thought ill of him, for quitting his Monaſtery without Leave from his Brethren, he had been forc'd to do it by the ſcandalous Irregularities that were therein, which had likewiſe occaſion'd their Abbot himſelf and ſeveral others of the Monks who abhorr'd the Villainies of the reſt to take the ſame Courſe.

The 79*th*. Letter is written in the Name of *Ivo* Biſhop of *Chartres*, *William* Biſhop of *Paris*, *John* Biſhop of *Orleans*, *Walter* Biſhop of *Meaux*, and *Humband* Biſhop of *Auxerre*, aſſembled in *Synod* at *Stampe*, to *Philip* Biſhop of *Troyes*, who was ſummon'd to this Council, but had not made his Appearance: They tell him, they might have paſs'd Sentence againſt him, but would allow him time, till the *Sunday* before *Chriſtmaſs*, and then he muſt not fail to defend himſelf, if he could, for this Contempt of their Authority. This Letter appears to have been written in the Year, 1100.

The 80*th*. to *William* Abbot of *Fecamp*, confirms the Deciſion of the 72*d*. Letter, about the Re-conſecration of Altars that have been remov'd out of their Places.

The 81ſt. is a congratulatory Letter to Pope *Paſchal* II. upon his Elevation to the Pontifical Chair.

In the 82*d*. he counſels *Geofroy*, Abbot of *Vendôme*, to forbear his Severities againſt a certain Monk of his Convent, and either to confine him to a Cell by himſelf, or elſe ſuffer him to retire to ſome other Monaſtery.

The 83*d*. Letter is addreſs'd to the Biſhops of the Province of *Rheims*, adviſing them, in regard to their own Honour, and that of the Biſhop of *Soiſſons*, not to ſuffer the Inſults of their Metropolitan; for that if the Archbiſhops ſhall thus take upon them to do what they pleaſe in the Churches of their Provinces, and, without the Ordinaries Conſent, to Judge and ſuſpend any of the Clergy, as they ſhall think fit; they will quite overthrow the Credit of the Epiſcopal Dignity and the Orders in the Church, eſtabliſh'd by the Canons: That therefore, they ought to oppoſe any ſuch Innovations, and if the Clergy of *Soiſſons* are ready to juſtifie themſelves by their Biſhop, the Metropolitan has no power to condemn them for Hereſie or Sacrilege.

The 84*th*. is to *Manaſſes* Archbiſhop of *Rheims*, upon the ſame Subject. He lets him know, that he thought his Letter a little too ſevere, and exhorts him to uſe gentle Methods to bring the Church of *Soiſſons* to their Duty, and to accept of the Submiſſion and Satisfaction they tendred him.

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The 85*th*. Letter to *John*, Priest, Cardinal-Legate for Pope *Paschal* in *France*, highly commends him for refusing to Communicate with the King, though some Bishops of the *Belgick*-Province had dar'd to put the Crown upon that Prince's Head, at *Whitsuntide*, contrary to the Pope's express Prohibition to them all.

Ivo approves likewise his Intentions of assembling a Council in the Province of *Aquitain*, but wishes, he would defer it till the Beginning of Autumn.

In the 86*th*. he demands Satisfaction of *Stephen* Earl of *Chartres*, for having abus'd some of his Clergy.

By the 87*th*. he advertises *John* and *Benet*, Legates of the Holy See, that *Guarland*, elected Bishop of *Beauvais*, is an ignorant and debauch'd Sot, altogether unworthy of that Preferment; and observes to them farther, that the Church of *Beauvais* has a long time had the Misfortune to be govern'd by very ill Bishops.

By 88*th*. he acquaints Pope *Paschal*, that *Hilgode*, heretofore Bishop of *Soissons*, was not depos'd for any Misdemeanours, as his Holiness had been inform'd, but that he voluntarily retir'd into a Monastery, to avoid the Inconveniencies all Prelates are expos'd to, choosing rather to live in Meanness and Obscurity, to secure the State of his own Soul, than to hazard the Salvation of it, in the heights of Honour and Preferments: And whereas, some were now against his being made an Abbot, 'twas not out of any dislike of him, but because they thought it not seemly that a Bishop should come to receive Benediction from an Abbot, which *Ivo* thinks needs not be made a Scruple of, but that the Ceremony may be well enough quite omitted, or may be us'd to one of his Character, without any Prejudice, since it is not a Sacrament reiterated.

The 89*th*. Letter is to the same Pope, and admonishes him not to give Credit too easily to any Complaints that shall be brought to him, against the Bishops, or any private Persons of *France*, not to proceed to Censures against them, but upon good Evidence given in by credible Persons, and such as live near them: He acquaints him moreover, that the Bishop Elect of *Beauvais* is very undeserving of his Preferment, and that he had been already driven out of the Church, for his scandalous Behaviour, by *Hugh* Archbishop of *Lyons*.

In the 90*th*. to *Daimbert*, Archbishop of *Sens*, he examines this Case; if a Man who had kill'd another, excepted out of the Articles of Peace agreed and sworn to, were to be deem'd a violator of God's Laws and subject to the Punishments due to such a one! and concludes, That though he be guilty of Manslaughter, yet, he has not thereby offended God.

By the 91*st*. he congratulates *Adela* Countess of *Chartres*, upon the Recovery of her Health, and exhorts her to protect the Churches.

The 92*d*. Letter is written to Pope *Paschal*, at the request and in behalf of *Stephen*, Bishop Elect of *Beauvais*, praying his Holiness to confirm his Election, though he have not yet taken Orders, assuring him there is no other Objection can lie against him; that the Accusations that had been brought against him were found to be false and groundless; that *Lisiard* Archdeacon of *Beauvais*, the chief Promoter of them has acknowledg'd as much, by being fully reconciled to *Stephen*, and vindicating him on all Occasions, and that if any be yet dissatisfied, he is ready to give them all full and Canonical Satisfaction.

Notwithstanding this Letter, Pope *Paschal* would not allow of *Stephen*'s Election, but severely reprimanded *Ivo* for offering one to him so unworthy of any Favour or Preferment as every Body else represented him to be; at which *Ivo* was so far from being displeas'd, that he lets the Pope know, by the 95*th*. Letter, how glad he is that *Stephen* had miss'd of his Aim; and assures his Holiness, he had extorted the former Letter from him, by his Importunities, and that he did not think when he wrote it, 'twould prove a Help to his desired Advancement, or be taken for a serious Recommendation of him, by his Holiness, or any intelligent Person that should observe the Stile of it. He likewise minds the Pope, that his Holiness had proceeded too far in approving of *Drogo*'s Pretensions to the Treasurership of *Châlons*, because the Merits of them having been examin'd in the Council of *Poitiers*, it appear'd that the late Bishop of *Châlons* had not the Power to bestow the Place upon him, unless, as was required by the Ecclesiastical Laws, he were first Canon, (or Prebend) of that Church; which *Drogo* could never pretend to, because he was Canon and Archdeacon of another: And that therefore they had decreed his Institution to the Treasurership of *Châlons* null and void, following therein the Opinion of his Holiness himself, and of his Predecessors, who have determin'd that no Man shall have Preferment in two Churches, at the same Time: And therefore *Ivo* intreats the Pope to consider well of this Matter, and the ill Consequences that may ensue, if he do not revoke what he has order'd in it, contrary to the Opinion and Resolution of the Council.

The 93*d*. Letter, after having complimented *Daimbert*, (or rather, *Dagobert*) Patriarch of *Jerusalem*, recommends to him some of *Ivo*'s Dioceses, who were travelling to that City.

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By the 94*th*. *Ivo* requests Pope *Paschal* to grant his Bull to the Clergy of *Chartres*, empowering them to excommunicate all such as should at any time hereafter pretend to renew the Claim which the present Earl had quitted, in his own and his Successor's Name, to the Goods and Houses belonging to the Bishop and to that Church; and to proceed to the like Severity against any Bishop of *Chartres*, who shall connive at, or consent to any Attempts of that Nature.

In the 96*th*. Letter, he asserts that Christian-Burial is not to be denied to any one who dyes in the Communion of the Church.

The 97*th*. is an Exhortation to the People of *Beauvais*, to choose for their Bishop one who is Eminent for Piety and Learning.

In the 98*th*. he desires *Lambert* Bishop of *Arras*, and *John* of *Teroüane*, to write to the Archbishop of *Rheims*, to take care that a new Bishop be chosen at *Beauvais*, in the room of *Stephen*, whose Election Pope *Paschal* would not allow of.

The 99*th*. is the Resolution of a Question propos'd to him by *Gualon*, Abbot of St *Quintin*, in *Beauvais*, *viz*. if Children under six Years of Age, can be contracted or be married with one another, and in case there be only a Contract between them, and one of the Parties die, whether the surviving Party may marry the Brother or Sister of the other? To which *Ivo* answers, that none can actually marry till the Age of fourteen, but that Children may promise Marriage to each other assoon as they are at Years of Discretion, which he determines they are at seven Years of Age, and that a Contract agreed on at that Age shall hinder either Party, if one of them die before they are compleatly married, from marrying with the Brother or Sister of the deceased.

In the 100*th*. Letter, he demands of *John* Bishop of *Orleans*, the Restitution of an Altar, (or Church) which had been adjudg'd by the Council of *Poitiers*, to belong to the Dioceses of *Chartres*.

In the 101*st*. Letter, to *Adela* Countess of *Chartres*, he Complains of her having assum'd Authority to cite before her Judges *Ralph*, a chief Clergyman of his Dioceses, to answer for his having seiz'd the Goods of a Counterfeit Nun: *Ivo* puts her in mind, that it has ever been the undisputed Right of his and all other Churches of *France*, that none but the Ecclesiastical Judges shall take Cognizance of, and inflict Punishments on disorderly Clergymen and Monks, unless their Crimes are such as deserve Death, in which case only, they are to be deliver'd over to the Justice of the Civil Magistrate.

In the 102*d*. he presses *Manasses* Archbishop of *Rheims*, to proceed to the Consecration of the new elected Bishop of *Beauvais*, without waiting any longer for leave from the King: The Election of Bishops (he tells him) is the Churches Prerogative, and has been yielded to them by the Capitulars or Grants of *Charlemain* and *Louis le Debonnaire*.

By 103*d*. he acquaints Pope *Paschal*, that the Bishop of *Senlis*, who had been forc'd out of his Dioceses for adhering to his Holiness's Interests, could not regain Possession of it, though he had produc'd his Holiness's Letters in his behalf to the King, and to his own Metropolitan; but that moreover, the Dean of *Paris* had also seiz'd to his own Use the Prebend this Bishop had in that Church.

In the 104*th*. he advertises the same Pope, that the soundest and most judicious of the Clergy of *Beauvais*, having elected for their Bishop one *Gualon*, a Person of excellent Learning and Morals, some who were still zealous for *Stephen*, had slily insinuated to the King, that the other being a Disciple of *Ivo* and nominated by the Pope, his Majesty had Reason to fear he would prove no very good Subject of his: Upon which Suggestion, the King absolutely refus'd to Consent to the Election of *Gualon*, and to give him Investiture. *Ivo* tells the Pope, he had ere this been Petition'd on that Occasion, but the Metropolitan kept the Clergy from it, under pretence of speedily compromising the Matter, perhaps to please the King by delaying it as long as he can, in hopes of terminating it to his Satisfaction; and therefore conjures his Holiness to interpose his Authority, for the Confirmation of what he has begun, and to stop his Enemies Mouths. He acquaints him, that the King has declar'd he will go shortly to *Rome*, but he scarce believes it; though whether he go or send thither, 'twould be requisite his Holiness should be cautious of absolving him, or do it only conditionally, for fear of a Return to his beloved Sin, and should signifie as much to all the Churches of *France*.

In the 105*th*. Letter, he farther informs the Pope, that the King had taken a Solemn Oath, that *Gualon* should never be Bishop of *Beauvais*, in his Reign; and humbly remonstrates, that if his Holiness take any notice of this Oath, and do not resolutely shew his Power to the contrary, there shall never any more regard be had for Elections in *France*.

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Ivo concludes this Letter with Praying the Pope's Direction on what Courſe he ſhall take, if the King after obtaining his Holineſs's Abſolution, ſhould re-aſſume his former ill Practices, as he much fear'd he would.

The 106*th*. and 107*th*. Letters are to *Henry* the I. King of *England*, and his Queen *Mathilda*, exhorting them above all Things, to promote Religion, and take Care of the Churches in their Dominions, recommending alſo to their Bounty the neceſſitous State of the Church of *Chartres*, of which they would be more fully inform'd by two of the Canons of it, whom he had ſent on purpoſe to their Majeſties.

In the 108*th*. he gives Pope *Paſchal* an Account of the Quarrels between *Ralph* Archbiſhop of *Tours*, and the Abbot of *Marmoutier*, whom the former had accus'd of divers Miſdemeanors: *Ivo* thinks the Archbiſhop ought not to be heard againſt him; 1. Becauſe he was not himſelf legally ordain'd; 2. Becauſe the Abbot was never guilty of what is laid to his Charge; or, 3. If he were, the Archbiſhop ſhould then have objected them againſt him, while he was concern'd in Church-Affairs, and not now he is retir'd into a Cloyſter. 4. The Ground of the Archbiſhop's Malice againſt him, is, that he cannot have leave to read Maſs publickly, in the Church of *Marmoutier*, to inſult over the Monks, and embezzle the Goods of the Monaſtery; and therefore, to ſhow his ſpite againſt it, he had lately in *Synod*, prohibited any of his Dioceſs from entering into that Abby: 5. All the Witneſſes he had to produce againſt the Abbot, were either his own Kindred, or Men of a ſcandalous Reputation, or ſuch as he had brib'd and ſuborn'd; all which, he prays his Holineſs to take into his prudent Conſideration, and do what he thinks requiſite thereupon.

In the 109*th*. Letter, to the ſame Pope, he intreats him to conſtitute for his Legate in *France*, ſome Biſhop whoſe Dioceſs lies on this ſide of the *Alps*; for that the Cardinals who were wont to be ſent from the other ſide could not ſtay there long enough to put the Affairs of the Church in order, which miniſtred Occaſion to the Enemies of the Holy See, to ſay that they were not ſent to regulate Abuſes, but to ſcrape up Money for their own Pockets, or the Uſe of the Court of *Rome*: To prevent ſuch clamours, *Ivo* propoſes *Hugh*, Archbiſhop of *Lyons*, as the fitteſt Perſon he can think of for this Employment, in which he had heretofore acquitted himſelf with great Applauſe, and done excellent Service to the Church of *Rome*, and to thoſe of *France*.

In the 110*th*. he acquaints the Pope, that having almoſt reſolv'd to reſign his Biſhoprick, by reaſon of the exceſſive Wickedneſs of his People, and his deſpairing of doing any good among them, he was got as far as the *Alps*, on his way towards *Rome*, to conſult his Holineſs on this Occaſion, when he was inform'd of a treacherous Deſign his Enemies had againſt him, which oblig'd him to return home and ſend *Gualon*, who could better paſs unſuſpected, and by whom he deſires to know his Holineſs's Opinion and Pleaſure.

By the 111*th*. he requeſts *Daimbert*, Archbiſhop of *Sens*, to excommunicate *Hugh*, Lord of *Puiſet*, as he had already done, for his violent and unjuſt Practices againſt the Church of *Chartres*, and to interdict the Uſe of Divine Service in the Village of *Merville*, which ſided with him.

In the 112*th*. he tells the Dean and Chapter of *Paris*, that they have power to excommunicate any under their Juriſdiction, as has the Church of *Chartres*, and ſeveral others: But he blames them for receiving into their Church *Hugh* Earl of *Puiſet*, and his Followers, whom he had excommunicated.

By the 113*th*. he ſends word to *Daimbert*, Archbiſhop of *Sens*, that he is glad of the Election of *Manaſſes* to the Biſhoprick of *Meaux*, and is ready to aſſiſt at his Ordination, if it be at any Place whither he may ſecurely come, or obtain a Paſs-port for his Safety; otherwiſe, he would conſent and approve of it by Letters under his own Hand. The 115*th*. Letter is to the ſame Purpoſe.

In the 114*th*. he aſſures *John* Biſhop of *Orleans*, that his Conſcience cannot in the leaſt accuſe him of having done any Thing that ſhould Offend King *Lewis*; (the Son of *Philip*, ſirnamed le *Gros*,) and as to *Hugh* Earl of *Puiſet*, and his Companion, he cannot receive them into the Church, till they have given good Satisfaction for their Offences.

In the 116*th*. he intreats *Adela*, Counteſs of *Chartres*, not to give credit to, nor encourage any malicious and falſe Stories that ſhall be brought to her againſt him.

By the 117*th*. Letter, he acquaints Pope *Paſchal*, that he had publiſh'd the Injunctions ſent him by his Holineſs, for the reforming ſome Abuſes in the Church, which were ſo well receiv'd by his Brethren, the Clergy of his Dioceſs, that few ſhow'd any diſlike of them; but that ſome Additions were thought neceſſary for the Honour and Liberty of the Churches, which he prays the Pope to confirm, that Poſterity may be oblig'd to obſerve them.

The 118*th*. Letter to *Henry* King of *England*, requeſts him again, to beſtow ſomewhat on the Church of *Chartres*.

In the 119*th*. he tells *Daimbert*, that though the Oppoſition made againſt the Validity of *Manaſſes*'s Election was without any juſt Ground, yet, to leave no room for Suſpicion or Calumny, he thinks it convenient that ſome of the Clergy of *Meaux* vouch for him upon their Oaths, and that then he may proceed to conſecrate him publickly. Ivo Biſhop of Chartres.

The 120*th*. Letter is to *Robert* Earl of *Ponthieu* and *Bellême*, whoſe Territories were put under an Interdict, by the Biſhop of *Seés*. This Earl had ſent to *Ivo* for ſome of the conſecrated Chriſm, which he tells him, he muſt be forc'd to refuſe him, becauſe the Canons abſolutely forbid a Biſhop's communicating with any Perſon excommunicated by another Biſhop: He aſſures him nevertheleſs, that he is heartily ſorry for his Sufferings, and ſhould be glad if he might have an Opportunity of doing him any Service.

In the 121*ſt*. he expoſtulates with *Adela* Counteſs of *Chartres*, concerning the outrages committed by her Servants upon his Eccleſiaſticks, and aſſures her, he is ready to aſſiſt them in obliging her to do them Juſtice, if ſhe ſhall not think fit to endeavour it upon this third Admonition from him.

The 122*d*. to *Volgrin*, Archdeacon of *Paris*, aſſerts, that a *Jewiſh* Woman marrying with a Chriſtian Husband, and afterwards returning to *Judaiſm*, is not freed from her Conjugal Vow, nor, though ſhe leave him, can the Man marry with any other Woman during her Life.

In the 123*d*. to *Gaultier*, Library-Keeper of the Church of *Beauvais*, he gives his Opinion of a difficult Caſe he had conſulted him upon, *viz*. how he ſhould proceed againſt a Prieſt, who had in a prophane Manner, made uſe of other Ceremonies and Words than are preſcribed in the Form of Marriage? *Ivo* tells him, he had never yet heard of ſo foul a Sacrilege, nor was there any Proviſion againſt it in the Canons; and therefore, this being a Crime wholly new and unparallell'd, ſome more than ordinary Puniſhment ought to be inflicted on the Author of it: However, not to deal too ſeverely without Warrant and Authority from Scripture or the Eccleſiaſtical Laws, he thinks it ſufficient that ſuch Puniſhment be laid on him as the Canons order to be inflicted upon thoſe that violate the Sacraments and holy Things.

In the 124*th*. *Ivo* acquaints *Daimbert*, Archbiſhop of *Sens*, that *Hugh* Earl of *Puiſet* having reſtored to the Church of *Chartres* their Goods he had detained, and given Security for what he had taken from himſelf and his Domeſticks, he deſires he may be abſolv'd from the Excommunication he lay under: But, as to King *Lewis* (*le Gros*,) he tells him, that Prince will not be yet reconcil'd to him, becauſe he refuſes to beſtow Preferment on one who had begun a cruel Schiſm in the Church of *Chartres*.

In the 125*th*. to the ſame Archbiſhop, he gives his Opinion, that thoſe whoſe Wives had committed Adultery while they were abſent in the Holy-Land, ought either to be reconciled to their Wives, or, remain unmarried to any others during their Lives.

In the 126*th*. he returns his Thanks to the ſame Archbiſhop, for adviſing him to be reconcil'd with the Counteſs of *Chartres*, to which he tells him, he is very well inclin'd, but that he cannot releaſe his Clergy from an Oath they had oblig'd themſelves by, not to admit into their Church any but the Sons of Free-men.

By the 127*th*. to King *Lewis*, he excuſes himſelf for not waiting on his Majeſty, becauſe he was not in a Condition to take a Journey, when His Majeſty's Orders came to him: And beſides, having agreed with the Counteſs of *Chartres*, to refer the Difference between them to the Biſhop of *Albane*, he thought it would look unfair or ſuſpicious in him to go to Court before the Arrival of that Biſhop.

In the 128*th*. he ſends word to *Odon*, a Regular Canon of St. *Quintin* in *Beauvais*, that he does not care to enter into Conference, or to have any think to do with the Perſon he was ſending to him, who had been his bitter Enemy.

In the 129*th*. he writes to *Geofry*, Earl of *Vendôme*, not to marry with the Viſcounteſs of *Blois*, whoſe firſt Husband was his Kinſman, and threatens him with Excommunication if he venture to do it.

In the 130*th*. he ſends the ſame Meſſage to the Viſcounteſs of *Blois*, and adviſes her to defer the Marriage, at leaſt, till the Scruple about their Conſanguinity be cleared and tried before him.

In the 131*ſt*. he adviſes *Volgrin*, Archdeacon of *Paris*, not to ſuffer a Prieſt who had reſign'd his Benefice to him, to re-enter it again by Force; and if he attempt it to excommunicate him and all that ſhall dare to aſſiſt him.

In the 132*d*. he prays *Daimbert*, Archbiſhop of *Sens*, to puniſh a Prieſt of *Stampes*, in his Dioceſs, who had abus'd a Clergyman of the Church of *Chartres*; and asks his Advice about a Diſpute among the Clergy of that Church about Money that had been expended out of the common Stock, to defray the charge of a Deputation to the King, to demand Juſtice againſt the bold Enterprizes of the Counteſs of *Chartres*.

The

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The 133*d.* Letter is to *Richard*, Bishop of *Albane*, the Pope's Legate, who had accus'd him of conniving at Simony in his Diocese: *Ivo* clears himself from this Aspersion, and tells him, if the Dean and Chanter, and the other Church Officers demand a Fee of every one that is admitted to a Canonry, 'tis what he cannot prevent, and has endeavour'd to remedy, but a Custom they plead Authority for, from the Example of the Church of *Rome*, where the Chamberlains and the other Officers of the sacred Palace, exact of the Bishops and Abbots that come for Consecration excessive Sums, under the Specious names of Oblations, or Benedictions; and that though he has endeavour'd, with all his might, to banish this wicked Custom out of his Church, yet he is forc'd to yield to the Practice of it by the Iniquity of the Times.

In the 134*th.* Letter to *Daimbert*, Archbishop of *Sens*, he asserts, and proves from good Authorities, that a Daughter promised in Marriage by her Father, to another Man's Son, is not bound thereby when she comes to Years of Discretion, though her Father be then living. *Ivo* acquaints the Archbishop likewise, that *William*, Son of the Countess of *Chartres*, notwithstanding the Accommodation between them, and without any Provocation given, had himself sworn, and compell'd others to take an Oath at the Altar, to destroy him and his whole Clergy, if they will not yield to his unreasonable Pretensions; that thereupon he had refus'd to celebrate Divine Service, when they are in the Church, and to give them the Episcopal Benediction, daily us'd; but that he defer'd pronouncing them excommunicate, till he had the Advice and Assistance of the Archbishop, and the rest of his Brethren.

The 135*th.* is sent to Pope *Paschal*, by a Knight, who came from the Siege of *Jerusalem:* This Knight had caus'd a Priest of *Bonneval* to be gelt, for detecting his Servants in a Robbery; for this unparallell'd Presumption, *Ivo* had cashier'd him, and enjoyn'd him a severe Penance for fourteen Years; to which he readily submitted; but his Enemies taking Advantage of his Misfortunes, and beginning to be very troublesom to him, the Knight begs Leave of *Ivo* to permit him to use his Arms again, in his own Defence; *Ivo*, upon great Intercession made for him, recommends him to the Pope's Mercy for Absolution.

The 136*th.* Letter is to *Adela*, Countess of *Chartres*, telling her, that if his Inclinations were for War and Broils, he had the Offer of such potent Succours, as might enable him to create her great Disturbance; but, Peace he had always desir'd, and thought it had been firmly settled between them, till he had the News of her Son *William*'s rash Oath, to ruin him and his Church; that, out of Respect to her, he had hitherto forborn to excommunicate him, and hoped she should contrive some Means to prevent all such Irregularities for the Future.

The 137*th.* is to the Chapter of *Beauvais*, concerning one of their Canons, who was prosecuted by an Action of Law in the King's Court of Justice: *Ivo* minds them, that by the Orders of the Church, no Clergyman is to be cited before any but the Ecclesiastical Judges, and that if they have Courage enough, they ought to endure any Thing rather than the Loss of their Rights and Privileges; but if they cannot resolve to suffer in Defence of them, he can only advise them to submit to what they cannot remedy, and assist them by his Prayers, for their prudent Behaviour and good Success.

The 138*th.* Letter, to *Volgrin* and *Stephen* Archdeacons of *Paris*, is occasion'd by the great Contests among the Clergy of that City, about the Election of a Bishop: *Ivo* declares, he will never consent to any Election that is not made by the unanimous Consent of the Clergy and People, and confirm'd by the Metropolitan and his Suffragans: He admonishes them not to be sway'd by Hatred or Ambition, and wonders at their consenting to a Hearing of this Cause before the King.

In the 139*th.* he puts *Daimbert*, Archbishop of *Sens*, in mind, that the Contest about the Election of a Bishop of *Paris*, ought to be determined by him in Consistory, and that he should convene the Bishops his Suffragans, for that Purpose, when and where he pleas'd.

In the 140*th.* he asserts, that no Man ought to scruple assisting at Divine Service, or receiving the Sacrament from the Hands of a Priest suspected of Scandal, or notorious for an ill Life.

In the 141*st.* he assures *Richard*, Bishop of *Albane* and Legate of the Holy See, that he should as heartily rejoyce at King *Philip*'s Absolution, as he had griev'd at his being excommunicate, if it might be for the Honour of God and of the Holy See, to grant it; that, though he somewhat doubts of the Sincerity of the King's Conversion, yet he will not oppose his being absolv'd; but advises that the Ceremony be perform'd as publickly, and solemnly as is possible, and rather at any other Place than at *Sens*: He tells him moreover, he would willingly appear at the Council he summons him to, if he will obtain for him the King's Passport, without which he dares not venture abroad, his Majesty having been incens'd against him for these ten Years past. This Letter was written in the Year 1104.

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The 142*d.* is a Letter of Thanks to *Mathilda*, Queen of *England*, for the Bells she had given to the Church of *Chartres*, and her Promise of repairing and new adorning that Church.

The 143*d.* carries *Ivo*'s Acknowledgments, to *Robert* Earl of *Meulan*, for the kind Reception he gave to *Richard* Abbot of *Preaux*, and prays him to hasten the Restitution of the Goods of his Monastery.

The 144*th.* informs Pope *Paschal* of what was done in the Assembly of Bishops, call'd together at *Baugency*, by his Legate *Girard*, Bishop of *Albane*, to be Witnesses of the Separation of King *Philip* and *Bertrade*. He tells him, they were both ready to swear, upon the holy Evangelists, that they would *forbear all carnal Knowledge of each other*; the Legate would have had the Bishops have given Judgment upon them, but they declin'd it, and so the whole came to nothing: *Ivo* therefore prays the Pope to put an End to this Matter, and dispense with the King as far as he can. He acquaints the Pope also, that *Gualon* not finding it possible to get Possession of the Bishoprick of *Beauvais*, because of King *Lewis*'s Oath against admitting him, he hopes he may be transferr'd to the See of *Paris*, to which he has been also elected by the Clergy and People of that City.

In the 145*th.* he intreats *Manasses* Archbishop of *Rheims*, to determine, as speedily as may be, whether *Gualon* shall continue Bishop of *Beauvais*, or not.

In the 146*th.* he acquaints *Daimbert*, Archbishop of *Sens*, that the Clergy and People of *Paris* have unanimously elected *Gualon* for their Bishop, and that since no Bishop can be translated to another See without Leave from his Metropolitan, and the Pope's Dispensation, he prays him to use his Interest at *Rome*, to obtain one for *Gualon*.

In the 147*th.* he interceeds with Pope *Paschal* to dispense with the Oath taken by the Chapter of *Chartres*, not to admit into their Fraternity, the Sons of such as had been Servants to any one, so that they may hereafter be allow'd to admit the Sons of any of the Earl of *Chartres*'s Domesticks, or the Officers of the King's Revenues; and assures his Holiness that without abating of the Rigor of that Oath, the Church of *Chartres* could never enjoy any Peace.

In the 148*th.* to *Hildebert*, Bishop of *Mans*, he determines, that a certain Man who (as he writes) had promised Marriage to his Concubine in her Sickness, was bound by the Law of God, to acknowledge her, afterwards for his Wife.

In the 149*th.* he exhorts *William* Archbishop of *Rouen*, to expel out of the Diocese of *Lisieux* the Sons of Count *Ranulf Flambard*, who had seiz'd upon it, and to substitute in their Place the Archdeacon of *Evreux*.

In the 150*th.* he excuses himself to Pope *Paschal*, for not coming to the Council held by him in the Month of *March*, of which he had not Notice time enough before-hand.

In the 151*st.* he complains to *Walter* Bishop of *Beauvais*, of his having consecrated *Odo*, Abbot of St. *Quintin*, in that City, without his Consent, and contrary to the Opinion and Desires of the Fraternity of that House.

In the 152*d.* he stirs up *Ledger*, Archbishop of *Bourges*, to vindicate a certain Earl of his Country, who had formerly shewn himself his true Friend, from the Abuses he suffers under.

In the 153*d.* he earnestly exhorts *William*, Archbishop of *Rouen*, and *Gilbert* Bishop of *Evreux*, to drive out of the Bishoprick of *Lisieux*, *Ranulf* Bishop of *Durham* in *England*, and his two Sons, who had possess'd themselves of that Diocese.

In the 154*th.* he advises *Robert* Earl of *Meulan*, to petition the King of *England* not to countenance the Usurpations of *Ranulf*.

In the 155*th.* to *Odo*, Archdeacon of *Orleans*, *Ivo* treats of this Question; If a Woman who has committed Fornication, and is great with Child, may marry? And concludes, that in strictness, no great belly'd Woman ought to have carnal Knowledge of any Man; but considering the Infirmity of the Flesh, St. *Paul* advises Men to use their own Wives, for avoiding Fornication, although they are with Child; and therefore, by consequence, a Man may marry a Woman in that Condition.

In the 156*th.* to *Ulric*, he solves another Difficulty, *viz.* if in Confession to a Priest, a Man have own'd himself guilty of a Crime deserving Excommunication, the Priest ought publickly to refuse him the Communion of the Church? To which *Ivo* answers, That unless the Fault be publickly known, the Priest is not to take Notice of it, before others, but only to abhor it in his own Heart, and to give publick Notice to his People, in general Terms, that those who are guilty of such Crimes are already Excommunicate in the Sight of God.

In the 157*th.* he gives Pope *Paschal* an Account of what had hapned in the Diocese of *Lisieux*; that, after *Ranulf Flambard* was driven out, who had kept it several Years by Violence, *William*, Archdeacon of *Evreux*, was canonically

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nically elected Biſhop, who deferring being conſecrated, upon Account of his Metropolitan's (the Archbiſhop of *Rouen*'s) being under Suſpenſion, *Flambard* had prevail'd with the Duke of *Normandy* to put one of his Clergy into that See. *Ivo* having thereupon counſell'd *William* to appeal, in Perſon, to the Pope, intreats his Holineſs to confirm his Election, and to conſecrate him at *Rome*.

In the 158*th*. he acquaints *Hugh*, Archbiſhop of *Lyons*, that King *Philip* and his Son are reſolv'd to make void the Marriage of *Conſtance*, the King's Daughter, and *Hugh* Earl of *Troyes*, becauſe of their being too nearly related, and deſires the Archbiſhop to ſend ſpeedily to all the Biſhops, ſummon'd to Court on this Occaſion, the Genealogy of both Families.

In the 159. he writes to Pope *Paſchal*, that, when any complain to him of Judgments given againſt them in the Court of *Rome*, he adviſes them to have Recourſe again to the Holy See, for Relief, not thinking it fit to remove into any other Court a Cauſe that has been determin'd there: This Method he has perſuaded the Monks of St. *Maur des Feſſez* to take, who had been forc'd by the Council of *Tours*, held by Pope *Urban*, to ſurrender to the Earl of *Angers* the Juriſdiction they had held for 300 Years, over the Monaſtery of St. *Maur de Glanfeuil*; and prays the Pope to examine again, the Rights of their Pretenſions.

The 160*th*. to *Odo*, Abbot of *Jumieges*, prays him to receive kindly a Monk who had left his Monaſtery, and deſires to be admitted into it again.

The 161*ſt*. to the Provoſt of the Church of *Rheims*, aſſerts, that a Man, who promiſes Marriage to a Woman, and afterward marries another, ought to be divorc'd and return to his firſt Engagement.

In the 162*d*. he prays *John* Biſhop of *Orleans*, to degrade, in as publick and ſevere a Manner as may be, a certain Prieſt, who profanely treated the Sacraments of the Church, before a Woman's Statue.

In the 163*d*. he perſuades *Geofry*, Abbot of *Vendome*, not to ſuffer one of his Monks to hold a Benefice he was poſſeſs'd of.

In the 164*th*. *Ivo* reprimands *Geofry*, Abbot of *Blois*, for repenting of his having reſign'd his Abby into the Hands of the Pope's Legate, and giving his Voice for *Maurice* to ſucceed him.

The 165*th*. is a Letter of Thanks and Friendſhip, to *Sampſon* Biſhop of *Worceſter*.

The 166*th*. is to *Humbald*, Biſhop of *Auxerre*, acquainting him that *Hugh le Blanc* having made his Complaint to *Bruno*, Biſhop of *Signi*, that *Pontius*, Nephew to the Biſhop of *Troyes*, had married his Daughter *Mathilda* by Force, who had been promiſed by her Parents to *Galeran*, the King's Chamberlain, and that the Legate having given Orders to the Biſhop of *Paris* to cite *Pontius* and *Mathilda* before him, to anſwer for themſelves, that Biſhop had ſummon'd them to appear before a Council held by him, for that Purpoſe at *Paris*: There *Mathilda* affirm'd, that *Pontius* married her without her Conſent, or that of her Parents; *Pontius* could not anſwer any Thing in his own Defence, but ſtole out of Court: Then *Mathilda* brought ten Witneſſes to ſwear ſhe had been eſpouſed to another Man, and was married to *Pontius* againſt her Will; upon which the Biſhops declar'd the Marriage null, and that ſhe was free to marry any other Man. *Ivo* acquaints the Biſhop of *Auxerre* with theſe particulars, underſtanding that one of his Dioceſs had a mind to marry her, which he aſſures him he may do without Scruple. This Letter was written in the Year 1106.

In the 167*th*. he writes to the Biſhop of *Mans*, to hinder the Marriage of one who had already engag'd himſelf to another Woman.

In the 168*th*. Letter to *Daimbert*, Archbiſhop of *Sens*, he ſpeaks of the Difference that had been between the Viſcount of *Chartres* and Count *Rotroc*, about a Farm, in the Dioceſs of *Chartres*: The former of them had given it to *Ivo*, Lord of *Courbeville*, whom the Party of *Rotroc* ſeiz'd and kept Priſoner, though he were one of thoſe appointed to go to the Holy Land: The Viſcount of *Chartres* having complain'd of this Matter to the Pope, his Holineſs appointed the Archbiſhop of *Sens*, the Biſhops of *Chartres* and *Orleans*, Commiſſioners to ſettle it.

Ivo Biſhop of *Chartres*, after he has, by this Letter, inſtructed *Daimbert* in the Merits of the Cauſe, adviſes him to take care how he proceeds in it, and to conſider if it will be moſt adviſable for them to excommunicate *Rotroc*, or to cite both Parties before them: *Daimbert* is of Opinion that they are oblig'd, by the Pope's Letter to them, immediately to excommunicate *Rotroc*; but *Ivo* thinking this too hard Meaſure, conſults *Gualon*, Biſhop of *Paris*, about it, in the 169*th*. Letter; and in the 170*th*. Letter, tells *Daimbert* again, that he cannot joyn in ſo unjuſt an Action, as cutting off one from the Communion of the Church, before he be found, upon fair Trial, to deſerve it, eſpecially ſince *Rotroc* is willing to ſtand to the Examination and Sentence of their Court, which his Adverſaries decline doing as much as they can. In his Letter alſo he determines, that a Woman that marries her Husband's Murderer, ought not to be ſeparated from him, if ſhe can juſtify her ſelf from having a Hand in the Murder, and the Man can offer reaſonable Proof, that he had never carnal Knowledge of her during her Husband's Life, nor contriv'd his Death, to have the Enjoyment of her to himſelf.

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In the 171*ſt*. Letter, he tells *Daimbert*, Archbiſhop of *Sens*, that he ſcarce knows how to adviſe him to deal with ſome he had excommunicated for ſtealing the Goods of the Church, and violating the Obſervation of Holy-Days; if he receive them to the Communion again, before they have made Reſtitution, 'twill be directly contrary to the Laws; if he perſiſt in keeping them out, he muſt of Neceſſity, incur the King's Diſpleaſure: And though, if he have Courage enough, he ought to ſee that the Rigor of Diſcipline be obſerv'd; yet, becauſe ſuch Severity may occaſion diſmal Inconveniences, he adviſes him to uſe Moderation; chiefly becauſe the Adminiſtration of temporal Affairs naturally belongs to Kings, who are not, unadviſedly, to be exaſperated, if they ſometimes go beyond the Bounds of their Authority, but muſt be left to God's Judgment, when they will not yield to the humble Admonitions and Remonſtrances of the Clergy. for his Part, *Ivo* proteſts, that were he oblig'd, in Obedience to his Superiors, to readmit an excommunicate Perſon into the Church, without Penance or Satisfaction, he would do it by ſome ſuch Form as this; 'Do not deceive your ſelf; I admit you into the viſible Church, notwithſtanding the Crimes you are guilty of; but I cannot open to you the Gates of the Kingdom of Heaven, and therefore I abſolve you, no farther than I have Power to do it; thoſe of more Courage and Piety, may find out better Methods in ſuch Caſes'. This ſeems to me proper enough; not that I hereby preſcribe to others, but to prevent farther Miſchiefs to the Church, think it beſt to ſubmit, thus far, to the Neceſſity of the Times.

The 172*d*. Letter contains a Judgment given by *Ivo*, in Favour of the Monks of St. *Laurner* at *Blois*, againſt the Abbot and Monks of *Vendome*, concerning a Chappel near *Baugency*, which he adjudges to belong to the Juriſdiction of the former, notwithſtanding the Abbot of *Vendome*'s having appeal'd to the Holy See.

In the 173*d*. he relates to Pope *Paſchal*, what had paſs'd at the Trial of *Rotroc*, who, he tells him, has now appeal'd to his Holineſs.

In the 174*th*. he aſſures *Mathilda*, Queen of *England*, that he will pray for the Soul of her Brother (*Edgar* King of *Scotland*, who died without Iſſue, in the Year 1107.) for though he doubts not but his Soul is in *Abraham*'s Boſom; yet ſince we cannot be certain of the State of Souls in the other World, it is a Piece of commendable Devotion to pray even for thoſe in Heaven, that their Happineſs may be augmented; and for thoſe in Purgatory, that their Sins may be forgiven them.

In the 175*th*. he excuſes himſelf to Pope *Paſchal*, for not appearing at the Council he cites him to, (held at *Troyes*, Anno 1107.) by reaſon of his being very much indiſpos'd; but tells his Holineſs, he has ſent his three Archdeacons in his Stead.

In the 176. to the ſame Pope, he prays him not to oblige *Volgrin* Chancellor of the Church of *Chartres*, to accept of the Biſhoprick of *Dol*, to which he was elected by the Deputies of that Church in the Council of *Troyes*; and,

In the 177*th*. Letter, he acquaints the Clergy of *Dol*, that *Volgrin* will not accept of that Biſhoprick.

In the 178*th*. he counſels *Geofry*, Biſhop of *Beauvais*, to puniſh one of his Clergy, who had admitted to Divine Service, and conſorted with an excommunicated Perſon.

In the 179*th*. to *Adela*, Counteſs of *Chartres*, he complains of her denying the Clergy of his Church the Privileges of travelling the Roads, and of buying Bread and Wine, and threatens her, in caſe ſhe do not revoke the Orders ſhe has publiſh'd to this Effect, that the whole Clergy of the Province ſhall daily curſe her at the high Altar.

The 180*th*. Letter gives *Ledger*, Archbiſhop of *Bourges*, Advice to abate ſometimes the Rigor of Juſtice; and not to be ſo wholly govern'd by ſome of his Clergy, as not to do any Thing but according to their Pleaſure, even in judicial Matters; as hapned lately, in the Caſe of *Arnoulf* of *Vierſon*, who was ſo exaſperated by his hard Uſage, that he was forc'd to appeal to *Rome*, upon the very firſt hearing before them.

The 181*ſt*. is to *Richard*, Biſhop of *Albane*, the Pope's Legate, upon a Diſpute between the Monks of *Vezelay* and thoſe of St. *Lucian* at *Beauvais*, about a Church they both of them laid claim to.

The 182*d*. is to *Daimbert*, Archbiſhop of *Sens*, concerning a Difference between *Ivo* and the Chapter of *Chartres*, who had violently oppoſed and affronted him, for conferring the Office of Subdeacon upon *Fulk*: The Archbiſhop is agreed upon to be Judge between them, and *Ivo* prays him to appoint the Day and Place, where their Cauſe ſhall be heard, which he wiſhes may be at *Chartres*.

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In the 183*d.* to *William*, Biſhop of *Paris*, he aſſerts, that if a Man challenge a Woman for his Wife, upon Pretence that her Father promis'd her to him, he muſt bring Witneſſes of ſuch Promiſe, and that the Trial by ſingle Combat is not to be allowed in Caſes of this Nature.

The 184*th.* to *Walter*, Library-Keeper of *Beauvais*, maintains, that all Actions about Goods belonging to the Church are to brought before Eccleſiaſtical Judges.

In the 185*th.* he gives anſwer to what *William*, Archbiſhop of *Rouen* had written him, about one who had gotten himſelf ordain'd Subdeacon, before he had paſs'd the inferior Degrees of Holy Orders: In ſtrictneſs of Law, *Ivo* acknowledges, that he ſhould not be permitted to exerciſe the Functions of the Order he has obtain'd, nor to riſe to the higher Orders; however, if his Life and Converſation be unexceptionable, and the Good of the Church require it, he thinks the Archbiſhop may give him the Clerical Benediction, and let him aſſiſt at Ordinations, not to be re-ordain'd, but to confirm him in his Orders.

In the 186*th.* Letter, he anſwers ſeveral Queſtions propos'd to him by *Laurence*, a Monk of the Monaſtery of Charity: 1. He aſſerts that we are oblig'd to avoid only thoſe that are excommunicated for the moſt notorious and abominable Faults; 2. That of ſuch we are not to receive any Thing, but in extream Neceſſity, nor are we to give them any Thing, but for their Relief, in utmoſt Want and Miſery; That thoſe of the Clergy who buy of Laymen Goods, that formerly belong'd to the Church, or receive ſuch from them by way of Gift, are much to blame, if they do it with any other Deſign but of reſtoring them to the Church: 4. That they who, in private Confeſſion, diſcover themſelves to be guilty of the greateſt Crimes, are not therefore to be excommunicated, nor put to publick Penance, as publick Offenders; however, they are to be admoniſh'd to abſtain from the Sacrament, and from the Functions of their Orders, if they are Eccleſiaſticks: 5. That the Sacraments are not the leſs profitable for being adminiſtred by wicked Prieſts, nor 6. by Simoniacal ones, or ſuch as are married: 7. That the People ought not to abandon their Prelate, nor fail in their Obedience to him, though in many Reſpects blameable, till he is publickly condemn'd or excommunicated: 8. That Confeſſion of common and ſmall Sins may be made to any Chriſtian, but that great Faults are to be confeſs'd only to thoſe who have the Power of binding and looſing: 9. That one may entertain an excommunicated Perſon, provided he do not eat with him, nor ſalute him.

In the 187*th.* he admoniſhes the Counteſs of *Chartres*, to leave troubling the Abbot and Monks of *Bonneval* on Account of the Murder of *Hugh the Black*.

In the 188*th.* to *Ralph*, Archbiſhop of *Rheims*, he delivers his Opinion, That a Woman who is deliver'd of a Child within two or three Months after her Marriage, is not to be divorced from her Husband.

The 189*th.* contains *Ivo*'s Anſwer to the Complaints of the Archbiſhop and Clergy of *Rheims*, againſt the Archbiſhop of *Sens*, for having conſecrated King *Lewis le Gros*: *Ivo* remonſtrates, that the Conſecration could not be longer defer'd, that it could not be perform'd at *Rheims*, becauſe *Ralph* was not then fully poſſeſs'd of that Archbiſhoprick, and the City of *Rheims* was under an Interdict; that beſides, he knows no Law that orders that Office to be perform'd there, but can prove that ſeveral of the Kings of *France* have been conſecrated elſewhere, and by the Biſhops of other Cities.

In the 190*th.* *Ivo* gives Pope *Paſchal* an Account of the Accommodation agreed to between the King and *Ralph* Archbiſhop of *Rheims*, on Condition that *Ralph* take an Oath of Homage to the King for his Archbiſhoprick: This he ſays they were oblig'd to conſent to, not as a Thing neceſſary in it ſelf, but to procure Peace, and prevent farther Diſtraction in the Nation.

In the 191*ſt.* he interceeds with *Hugh* Abbot of *Cluny* in Behalf of one of his Monaſtery, whom he had degraded, upon an Accuſation brought againſt him of having procur'd Abortion to a Woman great with Child, before he took the Vow of a Monk upon him. *Ivo* thinks his Puniſhment too ſevere, and that though the Fact were clearly prov'd againſt him, as it is not, he ſhould not ſuffer for ever, for a Fault he may have long ſince repented of.

In the 192*d.* to the Monks of *Colomb*, near *Nogent le Roi*, he diſſuades them from hearkning to the Advice ſomebody had been giving them of quitting their Monaſtery, becauſe their Superiors had taken away ſome Tithes, belonging to the Biſhop's Juriſdiction; he ſhews them, that they ought rather to remain in Subjection to their Superiors, and live upon ſuch Tithes as the Church ſhall in Charity allow to the Monaſteries, as ſhe does to Hoſpitals, than turn *Sarabaites*, and live upon the Goods of the Poor, or the gain of *Uſury*: nevertheleſs, he blames the Abbots and Superiors of Monaſteries, for buying Tithes of Laymen for their own Uſes, to the Damage of the Church, though this be no Reaſon for the Monks to withdraw themſelves from the Monaſteries and the Subjection they have ſworn to them: He approves well enough of the Lives of ſuch *Anchorets*, as after having been train'd up in Monaſteries, retire wholly into Solitudes; but highly blames thoſe who make it their Buſineſs to run from Town to Town to be admir'd at themſelves, and proudly deſpiſe all that are not of their Profeſſion, deſiring to be thought Maſters, before they have been Scholars.

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In the 193*d.* he adviſes *Geofrey*, Biſhop of *Beauvais*, not to infringe the Privileges granted to the Monaſtery of St. *Quintin*, by the Biſhops his Predeceſſors, and confirm'd to them by the Authorities of the Holy See and the King's Majeſty.

In the 194*th.* he ſends Notice to *Hugh* Dean of *Orleans*, and *Volgrin*, his Archdeacon, that he has excommunicated *Chenard*, belonging to his Dioceſs, and therefore, according to the Direction of the Canon, they are not to entertain him.

The 195*th.* is a very ſevere Anſwer to a diſpleaſing Letter he had received from *Geofrey*, Abbot of *Vendome*, with whom, for the future, he renounces all Correſpondence, till he behave himſelf better.

In the 196*th.* to King *Lewis le Gros*, he begs that Prince not to order Proceſs againſt the Abbot of St. *Denys* for what he is charg'd with by a certain Monk, who having own'd himſelf a Criminal, his Teſtimony againſt the Innocence of others is not to be receiv'd.

In the 197*th.* to *William* Abbot of *Marmoutier*, he agrees with him that a Prieſt, who, to fright his Enemies, ſet Fire to his own Houſe, and thereby unhappily burnt a Neighbour's Child, ought to undergo the Penalties appointed by the Canons.

The 198*th*, the 199*th*, and the 201*ſt.* Letters are about a Difference, between *Giſlebert*, Nephew to the Archbiſhop of *Tours*, and *Geofry* Canon of that Church, concerning the Government of *Syeurry*, the Determination of which Matter the Pope had put into the Hands of *Ivo* Biſhop of *Chartres*, and the Biſhops of *Paris* and *Soiſſons*: By the two firſt Letters, he cites *Giſlebert*, to appear before them; and by the laſt, he acquaints the Pope, that upon his refuſing to own their Authority, he had ſent *Geofrey* to his Holineſs for Juſtice.

In the 199*th.* Letter, he admoniſhes *Daimbert*, Archbiſhop of *Sens*, to correct two ſcandalous Practices in his Church; one, of the Chaunter's holding another Preferment, contrary to his Oath; the other, in one of the Chapter's keeping in his Houſe two Women of very ill Fame.

The 202*d*, Letter is a notable Inſtance of the Liberty us'd by *Ivo*, in dealing with the greateſt Princes King *Lewis* had ſent to him for ſome outlandiſh Furrs, *Ivo* tells him, 'tis not decent for a King to ask ſuch Vanities of a Biſhop, nor is he bound to obey any ſuch Orders from a King; that he could not believe, at firſt, the Letter came from his Majeſty, and ſends this Anſwer, that he may not any more make ſuch Requeſts to him, or any other Biſhop, if he deſire they ſhould retain a due Eſteem for his Majeſty.

In the 203*d.* to *Liſiard*, Biſhop of *Soiſſons*, he ſhews him, from good Authority, that he has a Right to demand of the Archdeacons of his Dioceſs, Part of the Profits due to the Biſhop, which they have taken upon them to receive for themſelves, both before and ſince his Acceſſion to the Biſhoprick.

By the 204*th.* he informs Pope *Paſchal*, that he had excommunicated *Guy* of *Puiſet*, for his ſacrilegious and outragious Attempts againſt the Church of *Chartres*, and petitions his Holineſs to confirm the Excommunication, and to order the Archbiſhop of *Sens*, and the Biſhops of *Paris* and *Orleans*, to publiſh it in their Churches: He informs the Pope likewiſe, of a Difference between the Dean and Subdean of *Chartres*, and prays him to compoſe it.

The 205*th.* Letter is written to a Knight, who ſuſpected his Wife to have been with Child by another Man, becauſe he had been abſent from her ſeven Days longer than is uſual between the Times of Conception and bringing forth, and becauſe the Perſon whom he ſuſpected of being too familiar with her, had been burnt in paſſing the Trial of *Ordeal*: As to the Computation of Time, *Ivo* tells him, that ought not to ſway him, ſince many Women go much longer with Child; and, for the Trial by Fire, no Heed is to be given to it, ſo that theſe two Reaſons prove nothing againſt the Honeſty of his Wife, whoſe Oath, and the good Word of her Neighbours and Acquaintance, ought fully to ſuffice in Vindication of her.

In the 206*th.* Letter, to *Hildebert*, Biſhop of *Mans*, he examines by what Method an Eccleſiaſtick, accus'd of Crimes or Miſdemeanors, is to purge himſelf, and ſays, that heretofore, his ſingle Oath was ſufficient, but that for better Security, the Oaths of ſix or ſeven other Clergymen have been requir'd, together with that of the Party's.

The 207*th.* is a Letter of Thanks to the Biſhop of *Worceſter*.

In the 208*th.* Letter, *Ivo* reproves *Geofrey*, Abbot of *Vendome*, that, having quitted that Place and retir'd into a pri-

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vate Cell, he entertains there Monks that are disobedient to, and abuse their Abbot, and that he hinders those who hold Estates of the Abbot, from doing Homage to him.

In the 209th. he represents to *Hugh* Earl of *Troyes*, that the Consultation intended to be held at *Sens* about the Validity of the King's Marriage with the Marquis *Bonifface*'s Daughter, the Earl's Kinswoman, will neither be honourable, nor of any Advantage to her: It will be to no Purpose, because the Marriage will certainly be declar'd null by the Bishops and Lords of the Realm; nor will it be for her Honour, because it will occasion the illegitimacy of her Birth to be talk'd of; so that, *Ivo* advises the Earl to hinder, if he can, all Debates about that Matter.

In the 210th. he writes Pope *Paschal* Word, that *Odo*, Bishop of *Cambray*, complains of his Holiness, for turning out of the Archdeaconry of his Church, one who was a zealous Friend of the Holy See, and putting in one who is an Enemy to it.

In the 211th. to *Ralph*, Archbishop of *Rheims*, he deduces the Genealogies of the Earl of *Flanders*, and the Daughter of the Earl of *Rennes*, to shew they are nearly related.

The 212th. to *Geofrey* Bishop of *Beauvais*, is about the Validity of a Donation granted to the Monastery of St. *Simphorien*.

In the 213th. to *John* Bishop of *Orleans*, he proves that the Regular Clergy may have Cure of Souls and Parishes committed to them.

In the 214th. to *Bruno* Archbishop of *Treves*, he bemoans the sad State of Religion, under the unhappy Divisions between the Church and the Civil Government.

The 215th. is a Letter of Compliment and Friendship, to *Thomas* Archbishop of *York*.

In the 216th. and 217th. Letters, he gives *Richard*, Bishop of *Albane*, Legate of the Holy See, an Account of the Dispute between the Monks of *Bonneval* and those of *Blois*, which he tells him he had us'd his best Endeavours to accommodate, but could not yet effect it.

In the 218th. he writes to *Gualon*, Bishop of *Paris*, that the Canon of that Church, who had lately been married, ought to loose his Preferment and be degraded from being a Clergyman, but that his Marriage must remain good and valid.

In the 219th. he justifies himself to Pope *Paschal*, for having divided Part of a Prebend of his Church among the Canons by daily Distributions, for the Encouragement of such as assisted constantly, in performing Divine Service.

In the 220th. to *Hildebert*, Bishop of *Mans*, he shews, that when an Appeal is made from one Judge to another, the Party concern'd is, within five Days after he appeals, to get a Letter from the first Judge to the other he appeals to, who is not else oblig'd to take Cognizance of the Matter. He asserts also, in this Letter, that it is not in the Power of any Bishop, to give up the Estate of a religious Society to the sole Disposal of the Abbot.

In the 221st. Letter, to *John* Bishop of *Orleans*, concerning a Freeman's having married a Slave, without knowing her to be so; *Ivo* says, that by the Civil Law, the Marriage is void, and he may quit her and marry another Woman; but that, by the Laws of God and of Nature, they ought to keep together, or at least, if he put her away he may not marry again.

In the 222d. to the Clergy of *Autun*, he inquires, if a Woman that has been guilty of Adultery, must necessarily be divorc'd from her Husband, and concludes that in Strictness, she ought; but, by the Wisdom of the Gospel, such a Temper was prescrib'd as may reconcile her to her Husband.

In the 223d. to *Owen*, Bishop of *Evreux*, he persuades him to excommunicate and deny Christian Burial, to such as imbezel the Patrimony of the Church.

In the 224th. he tells *Guy*, Abbot of *Malevne*, that one of his Monks having been with him, and acknowledged with great Sorrow, that he took Orders for the Sake of Temporal Gain only, though by the Rigor of the Canons he ought for ever to be turn'd out of the Clergy, yet having express'd true Repentance for his Sin, he thinks he may be permitted to retain his Orders, and to exercise the Functions of them.

In the 225th. to *Daimbert*, Archbishop of *Sens*, he delivers his Judgment, that a certain Person who came and confess'd, that before he was married he had carnal Knowledge of his Wife's Sister, ought to be deem'd ever after infamous, and his Evidence not to be heard against any Man; that he ought also to be divorc'd from his Wife, and live the rest of his Life unmarried; but that his Wife should have her Portion back again.

In the 226th. he requests *Bernier*, Abbot of *Bonneval*, to receive kindly one of his Monks, who was sorry for having left his Monastery, and beg'd Leave to come into it again.

The 227th. is a Letter of Condolance to Pope *Paschal*; and acquaints him, that being desirous of bestowing a Prebend, in his Church, upon *Guerin*, he is oppos'd, thereby the Dean and Chapter.

In the 228th. to *Gauthier*, a Priest, *Ivo* answers a Scruple he had propos'd to him, *viz.* How to reconcile these Words of the Prophet *Ezekiel*, (At what Time soever a Sinner shall repent, and turn from the Evil of his Ways, he shall save his Soul alive, or be forgiven,) with the Sentence and Discipline of the Ecclesiastical Canons, which suspends, for some Time, even Penitents from the Sacrament of the Lord's Supper? And how it comes to pass, that those whom Christ, who is the Head, immediately releases, the Church, who is the Body, should detain under the Penalty of Sin: This Difficulty, *Ivo* says, 'tis easy to solve, if we consider the Manner of God's remitting Sins, and the Frailty of Mankind; that God, who knows the Heart, forgives the Sin assoon as he sees the Heart is converted, but that the Church, which knows not the inward Thoughts of a Man, cannot absolve a Sinner till his Conversion be made evident by publick Signs of it.

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In the 229th. to *Lisiard*, Bishop of *Soissons*, he declares, that a Man who defames a married Woman, to any of her Relations, by saying he had carnal Knowledge of her before her Marriage, ought not to be admitted in Court as an Evidence against her, because he is criminal himself by his own Confession.

In the 230th. to *Hildebert*, Bishop of *Mans*, he asserts that a *Jewish* Woman who turns Christian may not quit her Husband, nor marry another, at least unless her Husband were her near Relation.

In the 231st. to *Pontius*, Abbot of *Cluny*, after giving some mystical Reasons of the Elevation of the Chalice and the Host, and Signs of the Cross made upon those Occasions, he delivers his Opinion that a Monk who was forc'd to make himself a Eunuch, to prevent Epileptick Fits he was subject to, may notwithstanding be allow'd to take Orders.

In the 232d. to *Hildebert*, Bishop of *Mans*, he maintains that a Man who had been too familiar with his Wife's Mother before his Marriage, ought not to be divorc'd from his Wife, but upon good Proof of his having been carnally joyn'd to the Mother.

In the 233d. to *Henry* Abbot of St. *John d'Angeli*, he declares that he adheres to the Opinion of the Popes, *Gregory* and *Urban*, touching Investitures given by Laymen, and believes that they who allow them the Power of bestowing Church-preferments are Schismaticks; nor is he afraid of hereby offending Pope *Paschal*, who has own'd in several Letters to him, that what he had done with Relation to the Investitures, he had been constrain'd to do by the Violence of others, but was still in his Heart of another Opinion.

In the 234th. he persuades *William*, Abbot of *Marmoutier*, to end his Quarrels with *Ralph*, Archbishop of *Tours*; and in the 235th. he tells that Archbishop, he is glad that the Bishops of *Mans* and *Angers* labour to procure Peace between him and the Abbot.

The 236th. Letter is written in the Name of *Daimbert*, Archbishop of *Sens*, and his Suffragans, to *John* Archbishop of *Lyons*, who had summon'd them to a Council, call'd at *Anse* near *Lyons*, to consult about Matters of Faith and the Dispute of Investitures. They assure him, though they have a great Respect for him, yet they will not go beyond the Limits set them by their Ancestors, and that the Holy Fathers allow'd no Authority to the Bishop of the Chief See to call the other Bishops to any Council, out of their peculiar Provinces, unless by the express Command of the Holy See; or, that upon some Controversy, which could not be terminated within the Province, any of the Bishops of it should appeal to the Primate. As to the Matter of Investitures, propos'd to be treated of in this Council, they tell him it cannot be done without discovering the Nakedness of their Father the Pope; and besides, 'twould be needless to have any Thing prov'd against Persons they dare not pass Sentence upon; that the Pope may be excus'd for granting Investitures, since he did it only by Force, and in Cases of Necessity; that 'tis foolishly done of some to bestow the Name of Heresie upon Investitures, since Heresie can be only in Matters of Faith, not in the Practice and Discipline of the Church; or at most, those only can be reckon'd guilty of Error who suppose some Sacrament or Grace confer'd by the Investiture, if ever any were so weak as to think so; that however, Investitures are an Invasion upon the Rights and Liberties of the Churches, and ought to be abolish'd in all Places, where it may be effected without endangering a Schism.

The 237th. is the Archbishop of *Lyons*'s Answer to the foregoing Letter, wherein he protests he did not mean to force them out of their Province to a Council, but only desir'd to confer with them, and ask their Advices about the State of the Church; not but that the Church of *Lyons* has such Authority over the other Churches of *France*: As to the Persons he would have treated about, he says, there is not one of them but ought to submit to the Pleasure of a Council, even Kings and Emperors being subject to the Authority of the Bishops; that he did not design to uncover, but to hide the Nakedness of their Father the Pope; that no

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Dangers nor Obſtacles ought to hinder them from courageouſly defending the Cauſe of the Church; that thoſe who approve of Inveſtitures remaining in the Hands of the Laity, are Hereticks in their Hearts; that he will not uſurp any undue Authority over the Dioceſs of *Sens*, but prays them to remember, 'twas always ſubject to the Primacy of the Archbiſhop of *Lyons*.

In the 138*th.* Letter to Pope *Paſchal*, *Ivo* endeavours to diſſuade him from conſtituting a Biſhop over the Church of *Tournay*, and exempting it from the Juriſdiction of the Biſhop of *Noyon*, it has been under theſe 400 Years; leſt his Holineſs, by ſo doing, create a Miſunderſtanding between the King and the Clergy, and raiſe ſuch a Schiſm as happened in *Germany*.

In the 239*th.* he compliments King *Lewis le Gros*, upon his intended Marriage with a Niece of the Earl of *Flanders*.

In the 240*th.* he warns a certain Monk of the Scandal he occaſions by his too great Familiarity with a Nun.

In the 241*ſt.* he writes to *Humbaud*, Biſhop of *Auxerre*, not to ſuffer a Cauſe, already determin'd in the Eccleſiaſtical Courts, to be brought again before the Earl, or any Secular Judge.

In the 242*d.* to *Owen* Biſhop of *Evreux*, he explains himſelf concerning his having given his Opinion that a Freeman, who had married a Slave, without knowing her to be ſuch, ought to be divorced from her; and adds, that this is not diſſolving a lawful Marriage, but only declaring that 'tis unlawful for them to live together any longer, their Marriage being null by Law.

In the 243*d.* to *Gualon*, Biſhop of *Paris*, he ſays, that a Marriage concluded on by the Parents, between two Children in their Cradles, is of no Force.

The 244*th.* is written to Pope *Paſchal*, in Favour of *Hubert*, Biſhop of *Senlis*, accus'd by ſome of his Clergy, to the Metropolitan, of ſelling Holy Orders. He had met with hard Uſage from the Biſhops of his own Province, and therefore appeals to the Pope, to whom *Ivo* recommends his Caſe.

The 245*th.* is to *Hugh* Earl of *Troyes*, who having liſted himſelf for the Holy Land, deſign'd to put away his Wife and live in Celibacy. *Ivo* commends his Reſolution, but adviſes him to do it with his Wife's conſent, and to lead a regular Life.

In the 246*th.* to *Liſiard* Biſhop of *Soiſſons*, he declares that 'tis not allowable for a Man to marry two Siſters ſucceſſively, though the Marriage with the former of them were not conſummated.

In the 247*th.* to *John* Biſhop of *Orleans*, *Ivo* highly blames him, that upon a Quarrel between the Earl of *Orleans* and *Ralph* Lord of *Baugency*, he and his Church had conſented that they ſhould decide it by ſingle Combat: And,

In the 248*th.* he adviſes the latter to carry himſelf reſpectfully towards the Earl of *Orleans*.

In the 249*th.* to *Gilbert*, Archdeacon of *Paris*, he affirms, that thoſe who had been aſſiſtant, and conſenting to an Adultery, cannot be receiv'd as Witneſſes againſt the Adultereſs.

In the 250*th.* he interceeds with Pope *Paſchal*, that he will grant to *Ralph*, Biſhop of *Rocheſter*, elected to the See of *Canterbury*, the Confirmation of that Dignity, and alſo the *Pallium* which he is not able to come and aſk in Perſon of his Holineſs.

In the 251*ſt.* to *Manaſſes* Biſhop of *Meaux*, he tells him, he did well to refuſe adminiſtring the *Viaticum* (or laſt Sacrament) to a dying Perſon, who was troubled with a conſtant Vomiting.

In the 252*d.* he writes to *Ralph* Archbiſhop of *Rheims*, that he thinks it unreaſonable that a Woman ſuſpected of Adultery by her Husband, ſhould undergo the Trial of *Ordeal*, but that it is ſufficient for her to purge her ſelf upon Oath.

In the 253*d.* he recommends to King *Lewis*'s Favour and Protection *Geoffrey*, Biſhop of *Amiens*, who had met with ill Uſage in his Dioceſs.

In the 254*th.* he vouches for *Geoffrey*, Archbiſhop of *Rouen*, to Pope *Paſchal*, that it was not in his Power to wait upon his Holineſs at *Rome*, as he would otherwiſe have done.

The 255*th.* is a Letter of Conſolation to *Ralph*, Abbot of *Peſeia*, in his Sickneſs; exhorting him to bear his Afflictions patiently, and to ſee one choſen in his Stead to govern the Monaſtery, if he find himſelf uncapable of doing it: telling him alſo, that the Extream Unction being a Sacrament, needs not be repeated.

In the 256*th.* he diſſuades *Rainaud*, a Monk, from turning Hermite.

In the 257*th.* he gives *Philip*, Biſhop of *Troyes*, an Account of the Accommodation made by the Regular Canons of St. *Quintin*, at *Beauvais*, between *Odo* Prior of St. *Georges*, and ſome of his Canons.

In the 258*th.* he recommends to Pope *Paſchal* the Affairs of *Hubert*, Biſhop of *Senlis*.

In the 259*th.* he expoſtulates with *Ralph*, Archbiſhop of *Rheims*, concerning a Judgment he had given againſt the Church of St. *Quintin*, at *Beauvais* with Relation to a Mill they claim'd Right to; and lays before him the wrong he conceives done to them. Ivo Biſhop of Chartres.

In the 260*th.* he aſſures *Stephen* of *Gnarland*, the King's Chancellor, that he may with a ſafe Conſcience, be elected to ſucceed *Gualon*, Biſhop of *Paris*, who is to be remov'd to *Beauvais*.

In the 261*ſt.* he diſſuades *Henry*, King of *England*, from marrying his Daughter to *Hugh*, an Earl in the Dioceſs of *Chartres*, there being too near a Relation between them.

In the 262*d.* to *Pontius*, Abbot of *Cluny*, he ſhews him the Reaſon, why in the Conſecration of the Cup, at the Lord's Supper, the words [*Myſtery of Faith*] are added, which were not us'd by our Saviour, at the Inſtitution of this Sacrament? and ſays, (among other things) that this is done becauſe we judge of the greatneſs of the Myſtery contain'd in it not by the Senſes but by Faith.

By the 263*d.* he repreſents to the Clergy of *Beauvais*, how much he is griev'd for their ſufferings.

In the 264*th.* he intercedes with King *Lewis*, for the Clergy and People of that City.

In the 265*th.* he acquaints that Prince, how much he had been miſinform'd by ſome, who had ſuggeſted to him that the Clergy of the Church of *Chartres*, do invade the Rights of the Chapter and repreſents to him, that they only hinder them from ſome exactions prohibited by the Holy See.

In the 266*th.* to *Conon*, Biſhop of *Paleſtine*, and Legate of the Holy See, in *France*, after giving him an Account of his having excommunicated *Hugh*, for a breach of Peace, he prays him to make choice of wiſe and Religious Perſons to be Judges at the Tryal he is to have with the *Monks* of *Marmoutier*, for the Church of St. *Nicholas de Courbeville*.

The 267*th.* Letter is to the ſame Legate, about the ſame Affair: *Ivo*, therein ſends his Excuſe, that he could not wait on him in Perſon to plead for himſelf.

In the 268*th.* he writes to the Biſhops of *Beauvais*, *Chalons*, *Amiens* and *Senlis*, Commiſſioners for hearing this Cauſe, letting them know that Judgment had already been given, in Favour of the Biſhop of *Chartres*, by *Hugh*, Biſhop of *Die*, in a Council held at *Iſſoudun*.

In the 269*th.* he tells *Bernier*, Abbot of *Bonneval*, that he ought not to hinder one of his *Monks* from turning *Hermite*.

In the 270*th.* to *Turgedus*, Biſhop of *Auranches*, he adviſes him to ſubmit to the Deciſion of the Pope's Legate, or to ſend deputies to *Rome*, to plead there in his own behalf.

In the 271*ſt.* he thanks Pope *Paſchal*, for granting to the Clergy of *Chartres* a Confirmation of their Privileges, to ſhelter them from the Exactions of the Chapter: And whereas two of that Body had diſputed the Authority of the Pope's Decree, and complain'd of it to the King, he prays his Holineſs to do what he thinks further neceſſary to enforce the Execution of it.

In the 272*d.* he exhorts *Reginald*, Biſhop of *Angers*, to be reconciled to one *Mathilda*, of his *Dioceſs* and to endeavour to reclaim her from ill Courſes.

In the 273*d.* he intercedes with *Conon*, the Pope's Legate, to moderate the Sentence of Excommunication, iſſued out by him againſt the Biſhops of *Normandy*, in Favour of the Biſhop of *Bayeux*.

In the 274*th.* he writes to Pope *Paſchal*, concerning a Controverſy he has with the *Monks* of *Marmoutier*, who to create him Trouble, had appeal'd to *Rome* and cited him to appear there, though living at a great diſtance and very ill: He intreats the Pope to appoint ſome to judge between them at Home, and wiſhes him not to grant any Clergyman a Diſpenſation to hold two Benefices.

In the 275*th.* he informs *Conon*, the Pope's Legate, that he has acquainted Count *Theobald* with the Sentence of Excommunication he had publiſh'd againſt all that had a hand in taking the Earl of *Nevers*, and which would have its Courſe againſt him, if he did not ſet the Earl at Liberty, by a time therein prefix'd him: He ſays the Count was ſomewhat ſurpriz'd that the King had refer'd this matter to the Eccleſiaſtical Judicature; ſince he is very ready to appear before the King's Judges, and doubts not but he can make it appear to them that not he but the Earl of *Nevers* is to blame, and offers, if they ſhall require it, to deliver him up to them.

By the 276*th.* he recommends to Pope *Paſchal*, *Turſtin* Archbiſhop of *York* elect.

In the 277*th.* to *Aldevert*, Biſhop elect of *Mans*, he tells him, he hears he was guilty of ſeveral irregularities, while he was an Archdeacon, and that he was not Canonically elected to the Biſhoprick. He refers him therefore to the Witneſs of his own Conſcience, and exhorts him not to take the Government of others upon him while he himſelf lies under any ſuch Guilt.

Ivo Bishop of Chartres.

The 278th. is a Letter of Compliment, to *Robert*, Bishop of *Lincoln*.

In the 279th. to *Lisiard*, Bishop of *Soissons*, he persuades him to receive one of the Clergy of his Church, upon his submitting to Penance, or to give him leave to remove to some other Church.

In the 280th. to the same Bishop, *Ivo* determines, that a married Man may not be suffer'd to accuse his Wife of Adultery, upon Suspicion only, nor to force her to pass the Tryal by red-hot Irons.

In the 281st. he writes to *Anselm*, Bishop of *Beauvais*, that he is ready at any time to attest, that the Clergy of St. *Peters*, in *Beauvais*, had granted to the Regular Canons of St. *Quintin*, in that City, the Inheritance of a piece of Land they now lay claim to again.

The 282d. is an Instrument in Form, by which *Ivo* takes into the Protection of the Church of *Chartres* an Hospital for poor People, lying at *Châteaudun*.

The 283d. is an Act, for consecrating a piece of Ground near *Tiron*, for a Church-yard, and putting it under the Jurisdiction of the Church of *Chartres*.

The 284th. is a Deed making over, for ever, to the Monastery of *Bonneval* the Church of St. *Peter*, at *Châteaudun*, which some of the Clergy had redeem'd from a Layman, in whose Possession it was before.

Ivo Bishop of Chartres.

The 285th. is a Confirmation of the Gift of the Church of St. *Nicasius*, at *Meulan*, by *Robert* Earl of *Meulan*, to the Monks of *Bec*.

The 286th. is the *Charter* of the Foundation of the Abby of St. *John du Val*, in the Suburbs of *Chartres*.

The 287th. is concerning the *Eucharist*, of which we have already given an Extract. It was written by *Ivo*, while he was a Regular Canon of St. *Quintin* at *Beauvais*.

The 288th. is a Confirmation of a Grant, formerly made, to the Monastery of *Marmoutier*, of the Church of *Hanche* and a Chappel annex'd to it.

The last is a Letter to the Abbot of the Monastery of *Marmoutier*, written in very pressing Terms, to persuade him and his Monks to stand to the Arbitration made by himself and the Earl of *Chartres*, of the Difference between them and the Church of *Chartres*.

Of the Pannormia *of* Ivo.

Of the Pannormia of Ivo.

IVO, Bishop of *Chartres*, has left us two Collections of the Ecclesiastical Canons; one of them intituled *Pannormia*, which makes but a small Volume; the other pretty large commonly known by the Name of the *Decretal*; the former in eight Books, the *Decretum* is divided into Seventeen. The same Preface is prefix'd to both of them.

The *Pannormia* is suppos'd by some to have been written by *Hugh*, Bishop of *Châlons*: And indeed, *Vincent*, Bishop of *Beauvais*, mentions an Abridgment of the *Decretum* of *Ivo*, drawn by him: But that must be different from this we are speaking of, which is not an Epitome of any other Book, but an Original Work. In all the Manuscripts, that can be found, it bears the Name of *Ivo*'s *Pannormia*; particularly, in that in the Library of St. *Victor*, which was written before the time *Hugh* Bishop of *Châlons* liv'd in; which is an evident Proof that the *Pannormia* cannot be his. The Decrees of Innocent IId. who was Pope since *Ivo*'s Death, though added in the Editions, are not in the ancient Manuscript, nor in several others, as has been observ'd by *Antonius Augustinus*. The *Pannormia* was compos'd before the *Decretal*.

Of the Pannormia of Ivo.

Of the Decretum *of* Ivo.

Of the Decretum of Ivo.

THE *Decretum* is a Collection of Rules and Constitutions in Church-Affairs, taken out of the Letters of the Popes, the ancient Canons and Councils, the Writings of the Fathers of the Church and the Laws of Catholick Princes. In the Preface, *Ivo* gives notice, that he has rang'd them under general Heads, or Titles, for the easier finding out any Canon the Reader has Occasion to consult. And admonishes that if one Canon shall seem to have a different Meaning from that of another, we are not presently to conclude they are contradictory; but to remember that some are to be understood according to the Rigor of their Import, others are to be taken with Allowances; for that all Ecclesiastical Discipline aiming only at that Edification which is founded upon Charity, every Rule and Order of the Church is intended for the same End; upon which Account, the Spiritual Physicians, the Guides of Souls, accommodate their Remedies and Prescriptions to the Quality of the Distempers and the Condition of their Patients: That moreover, We are to distinguish between what is laid down by way of Advice, and what is deliver'd as a Precept or Command, what is forbid from what is permitted or tolerated only: And among those Things that are commanded or forbidden, we must carefully consider that some of them are so, by an eternal and immutable Law; others, by the Laws of Men, which may be either changed, repealed, or dispensed with: Of all which Distinctions, Exceptions, Restrictions and Allowances he gives very pertinent Instances and Illustrations out of the Writings of the Fathers.

Of the Decretum of Ivo.

The Contents of the XVII. Parts *of the Decretal.*

The Contents of the XVII Parts of the Decretal.

THE 1st. Part treats of Faith, and of the Sacrament of Faith called Baptism, of the Qualifications requir'd in those that are to be baptiz'd, of the Ministration, the Ceremonies, the Vertues and Effects of Baptism and of Confirmation.

The 2d. is concerning the Sacrament of the Body and Blood of Jesus Christ, of the Manner of receiving it, of the Celebration of the Mass, and of the Sanctity of this and the other Sacraments.

The 3d. is of the Church and what belongs to it, and the Reverence and Observance due thereto.

The 4th. treats of the Observation of the Feasts and Fasts of the Church, of the Holy Scriptures, of the Customs and Councils of the Church.

The 5th. of the Supremacy of the Church of *Rome*, the Rights of Primates, Metropolitans and Bishops, their Ordination and Soveraign Dignity.

The 6th. is of the Conversation and Ordinations of the Clergy; how they are to be tryed and punished for Offences.

The 7th. is of the Retirement and single Lives of Monks and Nuns; and of the Penance to be undergone for Breach of the vow of Continency.

The 8th. of Lawful Marriages, of Virgins and un-veiled Widows; of Rapes, of Concubines, of Transgressions of the Marriage-vow; of the Punishment of Adultery.

The 9th. speaks of Incestuous Marriages and Fornication; of the Degrees of Affinity and Consanguinity, within which Marriage may not be contracted; of the Penances and Punishments due to the Violators of Laws.

The 10th. of Murders voluntary and accidental, of all Sorts; and of the Guilt and Punishments of them.

The 11th. of Conjurers, Sorcerers, Juglers, Stage-Players, and the Penalties they are liable to.

The 12th. treats of Lyes and Perjuries, of Informers, Evidences, False-witnesses, Judges and Advocates.

The 13th. contains the several Canons against Ravishers, Robbers, Usurers, Hunters, Drunkards, Rioters and *Jews*.

The 14th. is concerning Excommunication just and unjust, in what Manner and for what Offences to be inflicted.

The 15th. of Penances, and Commutations of Penances.

The 16th. sets forth the Duties of the Laity; and in what Manner they are to be proceeded against, when they are guilty of any Crimes or Irregularities.

The 17th. consists of the Reflections and Speculations of the Fathers, particularly of St. *Gregory*, concerning Faith, Hope, and Charity.

The Contents of the XVII Parts of the Decretal.

Besides the Works already nam'd, there are twenty four Discourses or Sermons of *Ivo*, Bishop of *Chartres*.

The 1st. of them concerning the Sacrament of Baptism.

The 2d. of the Dignity of Holy Orders, and the Conversation and Duties of Churchmen.

The 3d. upon the Mystical Significations of the Sacerdotal Habits.

The 4th. of the Dedication of Churches.

The 5th. of the Agreement between the Holy Rites of the Old and New Testament.

The 6th. upon the Birth and Sufferings of our Blessed Saviour.

The 7th. upon his second *Advent*.

The 8th. upon the *Nativity*.

The 9th. upon the *Circumcision*.

The 10th. upon the *Epiphany*.

The

The Contents of the XVII Parts of the Decretal.

The 11*th.* upon the *Purification* of the *Virgin Mary.*
The 12*th.* upon the *Septuagesima.*
The 13*th.* upon *Ashwednesday.*
The 14*th.* upon the *Lent.*
The 15*th.* upon the *Annunciation* of the Blessed Virgin.
The 16*th.* upon *Palm-Sunday.*
The 17*th.* upon *Monday-Thursday.*
The 18*th.* upon *Easter-Day.*
The 19*th.* upon our Saviour's *Ascension.*
The 20*th.* upon *Whitsunday.*
The 21*st.* upon the Day of St. *Peter*'s being made Bishop of *Rome*, (as is suppos'd.)
The 22*d.* upon the Lord's Prayer.
The 23*d.* upon the *Apostle*'s *Creed.*
The 24*th.* of the indecent Apparel of Men and Women.

The Contents of the XVII Parts of the Decretal.

THere is also a short *Chronicle*, of the Kings of *France*, from *Pharmond* to *Philip* the first, reckoned, by some, to be written by *Ivo*, Bishop of *Chartres*; but neither does this seem to be his, nor another much larger (ascrib'd to him by some) from *Ninus* King of *Assyria*, to *Louis*, *le Debonnaire*, which was written by *Hugo Floriacensis.*

The *Pannormia* of *Ivo*, Bishop of *Chartres*, was printed at *Basil*, in 1499. and at *Louvain*, in 1557.

The *Decretum* was printed at *Louvain*, in 1561. And at *Paris*, in 1647. with the Letters and Sermons correctly published by Father *Fronto*, a Regular Canon of St. *Genevieve*: In which Edition are added the learned Notes of *Juretus* Canon of *Langres*, and of *Souchet* Canon of *Chartres* upon the Letters of our Bishop.

CHAP. II.

The History of the Church of Rome *under the Popedom of* Paschal II. Gelasus II. *and* Calixtus II. *Containing the Rise, Progress and Conclusion of the Contests between the Holy See and the Empire, about the Right of Investitures.*

Of the Church of Rome, &c.

The Election of Paschal II.

PAschal II. call'd, before he was Pope, *Rainier*, was a *Tuscan*, the Son of *Crescentius* and *Alsatia.* He embrac'd the Monastick Life, and practis'd it in the Abby of *Cluny*, under the Abbot *Hugh.* He was created Cardinal Priest of St. *Clement*, by *Gregory* VII. and made Abbot of the Monastery of St. *Stephen*, and St. *Laurence* of *Rome.* After the Death of *Urban* II. the Cardinals cast their Eyes upon him to advance him to the Papal Chair. When he had Intimation of this, he absconded for some Time; but being afterwards discovered, he was proclaimed Pope by all the Cardinals, with the loud Acclamations of the People, and consecrated the 14*th.* Day of *August*, in the Year 1099.

The Death of Guibert. *The Anti-popes who succeded him.*

The first Thing he did was entirely to drive out the Anti-pope *Guibert.* He declar'd War against him, and forc'd him to fly to the Mountains of *Abruzzo*, whether he died, in the Year 1100. His Death did not put an End to the Schism which had lasted twenty Years already; for after him came three more Anti-popes, who succeeded one after another, but fell within a short Time. The first was *Albert* of *Atella*, whom *Richard* Duke of *Campania*, the great Supporter of *Guibert*, caus'd to be elected in his stead. At the End of four Months he was taken by Pope *Paschal*'s Friends, and shut up in the Monastery of St. *Lawrence.* After this the People of *Cava* a small Town near *Palestrina*, undertook to bestow the Pontificate on a *Roman* nam'd *Theodoric*, who enjoy'd the Title of Pope only three Months, and thought himself very happy in relinquishing it and becoming an *Anchoret. Maginulphus* who was elected at *Ravenna*, by the name of *Silvester* IV. seem'd to have a greater Interest, but he dy'd within a short time after. By this means *Paschal* being freed from all his Rivals, retook *Castellano* and *Benevento* from the Prince of *Capua*, and the Town of *Cava*, on which *Peter Collona* Abbot of *Farfa* had seized, and driven *Stephen Corso* out of *Rome*, who having seiz'd upon St. *Paul*'s Church, annoy'd the *Romans* by his continual Incursions.

The designs of Paschal II. *against the Emperor* Henry.

Having thus quieted *Italy*, his Designs were aim'd against the Emperor *Henry. Conrad* the Son of that Emperor, who was Governor of *Italy*, dying in the Year 1101. *Henry* had a Design of passing into *Italy*, going to *Rome*, and holding a Council there the Beginning of the Year 1102. to adjust the Differences that had been between him and the Holy See. The Pope made no open Opposition to it, nay, he invited the Emperor thither: But forasmuch as they could not trust each other, the Emperor would not venture to rely on the *Italians*, and *Paschal* was not very sorry that *Henry* did not come into *Italy.*

The Council of Rome *under* Paschal II. *against the Emperor* Henry.

However, he held a very large Council at *Rome*, about the End of Lent, where, *Henry*, not appearing in Person, nor having sent any Ambassadors thither, was excommunicated with all his Adherents. And because several maintain'd that there ought to be no regard had to such kind of *Anathema*'s, the Pope in this Council drew up a Form in these Terms: 'I anathematize all Heresie, and chiefly that 'which disturbs the State of the present Church, which 'teaches and maintains that no regard is to be had to *Anathema*'s, and that one may lawfully contemn the Ecclesiastical Sanctions. I promise to obey Pope *Pascal* and 'his Successors; I approve and condemn what the Holy 'Catholick Church approves and condemns. The Pope exacted this Oath of all that assisted at the Council, and on *Holy-Thursday* published the Excommunication against *Henry*, drawn up in these Words: 'Whereas *Henry* has not 'ceased from rending the Garment of Jesus Christ, that 'is, has not ceas'd from ravaging the Church by Fire and 'Sword, from dishonouring it by his Perjuries, Incontinence, and Homicides; he as been excommunicated and 'condemn'd for his Contumacy and Disobedience, by 'Pope *Gregory* of Blessed Memory, and by our Predecessor, '*Urban* II, and we also have anathematiz'd him for ever 'in our last Synod by the Judgment of the whole Church, 'which we desire may be notified to the whole World, 'and especially the People residing beyond the Mountains, 'that they may have no hand in his Iniquity,

Of the Church of Rome, &c.

Henry, to avoid the Stroke of this Excommunication, about the End of the Year, order'd Publication to be made, that he intended to resign the Empire to his Son *Henry*, and to travel to the Holy-Land. He not only caus'd this to be published by Bishop *Eginard*, but likewise engag'd himself by a Vow to undertake this Journey. This Proposal engag'd the Affection of the Princes and Clergy of the Empire to him; and several of his Subjects made Preparations to accompany him in this Expedition. But when they perceiv'd that he had no Design to perform his Vow, they began to change their Inclination towards him; which gave his Son *Henry* an Occasion of rebelling against him, when by his Father's stay he saw his Hopes of very suddenly enjoying the Empire frustrated. Having enter'd upon this Design by the wicked Counsels of three great Lords, he left his Father at *Mentz*, where he had spent the *Christmass* Holy-Days in the Year 1104 and withdrew to *Bavaria*, Religon being the Cloak to cover this unatural Disloyalty. He began by anathematizing the Heresie of his Father, and by promising Obedience to the Pope. The Nobless of *Austria*, *Germany*, and the *Eastern* parts of *France* declaring for him, he enter'd into *Saxony*, where he was very well received; and having spent the *Easter* Holy-Days at *Quintilineburg*, he was acknowledg'd Emperor by all the Towns of that Country. *Rothard* Archbishop of *Mentz*, and *Gebehard* Bishop of *Canstance*, the Pope's Vicars in in *Germany* entred into this Confederacy, and advis'd young *Henry* to reconcile all *Saxony* to the Holy See.

The Rebellion of Henry V. against his Father.

The Assembly of Northusa *in the Year* 1105.

Young *Henry* to establish his Power appointed a general Assembly of the Bishops and Clergy to be held on the 29*th.* of *May*, in the Year 1105. at *Northusa*, a Royal Seat; wherein, they made several Orders with respect to the Discipline of the Church. They reform'd upon the Spot what they thought they might safely do; and what appear'd to be of the most Consequence they referr'd to the Determination of the Holy See. They therein condemn'd the Heresie of the *Simoniacal*, and that of the *Nicolaitans*, namely of such Clerks as would not live in Celibacy. They therein fix'd the Summer *Ember-Week*, which was to be the *Whitsun-Week*; and order'd that those Persons who had been consecrated by false Bishops should be reconcil'd the next *Ember-Week. Henry* V. would not appear at that Council till after he had been invited thither; and when he came he seem'd to behave himself with a great deal of Modesty, Humility, and Wisdom. He declar'd to them, that he did not

not covet his Father's Throne, and was ready to resign it to him, if he would but submit to St. *Peter* and his Successors. The Bishops of *Hildesheim*, *Paderborne*, and *Halberstat*, throwing themselves at the Feet of the Archbishop of *Mentz* their Metropolitan, declar'd, that they would submit to the Holy See; whereupon their Cause was referred to be tried by the Pope.

The War between the two Henries.

No sooner did this Assembly break up, but *Henry* V. marched towards *Mentz* at the Head of some Troops, in order to render himself Master of that City, and to reestablish the Archbishop thereof. The Emperor his Father being within the Place, *Henry* would not venture to invest it, but drew his Forces off to *Wirtsburgh*, which he took by Surprize, drove out thence Bishop *Erlong*, and put *Robert* in his Place. Afterwards he invested the Castle of *Nuremberg*, which surrendred to him at the End of two Months; and being come to *Ratisbon*, he was set upon by his Father who defeated him and retook that City. young *Henry* without being shocked at this Overthrow rally'd up more Forces, and having been joyn'd by the *Saxons*, he encamped over against his Father's Army, being separated from each other only by the River *Regen*. After several slight Skirmishes, young *Henry* found a way of winning over the Princes and great Men who were in his Father's Army. They would not fight, so that the Emperor was forc'd to fly, and left his Son Master of the Field, who seiz'd on his Father's Treasures that were at *Spires*.

Henry IV. *is cast into Prison and dethron'd.*

About the End of the Year it was agreed that a Convention should be held at *Mentz*, to adjust the Difference then on Foot between the two Emperors. The Father came upon the *Rhine* with an Intention of being there; but the Son being afraid he should not obtain all that he desir'd from this Convention, had recourse to Fraud and Treachery. He waited upon his Father, protested to him that he was very sorry for what had passed, accompanied him towards *Mentz*: But in the Road some Body acquainted the old Emperor that a very great Number of Lords of *Suabia* and *Saxony* his Enemies were arrived there: Upon this, his Son shew'd him that it would not be safe to trust himself in their Hands, and persuaded him to retire to the Castle of *Bingben* near *Mentz*. He no sooner enter'd the Place, but the Gates were shut upon him, where he was kept close Prisoner. Afterwards they sent to him requiring him to deliver up the Ensigns of his Imperial Dignity, that they might forthwith be conferred on his Son *Henry*. The Bishops of *Albany* and *Constance*, the Pope's Legates in this Assembly, repeated the Excommunication issued out against him. At last, they took him out of the Castle of *Bingben*, and carry'd him to *Ingelheim*, where they forc'd him to renounce the Empire, to confess that he had been in Fault, and on his Knees to ask Absolution of the Bishop of *Albany*, who deny'd it him, and referr'd him to the Pope. Young *Henry* was crown'd Emperor, and acknowledg'd as such by the Assembly of *Mentz*. He dispatched six Bishops in the Quality of Deputies to *Rome* with several Persons of Quality, to obtain a Confirmation of all that had been done at *Northusa* and *Mentz*.

Henry IV. *retires to Liege, and issues forth a Declaration.*

However; old *Henry* having made his Escape from *Ingelheim*, was receiv'd by *Henry de Limbourg*, Duke of the Lower *Lorrain*, and by *Obert* Bishop of *Liege* who held out several Places upon the *Rhine* for him. The City of *Liege* was the Place he made choice of for his Residence, from whence he wrote Letters to the King of *France*, to his Son, to the Bishops, and to the Princes of *Saxony* and *Germany*. Wherein he makes loud Complaints of the Manner wherein he had been us'd, and Protests against all that they had forc'd him to do by Constraint. In the last Letters, he declar'd that he was ready to pay all manner of Respect to the Pope, to regulate all the Affairs of the Empire by the Advice of *Henry* Abbot of *Cluny*, and appeals to the Pope's Determination of all that had been done against him in *Germany*.

The Reply of his Son Henry.

His Son caus'd an Answer to be return'd to him in the Name of the Lords, to this Effect; 'That the Miseries 'which he had brought upon both the Church and State 'had oblig'd them to depose him, and set up his Son on the 'Throne in his stead: That he had acknowledg'd himself 'that he was unworthy of the Empire, and had resign'd it 'into his Son's Hands: That the promises he at present 'made signified nothing, since they could not tell how to 'give any Credit to them: That however, that he might have 'no Reason to complain, they would consent to have 'the Business examin'd over again in an Assembly of the 'Lords and Commons.

The Death of Henry IV.

Notwithstanding this young *Henry* pursued his Father, and after he had been beaten off from the Bridge of *Visel*, he invested *Cologne*, designing afterwards to march to *Liege*. But the Besieged held out more vigorously than he expected; and after two Months Siege, he was ready to break up, when he received the News of his Father's Death at *Liege*, the *7th.* of *August*, in the Year 1106. The People of *Liege* obtain'd their Pardon, upon Condition, that they would dig up the Body of the late Emperor, which was carry'd to *Spires*, and put into a Sepulchre of Stone, where it remained without the Church unburied for five Years together: The Pope's Partisans were of Opinion, that since he died excommunicated, they could not give him Ecclesiastical Burial. *Guibert* the Antipope was us'd after the same manner, whom they dug up six Years after his Burial, and cast his Bones to the Common-Shore to insult over his Memory.

The Council of Guastalla, in the Year 1106.

After the Death of the Emperor *Henry* IV. those Princes and People who had continu'd firm to his Interests were oblig'd to submit to the new Emperor. The Pope was invited into *Germany*, and left *Rome* with that Design. In the way, on the *19th.* of *October*, in the Year 1106, he held a Council at *Guastalla*, a Town of *Lombardy*, situated on the *Po*, therein to regulate what concern'd the Churches of *Germany* and *Lombardy*, which had been engag'd in the Schism. He therein declar'd that the Bishops, the Priests, and the other Clerks who had been ordain'd during the Schism, should still keep their Orders, provided, they had not procur'd them by Simony or by Force, nor were Conscious to themselves of being Guilty of any other Crimes. He therein renew'd the Decrees of his Predecessors against Investitures, and prohibited the Alienation of the Church Revenues. He took away from the Metropolis of *Ravenna* the Towns of *Emilia*, that is, *Placenza*, *Parma*, *Reggio*, *Modena*, and *Bologne*, to punish it for its Rebellion.

The Contest between the Pope and the Emperor concerning Investitures.

The Decree against Investitures was dislik'd by the Emperor, whereupon *Paschal* instead of going to *Mentz*, as he had design'd, retir'd into *France*; and after he had spent the *Christmass* Holy-Days in the Abby of *Cluny*, he went to implore the Protection of King *Philip*. However, the *German* Nobles and Bishops being conven'd at *Mentz*, resolv'd upon sending Deputies to the Pope, to let him know that the Power of creating Bishops had been granted by the Holy See to *Charlemagne* and his Successors; and that therefore he could not divest that Prince of it. These Deputies enter'd into a Conference with the Pope at *Chalons*, and the Archbishop of *Treves* being their Prolocutor, after he had told the Pope that the Emperor wish'd him all manner of Prosperity, and profer'd to serve him to the utmost of his Power so long as it did not prejudice the Rights of the Empire, he declar'd that from the Time of St. *Gregory* the *Great*, the Emperor had Notice given him of the Person to be chosen; that after he had given his Consent, the Election was publickly made; that then he who who was elected was consecrated; and that after the Consecration he waited upon the Emperor, to receive from him the Investiture for the Royalties, by the Ring and Pastoral Staff, by which at the same Time he did Homage and swore Allegiance to the Emperor: That this Custom seem'd to be very reasonable, because without it the Bishops could not enjoy the Cities, Castles, Territories, Fiefs, or any other Revenues depending on the Empire.

The Reasons alledg'd by the Emperor's Deputies for the Investitures.

The Pope reply'd by the Bishop of *Placenza*, that the Church being redeem'd by the Blood of Jesus Christ was free, and therefore ought not to be put into Bondage: That if it could not chuse its Prelates without the Consent of the Emperor, it would become his Vassal; and that if these Prelates after their Election were oblig'd to receive the Investiture from him by the Ring and Pastoral Staff, this would be an Usurpation on the Prerogative of God himself: That lastly, it was unbecoming and beneath the Sacerdotal Order and Unction, that Hands consecrated by the Body and Blood of Jesus Christ should be put into Hands stain'd with Blood-shed.

The breaking up of the Conference about Investitures.

The Emperor's Deputies withdrew, being very much dissatisfied at this reply, threatning to put an End to this Debate at *Rome*, with their Swords in their Hands. The Pope would willingly have renew'd the Business with *Adelbert* the Emperor's Chancellor; but they could not come to an Agreement in any one Point, and the Emperor's Deputies return'd back into *Germany*.

The Council of Troys in the Year 1107.

The Pope on his part assembled a Council at *Troyes* in *Campagne*, about *Ascension-day*, in the Year 1107. wherein after he had made several Institutions about Church Discipline, he propos'd to renew the Decrees of his Predecessors against *Laicks* concerning themselves with Ecclesiastical Dignities. The Emperor who had spent the *Easter* Holy-Days at *Mentz*, made his approaches towards the Council, and sent thither his Ambassadors to acquaint them that the Popes had formerly granted to *Charlemagne*, the Right of making Bishops; and that if they would not consent thereto, to declare that he would prevent the determining of that Affair in a strange Country. Upon this Remonstrance the Council granted the Emperor a Years Time, that he himself might come in Person to *Rome*, there to plead the Cause in a general Council which should determine it.

The Emperor's Journey into Italy.

The Emperor put off his Journey till such time as he had fully regulated the Affairs of the Empire; after which, in the Beginning of the Year 1110. he held a Convention at *Ratisbon*, wherein he declar'd that he had resolv'd to go to *Rome*, there to receive the Imperial Crown, and to adjust the Differences betwixt the Pope and him. He order'd

Of the Church of Rome, &c.

der'd the Princes of the Empire to prepare to wait upon him, and to raiſe an Army by *Auguſt*. At that Time he ſet out according to his former Reſolution. His Army conſiſting of 30000 Horſe, was divided into two Bodies; He put himſelf at the Head of the one at *Turea*, and the other ſtay'd for him at *Novara*, and joyn'd him near *Milan*, where he was Crown'd King of *Lombardy*, by Archbiſhop *Chryſolaus*. Afterwards he croſs'd the *Po* and came to *Placenza*, where and at *Parma* he ſtay'd for ſome Time, whilſt he ſent his Deputies to adjuſt Matters with the Princeſs *Mathildis*, whom he continu'd in her Dominions, upon Condition, that ſhe ſhould not oppoſe his Paſſage. The Seaſon being very far gone, he loſt a great many Sumpter Horſes in croſſing the *Appennine* Mountains, which oblig'd him to ſtay ſome Time at *Florence*, where he ſpent the *Chriſtmaſs* Holy-Days. From thence he marched to *Sutri*, after he had in his Paſſage demoliſh'd the Town of *Arezzo*, which oppos'd his March.

The Treaty between the Pope and the Emperor

The Embaſſadors which he had ſent to the Pope, waited upon him at this Place, with the Legates of his Holineſs; and they agreed that the Pope ſhould crown *Henry*, and that this Prince ſhould allow the Churches their Liberty, and grant no more Inveſtitures to Biſhops, upon Condition that he ſhould retain the Dutchies, Counties, Marquiſates, Territories, the Rights of Money, Juſtice, and Marches, the Revenues, Fiefs, and other Eſtates which they held of the Empire. This Agreement ſeem'd at firſt Sight to be very advantageous to the Church; but in reality ſtripp'd the Biſhops of their Eſtates and Dignities, for a Chimerical Honour, and reduced them to extream Poverty. The Emperor foreſeeing that one of theſe two Things would happen, either that this Agreement ſhould be executed, and he be a great Gainer thereby; or that if the Pope could not prevail upon the Biſhops of *Germany* to quit their Pretenſions to thoſe great Eſtates, he ſhould re-enter upon the Rights of the Inveſtitures, made no ſcruple to ratify this Treaty, upon Condition that the Pope would prevail upon the Biſhops to approve thereof. The Pope for his Part, who loſt nothing by it, and was ſatisfied that by this means he ſhould humble the Biſhops of *Germany*, was likewiſe very well pleas'd with this Treaty. Whereupon it was ſign'd and ſworn to, and Hoſtages exchang'd on both ſides.

The Pope and Cardinals apprehended by the Emperor's Order.

After the Concluſion of this Treaty, the Emperor marched towards *Rome*, and on the 11*th*. of *February* in the Year MCXI, arriv'd at the Town *Leonina*, where he was receiv'd by the Clergy and Laity, who came to wait upon him, and conducted him with loud Acclamations to St. *Peter*'s Palace, where he met with the Pope and the Cardinals who attended his coming to the Top of the Stairs. He kiſs'd the Feet of his Holineſs, and afterwards his Forehead, Eyes and Mouth, and went into the Church on the Pope's right Hand, who celebrated Maſs. When they came to the Ceremony of the Coronation, the Pope ask'd the Emperor whether he was willing to obſerve the Treaty to which they had agreed, and remit his Right of Inveſtitures: The Emperor reply'd that he was ready to do it, provided the Biſhops of *Germany* would conſent thereto; and that it was requiſite to know their Sentiments of the Matter. The Biſhops of *Germany* oppos'd it all they could, and complain'd that the Pope was minded to diſpoſe of that which did not belong to him. The Pope in vain remonſtrated to them that theſe Eſtates were committed to them by way of Truſt, and that they need not ſcruple to reſign them back to the Emperor; for they would never conſent to ſo diſadvantageous a Propoſition. Upon theſe Debates, *Henry* ſummon'd the Pope to crown him, and upon his refuſing to do it, order'd his Guards to apprehend him and ſeveral Cardinals. The News of this being noiſ'd about the City, the *Romans* ran to their Arms, animated thereto by the Cardinals of *Freſcati* and *Oſtia*, kill'd ſeveral *Germans* ſtragling in the City, and ſet upon the Emperor's Forces very vigorouſly. The Engagement was very obſtinate on both ſides, the Emperor was in great Danger of his Life, but at laſt repuls'd the *Romans*, and marched out of the City two Days after, carrying along with him the Pope and Cardinals Priſoners.

The Pope grants the Right of Inveſtitures to the Emperor.

He quartered near two Months about *Rome*, till at laſt the Pope to put an End to the War which was ready to break out, and to get his Liberty, reſolv'd to grant him the Right of Inveſtitures and to crown him. Being thus agreed with the Emperor, they re-enter'd *Rome* the thirteenth of *April*, and coming to St. *Peter's* Palace, the Emperor receiv'd the Imperial Crown at the Hands of the Pope. They ſay that the Pope communicated to him a Moiety of the Hoſt which he had conſecrated, proteſting that he gave it him as a Seal and Pledge of the Peace which he had made with him, and of the Concord that was between them; and that whoever of them ſhould break this Concord or violate this Peace, ſhould have no Part or Portion in the Kingdom of Jeſus Chriſt. The Pope likewiſe granted him a Bull of Confirmation of the Right of Inveſtitures, importing that he granted and confirm'd the Privilege which the Emperors his Predeceſſors had of giving Inveſtitures by the Ring and Croſier to the Biſhops and Abbots of his Dominions elected without Simony or Violence: That they ſhould not be conſecrated till after they had receiv'd Inveſtiture, excepting ſuch as were us'd to be inveſted by the Archbiſhops or the Pope. This Conceſſion is founded on theſe two Reaſons; Firſt, becauſe the Predeceſſors of *Henry* had conſiderably enrich'd the Churches, by the Revenues of the Crown which they had beſtowed on them: And ſecondly, becauſe it was neceſſary that the Diſſentions and Diſturbances which might happen upon Elections, might be appeas'd by the Royal Authority. Laſtly the Pope in this Bull denounc'd an *Anathema* againſt thoſe who ſhould oppoſe this Conceſſion. *Of the Church of Rome, &c.*

The Emperor having thus compaſs'd his Deſign, departed from *Rome*, being attended by the Pope. They parted very good Friends in Appearance, by ſhewing to each other a reciprocal Good-will and Affection. The Pope returned to *Rome*, and the Emperor as he went through *Lombardy*, took an Oath of Fidelity from all the Towns, and arriv'd at *Spires*, *Auguſt* 4. Where he interr'd his Father's Corps with great Magnificence, according to the Leave he had from the Pope, upon the Teſtimony given that he dy'd a Penitent.

The Grant of Inveſtitures diſapprov'd by the Cardinals.

Notwithſtanding this, Pope *Paſchal* at his Return, found a great many Cardinals offended that he had granted the Right of Inveſtitures to the Emperor, and he excus'd himſelf as well as he could, upon the Account of the Extremity he was in, and the Miſeries which threatned *Rome*, if he had not made this Condeſcention. Theſe Reaſons did not ſatisfy the more Reſolute, who took an Occaſion from the Pope's going into the Country, to call an Aſſembly, wherein they cancell'd all that the Pope had done, renew'd and confirm'd the Decrees of his Predeceſſors againſt Inveſtitures. The Pope having heard of it ſent them Word, that though their Intention might be good, yet their Way of Proceeding was not to be tolerated: That he hop'd for the Future to make Amends for what he had done Amiſs, only to divert the Ruin of *Rome* and all the Country; but that they ought to have Patience, and to take Care that the Zeal they have for the Welfare of the Church does not prove prejudicial to it.

Bruno Biſhop of *Signi*, Abbot of Mount *Caſſin*, was one of thoſe who was the freeſt in ſpeaking againſt Inveſtitures; and who ſollicited the Pope moſt to revoke what he had done, and to anathematize the Emperor. The Cardinals who had been taken Priſoners with the Pope, were divided in their Sentiments; ſome were for what he had done, others diſapprov'd it. The Pope offended that this Diviſion roſe ſo high, and fearing it would ſpread farther, if the Monks of Mount *Caſſin* follow'd their Abbot's Sentiments, order'd *Bruno* to retire to his Biſhoprick, and another Abbot to be elected in his Room. This Queſtion was likewiſe debated out of *Italy*, and we are inform'd that *John* Archbiſhop of *Lyons*, would have call'd a Council to condemn what the Pope had done, and that *Ivo* of *Chartres* endeavour'd to diſſuade him from it. Some maintain'd that one could not approve of Inveſtitures without being guilty of Hereſy; others believ'd that they might be tolerated, though they were irregular, and a third openly ſtood up in their Vindication. Pope *Paſchal* was very ſorry that he had deviated from the Decrees of his Predeceſſors, and deſir'd nothing more than to revoke what he had done; but durſt not undertake it on his own Head after the Oath which he had taken, and the ſolemn Bull he had granted.

The Council of Lateran, *in the Year* 1112.

To wind himſelf out of this Difficulty, he aſſembled a Council of one hundred Biſhops or thereabouts in the *Lateran* Church in *March* 1112. The chief Inſtitution of which was the repealing the Right of Inveſtitures. For after they had renew'd againſt the Clerks, the Favourers of *Guibert* the Antipope, the Interdiction pronounced againſt them, the fifth Day of the Seſſion the Pope ſhew'd in what Manner he and the Cardinals had been apprehended by King *Henry*, and how contrary to his Reſolution he had been forc'd to grant to that Prince the Inveſtitures for to obtain his Freedom, the Peace of the Church and the People: That he had taken an Oath that he would give him no farther Diſturbance about Inveſtitures, and that he would pronounce no *Anathema* againſt his Perſon: That though the King had not obſerv'd the Conditions of that Oath, yet he was reſolv'd to ſtand to what he had done; that however he acknowleg'd that he had done amiſs, and deſir'd it ſhould be redreſs'd, ſo that the Church might come to no Prejudice. To clear himſelf the more fully from all Suſpicion of Hereſy, the next Day he made a Profeſſion of Faith, wherein he declar'd that he imbrac'd the Faith and Doctrine contain'd in the Holy Scriptures, in the four General Councils, and in the Decrees of the Popes his ~~Succeſſors~~ Predeceſſors, eſpecially thoſe of *Gregory* VII. and *Urban* II. that he approv'd of what thoſe Popes approv'd, and that he condemn'd what they had condemn'd. After this Declaration, *Gerard* Biſhop of *Angouleme* read a Paper, importing that all thoſe who were then preſent at that Council condemn'd, declar'd null, and abſolutely cancell'd the Privilege, or rather Pra-

Of the Church of Rome, &c.

vilege extorted from Pope *Paschal*, by the Compulsion of *Henry*, particularly that which imply'd, that those who should be canonically Elected by the Clergy and People, could not be consecrated till such Time as they had received Investiture from the King. This Sentence was approv'd by all the Prelates of the Council, consisting of twelve Archbishops, an hundred and fourteen Bishops, and twenty three Cardinals, Priests and Deacons.

The Decrees against Henry upon the Account of Investitures.

There was nothing done in this Council against the Person of the Emperor *Henry*, but *Guy* Archbishop of *Vienna* the Pope's Legate, a Man very zealous for promoting the Interests of the Holy See, call'd a Council together in *September*, wherein he not only cancell'd the Privilege of Investitures, as had been done before in the *Lateran* Council, but farther declar'd, that it was Heresie to receive Investiture at the Hand of any Laicks, and excommunicated the Emperor *Henry*. He sent the Pope Word of what he had done in that Council, and desir'd that he would be pleas'd to confirm it. The Pope who had already declar'd against what himself had done, made no Scruple to grant his Request. Cardinal *Conon*, Bishop of *Palestrina*, and Legate of the Holy See in the East, thunder'd out Excommunications against *Henry*, as well in a Council held at *Jerusalem*, as in those he held at his Return, in the Years 1114, and 1115. at *Beauvais*, at *Rheims*, at *Cologne*, and at *Chalons*. *Thierry* Cardinal and Legate of the Holy See appointed a Council to be held at *Cologne*, in the *Christmass* Holy-days, 1115. and set out with an Intention of being there; but he dy'd by the Way; however, the Council thunder'd out an Excommunication against the Emperor *Henry*.

The Emperor Henry's second Journey into Italy.

That Prince perceiving himself to be thus frustrated of the Hopes which he had conceiv'd of quietly enjoying the Investitures, resolv'd upon marching a second Time into *Italy*, and the rather because his Presence there was requisite for the taking Possession of the Dominions of the Princess *Mathildis*, who dy'd the *24th.* of *July* 1115. Thereupon having enter'd into *Lombardy*, he made a stay near the River *Po*, to take Possession of the Estates left him by the Death of that Princess; and in the mean Time sent the Abbot of *Cluny*, and several other Deputies to the Pope, to endeavour an Accommodation with the Holy See.

The Lateran Council in the Year 1116.

The Pope held at that Time a second Council in the *Lateran*, which commenc'd the *6th.* of *March*, the three first Sessions whereof were wholly taken up in discussing the private Affairs of some Bishops. Several of those who assisted in this Council complained that they spent too much Time on such Affairs as were of little or no Consequence to the Church, and required that they might enter immediately upon the Debate of that, for which they were more especially assembled, that they might know what the Pope's Sentiments were, and what they ought to teach when they were returned to their Dioceses. Upon this Remonstrance the Pope declar'd, that he freely acknowledg'd, that designing to put a Stop to the Robberies, Burnings, Murders, and other Crimes which were daily committed; he had done amiss in granting the Privilege of Investitures, which now he condemn'd with an eternal *Anathema*, and desir'd they would do the same. All who were there present, cry'd out, *Let it be so, Let it be so. Bruno* of *Signi* immediately said, 'Let us give God Thanks, for that Pope '*Paschal*, President of this Council, has in our hearing con'demn'd this wicked Privilege so full of Injustice and Heresie.' Moreover, a Bishop averr'd, that since this Privilege was Heresie, he who had granted it, by consequence, was an Heretick. This Discourse mov'd Cardinal *John Cajetan*, who applying himself to that Bishop, *How dare you*, says he, *in our Presence call the Pope Heretick? The Writing indeed which he granted was bad, but not heretical.* Another added, that strictly speaking, it could not be call'd bad, because it had been done to deliver the People of God; which according to the Gospel was a good Work. The Pope who was out of Patience to hear himself accus'd of Heresie, caus'd Silence to be made, and then with a loud Voice expressed himself thus. 'Hark ye, my Lords and Brethren; '* let the whole World know 'that the Church of *Rome* has 'never been guilty of Here'sie, and that it has extirpated 'them all: That the *Arian* 'Heresie which lasted for 300 'Years together was last con'demn'd at *Rome*: That the Heresies of *Eutychius* and 'Sabellius were there likewise condemn'd: That *Photinus* 'and the other Hereticks receiv'd their Condemnation at '*Rome*: That lastly, 'tis for this Church the Son of God 'pray'd just before his Passion, when he said, *Peter, I have* 'pray'd for thee that thy Faith fail not.' And thus ended the third Session. At the fourth, which was held on *Thursday*, the Pope was not present, because he was taken up in giving Audience about the Emperor's Affairs to the Abbot of *Cluny*, to *John Cajetan*, and to *Peter Leo*, Prefect of the City of *Rome*, and to the other Favourers of *Henry*.

* *This is a bold Assertion, and fit only for a Pope, an infallible Pope to make; but how true it is, we with him appeal to the Determination of the whole World.*

Of the Church of Rome, &c.

The fifth Session on *Friday*, began with the Disputes between *John Cajetan* and the other Defenders of the Emperor *Henry*, and *Conon* of *Palestrina*, who was absolutely for excommunicating him. The Pope to pacifie them said, that the Church in the primitive Times flourished by its Martyrs, and by the Piety of its Professors; that afterwards, when Emperors and Kings were converted to the Faith, they honour'd the Church by granting it Demeans, Revenues, and temporal Rights and Dignities: That it was reasonable she should enjoy the Benevolence of Princes, and bestow those Goods on her Sons as she judg'd most convenient. He afterwards repealed the Privilege of Investitures, and renew'd the Decrees of *Gregory* VII. but would pronounce nothing in particular against *Henry*'s Person. However, he confirm'd what Cardinal *Conon* of *Palestrina* had done against that Prince in *Syria*, in *Greece*, in *Hungary*, in *Saxony*, in *Lorrain*, and in *France*. This was pass'd by the majority of Voices.

The next Day the Pope discuss'd in the Council the Contest between *Grosolanus*, or *Chrysolanus* and *Jordanes*, Pretenders to the Archbishoprick of *Milan*; and after he had observ'd that the Translations of Bishops were never allow'd, but in Case of Necessity, or for the Churches greater Benefit, he declar'd that of *Grosolanus* null, which had been more prejudicial than advantageous to the Church. Afterwards he granted Indulgences of forty Days, to those who would visit the Sepulchres of the Apostles, and dissolv'd the Council by giving his Blessing to the Prelates.

Henry enters Rome, Paschal withdraws.

The Emperor *Henry* having heard of the Proceedings of this Council, thought it requisite that he himself should appear personally at *Rome*, to prevent the Consequences of the Excommunication, and maintain the Privilege which the Pope had granted him. He thereupon order'd his Army to advance towards that City. The Pope not venturing to stay his coming, retir'd to Mount *Cassin*, and from thence for the greater Security went into *Apulia*. The Emperor came to *Rome*, and enter'd it without any Opposition, and caus'd himself to be crown'd a second Time, by *Maurice Burdin* Archbishop of *Brague*. This Archbishop was *Limosin*, who went into *Spain* to wait upon *Bernard* Archbishop of *Toledo*, who made him Archdeacon of his Church, from whence he was preferr'd to the Bishoprick of *Conimbra*, and afterwards to the Archbishoprick of *Brague*. He was come to *Rome* to defend the Rights of his Church against the Archbishop of *Toledo*, and stay'd there two Years. The Emperor spent the *Easter* Holy-days at *Rome*, but was forc'd by the excessive Hotness of the Season to draw off towards *Tuscany*, from whence he sent Ambassadors to the Pope to promise him all Manner of Satisfaction, provided, he would but absolve him from the Excommunication. The Pope return'd him this Answer, That for his Part he had not excommunicated him, because he had engag'd himself upon Oath to do no such Thing; but that he could not take off the Excommunication which others had denounc'd against him, till he had heard what they and he had to say for themselves in a Synod. In the mean time, the Pope return'd towards *Rome* with the *Norman* Troops of *Apulia*, and fell sick at *Anagnia*. Being recover'd of his Illness, he went and spent the *Christmass* Holy-days at *Palestrina*, and from thence advanc'd towards *Rome* and enter'd it; and as he was studying to bring his Enemies to submit, he died two Days after his Return, in *January* 1118.

Paschal returns to Rome.

Gelasius II. elected Pope.

After his Death, the Cardinals met in a Monastery of the Benedictines of *Rome*, call'd the *Palladium*, near to the Palace of *Franchipani*, and six Days after elected *John Cajetan* the Chancellor, who was call'd *Gelasius* II. and proclaim'd Pope. *Cincius* of *Franchipani* being offended that they had not made choice of a Cardinal whom he had propos'd, enter'd the Monastery in a forcible Manner, with armed Men, fell upon the Pope, abus'd him, and carry'd him away Prisoner to his Palace. The *Romans* could not endure this Affront; the Chief among them met, and sent to demand the Pope from *Cincius*, and the Common-people rose up in Arms to set him at Liberty. Upon this, *Cincius* was forced to deliver him. He was put in Possession of the Papal Chair, which he enjoy'd very peaceably till the Arrival of the Emperor, who being inform'd that *Gelasius* would not confirm the Privilege of Investitures, march'd directly with his Army to *Rome*. The Pope made his Escape by Sea to *Cajeta*, where he was consecrated by the Bishop of *Ostia*, in the Presence of *William* Duke of *Apulia*, and *Robert* Prince of *Capua*. After his Consecration he came to *Capua*, where he heard that the Emperor had caus'd *Maurice Burdin* Archbishop of *Brague* to be proclaim'd Pope, under the Name of *Gregory* VIII. In the mean time *Gelasius* rais'd Forces, *William* of *Apulia* came in to his Assistance; they march'd towards the Territories of *Rome*, where the Emperor invested a Place of some Strength, who hearing that Forces were coming to its Relief, rais'd the Siege immediately, and retir'd into *Germany*. The Pope retook several Places in the Country, and enter'd privately into *Rome*; but his Enemies there being more powerful than himself, after he had settled his Affairs in a good Posture, he

Henry comes to Rome, and causes Maurice Burdin to be proclaim'd Pope.

he went into *France*, and retir'd to *Cluny*, the usual Sanctuary of the Popes, where he dy'd of a Pleurisie on the 29*th.* of *January*, in the Year 1119. after he had nominated Cardinal *Guy* Archbishop of *Vienna* for his Successor, upon the Refusal of *Conon* Bishop of *Palestrina*.

The Election of Calixtus II.

This Choice was approv'd of by all the Cardinals then present at *Cluny* when the Pope dy'd: They unanimously elected *Guy* who was nam'd *Calixtus* II. and their Election being confirmed by the Cardinals who were at *Rome*, he was consecrated by the Bishop of *Ostia*.

The Conference between the Emperor and William of Champeaux concerning Investitures.

The Emperor *Henry*, who had been excommunicated afresh by *Conon* in two Councils held in *Germany*, to screen himself from these Proceedings, and to restore Peace to *Germany*, held a Convention at *Tribur*, wherein it was propos'd to put an End to the Difference between him and the Pope, by Way of Accommodation. He promis'd to do it, and to go to the Council which the Pope had appointed to be held at *Rheims* on the 18*th.* of *October*. In the mean time to prepare Matters for the Peace, *William* of *Champeaux* Bishop of *Chalons*, and *Pontius* Abbot of *Cluny*, went to *Strasburg* to begin the Treaty. The Emperor demanded how he might put an End to this Affair, without losing any Thing of his Prerogative; to which the Bishop of *Chalons* reply'd, That if he were sincere in his Desires of the Peace, it was requisite he should remit the Investitures, but that he would not thereby diminish the least of his Prerogative; because then the Case would be the same as it was in *France*, where, though the Bishops neither before nor after Consecration receiv'd their Investiture from the King, yet they were not thereby dispens'd from discharging their Duties to him, whether in paying Taxes, or contributing towards the Soldiery, or any other Dues whatsoever. The Emperor said, That he desired nothing more, provided the Pope would do him Justice, and restore to his Subjects the Lands which they had lost during the War. These two Deputies having gain'd this Concession from the Emperor, went to wait upon the Pope who was hard by *Paris*, and propos'd the Business to him. He immediately sent the Cardinal Bishop of *Ostia*, and another Cardinal to finish the Treaty with him. They met the Emperor between *Metz* and *Verdun*, and agreed with him in Writing about the same Things; and for a compleat Consumation of this Affair, the Emperor promis'd to meet the Pope at *Mouzon* on the 24*th.* of *October*.

The Council of Rheims in the Year 1119.

The Council of *Rheims* open'd on the 21*st.* of *October*. The Pope and *Lewis* King of *France* were personally present at it, and it consisted of fifteen Archbishops, above 200 Bishops of *France*, *Spain*, *Germany*, and *England*, and a great many Abbots and other Ecclesiasticks. The Pope made a Discourse on the Gospel for the Day, and *Conon* made another upon the *Pastoral Care*. In this Council, King *Lewis* preferr'd several Complaints against *Henry* King of *England*. *Geofrey* Archbishop of *Roan* undertook to answer him, but was forc'd to be silent by the Noise that arose in the Assembly. Afterwards *Hildegarda* Countess of *Poictiers* appear'd in the Council, and complain'd that her Husband had left her and marry'd another Woman. The Bishop of *Saintes*, and other Prelates of *Aquitain* undertook the Defence of their Prince, and excus'd him for not appearing because he was sick. The Pope accepted of this Excuse, and put off the Trial of this Cause till another Time. The contest which afterwards was started between *Audin* Bishop of *Evreux*, and *Amaury* who had turn'd him out of that Bishoprick, rais'd a great Heat between the *French* and the *Normans*. The Pope to lay it, made a Discourse on the Advantages of Peace and Unity, and declar'd that the Emperor had propos'd an Accommodation, and that he was to meet him at *Mouzon* to put an End to it; that he desir'd the Prelates to stay till his Return, which should be very speedy. The Cardinals who had waited upon the Emperor, the Bishop of *Chalons*, and the Abbot of *Cluny*, gave an Account of their Negotiation to the Council.

The Negotiation between the Pope and the Emperor.

On the Morrow the Pope took his Leave of the Assembly, recommended them to put up their Prayers and Wishes for the Peace, and the next Day set out for *Mouzon*. He arriv'd there on the *Thursday*, and after he had conferr'd with the Prelates whom he had brought along with him, and read over again the Projects of the Accommodation, he sent the Deputies who had already commenc'd this Negotiation to the Emperor. That Prince at first deny'd that he had made any such Promise; afterwards they debated how the Pope should receive him, in giving him Absolution, but could come to no Agreement. On the Morrow the Emperor desir'd farther Time, and the Pope perceiving that he sought to procrastinate the Business, retir'd to a Castle belonging to the Count of *Troyes*, with an Intention of returning back again. The Emperor desir'd Time till *Monday*, but the Pope would not grant it; and after he had order'd him to be told, that if he were sincerely intent upon Peace, he was ready to grant it him, either in or after the Council. He set out on *Sunday* Morning, and return'd with all Expedition to *Rheims*. The next Day being fatigued by his Journey, he could not stay long in the Council, he only gave them an Account of his Proceedings at *Mouzon*. On *Tuesday* he was not there at all, but on *Wednesday* he appear'd. At first they debated of a great many private Matters, and afterwards the Pope publish'd five Canons.

The first was against the Simoniacal, who either bought or sold any Ecclesiastical Goods.

The second was against Investitures.

The third against those who either seiz'd or detain'd the Revenues of Churches.

The fourth against those who left them to their Heirs by Way of Succession, and against the Priests who exacted Money for the Administration of the Sacraments or for Burial.

And the fifth against the Priests, Deacons and Subdeacons who had Wives or Concubines.

The Canon concerning Investitures made a great Noise in the Council. It was drawn up in these Terms: *We absolutely forbid the receiving the Investiture of Churches, or any other Ecclesiastical Things from the Hands of Laicks.* Several were of Opinion, that this Canon thus expres'd, took away from the Ecclesiasticks the Tenths and Benefices which they held or receiv'd from Laicks, so that the Contest arising upon this Article, hinder'd the Council from determining any Thing about it that Day. On the Morrow the Pope remov'd this Difficulty by mending the Canon and drawing it up in these Terms. *We absolutely forbid the receiving the Investiture of Bishopricks and Abbies from the Hands of Laicks.* Afterwards they brought in 427 Candles, which were given to the Assistants, who rose up and held them lighted whilst the Pope solemnly excommunicated the Emperor *Henry*, the Antipope *Burdin*, and all their Adherents: He likewise declar'd all the Emperor's Subjects dissolv'd from their Oath of Allegiance to him, and forbad them to obey him, till he return'd to his Duty, and had made the Church Satisfaction. Thus the Council broke up.

Calixtus II. *is receiv'd into* Rome *and* Burdin *shamefully divested.*

The next Year *Calixtus* went into *Italy*, with a Design of going to *Rome*. He was joyfully receiv'd every where, and enter'd *Rome* as in Triumph. The Antipope *Burdin* being drove out of that City, retir'd to *Sutri*, from whence he made several Excursions, to the very Gates of *Rome*. *Calixtus* to rid himself of this Enemy, went into *Apulia* to desire Assistance from Duke *William*, and having rais'd a considerable Army, he march'd to invest *Sutri*. The Inhabitants of this City perceiving they should be taken by Storm, seiz'd upon *Burdin*, and deliver'd him up to the *Normans*, who, by Way of Derision, cloath'd him with a Goat's-Skin, made in the Form of a Cope, set him on a white Camel, with his Face towards the Tail, which serv'd him for a Bridle, and in this Manner led him through the whole City, heaping Affronts upon him. Afterwards he was shut up in a Castle, and confin'd in a Monastery of *Cava*, where he spent the rest of his Days in a forc'd Penance.

The Treaty between Calixtus II. *and* Henry V.

After this Victory the Pope becoming absolute Master of *Rome*, where he caus'd the Forts of the *Franchipani* and of the other Favourers of the Emperor to be raz'd, sent an Ambassy to *Adalbert* Archbishop of *Mentz*, a profess'd Enemy to the Emperor, and sollicited him to stir up *Saxony* against that Prince. This Enterprize succeeded, and within a short Time all *Saxony* revolted, and rais'd an Army against *Henry*, who likewise for his Part rais'd some Forces: So that there would have been a bloody War in *Germany*, if the Lords on both Sides had not agreed upon a Treaty of Peace, by which they agreed to restore to the Emperor what belong'd to him; that he should likewise restore to Churches the Revenues which had been taken away from them; and send Deputies to *Rome* to make up an Accommodation with the Pope. This Treaty was concluded at *Wirtzburgh*, in the Year 1121. *Bruno* Bishop of *Spires* and *Arnulphus* Abbot of *Fulda*, were chosen for this Deputation. They came to *Rome*, where they negotiated this Accommodation; and being agreed about it, the Pope sent *Lambert* Cardinal Bishop of *Ostia*, and two other Cardinals, who met with the Emperor *Henry* at *Worms* in *September* 1122. and there concluded the Treaty between the Pope and him. The Emperor remitted the Right of Investiture, which was given by the Ring and Crosier; and engag'd himself to leave to all the Churches within his Dominions, the Liberty of Elections and Consecrations; to restore to the Church of *Rome* all the Revenues which had been taken away from it since the Beginning of this Contest, whether under his Reign, or during the Reign of his Father; to restore likewise to other Churches, Princes and private Persons, as well Ecclesiasticks as Laicks all the Revenues which have been taken away from them; to live in Peace with the Church of *Rome*, and assist it, whenever it should have Occasion. The Pope on his part granted to the Emperor, that the Elections of Bishops and Abbots within the Kingdom of *Germany* should be made in his Presence, without Simony and Force, upon Condition that in Case of any Contest, he should favour him, who should be approv'd by the Metropolitan and the Bishops of the Province.

He consented that the Person who should be elected, should receive the Royalties from the Emperor by the Sceptre, except of such Things as belong'd to the Church of *Rome*, and should faithfully perform what he was bound to by Virtue of those Royalties: That the Prelates of the other States of the Empire, should likewise receive the Royalties at the Emperor's Hands, within six Months after their Consecration. He likewise oblig'd himself to assist the Emperor on all Occasions, and fully, granted Absolution to him and all his Adherents. These Articles of Peace were solemnly publish'd in the Emperor's Camp, and within a short Time that Prince was receiv'd into the Communion of the Church by the Pope's Legates, who carry'd this Treaty to *Rome*, where it was confirm'd in the general Council of the *Lateran*, held in the Year 1123. and publish'd in *Rome*. Thus ended the Quarrel about Investitures, which lasted six and fifty Years, and which has caus'd so much Disturbance to the Church and Empire. We shall farther illustrate this by some Reflections on the Original and Use of Investitures.

The Original and Progress of Investitures.

The Word Investiture signifies the Grant of any Fief, Territory, Dignity, Place of Trust, or Privilege, made by a Lord to his Vassal or Client, or by a Prince to his Subject, upon Condition that he prove faithful to him, and do him all the Service and Duty requir'd of him. This Investiture was perform'd with certain Ceremonies, by putting into the Person's Hands, to whom it was granted, something as a Symbol or Sign of the Donation then made, such as a Piece of Turf, a Staff, green Boughs, the Ornaments or the Habits of the Dignity or Place of Trust, or other such like Tokens, which had Resemblance to, or denoted the Thing given. The Christian Church, which in the primitive Times had no other Goods than those of the voluntary Oblations of the Faithful, or the Revenues of such Estates as had been bestow'd upon it by private Persons, began in the Time of *Pepin* and *Charlemagne* to be possess'd of a great many Fiefs, with which those Princes enrich'd it. This render'd the Bishops and Abbots more considerable in the State, and engag'd them to take an Oath of Fealty and Homage to their Prince for the Fiefs which they held of him, to supply him with a certain Number of Soldiers for the Wars, to go themselves thither in Person, to concern themselves with the Affairs of the State, and to discharge the other Duties to which they were bound by Virtue of the Fiefs and Dignities which they enjoy'd. According to ancient Custom, after the Death of those who had those Fiefs, the Lord of the Manour enter'd into the Possession of them, and held them, till such Time as the Heir or Successor were invested anew, and had taken the Oath of Fealty and Homage. Upon this Account, after the Death of a Bishop, the Princes and Lords enter'd into the Possession of his Fiefs, and held them till such Time as the Person elected in his Stead had receiv'd Investiture from them, and had taken the Oath of Homage and Fealty. In Process of Time this Prerogative extended to all the other Revenues left by the Bishop, and the Princes granted indifferently the Investiture of all the Revenues of the Bishoprick, to the Person who was elected canonically before he was consecrated, but they never pretended by this Ceremony to confer any Spiritual Power or Mission to the Bishops. Some are of Opinion, that this Right of Investiture was granted to *Charlemagne* by Pope *Adrian*, as 'tis related by *Gratian*, Distinct. 63. *Ch. Adrianus*, which is taken out of the *Chronicon* of *Sigebert* of *Gembloux*, wherein 'tis said that the Pope in a Council held at *Rome*, in the Year 774. granted to *Charlemagne* the Right of electing Popes, and order'd that all Archbishops and Bishops within his Dominions should receive Investiture at his Hands before they were consecrated. But most of the Learned are persuaded, that this Matter of Fact is forged, because neither *Eginard*, who wrote the Life of *Charlemagne*, nor any other cotemporary Author, make any Mention either of this Grant, or of *Charlemagne*'s going to *Rome* this Year. This Constitution notwithstanding is cited by *Leo* VIII. who renew'd it in Favour of *Otho* I. both with Respect to the Election of the Pope, and to the Investiture of Bishops. But tho' we cannot found the Original of Investitures upon *Gratian*'s Chapter intitled *Adrianus*, which is at least doubtful, yet we may be certain that this Custom commenc'd a long Time before *Otho*, and soon after *Charlemagne*, and that it was observ'd not only by the Emperors, but likewise by the Kings of *France* and *England*, and by most of the other Christian Princes.

The Ceremonies used in Investitures.

We are not certain what Ceremony was us'd at first in the Investiture of Bishops and Abbots; but 'tis very probable that they made use of the Crosier, or the Ring, the Marks and Tokens of their Dignity; as the Custom was with regard to secular Offices. We find in the Author of the Life of St. *Romanus* Archbishop of *Rouen*, that when this Saint was elected, the great Men about Court unanimously advis'd the King to approve his Election, and that that Prince ('twas *Clovis* 2. or his Father *Dagobert*) having conven'd the Bishops and Abbots, gave him the Pastoral Rod, in Consequence whereof he was consecrated. The Author of the Life of *Aldric* Bishop of *Mans*, tells us that after the Election of that Bishop, made in the Year 832, *Lewis the Gentle* having taken the Pastoral Rod from the Hands of *Landrammus* Archbishop of *Tours*, the Metropolitan of *Mans*, gave it to *Aldric*, and in giving it to him, committed to him the Care and Management of that Bishoprick. *Glaber* in the Life of King *Robert*, relates that that Prince desiring to gratify an Abbot who had presented him with a fine Horse, demanded the Crosier of him, and that having put it into the Hand of our Saviour's Statue, had the Abbot take it again, and by Virtue thereof to enjoy his Dignity, without any Manner of Dependance. We find that in the Tenth Century, this Custom was become common in *Germany*, and that those who were instituted into Bishopricks, carry'd the Pastoral Rod, and the other Enfigns of their Dignity, even before they were consecrated. *Ivo* of *Chartres* takes Notice, that the King had inducted him into his Bishoprick, by giving him the Pastoral Rod. However this Ceremony was not so general nor so necessary, but it was sometimes omitted, or supply'd by some other. Investiture might be given by Writing, or by Word of Mouth, or even by a dumb Sign. Several Authors tell us, that the Emperor *Henry* II. confer'd the Bishoprick of *Paderborne* on *Meinwercus*, by presenting him with one of his Gloves. Let this Account be how it will, 'tis certain that 'tis a Thing very indifferent with what Ceremony, or after what Manner the Investiture was confer'd. Yet there can be no Question made, but that commonly in granting the Investitures of Bishopricks and Abbies, they made use of the Pastoral Staff, to which they afterwards join'd the Ring, because these were the Tokens and Enfigns of the Episcopal Dignity.

The Beginning of the Contest about Investitures.

When this Quarrel about Investitures first began, it was not the Ceremony, but the Thing it self which rais'd the Heat; and *Gregory* VII. in prohibiting Investitures, not only oppos'd those which were perform'd by the Pastoral Rod and Ring, but in General all Manner of Investitures of Benefices granted by Laicks. The principal Reason that induced him to prohibit them was, that it very much hinder'd the Liberty of Elections, and render'd Princes the Masters and sole Disposers of all Benefices. For when a Person canonically elected could not enjoy his Benefice, nor be consecrated till he had receiv'd Investiture from his Prince, it was unavoidably requisite before they proceeded to an Election, to know whether the Person they had an Eye to were agreeable to the Prince or no; and in case they elected one who was not so, the Election would be invalid. By this Means it absolutely depended on the Will of the Prince to confer Bishopricks and Abbies on whomsoever he pleas'd. Oftentimes he granted them as a Reward for some Service done, or to the Man who was the highest Bidder. This was that Abuse which mov'd *Gregory* VII. absolutely to prohibit all Investitures of Benefices; and he carry'd it so high, as to forbid Bishops taking an Oath of Homage and Fealty to their Princes. *Victor* III. and *Urban* II. his immediate Successors prohibited likewise in general all Manner of Investitures. *Ivo* of *Chartres* tells us, that *Urban* only forbad Princes the Corporal Investiture; but that he never prohibited them from concerning them with any Election to which they had a Right, as being Heads of the People, and that he had not taken away from them the Right of Concession. However that Pope in the Council of *Clermont* absolutely prohibited all Investitures, and even the Bishop's Oath of Fealty to their Prince.

The State of the Contest in the Time of Paschal II.

It was in the Time of Pope *Paschal* II. that they began to have a more particular Design upon the Ceremony of granting them by the Rod and Ring; and hence they rais'd a fresh Argument against Investitures, by looking upon those Ornaments as Tokens of the Ecclesiastical Power appertaining to the Altar; from whence 'twas concluded, that the Prince in making use of this Ceremony, seem'd to confer the Ecclesiastical Power. 'Tis thus that *Paschal* explain'd himself in the Conference which he held at *Chalons* with the Emperor's Deputies; and 'tis chiefly upon this Reason those Men argu'd, who look'd upon Investitures as an Heresy worse than Simony. The Princes on their side urg'd to no purpose, that they did not pretend by this Ceremony to bestow any Spiritual Power; That their Intention was only to invest the Bishops, as they did the other Lords, with the Temporalities which belong'd to the Church by the Grants of Princes. But the Enemies to this Right, to render it the more odious, would persuade us that this Ceremony had another Meaning. The Accommodation which was set on Foot between Pope *Paschal* II. and the Emperor *Henry* V. entirely remov'd the Difficulty: For it took away from the Bishops all the Fiefs and other Temporalities which they possess'd by the Donation of the Emperors since *Charlemagne*, which were the only ones for which the Princes could justly demand the Right of Investitures; but it divested the Churches of great, real and solid Goods, for a chimerical, fanciful Independance: The Bishops likewise did not relish this Accommodation, and so it

it came to nothing. The forc'd Concession of Investitures made by Pope *Paschal* was resented by some as an Heresy, and consider'd by others as a dangerous Relaxation. There were some who would have it pass for a necessary Toleration, and others for a Thing reasonable and lawful.

The State of the Question under Calixtus II.

In the Beginning of the Popedom of *Calixtus* II. the Difficulty seem'd to be reduc'd to the Ceremony of Investiture with the Ring and Rod: At least those who were concern'd in the Negotiation thought so. *Henry* V. was very ready to renounce this, provided it did not Prejudice his Prerogative; and if the Bishops and Abbots would hold their Fiefs and Royalties of him; take to him the Oaths of Allegiance, and Pay him all the Dues to which they were oblig'd by Virtue of the Estates which they possess'd. But the Pope always insisted upon a general Prohibition of receiving any Manner of Investiture or Ecclesiastical Benefices at the Hands of Laicks; to which the Emperor would never consent. The *French* themselves would not admit this Prohibition to extend to Bishopricks and Abbies.

Remarks upon the Treaty concluded between Calixtus II. and Henry V.

In short the last Accommodation made between Pope *Calixtus* and *Henry*, Was a great deal more advantageous to the Princes than the Ecclesiasticks. For the Princes pretended to these three Things. (1.) That no Election of Bishops or Abbots ought to be made without their Consent. (2.) That the Person elected ought to receive Investiture with the Pastoral Rod and Ring before he was consecrated. (3.) That he was oblig'd to take an Oath of Fealty to them, and do them Homage for the Fiefs, and Royalties which were dependent on them. Now by this Treaty it was granted to them. (1.) That the Elections of Bishops and Abbots should be made in their Presence and Consequently with their Consent. (2.) That in *Germany* the Bishop *Elect* shall be invested with the Royalties (that is all the Estates which he holds of the Crown, by the Sceptre, before his Consecration; and in the other States within six Months after his Consecration. (3.) It preserves to them all the Dues and Services to which the Bishops were oblig'd by Virtue of their Fiefs and Royalties. So that all the Alteration it made to the ancient Custom of the Emperors consisted. (1.) In that it took away the Ceremony of Investiture by the Pastoral Rod and Ring, and order'd that it should be done with the Sceptre. (2.) That it restrain'd this Ceremony precisely to the Royalties, that is, to such Fiefs and other Estates which the Bishops held of the Crown. (3.) In that it permitted the Consecration of Bishops out of *Germany* before they had receiv'd Investiture, yet upon Condition that they should receive it within six Months after.

The Execution of the Treaty made with Henry.

The Treaty made between Pope *Calixtus* II. and the Emperor *Henry* V. was executed on both sides. But *Lotharius*, *Henry*'s Successor, in the Time of the Schism which was between Pope *Innocent* II. and his Adversary *Peter de Leon*, thought he had a favourable Opportunity of re-entering upon the Right of Investiture. He made this Proposal in the Conference which he had with Pope *Innocent* at *Liege*, letting him know that he would not acknowledge him but upon this Condition. This very much startled the *Roman* Prelates, but St. *Bernard* persuaded that Prince not to insist on this Pretension, and Things remain'd in the same State wherein they were before.

The Custom of France with Respect to Investitures.

This is what relates to the Empire: As to *France* the Kings had never any Contest with the Pope's about Investitures. They enjoy'd them quietly, even in the Time of *Gregory* VII, who was not indeed pleas'd at it, but durst not fall out with *France* upon that Subject. Under the succeeding Popes the Kings of *France* left off giving Investiture by the Pastoral Rod and Ring, and were pleas'd to confer it by a Writing or by Word of Mouth; so that the Popes whose chief Design was to abolish that external Ceremony, left them in the quiet Enjoyment of their Prerogative.

The Custom of England with Respect to the same.

This Affair made a greater Noise in *England* than in *France*: For St. *Anselm* willing to be conformable to the Decrees of the Popes against Investitures, refus'd to pay Homage and Fealty to the Kings. This Contest lasted a great many Years, and neither the Popes, nor the Kings of *England* would yield the Point: But at last they both conform'd themselves to the Regulation of *Calixtus* II.

Investitures granted to petty Princes.

The Right of Investitures was not the Peculiar Prerogative of Emperors and Kings; but Dukes, Counts and other Lords who had Bishopricks or Abbies in their States, possessing Fiefs or Revenues in their Dominions, did likewise enjoy the same Right. Thus it appears by a Letter wrote by *Gregory* VII. to *Rudolphus* Archbishop of *Tours*, that the Counts of *Bretagne* had been in Possession of the Right of granting Investitures to Bishops, since that Pope commends them for having receded from that Custom which they had so long enjoy'd, in compliance to the Holy See. St. *Anselm* tells us likewise that *Robert* Count of *Flanders* had been us'd to invest the Abbots after their Election. *Ivo* of *Chartres* in several Places takes Notice, that *Robert* Duke of *Normandy* granted Investiture to the Bishops and Abbots of that Province, The Counts of *Champagne*, *Anjou* and *Savoy* had the same Custom, and even the petty Lords claim'd this Privilege to themselves: As the Lord of *Rotrou*, whom we find in the *Chartulary* of St. *Denys* of *Nogent*, to have granted to *Humbert* the Investiture of that Abby with the Crosier, to that when *Gregory* VII. and the other Popes condemn'd Investitures, this did not only extend to the Emperors and Kings, but likewise to Dukes, Marquisses, Counts, and in general to every Lay Person whether Man or Woman.

The general Lateran Council in the Year, 1123.

The *Lateran* Council which approv'd of the Treaty about Investitures, made between Pope *Calixtus* and the Emperor *Henry*, is that which is call'd the *first general Lateran Council*. It was held in *March* A. D. 1124. and compos'd of three hundred Prelates or thereabouts, according to the Testimony of *Sugerus* Abbot of St. *Denys*, who was present at the Council, a more creditable Witness than the Abbot of *Usperge*, who reckons four hundred twenty six; and than *Pandulphus* who tells us of almost a thousand. There were two and twenty Canons made in this Council.

The 1*st.* renews the Canons made against the Simoniacal, and ordains that all those who shall have obtain'd any Ecclesiastical Dignity for Money, shall be turn'd out of it.

The 2*d.* forbids the bestowing the Dignities of a Provost, Arch-Priest or Dean on any but Priests, or that of Arch-Deacon on any other but Deacons.

The 3*d.* renews the Prohibitons made by the Laws of the Church against Clerks having Wives or Concubines, or to live with Women, excepting such as are exempted in the Canon of the Council of *Nice*.

The 4*th.* Imports that the Laicks, how Pious soever they may be, shall not have the Disposal of the Revenues of the Church, and that this shall be Peculiar to Bishops, and declares those Princes and Laicks who shall attribute it to themselves Sacrilegious.

The 5*th.* renews the Prohibition of Marriages among Relations.

The 6*th.* declares the Ordinations made by the Arch-Heretick *Burdin* after his Condemnation, and those that had been made by the false Bishops whom he had ordain'd, to be Null and Void.

The 7*th.* Prohibits Archdeacons, Arch-Priests, Provosts and Deans from giving any Benefices, having the Charge of Souls, or Prebends, without the Consent and Approbation of the Bishop.

The 8*th.* pronounces an *Anathema* against any Person whatsoever who shall Seize upon the Town of *Benevento*.

The 9*th.* renews the Prohibitions made in the Canons, against admitting those who had been excommunicated by their Bishop to the Communion.

The 10*th.* prohibits the Consecrating of a Bishop, who has not been elected canonically.

The 11*th.* grants remission of Sins to those who go to *Jerusalem* to aid the Christians against the Infidels, puts their Persons, their Families, and their Estates under the Protection of the Holy See; prohibits the offering any Violence to them under the Pain of Excommunication; and enjoyns all those, who were cross'd to go into the Holy Land, or into *Spain*, and who having chang'd their Minds, had laid aside their Cross, to take it up again, and go that Expedition within a Year under the Pain of Excommunication.

The 12*th.* abolishes the Custom of Seizing on the Estates of those who dy'd without Heirs.

The 13*th.* Orders that they shall be declar'd excommunicated who shall violate the Truce enjoyn'd for Certain Days.

The 14*th.* prohibits Laicks from seizing on any Oblations made to Churches, and from inclosing any Churches within the Bounds of Castles.

The 15*th.* is against counterfeit Coiners.

The 16*th.* excommunicates those who rob or exact any Tribute from the Pilgrims who go to *Rome* or to any other Places of Devotion.

The 17*th.* prohibits Abbots and Monks, from admitting Sinners to publick Penance, from visiting the Sick, from performing the Extream Unction, and from singing Solemn and publick Masses, and enjoyns them to receive from their Bishop the Holy Chrism, the Holy Oyls, and Ordination.

The 18*th.* enjoyns that the Curats shall be established by the Bishops, and that no Person shall receive a Church or Tenths from the Hand of Laicks without the Consent of the Bishop.

The 19*th.* imports that the Monasteries shall continue to pay the Bishops the Services and Duties which they have paid them since the Time of *Gregory* VII. and it takes away from Abbots and Monks the Right of claiming the Possession of thirty Years, in Order to hold those Churches which belong to the Bishops.

The 20*th.* provides for the Security of the Church Revenues.

The 21*st.* does again prohibit Priests, Deacons, Sub-Deacons and Monks from having Wives or Concubines,

and declares the Marriages which they have contracted, null. This is the Canon which expresly pronounces the Nullity of the Marriages of such Persons as are in Holy Orders.

The 22d. declares the Alienations of Church Revenues made by Bishops, Abbots, or any other Ecclesiasticks null, and void.

This is the Summary of what we have left of the general *Lateran* Council, held under Pope *Calixtus* II. who dy'd the Year after. To compleat the History of those three Popes already mention'd, we have nothing more to do, than to give you an Extract of the Letters which they wrote.

The Letters of Paschal II.

Paschal II. was he who wrote most; of which a Collection is made of an hundred and seven, without reckoning the Fragments of several others which are to be met with in *Gratian*, and in the other Collectors of Canons.

In the 1st. he congratulates those Persons of the *Croisade* in the Holy Land, for the Victories they had gain'd.

In the 2d. he confirms the Establishment of a new Monastery in the Diocess of *Chalons*, and the Treaty which had been between the Religious of that Monastery and those of *Molesme* by the Archbishop of *Lyons* according to the Order he had receiv'd from *Urban* II.

In the 3d. he commends St. *Anselm* Archbishop of *Canterbury* for the Stedfastness he shew'd in standing up for the Rights of the Church.

In the 4th. directed to *Bernard* Archbishop of *Toledo*, he confirm'd the Primacy of that Church.

The 5th. and 6th. are not two distinct Letters. The former of the two is only a Fragment of the latter, whose Inscription has been chang'd: It is directed to an Archbishop of *Poland*, who scrupled to take an Oath to the Pope, in receiving the *Pall*. He therein magnifies the Dignity and Authority of the Church of *Rome*, and the Necessity of the *Pall*.

The 7th. is directed to *Robert* Count of *Flanders*, whom he commends for having executed his Orders touching the Church of *Cambray*; and whom he exhorts to persecute the Emperor *Henry* IV. and the Inhabitants of *Liege*, to whom that Prince was retir'd.

The Clergy of *Liege* having procur'd a Copy of this Letter return'd a very smart Reply to it: Wherein they made it appear how contrary that Order which the Pope gave in this Letter of making War against them, was to the Spirit of the Church, and to the Charity which the Pope, the common Father of all the Faithful, ought to bear towards all the Churches. They say that they could not tell how to believe that the Pope had approv'd of the Destruction of the Church of *Cambray*, and the Outrages which had been there committed, had they not learn'd from his own Mouth, that all this was done by his Order; without mentioning the dividing of that Bishoprick into two, and the Expulsion of *Gautier*, who was Bishop thereof. They make mention of several Instances to prove that one ought not to make Use of the Sword, or engage in a War to put the Sentences of Excommunication in Execution: That moreover they have done nothing which deserv'd either Death or Excommunication: That they were excommunicated only because they had paid to their Lawful Soveraign the Respect which they ow'd him, according as they were oblig'd by the Law of God: That they are not Simoniacal, but on the contrary avoid those who are so, and that they have no less Abhorence to those who pretending to give Ecclesiastical Graces for nothing, sell them under a Pretence of Charity: That in Fact they had not been excommunicated by their Archbishop, and that they suppos'd they had not been excommunicated by the Pope, since he could not do it without hearing them first. That no one could say that they were excommunicated, because they communicated with their Bishop, who would not fail in his Duty towards his Prince, since therein that Prelate had done his Duty, and had greater Reason to fear the Curse which God had pronounc'd against those who obey'd not his Commandments, than that which some Popes have within a while invented against those who would not be Rebels to their Lawful Prince; That the Holy Fathers inform us that Kings ought not to be excommunicated, or at least but very rarely: That according to the ancient Custom they stand to the Desisions of their Metropolitan and of their Provincial Synod, and they did not recognize those Legates à *Latere*, who ran from place to place to enrich themselves, and who reform'd neither Manners nor Discipline, but were the Cause of rifling Churches and of the Wars: That they liv'd as Regular Clerks, according to the Rule of the Canon. Lastly, they inveigh'd against the Memory of *Gregory* VII. who was the first that stir'd up the People against their Emperor, and was for extending the Spiritual Power of binding and unbinding even to Temporalities; which they prov'd to be contrary to the Maxims and Practice of the Popes his Predecessors.

The 8th. Letter of *Paschal* is directed to the Clergy and People of *Bamberg*, to whom he recommends *Otho* their Bishop Elect.

By the 9th. directed to *Henry* King of *England* he exhorts that Prince to renounce his Right of Investitures.

By the 10th. he advises *Didacus* Bishop of *Compostella*, to take care that his Clergy live regularly, to hinder forbidden Marriages, and not to suffer the Monks to live with the Nuns.

The 11th. is the Bull of Canonization of *Peter* Bishop of *Anagnia*, by which he orders that his Feast should be celebrated on the third of *August*.

In the 12th. directed to *Gebehard* Bishop of *Constance*, and to *Odorick* Bishop of *Passaw*, he determines that those who unwillingly converse with excommunicated Persons by Necessity or in Duty, are not liable to Excommunication.

By the 13th. he cites the Laity and Clergy of *Augsburgh*, who accus'd their Bishop; and by the 14th. congratulates their being reconcil'd to him.

By the 15th. he advises the Clergy and Laity of *Arles* to Elect another Archbishop in the place of *Gibbeline*, who had been made Patriarch of *Jerusalem*.

In the 16th. he congratulates St. *Anselm* for his being reconcil'd to the King of *England*, and grants him a Power of absolving those who had opposed the Decrees of the Holy See about the Investitures of Benefices granted by Laicks, or who had done Homage to the King for Ecclesiastical Preferments.

In the 17th. he advises *Gerard* Archbishop of *York* to submit to the Archbishop of *Canterbury*.

By the 18th. he writes to *Baldwin* King of *Jerusalem*, to subject all the Churches which shall be conquer'd by him to the Church of *Jerusalem* as their Metropolitan.

In the 19th. he grants this Privilege to *Gibbeline* Patriarch of *Jerusalem*.

In the 20th. he declares to *Bernard* Patriarch of *Antioch*, that he did not thereby intend to prejudice his Rights.

In the 21st. he orders *Urraca*, the Daughter of the King of *Castile*, to part from *Alphonso* King of *Arragon* her Kinsman in the third Degree.

The 22d. is the Draught of a Bull which he had thought of making, according to the first Agreement which he had made with the Emperor *Henry* V. whereby he enjoyns the Bishops and Abbots of *Germany* to abandon all the Fiefs and other Estates which they held of the Empire, upon Condition that the Emperor should make no Pretension to the Estates which had not been bestow'd on the Church by the Emperor.

The 23d. is written to *John* Cardinal-Bishop of *Frescati*, to *Leo* of *Verceil*, and to other cardinals, who were met at *Rome* to cancel the Decree of Pope *Paschal*, whereby he had granted the Right of Investiture to the Emperor *Henry*.

In the 24th. directed to *Guy* Archbishop of *Vienna*, he himself cancels this Decree, and declares the Concession null and void.

In the 25th. he advertises the Clergy of *Augsburgh*, that he had interdicted their Bishop five Years ago, upon the Complaints that had been preferr'd against him; and that since that Bishop never appear'd to clear himself of the Crimes laid to his Charge, he thought it not convenient to take off the Interdiction pronounc'd against him.

In the 26th. he refers this Affair to the Determination of *Arnulphus* Archbishop of *Mentz*.

The 27th. directed to the Chapter of *Augsburgh* does not at all agree with the two former: For he therein excuses the Bishop of *Augsburgh*, and refers his Affair to *Guy* Bishop of *Coire*; which has made *Baronius* suppose that it was surreptitious.

In the 29th. written to the Patriarch of *Antioch*, he renews the Declaration which he had formerly made; that by the Letter which he had written in favour of the Patriarch of *Jerusalem*, he did not pretend to prejudice the Rights of the Church of *Antioch*. He wrote the same Thing to *Baldwin* King of *Jerusalem* by the twenty ninth.

In the 30th. he wrote word to *Henry* King of *England* that he would not meddle with the Rights and Privileges of the Church of *Canterbury*.

In the 31st. directed to the same Prince he complains of their having turn'd *Turstin* Archbishop of *York* out of his Church, without having observ'd any Forms of Justice.

In the 32d. written to *Pontius* Abbot of *Cluny*, he orders that in the Communion they should give the Bread and Wine apart, which was contrary to the Custom of *Cluny*, where sometimes they dip'd the Host in the Wine. However he excepts Infants and Infirm Persons.

In the 33d. he sent word to *Daimbert* Archbishop of *Sens*, that he had consecrated him who had been elected Bishop of *Paris* without prejudicing the Rights of the Church of *Sens*.

By the 34th. directed to *Lambert* Bishop of *Arras*, he confirms the Disunion which had been made by his Predecessor *Urban* II. of the Bishoprick of *Arras*, from that of *Cambray*; gives two Arch-Deaconries to the Former, and orders it should enjoy all the Territories which depended on it formerly.

By

Of the Church of Rome, &c.

By the 35*th.* he wrote word to the Biſhops of the Provinces of *Rheims*, *Sens*, and *Tours*, that he had commiſſion'd them with *Lambert* Biſhop of *Arras*, to give King *Philip* Abſolution, in caſe he would ſincerely part with *Bertrada*. To this Letter is annex'd the Oath which that Prince and *Bertrada* took at *Paris* in the Year 1104. in the Preſence of thoſe Biſhops, to have nothing more to do with each other.

In the 36*th.* he Commiſſions *Daimbert* Archbiſhop of *Sens* to try the Difference which was between the Abbot of *Vezelay* and the Abbot of *Flavigny*.

The 37*th.* is the Bull of the Legation of *Gerard* Biſhop of *Angouleme*, in the Provinces of *Bourges*, *Bourdeaux*, *Auche*, *Tours* and *Bretagne*.

In the 38*th.* directed to *Norigand* Biſhop of *Autun*, he confirms his Election, and orders that he ſhall freely enjoy all the Revenues of his Church.

The next written to *Stephen* Biſhop of *Autun* contains ſome thing like the former.

The ſix next Letters are directed to St. *Anſelm* Archbiſhop of *Canterbury*. In the 42*d.* he anſwers to ſeveral Queſtions which that Archbiſhop had propoſed, eſpecially about the Inveſtitures of Churches, and he therein determines that a Biſhop may receive Eccleſiaſtical Revenues from the Hands of Laicks, who beſtow them on the Church, provided it were within his own Dioceſs, but that he ought not to receive thoſe which are in another Dioceſs, and that Abbots ought not to receive them but from the Hands of Biſhops: That one might not receive a Church from the King, as a Recompence of thoſe Eccleſiaſtical Revenues which he had ſeiz'd upon: That an Eccleſiaſtick ought not to pay Homage to a lay Prince: That the Sons of Prieſts may be admitted into Holy Orders: That it was better in caſe of Extremity one ſhould receive the *Viaticum* from the Hands of a married Prieſt, rather than not receive it at all.

In the 46*th.* he wrote word to the Clergy of *Terrouane*, that they ought not to ſuffer any marry'd Clergy amongſt them.

The 47*th.* is a Privilege granted to the Monaſtery of St. *Sophia* near *Benevento*.

The 48*th.* directed to *Richard* Archbiſhop of *Narbonne*, is a Confirmation of the Revenues and Privileges appertaining to that Archbiſhoprick, with Prohibitions againſt making any Attempts on them.

In the 49*th.* he prohibits two Abbots from admitting into Communion two Perſons excommunicated by the Archbiſhop of *Narbonne*.

In the 50*th.* directed to *Rhotard* Archbiſhop of *Mentz*, he wrote againſt the Inveſtitures of Churches, which Princes made with the Paſtoral Rod and Ring. He therein renews the Decree of the Council of *Placenza* under *Urban* II. againſt the Clerks ordain'd during the Schiſm, and refers to a Council to determine how they ought to proceed againſt excommunicate and ſchiſmatical Perſons who had procur'd themſelves to be ordain'd Biſhops.

The 51*ſt*, is a Privilege granted to the Abby of *Vezelay*, The five next Letters are written in favour of that Abby.

The 57*th.* and 8*th.* confirm the Re-eſtabliſhment of the Biſhop of *Arras*.

In the two next he nominates Umpires to decide the Difference between the Clergy of *Arras* and the Monks of St. *Vaaſt*.

The next Letters to the 76*th.* are particularly in favour of the Abby of *Cluny*. He grants that Abbot a Power of wearing the Mitre and the Croſier, and the Pontifical Habits: But forbids him to cauſe the Holy Chriſm to be conſecrated in his Abby.

In the 76*th.* he commends *Otho* Biſhop of *Bamberg*, for not accepting of that Biſhoprick from the Hands of the Emperor.

In the 77*th.* he recommends to the Clergy of *Paris*, *Gaulon* their Biſhop, and exhorts them to joyn with him in the Recovery and Preſervation of the Revenues of their Church. He therein prohibits the great Prebendaries from exacting Homage from the Demi-Prebendaries.

The four next are directed to *Guy* Archbiſhop of *Vienna*, Legate of the Holy See: In the firſt he confirms to him his Privileges: In the ſecond and third he orders him to determine the Difference which was between the Canons of *Beſanzon* and thoſe of St. *Stephen* in the ſame City: And in the laſt he confirms what that Archbiſhop had done in the Council of *Vienna*. The Conteſt between the Canons of St. *John* and St. *Stephen* of *Beſanzon* was about the Right of the Cathedral. The Pope had referr'd the Determination thereof to *William* the Predeceſſor of *Guy*; afterwards the Cauſe was heard at *Rome*: The Pope there order'd that in caſe the Canons of St. *Stephen* could prove that they had been in quiet Poſſeſſion of the right of the Cathedral for thirty Years paſt, they ſhould enjoy it without any more Diſpute. It was upon this and ſeveral other Differences that their Cauſe was referr'd to the Archbiſhop of *Beſanzon*, who having call'd a Council at *Tornus*, in the Year 1115. found that the Canons of St. *Stephen* produc'd very ſorry Witneſſes to prove their Poſſeſſion, and thereupon adjudg'd the Right to the Chapter of St. *John*.

Of the Church of Rome, &c.

Pope *Paſchal* was not ſatisfied with this Sentence, as appears by his third Letter written to *Guy*; but *Calixtus* II. confirm'd the Judgment of the Council of *Tornus*. But this did not put an End to the Diſpute, till Cardinal *Hugh* united thoſe two Churches by a Treaty concluded between them, *An. Dom.* 1153.

In the 84*th.* he confirms the Limits granted to the Cittadel of *Velitra* by *Gregory* VII.

In the 85*th.* he wrote word to *William* Archbiſhop of *Melphi*, that he put down the Biſhoprick eſtabliſhed in the Burrough of *Lavella*, and confirms the Privileges of the Church of *Melphi*.

In the 86*th.* directed to *Guy* Biſhop of *Pavia*, he confirm'd the Rights and Privileges of the Church of *Pavia*.

Moſt of the following Letters are confirmations of Privileges.

The 96*th.* 97*th.* 99*th.* the 100*th.* 100*th.* and 1*ſt.* and 2*d.* are written to *Henry* King of *England*, and to St. *Anſelm* about Inveſtitures, and about the Prohibition made againſt admitting the Sons of Prieſts into Orders.

The next Letters are likewiſe directed to the ſame Perſons, and have regard to the Affairs of *England*; ſuch as the Inſtitution of the Biſhoprick of *Ely*, and the Tranſlation of *Radulphus* from the Biſhoprick of *Rocheſter* to the Archbiſhoprick of *Canterbury*. In the 98*th* directed to *Osborn* Biſhop of *Exon*, he determines that he ought to allow the Monks to have a Church-Yard within their Monaſtery to bury their Dead.

Theſe Letters are followed by ſeveral Fragments of other Letters attributed to this Pope, in the Collection of *Gratian*, ſeveral of which are againſt the Laicks who were for conferring the Inveſtiture of Churches, or ſeiz'd on their Revenues; others about Tenths; ſome whereby the Monks were prohibited from claiming the Rights which belong'd to Biſhops, or from exempting themſelves from their Juriſdiction; and others againſt Marriages between Relations.

The Letters of Gelaſius II.

Pope *Gelaſus* II. being but a ſhort Time on the Chair, wrote but a very few Letters.

In the 1*ſt.* directed to all the Prelates of the Kingdom of *France*, he gives them to underſtand that the Emperor being unexſpectedly come to *Rome* had drove him thence, and that afterwards he threatned to do him all the Miſchief he could, if he would not grant him what he deſir'd. That he had return'd this Anſwer to him, that he was ready to determine the Difference which was between the Church and the Empire, at *Milan* or at *Cremona*, about St. *Luke*'s-day, by thoſe whom God had appointed to be Judges in the Church: That notwithſtanding this Propoſal, he had ſet on the Chair *Maurice* Archbiſhop of *Bragne*, excommunicated by his Predeceſſor Pope *Paſchal*: That thanks be to God the Emperor had not been favour'd by any of the *Romans* in this his proceeding; but only by thoſe of the Faction of *Guibert*. He exhorts the Prelates of that Kingdom to find out Ways of vindicating the Honour of the Church.

The 2*d.* directed to *Bernard* of *Toledo*, is upon the ſame Subject.

In the 3*d.* he exhorts the Clergy and Laity of *Rome* to have no Correſpondence with *Maurice* the Intruder, who was both perjur'd and excommunicated.

In the 4*th.* he congratulates *Gautier* Archbiſhop of *Ravenna*, his being advanc'd to that Archbiſhoprick, and the Re-union which he had procur'd between that Church and the Holy See; in purſuance whereof, he reſtores to the Archbiſhoprick of *Ravenna* all the Biſhopricks of *Æmilia*, which had been taken away from it during the Schiſm, and granted him the Pall.

In the 5*th.* he recommends to the Chriſtians who were at the Siege of *Saragoſſa* to receive him whom he had conſecrated Archbiſhop of that City, and grants Indulgences to all who ſhould die in that Expedition.

The 6*th.* and 7*th.* are Privileges granted to the Abby of *Cluny*.

Calixtus II. wrote more Letters.

The Letters of Calixtus II.

By the firſt he informs *Adalbert* Archbiſhop of *Mentz* of his Election to the Popedom.

The 2*d.* is a confirmation of the Conſtitutions of the Order of *Ciſteaux*.

The 3*d.* is a Confirmation of the Privileges, Rights, and Revenues of the Church of *Vienna*.

The 4*th.* is written to the Biſhops of *France*, about the taking of *Maurice Burdin*.

The 5*th.* is a congratulatory Letter to the Emperor *Henry* V. upon the Concluſion of the Treaty which he had made with the Holy See about Inveſtitures.

By the 6*th.* he confirms the Privileges of the Church of *Bragne*.

By the 7*th.* and 8*th.* thoſe of the Church of *Bamberg*.

By the 9*th.* and 10*th.* thoſe of the Abby of *Vendome*.

In the 11*th.* he refers to the Biſhop of *Langres* a Difference which was between the Monaſtery of St. *Peter* the Lively of *Sens*, and the Abbots of *Moleſme*, and of St. *Rhemy* of *Rheims*.

Of the Church of Rome, &c.

The next are written in favour of the Chapter of St. *John* of *Besanzon*, to whom he adjudg'd the Right of the Cathedral.

The four next are Privileges granted to the Abby of *Tornus*.

The 21*st*. and 22*d*. are other Privileges granted to the Abby of *Cluny*.

The 23*d*. is a Letter of Compliment to King *Lewis* the *Gross*, to whom he recommends his Legate.

The 24*th*. is directed to *Gerbert* Bishop of *Paris*: He therein orders that all the Churches and Abbies of his Diocess shall be Subject to him, and that the Canon of his Church who had been made a Bishop, shall no longer hold his Prebend.

In the 25*th*, he permits a certain Lord of *Germany* to found a Monastery; upon Condition, that the Revenues which he bestow'd should be under the Protection of the Holy See, to which that Monastery should give every fourth Year an *Albe* and some white Vestments; and that neither he nor his Successors should have any Thing to do with what related to the Monastery.

In the 26*th*. and 27*th*. he approves the Institution of the Regular Canons in the Churches of *Bewriad* and *Berchgetesgaden*.

By the 28*th*. he establishes *Gerard* Bishop of *Angoulesme*, his Legate in the Provinces of *Bourges*, *Bourdeaux*, *Auche*, *Tours*, and *Bretagne*.

In the 29*th*. directed to the Bishops of *Orleans* and *Paris*, he confirms the Prohibitions made by his Legate against celebrating Divine Service, where ever *William* the Son of Count *Robert*, who had marry'd the Daughter of the Count *Angers* his Kinsman, should be.

In the 30*th*. directed to *Pontius* Abbot of *Aniana*, he adjudg'd to that Abbot a Priory, which was contested between him and the Archbishop of *Arles*, and the Monks of the Abby *de la Chaise-Dieu*.

Of the Church of Rome, &c.

In the 31*st*. and 32*d*. he order'd that those who pillag'd the Revenues of the Village of *Mongodin*, belonging to the Chapter of *Mascon*, shall be excommunicated.

In the four next, he confirms the Primacy of the Archbishoprick of *Toledo*.

To these Letters is annex'd a Letter of *Lewis* the *Gross*, directed to that Pope, as an Answer to that which he had sent into *France* upon the taking of *Burdin*; wherein, after he had declar'd to him the Joy he conceiv'd at this Success, he returns him Thanks for having superseded for a while the Sentence pass'd against the Archbishop of *Sens*, in favour of the Archbishop of *Lyons*, and desires he would be pleas'd wholly to revoke it, observing to him that he had laid this Business very much to Heart, and would expose himself and his Kingdom to the utmost Dangers, rather than put up such an Affront. He puts his Holiness in mind of the great Services which the Kings of *France* had always done to the Holy See, and of those which in a particular Manner he had done for him by being present at the Council of *Rheims*, wherein he had more regard to the Honour of the Holy See than to his own Interest. He conjur'd him as an Acknowledgement of those good Turns, that he would be pleas'd to preserve the Church of *Sens* in its ancient Liberty, which could not be taken away from it by a Privilege granted by Stealth, and without his Knowledge, to the Archbishop of *Lyons*.

The four Sermons upon St. *James* attributed to *Calixtus* II. publish'd by *Mariana*, and inserted in the *Bibliotheca Patrum*, are supposititious Pieces, and unworthy of that Pope.

CHAP. III.

The History and Letters of the Popes, Honorius II. Innocent II. Celestine II. Lucius II. *and* Eugenius III.

The History and Letters of the Popes, &c.

Honorius II.

POpe *Calixtus* being Dead, *Leo Frangipani* forbad the Cardinals to proceed to a new Election till three Days after, under Pretence, that they might have Time sufficient to deliberate on the Choice they were to make, and to consult the Canons, relating to Elections thereupon. *Frangipani*'s Design was to get *Lambert* Bishop of *Ostia* elected; the People were for the Cardinal of St. *Stephen*, whom *Frangipani* seem'd also to favour: But, the Cardinals casting an Eye upon *Thibaud*, Priest and Cardinal of St. *Anastasius*, gave their Votes for him, and would have proclaim'd him Pope under the Name of *Celestine* II. When in the mean time *Leo Frangipani*, observing the People were against this Election, propos'd to them the aforesaid *Lambert*; who was soon after proclaim'd by the common Suffrage of the Clergy and People, was cloth'd in his Pontifical Habit, and nam'd *Honorius* II. Nevertheless, the better to gain the Cardinal's Approbation, in few Days after he threw off his Papal Ornaments in their Presence; which won so extreamly upon them, that they were soon brought to acknowledge him and confirm his Election. He govern'd peaceably and prudently the Holy See for five Years and two Months. In the Year 1125. he excommunicated *Frederick* and *Conrade*, Nephews to the Emperor *Henry* V. who would have seiz'd upon the Empire, and who made War upon *Lotharius*. In 1127 he declar'd War himself against *Roger* Count of *Sicily*, who pretended to have a right to the Dutchies of *Calabria* and *Apulia* Independant from the Pope. The Year after he excommunicated this Prince, and dy'd the 14*th*. of *February*, in the Year 1130.

Innocent II.

After the Death of *Honorius* II. the Cardinals that were then Present, on the same Day elected *Gregory* Cardinal of St. *Angelo*, who was then nam'd *Innocent* II. At the same time Cardinal *Peter* of *Leon*, formerly a Monk of the Abby of *Cluny*, caus'd himself to the elected, under the Name of *Anacletus*, by another Faction of Cardinals. The Party of Cardinal *Peter* was by much the stronger, which oblig'd those that were for *Innocent* to retire to strong Holds, and afterwards to fly with that Pope to the City of *Pisa*. This occasion'd *Innocent* to come into *France*, where an Assembly of Prelates was held on his account at *Etampes*, in the Year 1130. to which St. *Bernard* was sent. He spoke very notably in favour of *Innocent*, and his Opinion was follow'd by the whole Council. This Pope being thus acknowledg'd by *France* went immediately thither, and was splendidly receiv'd at *Orleans* by King *Lewis* the *Gross*, and several Bishops that came to wait on that Prince. From thence he set forwards to *Chartres*, where *Henry* I. King of *England* acknowledg'd him likewise. He had not long after the Approbation and Consent of the Emperor *Lotharius*, whom he went to meet at *Liege* in the Beginning of the following Year. This Prince receiv'd him very honourably, but however he would needs make Use of this Occasion to get the Investitures restor'd. This very much surpriz'd the *Romans*, and St. *Bernard* labour'd all he could to dissuade the Emperor from insisting on such a Demand.

The History and Letters of the Popes, &c.

At the breaking up of this Conference, the Pope held a Council at *Rheims*, at which he crown'd King *Lewis* the Younger, in the Room of his Brother *Philip*, then lately dead. After this Council was over he made some short Stay at *Auxerre* and thence return'd into *Italy*, having first comply'd with *Lotharius*, who thereupon promis'd to march to *Rome* and Re-establish him in the Papal Chair. Upon this *Lotharius* kept punctually to his word; came to *Rome*; put *Innocent* in possession of the Palace of *Lateran*, and in Recompence was crown'd Emperor by this Pope in the Year 1133. But, notwithstanding, all this; *Peter* of *Leon* and his Party, being become Masters of all the strong Holds in and about *Rome*, and *Lotharius* likewise being oblig'd to return Home, *Innocent* was constrain'd to retire a second Time to *Pisa*, where he call'd a Council in the Year 1134. The Church of *Milan* soon came under the Obedience of *Innocent* II. thro' the Persuasion of St. *Bernard* and the Legates which this Pope had sent thither. But the Province of *Guienne* declar'd for *Peter* of *Leon* thro' the Subtilty of *Gerard* Bishop of *Angoulesme*, who had persuaded *William* Duke of this Province that this was the rightful Pope, and who for Recompence was made Legate in conjunction with *Giles* Cradinal Bishop of *Frescati*: These condemn'd *William* Bishop of *Poictiers*, caus'd him to be driven out of his Diocess and placed another in his Room. They likewise dispossess'd the Bishop of *Limoges* and instated *Ranulphus* of *Duras* in his See. Hereupon St. *Bernard* and *Geofrey* Bishop of *Chartres*, went to *Guienne* and conferring with the Duke at *Pontigni*, easily enclin'd him to own *Innocent* for Pope. But whereas he would by no means consent to the Re-establishment of the Bishops that had been suspended, St. *Bernard* to surmount his Obstinacy, took the Blessed Sacrament and carrying it to the Place where the Duke was, conjur'd him in the Name of Jesus, and with such terrible Words that the frightned Duke fell flat upon the Ground and was forc'd to be reconcil'd to the Bishop of *Poictiers*.

The Bishop of *Angoulesme*, who had also possess'd himself of the Archbishoprick of *Bourdeaux*, dy'd some small Time after, whereby the Schism was intirely suppress'd in *Guienne*. *Roger* Duke of *Sicily* was now the only Prince that continu'd in the Interest of *Peter* of *Leon*, and this by Reason that he had receiv'd the Title of King from him,

Of the Church of Rome, &c.

and moreover was in Poſſeſſion of that Part of the Patrimony of St. *Peter* which lay in the Province of *Benevento*, which he had no Mind to reſtore to the Holy See. Yet Duke *Ranulphus* having defeated him in a ſignal Battle, prevented his attempting any Thing againſt Pope *Innocent*. *Peter* of *Leon* dy'd in the Year 1138. A little while after his Death, thoſe of his Party plac'd in his Stead the Cardinal *Gregory*, to whom they gave the Name of *Victor*, but this Perſon finding his Side too weak to hold out againſt *Innocent*, came and publickly ſurrender'd his Pretenſions to him, in the Year 1139. Afterwards *Innocent* held a Council at *Lateran*, in which the Favourers of *Peter* of *Leon* were ſolemnly condemn'd, and the Ordinations made by this Pope declar'd null and void. Some Time after *Innocent* was taken by Duke *Roger*, which occaſion'd the Agreement afterwards made between them. This Pope dy'd the 24*th*. of *September*, in the Year 1143. The ſame Day *Guy* a Prieſt and Cardinal of St. *Mark* was choſen Pope by the Cardinals, and proclaim'd under the Name of *Celeſtine* II.

Celeſtine II.

He had no Competitors in his Election, but his Pontificate was of no long Continuance, for he dy'd 5 Months and a few Days after, on the 8*th*. of *March*, in the Year 1144. He was ſucceeded by *Gerard* Cardinal of the Holy-Croſs, who took the Name of *Lucius* II. whoſe Pontificate was very much moleſted by the War with *Roger* Duke of *Sicily*, with whom nevertheleſs he at length made a Truce, and by the Revolt of ſome *Italians* who had a Mind to aſſert the Authority of their Senators that were aſſembled in the Capitol. This Pope dy'd of Grief as ſome will have it, but as others ſay, he was kill'd by the Fall of a Stone about the End of the firſt Year of his Pontificate, the 26*th*. of *February*, in the Year 1145.

Lucius II.

Eugenius III.

Bernard, Native of *Piſa*, Abbot of St. *Anaſtaſius*, and Diſciple of St. *Bernard*, was choſen in his Place by the Cardinals, under the Name of *Eugenius* III. This Pope the People would have oblig'd before his Conſecration to have confirm'd the Soveraignty of the Senators, to avoid doing which he retir'd to the Monaſtery of *Forfa* where he was proclaim'd and conſecrated Pope. Some time after his Conſecration he retir'd to *Rome*, where he liv'd for a while in a ſtrong Hold; but at length, not thinking himſelf in ſufficient Security, he retir'd to *Viterbe*. He was no ſooner gone, but *Jordanes*, who had taken upon him the Quality of a Patrician, made himſelf Maſter of *Rome*, pillag'd all the Cardinals and great Mens Houſes, that would not ſubmit to his Government, built divers Citadels in the City, and alſo made one of the Church of St. *Peter*. Againſt him, *Eugenius* pronounc'd the ſevereſt Anathema's, and by the Aſſiſtance of the Militia of *Tivoli* forc'd the *Italians* to make Peace, to aboliſh the Dignity of *Patricius*, and to receive a Præfect and Senators which he ſhould depute to govern them in his Abſence. This Agreement being concluded, he return'd to *Rome*, and kept the Feaſt of *Chriſtmas* there, but the *Romans* being unmindful of the Articles of the Peace, and given to rebel, *Eugenius* was forc'd to get away ſecretly to *Tivoli*, whence he retir'd to *Piſa*, and from thence into *France*, in the Year 1147. He was there kindly receiv'd by King *Lewis*, and had ſeveral Councils in Favour of the Croiſade, and continu'd above a Year in that Country. He return'd into *Italy* towards the End of the Year 1148. where after having undergone divers Fatigues of War, he at length became Maſter of the Church of St. *Peter*, in the Year 1150. He dy'd at *Tivoli* the ninth of *July*, in the Year 1153. His Body was carry'd to *Rome* and interr'd in St. *Peter*'s Church.

Of the Church of Rome, &c.

The Letters of theſe Popes contain nothing very remarkable.

Honorius II. has writ but very few.

The Letters of Honorius II.

His firſt was upon Occaſion of the Death of *Pontius*, a Monk of *Cluny*, who dy'd out of his Abby. He gives *Peter*, the venerable Abbot of *Cluny*, to underſtand that he had bury'd him in holy Ground, out of Reſpect to that Abby whereof he had formerly been Monk.

The ſecond and third are writ concerning the Pall, which he grants to *William* elected Archbiſhop of *Tyr*, and conſecrated by the Patriarch of *Jeruſalem*.

In the fourth he recomends to the King of *Denmark*, the Legate which he had ſent into his Kingdom.

By the fifth he receives *Henry*, Son of *Lewis* VI. of *France*, being deſign'd for the Church, under the Protection of the Holy See.

In the ſixth, directed to the Clergy of *Tours*, he confirms the Excommunication pronounc'd by his Legate againſt *Fulcus* Earl of *Angers*, by reaſon that he did not break the Marriage between his Daughter and *William*, Son of Lord *Robert*.

The ſeventh is a Confirmation of the Privileges granted the Abby of *Cluny* by his Predeceſſors.

The three following relate to the Legateſhip of Cardinal *John de Creme* into *England*.

The laſt is addreſs'd to the Biſhops of the Province of *Tours*, to exhort them to obſerve the Decrees of the Council of *Nantes*.

The Letters of Innocent II. *are very many.*

Innocent II.

IN the firſt he confirms the Judgment of the Council of *Jouare*, againſt the Aſſociates of *Thomas* Prior of St. *Victor*, as likewiſe againſt thoſe of *Archembaud* Subdean of *Orleans*, adding ſeveral Puniſhments which were before omitted.

By the ſecond he gives all the Lands, which the Princeſs *Matildis* enjoy'd in *Italy*, and which ſhe had left to the Holy See, to the Emperor *Lotharius* and *Henry* Duke of *Bavaria* his Son-in-Law, on Condition that they ſwear Fealty and do Homage to the Church of *Rome*, and moreover to pay yearly a hundred Pound in Gold.

The third is a Confirmation of the Immunities and Revenues belonging to the Church of *Piſtoia* in *Tuſcany*, addreſs'd to the Biſhop of that City.

The five Letters following are written to the Patriarch of *Jeruſalem* and *Antioch*, and the other Biſhops of the Eaſt for Conſervation of the Dignity and Rights of *Fulcus* Archbiſhop of *Tyr*.

In the ninth he confirms the Grant made by Pope *Honorius* II. to *Roger*, of the Kingdom of *Sicily*, Dutchy of *Apulia* and Principality of *Capua*, together with the Title of King.

The next following contain the Condemnation of *Peter Abaelard* and *Arnold de Breſſe*.

The twelfth is a Privilege granted to the Abby of St. *Memme*.

In the three next he confirms the Power of the Archbiſhop of *Hambourg* over the Biſhopricks of *Denmark*, *Sweden*, and *Norway*.

In the ſixteenth he admoniſhes *Hugh*, Archbiſhop of *Roan*, to comply with the King of *England* his Maſter, and to permit the Abbots of *Normandy* to pay Fealty and Homage to him.

In the ſeventeenth, he acquaints King *Lewis* that he is arriv'd in perfect Health at *Cluny*.

Innocent II.

By the eighteenth he commands *Geofrey* Biſhop of *Chartres*, and *Stephen* Biſhop of *Paris*, to reſtore to *Archembaud* Subdean of *Orleans*, and his Fraternity, the Benefices and Goods that had been taken from them.

In the ninteenth, he orders the ſame Biſhop of *Paris* to take off the Suſpenſion which he had awarded againſt the Church of St *Genieveve*.

The four next relate to the Abby of *Vezelay*, to which he orders an Abbot, and whoſe Privileges he confirms.

In the twenty fourth, he commands *Aloiſus* Abbot of *Anchin* to take Care of the Church of *Arras*, of which he was elected Biſhop.

In the twenty fifth, he confirms the Rights and Privileges of the Biſhop of *Bamberg*.

In the twenty ſixth, he receives *Hugh* Archdeacon of *Arras*, under Protection of the See of *Rome*.

The fourteen Letters which follow, concern the Privileges and Revenues of the Abby of *Cluny*: and in the fifteenth, he recommends himſelf to the Prayers of this Monaſtery.

The forty ſecond is a Piece of a Letter wrote to *Otho* Biſhop of *Lucca*, concerning thoſe Witneſſes who are related to either Party.

In the forty third, he acquaints *Guigue* Prior of the great Charter-Houſe, that he has canoniz'd *Hugh* Biſhop of *Grenoble*, and farther commands him to write what he knows of his Life or Miracles.

There are alſo five more Letters which belong to *Innocent* II. and relate to the Affairs of *Germany*, and two concerning the Church of *Angers*. The firſt are at the End of the 10*th*. Tome of the Councils, and the two laſt in the 2*d*. Tome of the Miſcellanies of Monſieur *de Baluze*.

We have but three Letters of Celeſtine II.

Celeſtine II.

IN the firſt he acquaints *Peter*, the venerable Abbot of *Cluny*, with his Acceſſion to the Pontificate.

In the ſecond, he confirms the Donation of the Church of St. *Vincent*, to the Order of *Cluny*, by the Biſhop of *Salamanca*.

In the laſt, he orders the Archbiſhop of *Toledo*, to reſtore to the Biſhop of *Orenſe*, ſome Pariſhes which the late Biſhop of *Aſtorgas* had ſeiz'd upon.

Celeſtine II.

The Letters of Pope Lucius II. *are about ten.*

Lucius II.

BY the firſt he gives *Peter* of *Cluny* to underſtand, that he has made a Truce with *Roger* King of *Sicily*.

By the ſecond he demands Aid of King *Conrade* againſt the *Italians*, who were revolted, and who had choſen *Jordanes* for a *Patrician*.

In the third and fourth, he confirms the Primacy of the Church of *Toledo* over all the Churches of *Spain*.

The fifth contains a Privilege granted to the Abby of *Cluny*.

In the ſixth he ſubmits the Monaſtery of St. *Sabas* to the Abby of *Cluny*.

By the ſeventh, he commands the Abbot of St. *Germains* of *Auxerre* to diſcharge the Servants of the Abbot of *Vezelay*, who were Bail for him, and he moreover removes the Suit before *Godfrey* Biſhop of *Langres*. Lucius II.

In the eighth, he confirms the Judgment given by Pope *Paſchal* againſt thoſe that had kill'd *Artaud* Abbot of *Vezelay*, and forbids their being receiv'd any more into any Monaſtery.

By the ninth he orders the Count of *Nevers* to reſtore to the Abby of *Vezelay* whatever he had taken from it.

And by the tenth, he enjoyns St. *Bernard* to warn the ſaid Count from exacting any Thing from the aforeſaid Abby.

The Letters of Eugenius III. *are in a far greater Number.*

Eugenius III.

THE firſt addreſs'd to *Lewis* King of *France*, is an Exhortation to the *Croiſade*, to encourage the retaking the City of *Edeſſe*, with all others that had been conquer'd, and in a Word, to defend the Holy-Land from Invaſion. He therein confirms all the Privileges granted to the Knights of the *Croſs* by his Predeceſſor *Urban*, and moreover puts their Wives, Children and Eſtates under Protection of the Churches and Biſhops; then he prohibits any Proceſs being iſſu'd out in Prejudice of the ſaid Knights, till they were either dead or return'd from their Voyage. Next, his Will is, that they be paid Intereſt for the Money they had; permits them to mortgage their Eſtates to the Churches without Equity of Redemption; warns them not to be at a needleſs Charge about unprofitable Equipage, but to lay the moſt Part out in Arms, Horſes, and other Inſtruments of War. And laſtly, he grants them Remiſſion and Abſolution of all their Sins, which they ſhall have confeſſed with an humble and contrite Heart.

By the ſecond directed to *Thibaud*, Archbiſhop of *Canterbury*, he commands and provides that the Biſhop of St. *David*'s ſhall be ſubject to the See of *Canterbury*, and likewiſe requires the two ſaid Biſhops Attendance at *Rome* the Year following, on St. *Luke*'s Day, that he may judge farther of the Matter.

The third is addreſſed to *Hildegarda* Abbeſs of *Mont St. Rupert*, commending her Spirit of Prophecy, and adviſing her to preſerve by her Humility God's Grace granted to her, and moreover, always to make uſe of Prudence in the unfolding of thoſe Myſteries which God had reveal'd to her.

The fourth and fifth are againſt ſome Eccleſiaſticks of *Rome*, who follow'd the Doctrine of *Arnaud de Breſſe*.

By the ſixth he comforts King *Conrade* on his ill Succeſs in his Expedition to the *Eaſt*.

The ſeventh comprehends the Ceremonies of the Canonization of the Emperor *Henry* II.

The eighth is an Anſwer to the Biſhops of *Germany*, wherein he ſignifies his Diſlike of the intended Tranſlation of *Guieman* Biſhop of *Naumbourg*, to the Archbiſhoprick of *Magdebourgh*.

The ninth contains a Grant of the fourth Part of all the Offerings made in the Church of St. *Peter*, to the Canons of that Church. This is ſigned by the Pope and ſeveral Cardinals.

The tenth is another Act to confirm the Rights and Privileges of the Church of *Colen*. This is likewiſe ſigned by divers Cardinals.

The eleventh is a conſolatory Epiſtle written to *Sugerus* Abbot of St. *Denys*, upon the Death of his Nephew.

In the twelfth written to the ſame Abbot, he demands the Names of thoſe *French* Biſhops who had refus'd to aſſiſt him in the Defence of the Kingdom, and likewiſe thanks him for his kind Offer of the Place which he deſir'd to hold a Council in. He therein alſo ſpeaks of the Excommunication of the Duke of *Lorrain*, and of a Favour which this Abbot had requeſted of him for a certain Church.

The thirteenth is likewiſe written to *Sugerus*: He therein exhorts him to place the Monks of St. *Martins* in the Fields, in the Church of St. *Genevieve*; and accordingly gives the Canons of the ſaid Church Notice thereof in the Letter following. But however, having afterwards alter'd his Mind, he orders in the fifteenth, the Regular Canons to be receiv'd in Stead of the Monks, which was ſpeedily obey'd by *Sugerus*, as he gives his Holineſs to underſtand, and which the Pope approves of by the ſixteenth, eighteenth, ninteenth, and twentieth Letters, all written to *Sugerus*.

The ſeventeenth is writ to the ſame, relating to him that had been choſen Biſhop of *Arras*, notwithſtanding an Appeal made to the Holy See.

In the twenty firſt, he gives this Abbot to underſtand, that *Lewis* King of *France* is return'd from the *Holy-land*, and arrived in *Sicily*.

In the twenty ſecond, he exhorts the ſaid Abbot to govern the Kingdom of *France* with Fidelity during the King's Abſence. And moreover, acquaints him that he has written a Letter to the Archbiſhops and Biſhops of that Kingdom, by which, he commands them to excommunicate all thoſe that diſturb the publick Tranquility, and likewiſe commands the ſaid Abbot to convene the Prelates of the Kingdom to provide whatever ſhall be neceſſary for the Good of the State. Eugenius III.

The twenty third is the ſame mention'd before, written to the Archbiſhops and Biſhops of *France*.

The twenty fourth relates to a particular Affair of two Prieſts of *Meaux*, accus'd by *Goſlin*, whoſe Cauſe he refers to *Sugerus*.

By the twenty fifth, twenty ſixth, and thirtieth, he alſo refers to *Sugerus* the Judgment pronounc'd againſt a Prieſt of the Dioceſs of *Sens*, who had been depriv'd of his Benefice by the Archdeacon, for having refus'd to give him ſuch Sums as he demanded.

By the twenty ſeventh, he alſo refers to the ſaid Abbot the Difference between *Joſcelin* Canon of *Meaux* and another Eccleſiaſtick.

By the twenty eighth, he exhorts the ſame Abbots, to redeem the Treaſure of St. *Genevieve* which had been pawn'd.

In the twenty ninth, he ſpeaks to him concerning the Croiſade of King *Lewis*.

In the thirty firſt, he deſires him to relieve the Church of St. *Medard* of *Soiſſons*, from which *Ives* Count of *Soiſſons* demanded a great Sum.

In the thirty ſecond, he thanks him for his Care of the Churches of the *Eaſt*, and moreover recommends to him the Re-eſtabliſhment of Religion in the Church of *Campiegne*.

The thirty third is addreſs'd to *Stephen* King of *England*, whom he deſires not to uſe the Biſhop of *London* ill, though he had refus'd to take the Oath of Fidelity to him. He recommends the ſame Matter to *Maud* Queen of *England* by the thirty fourth Letter.

The following Letters to the ſixtieth, concern the Differences which *Pontius* Abbot of *Vezelay* had with Count *Nevers*, and the Biſhop of *Autun*, concerning the Immunities and Privileges of his Abby. *Eugenius* III. takes this Abbot's Part very ſtrongly, and writes in Favour of him, to ſeveral Princes and Biſhops.

The ſixty firſt is written to *Eberhard* Biſhop of *Bamberg*, whom he commands to retain the Regular Canons, eſtabliſh'd in the Church of *Hildeſheim* by *Gebehard* Biſhop of *Eichſtat*, and to drive out the Secular Canons which the Archbiſhop of *Mayence* had introduc'd there. He writes about this Matter to ſaid Archbiſhop in the following Letter.

The ſixty third is the Title of the Re-eſtabliſhment of the Biſhoprick of *Tournay*, written to the Clergy and People of that City, by which he gives them to underſtand, that he has ordain'd for their Biſhop, *Anſelm* Abbot of St. *Vincent* of *Laon*, enjoining them to receive him, and conſequently promiſes to diſpenſe with their Oath of Fidelity which they ſhould have taken to the Biſhop of *Noyon*. By the following Letter he acquaints *Lewis* VII. King of *France*, with the Re-eſtabliſhing of this Biſhoprick, and recommends to him the Perſon that he had ordain'd Biſhop of *Tournay*.

The three following Letters are written to *Moſes* Archbiſhop of *Ravenna*, concerning him that had been elected Biſhop of *Placenza*, and who ought to have been conſecrated by this Archbiſhop his Metropolitan.

In the ſixty eighth he ſeverely reprimands *Samſon* Archbiſhop of *Rheims*, for having crown'd the King of *France* in the City of *Bourges*, to the Prejudice of the Archbiſhop of that City, whereupon he orders him to reſtore to the Church of *Bourges* the Offerings and Gifts which he had receiv'd upon that Occaſion, interdicts him the *Pallium*, and

Eugenius III.

and moreover cites him to *Rome*, together with the other Biſhops who had aſſiſted at that Coronation.

The ſixty ninth contains his Grant and Confirmation of the Archbiſhop of *Bourges*'s Primacy over the Provinces of *Bourges* and *Bourdeaux*.

By the following Letter he commands the Biſhop of *Saintes* to permit a new Church to be built at *Rochelle*.

The ſeventy firſt is a Confirmation of the Conſtitutions and Privileges, and of the Order of White Friars.

The ſeventy ſecond, with the following, till you come to the 83. and laſt, are addreſs'd to the Biſhops of *Spain*, relating to the Primacy of *Toledo*.

There are alſo three Letters of *Eugenius* III. wherein he commands the Abbots of St. *Pons*, and *de Grace* to preſent to the Archbiſhop of *Narbonne* the Prieſts which they have a Mind to place in Curacies belonging to them, to the End that they might receive their Orders from him, and pay him accordingly their Firſt-fruits and Oblations.

Monſieur *Baluze* in his 2*d*. Tome of Miſcellanies, has given us a Letter of this Pope's, written to the Biſhops of *Reggio* and *Foro-Julio*, whereby he forbids the ſaid Biſhops to exact any Thing from the Church of *Barjole*, ſince it was under Protection of the Holy See. He alſo excommunicates the Biſhops of theſe Dioceſſes for having interr'd excommunicated Perſons in conſecrated Ground. Eugenius III.

There is alſo a Privilege in Favour of the Biſhops of the Province of *Bourges*, whereby *Eugenius* confirm'd the Liberty granted them by the Kings of *France*, and which had been approv'd by the Popes, *Innocent* and *Lucius*, which was that they might be elected without being oblig'd to do Fealty or Homage to the Papal-Chair.

To the Letters of theſe Popes we may here add thoſe of *Anacletus* II. the Antipope, which have been lately publiſh'd by *Chriſtianus Lupus*, at the End of his Collection of Letters printed at *Louvain* in the Year 1682. They are in all 83. whereof the moſt conſiderable have been written about his Election, which he maintains to have been perform'd according to Cuſtom; and with the unanimous Conſent of the Clergy of *Rome*. He there accuſes *Aimeric* Chancellor of the Church of *Rome*, to have been the Cauſe of his Adverſaries being elected, and of the Troubles which enſu'd. Theſe Letters are writ in a good Stile, and with ſome ſort of Elegance and Force.

CHAP. IV.

The Life of St. Bernard *together with his Works.*

St. Bernard.

SAint *Bernard* was born in the Year 1091. at *Fontaine*, a Village of *Burgundy*, whereof his Father call'd *Jeſchelin*, was Lord. His Mother, nam'd *Alethe*, Daughter to Count *Montbart*, had 7 Children, ſix Boys and one Girl, all which ſhe educated very diſcreetly and piouſly. St. *Bernard* was very much inclin'd to Virtue from his Infancy, and took betimes a Reſolution to retire from the World. He alſo engag'd all his Brothers and ſeveral Friends in the ſame Reſolutions, who, after they had liv'd for ſome Time retir'd in their own Houſes, in the Year 1113. met together and went to *Ciſteaux*, there to enter into a Monaſtical Life. This Monaſtery is ſituated in the Dioceſs of *Chalons* about five Leagues from *Dijon*. It had been built about 15 Years before, in 1098. by *Robert* Abbot of *Moleſme*, who retreated thither with about one and twenty Monks, who all imbrac'd an auſtere and rigid Life. But in the Year following, *Robert* being oblig'd by the Pope's Order, to return to *Moleſme*, *Alberic* Prior of *Ciſteaux*, was made Abbot, who dying in 1109. *Stephen Hardingue* became the third Abbot. He govern'd this Monaſtery, reduc'd to a ſmall Number of Monks, by Reaſon of the Auſterity of their Lives, when St. *Bernard* and 30 of his Companions came into it. This extreamly augmented the Zeal of this Order, which then began to encreaſe; for the firſt Year after, the Abby of *la Tecte*, firſt Daughter of *Ciſteaux*, was founded near *la Grone*, in the Dioceſs of *Chalons*. The Year following there was another eſtabliſh'd at *Pontigni* four Leagues from *Auxerre*, and in the Year 1115. thoſe of *Clairvaux* and *Morimond* were founded in the Dioceſs of *Langres*. Abbot *Stephen* ſent St. *Bernard* and his Brothers to that of *Clairvaux*. He choſe, although he was very young, to govern this Monaſtery. He was conſecrated Abbot by *William de Champeaux* Biſhop of *Chalons*, by reaſon of the Vacancy of the Epiſcopal See of *Langres*. The Reputation of St. *Bernard*'s ſingular Piety, and the ſtrict Manner of living in his Monaſtery, drew People from all Parts to be admitted of it. Inſomuch that in a little Time ſeveral Monks went out thence to eſtabliſh themſelves in other Monaſteries where they liv'd according to the ſame Rule. That of the *Three Fountains* was firſt founded in the Dioceſs of *Chalons*, in the Year 1118. That of *Fontenay* a little while after in the Dioceſs or *Autun*, in the Year 1121. Next there was one eſtabliſh'd at *Foigny* in the Dioceſs of *Laon*, and that of *Igny* in the Dioceſs of *Rheims*, and laſtly, the fourth Off-ſpring of *Clairvaux* was founded in the Year 1127. All theſe Monaſteries had for their firſt Founders the Monks of *Clairvaux* who were all Abbots ſucceſſively. But St. *Bernard* had a general ſuperviſorſhip over all the reſt. The Learning and Virtues of this Saint were too bright to continue long hid within the Walls of a Cloyſter, for they quickly render'd him ſo famous in the Church that nothing of Moment paſs'd there wherein he was not imploy'd. He was call'd to the Councils of *Troyes* and *Chalons*, held by *Matthew* Cardinal Biſhop of *Albany*: The firſt in the Year 1128. and the ſecond in 1129. The Schiſm and Factions which hapned in the Church of *Rome* after the Death of Pope *Honorius* II. between *Innocent* and *Peter* of *Leon*, gave a great deal of Trouble to St. *Bernard*, who was the principal Defender of *Innocent* for eight Years together. The King of *France*, before he would declare for either of theſe Competitors, aſſembled a Convocation of his Prelates at *Etampes*, to examine which of the two had the greater Right. To this Aſſembly St. *Bernard* was call'd, and the ſole Deciſion of ſo important a Matter refer'd to his Judgment. Whereupon he gave his Opinion for *Innocent* II. and all the Aſſembly acquieſced in it. This Pope being thus acknowledg'd by *France*, poſted thither with all imaginable Diligence, and St. *Bernard* waited on him all along during his Stay there. He carry'd him from *Orleans* to *Chartres*, where he perſuaded *Henry* King of *England* to acknowledge him. From thence he follow'd this Pope into *Germany*, and was preſent at the Conference his Holineſs had with the Emperor at *Liege*. He there ſpoke with a great deal of Freedom to this Prince, perſuading him to alter his Reſolutions of requiring the Pope to re-eſtabliſh Inveſtitures. At his Return from *Liege*, his Holineſs held a Council at *Rheims* in the Year 1131. which when ended he retir'd to *Auxerre*, after having viſited *Cluny* and *Clairvaux*, which did not go in Proceſſion before him clad in ſplendid Ornaments, but cloath'd in courſe Cloath, carrying a homely Crucifix, and ſinging leiſurely and modeſtly Hymns and Anthems. The Year following St. *Bernard* accompany'd the Pope into *Italy*, and brought over to him both the *Piſantines* and *Genoeſes*. At length he came with him to *Rome*, whence he was not long after ſent into *Germany*, to make Peace between *Conrade* and *Lotharius*. Having happily negotiated this Affair, he was recall'd to *Piſa*, whither the Pope was forc'd to retire a ſecond Time. St. *Bernard* aſſiſted at the Council which his Holineſs held in this City, in the Year 1134. after the Concluſion of which the Pope ſent him to *Milan*, to reconcile the *Milaneze* to the Church of *Rome*. He ſent alſo along with him two Cardinals in Quality of Legates, *Guy* Biſhop of *Piſa*, and *Matthew* Biſhop of *Albany*, and this, to the End that they might purge the City of *Milan* of the Schiſm which *Anſelm* a Favourer of *Peter* of *Leon* had ſpread there, and bring back all that were ſtray'd from the Church of *Rome*. St. *Bernard* took alſo along with him *Geofrey* Biſhop of *Chartres*, to adviſe with upon Occaſion. The *Milaneze*, who had long deſir'd St. *Bernard* ſhould come among them, met him before he came to the City, and receiv'd him with all imaginable Reſpect and Honour, ſo that by his Means the Church of *Milan* was ſoon brought over to the Obedience of the See of *Rome*. After this St. *Bernard* return'd into *France*, but he was no ſooner got there, but he was forc'd to leave his Monaſtery to go to *Guienne* with the Pope's Legate, to reduce the Duke of that Province to the Obedience of the Holy See, and to re-eſtabliſh the Biſhops of *Poictiers* and *Limoges* who had been expuls'd. He overcame the Obſtinacy of this Prince by an Action of ſurprizing Boldneſs, for when he ſaw the Duke's Reſolution, not to reſtore the Biſhop of *Poictiers*, was inflexible, he went to perform the Divine Office, and aſſoon as the Conſecration was over, he plac'd the Wafer upon the Chalice, walk'd out of the Church, and with Eyes full of Fury and a terrible Mein, he accoſted the Duke after this Manner: 'Hitherto, quoth he, we have pray'd and pray'd, and you have ſtill ſlighted us. Several Servants of God who were preſent at the Aſſembly, have joyn'd their Prayers with ours, yet you have never minded them. Now therefore the Son of God, who is the Lord and Head of that Church which you perſecute, is come in Perſon to ſee if you will repent. Here is your Judge, at whoſe Name every Knee bends, both in Heaven, Earth, and Hell. Here is the juſt Revenger of your Crimes, into whoſe Hands this obſtinate Spirit of yours ſhall one Day fall. Will you deſpiſe

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'and flout at him? Will you be able, think you, to ſlight 'him as you have done us his Servants? Will you.' Here the Duke not being able to hear any more, fell down in a Swoun; whereupon St. *Bernard* took him up, and commanded him forthwith to be reconcil'd to the Biſhop of *Poictiers*, which the poor aſtoniſh'd Prince immediately condeſcended to; ſo that the Biſhop was quickly after reſtor'd, and all Schiſm aboliſh'd in that Province. In the Year 1137. he was recall'd into *Italy* by the Pope, to quell the remaining Party of *Peter* of *Leon*. He went thither, and after having brought over ſeveral to Pope *Innocent*'s Side, he was deputed to *Roger* Duke of *Sicily*, who was then the only Prince that continu'd to ſupport *Peter* of *Leon*, there to defend his Maſter *Innocent* againſt Cardinal *Peter* of *Piſa*, who was to oppoſe him. He enter'd into a Conference with this Cardinal, and ſoon made him change his Opinion and Party. After *Peter* of *Leon*'s Death, the Perſon that was intended to ſucceed him in his Attempt, came to beg of St. *Bernard* that he would intercede to Pope *Innocent* for his Pardon. Peace by theſe Means being reſtor'd to the Church of *Rome*, and Schiſm entirely extirpated, St. *Bernard* return'd to his Monaſtery of *Clairvaux*, and after his Arrival ſent the Pope ſome of his Monks to inhabit the Monaſtery of St. *Anaſtaſius* newly re-built. One of theſe call'd *Bernard*, formerly Official of the Church of *Piſa*, was choſen for their Abbot, who afterwards came to be Pope under the Name of *Eugenius* III. after the Death of *Celeſtine* and *Lucius*, Succeſſors to *Innocent* II. both who liv'd no long Time. It was about this Time that St. *Bernard* diſputed with *Abaelard*, a famous Philoſopher of the Univerſity of *Paris*, at the Council of *Sens*, in the Year 1140. He had often ſent to him privately to correct his Errors, maintain'd in his Books, but this obſtinate Author neglecting ſo to do, and appealing to the Archbiſhop of *Sens*, St. *Bernard* was ſent to the Council held there, whither he went, though againſt his Will. *Abaelard* not daring to ſupport his Errors, appeal'd to the Pope, but his Doctrine being condemn'd by this Council, he retir'd to *Cluny*; where after having renounc'd his Sentiments, he dy'd in the Communion of the Church of *Rome*. Under the Pontificate of *Eugenius* III. St. *Bernard* was deſir'd to preach up the Croiſade, at the Requeſt of *Lewis* the Younger, who had thoughts in his Head to undertake a Voyage into the Holy-land. St. *Bernard* acquitted himſelf in his Duty with ſo much Zeal, that great Numbers of People reſolv'd to accompany *Lewis* in that Expedition. He was preſent at three Councils, held in the Year 1147. at *Etampes*, *Auxerre*, and *Paris*. The ſame Year he was ſent into *Aquitaine*, by *Alberic*, Cardinal-Biſhop of *Oſtia*, to combat the Hereſies which *Henry* had promulg'd there. He quickly confounded them, as well by his Preaching as a great many Miracles which he perform'd. In the Year 1148. *Gillebert* of *la Porree*, Biſhop of *Poictiers*, being convinced by St. *Bernard* at the Council held at *Rheims*, retracted his Errors, and came over to the Church. At length, St. *Bernard* having been choſen towards the End of his Days, to be Mediator between the People of *Mentz* and ſome neighbouring Princes, after having happily and prudently concluded all Differences between them, on his Return, he fell ſick of a Weakneſs in his Stomach, and dy'd the 20*th*. of *Auguſt*, in the Year 1153. He left near 160 Monaſteries of his Order, founded by his Care. Divers Churches deſir'd to have him for their Biſhop: Thoſe of *Langres* and *Chalons* courted him exceſſively; and thoſe of *Genoa* and *Milan* offered him their Archbiſhopricks. And laſtly, *Rheims* earneſtly requeſted him for its Paſtor, but notwithſtanding all theſe Sollicitations, he perſevered in his Reſolutions never to be advanc'd to the Epiſcopacy.

St. *Bernard*, did not only render himſelf worthy of Eſteem by the Piety of his Life, and his many illuſtrious Actions. His Works alſo ſpeak high in his Behalf; in which, he diſcovers as much Wit and Elegancy, as Knowledge and Piety. We ſhall proceed to give an exact Hiſtory and Abridgment of them, as we find them rank'd in the laſt Edition, publiſh'd not long ſince by Father *Mabillon*. The firſt Volume contains all his true Works, and begins with the Letters which compoſe the firſt Tome.

The Letters of St. Bernard.

The firſt Letter was written to his Son *Robert*, to exhort him to return to the Monaſtery of *Clairvaux*, which he had left for that of *Cluny*. The Author of St. *Bernard*'s Life ſays, that this Letter was dictated to *William*, who was afterwards Abbot of *Rievaux*, in the middle of a Field while it rain'd hard, yet the Paper was never wet. This Letter is full of Profeſſions of Love and Charity towards his Son, which ſhews, how extreamly St. *Bernard* was griev'd at his Abſence. 'I have long and impatiently 'expected, ſays he, my dear Son *Robert*, That God in his 'Mercy would pleaſe to touch thy Heart, and mine at the 'ſame Time, inſpiring thee with a hearty Compunction, 'and giving me the Pleaſure of ſeeing thy Converſion: But 'having hitherto been all along fruſtrated in my Hopes, I 'can no longer conceal my Grief, contain my Sorrow, 'nor diſſemble my Sadneſs. 'Tis that which obliges me, 'contrary to the Order that ought to be obſerved, to call 'home him who has offended me; to court one that has 'ſlighted me; to give Satisfaction to one that has affronted 'me; and in a Word, to beg of him that ought to petition 'me. For when a Man is once touch'd with extream Concern, he deliberates not, has no Shame, conſults not his 'Reaſon, thinks not of abaſing himſelf, obſerves no Meaſure, and his Soul is intirely imploy'd in the Search or 'Recovery of what he has loſt or deſires. You will tell 'me perhaps that you have never offended nor ſlighted me, 'but that it was I only that have abus'd you, and that you 'left me but to avoid the ill Uſage which I made you undergo. I grant it: You had Reaſon, but let us talk no 'more of what is paſt, nor inquire into the Cauſe of it; 'the preſent Time only demands our Conſideration. Let 'me conſider then what makes me unhappy, what ſo diſcompoſes me? Is it not becauſe I have thee no more, 'becauſe I ſee thee no more, and becauſe I live altogether 'without thee, who art only able to give me Life? I ask 'not why you went away, but I heartily grieve that you 'are not return'd. Come but a little and I ſhall be at quiet. 'I own it was my Fault that you left me; I was perhaps 'too rigid towards a young tender Youth, and dealt perhaps too hardly by thee, yet ſtill it may be I could excuſe 'my ſelf, and ſay, that the Follies of unexperienc'd Youth 'ought to be ſuppreſs'd by a ſevere Diſcipline, and our firſt 'Years ſhould be corrected by the ſevereſt Teſt of Reaſon: 'But I will not inſiſt upon this; I will as I ſaid before, 'take all upon my ſelf; I only am in the Wrong; pardon me, for I confeſs it; I will never do the like again; 'you ſhall find me quite another Man; return only and 'have no more Fear of any Thing. Others now might lay 'your Crime home to you; fright you into Thoughts of 'Guilt; Lay the Contents of your Vow before you; threaten you with God's Judgments; condemn your Diſobedience, and accuſe you of Apoſtacy; but I had rather 'bring you over by fair Means, and reclaim you with kind 'Words.' St. *Bernard* next deſcribes after what Manner *Robert* had been ſeduc'd to *Cluny*, and how he had been led away by the Converſation which a Prior, who was ſent by the Abbot of *Cluny*, had with him, 'This Preacher of 'the new Goſpel, ſays he, I ſuppoſe, cry'd up good Cheer, 'and condemn'd Self-denial and Parſimony; and told him, 'I imagine, that voluntary Poverty was a real Miſery, and 'Faſts, Watchings, Prayer, and Labour a meer Folly. To 'Idleneſs, it may be, he gave the Title of Contemplation, 'and that of Diſcretion to Gormandizing, Babling, and 'Niceneſs. Perhaps he demanded of him, if God could 'ever be pleas'd with tormenting us; or, if the Scripture 'commanded us any where to murther our ſelves? What 'Religion there could be in digging of Ground, cutting 'of Wood, carrying of Dung, or the like? Who was the 'wiſe Man, he that hated his own Fleſh, or he that cheriſh'd 'it? This poor Youth might eaſily be ſeduc'd by ſuch inſinuating Diſcourſe, and conſequently is led to *Cluny*, 'where they ſhave his Head, waſh his Body, tear off his 'courſe and homely Habits, and put on ſuch as were new 'and more coſtly. Next is he led in Triumph about the 'Monaſtery; every Body commends him, and congratulates his coming among them; and, in a Word, he is 'ſoon placed above thoſe of a longer ſtanding. But however, they think fit to ſend to *Rome* to have what they do 'authorized by the Holy See, and that the Pope may the 'better yield to their Requeſt, they pretend, that being a 'Child, he was offer'd by his Parents to their Monaſtery. 'No Body was then at *Rome* that could refute this Reaſon, and therefore his Holineſs has paſs'd his Judgment 'in Favour of the Preſent, to the Prejudice of the abſent; 'by a Privilege too ſevere, he has confirm'd an Abſolution too eaſy; and in a Word, has forc'd my Son to take 'up a new Profeſſion and make new Vows.' From this Allowance of the Pope's, St. *Bernard* appeals to the Determination of God, and the Tribunal of Chriſt, and demands which ought to prevail moſt, the Vows of a Father for his Son, or thoſe of a Son made for himſelf, principally when he has enter'd into a Vow of any great Importance. For it is certain, that *Robert* had never been any otherwiſe than promis'd, and never had been given to the Monaſtery of *Cluny*, ſince his Parents had not requir'd them to receive him, and he had not been offer'd in the Preſence of Witneſſes, neither had his Head been cover'd with the *Pallium* of the Altar. They likewiſe gave out, that there was a Portion given with him to their Monaſtery. 'But, 'Quoth St. *Bernard*, if they had a Portion with him, why 'do they not think themſelves oblig'd to keep him as well 'as the Portion? Is it becauſe they have greater Regard to 'the Money than the Perſon, and love the Pence better 'than the Soul? If he has been offer'd to the Monaſtery, 'why do they ſuffer him to live at large in the World, for 'it is from the World and not from *Cluny* that you came, 'Robert, to *Ciſteaux*? You have earneſtly entreated and 'beg'd to be receiv'd into that Brotherhood, but notwithſtanding, they delay'd two years before they would admit

'you,

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'you, yet at length you got in, and after having been a 'Year Probationer, you became profeſs'd, and quitted the 'Secular Habit for the Regular.' It is here that St. *Bernard* ſeverely reproaches him for the Breach of his Vows, and for his Ingratitude, and that in making him ſenſible of the Care and Pains he had been at in his Education. Afterwards in Terms the moſt moving imaginable, he expreſſes the Agonies he has endur'd by his Abſence. He gives him moreover to underſtand, that a lazy and luxurious Life, which they all lead in the Order of *Cluny*, is very dangerous to his Salvation, and likewiſe exhorts him to do his beſt Endeavours to be in a Condition to obſerve Abſtinence, Watching, Faſts, Silence, Labour and other Auſterities, practis'd in *Clairvaux*, and all which the Life he leads in *Cluny*, will very much diſuſe him from. This Letter was writ in the Year, 1119.

In the 2*d.* he reproves *Fulcus*, a regular Canon, inaſmuch that having accepted of the Deanry of *Langres* at his Uncle's Requeſt, he thereupon quitted his Cloyſter for a ſecular Life. Altho' St. *Bernard* had no poſitive Authority over this young Man, yet his Zeal oblig'd him to rally him ſeverely, and openly to blame the Conduct of his Uncle. He endeavours to convince him, that to converſe with the World is dangerous, and therefore the beſt way to be ſav'd were to avoid that. At length he admoniſhes him to return to his Cell, and promiſes he will put up his Petitions to God on his behalf. In this Letter there is an elegant Paſſage relating to the Uſe of Church-Goods. *You may imagine* (ſays he) *that what belongs to the Church belongs to you while you officiate there. But you are miſtaken, for tho' it be reaſonable that one that labours at the Altar ſhould live by the Altar, yet muſt it not be either to promote his Luxury or Pride. In a word whatever extends beyond bare Nouriſhing, and ſimple, plain Cloathing is Sacrilege and Rapine.* This Letter was writ in the Year, 1120.

In the 3*d.* directed to the Canons of *Audicour*, in the Dioceſs of *Chalons*, after having rejected, with a great deal of Humility, the Commendations which they gave him, he acquaints them that he has receiv'd, with Permiſſion of the Biſhop of *Chalons*, ſome Regular Canons into his Monaſtery who had a mind to embrace a Monaſtick Life.

The 4*th.* was written about the Year, 1125. to *Arnold* Abbot of *Morimond* about his having quitted his Monaſtery with ſix of his Brothers without leave, firſt obtain'd from the Abbot of *Ciſteaux*. He had acquainted St. *Bernard* with what he had done, and beg'd of him not ſo much as to mention his Return to his Monaſtery. This Letter St. *Bernard* anſwers, and tells him that it is not in his Power to forbear Adviſing him to return, and moreover acquaints him that if he had known where to have met him, he would have run into his Arms, thrown himſelf at his Feet, beg'd, conjur'd and endeavour'd both by Tears and Words to have reclaim'd him: But ſince he had thought fit to deprive him of that Pleaſure, he earneſtly entreats him to hearken to an abſent Friend, that is ſorry for his Crime, and cordially concern'd at his Peril. He likewiſe ſhews him that it is to be fear'd that his Fall may draw others into the ſame Snare, and therefore tho' he has little Regard to himſelf yet ought he to take Care of thoſe he has the Charge of. He conjures him to think how much he expoſes both them and himſelf, and laſtly he Adds, that for his Part he cannot think he did well to leave his Convent even on a worldly Account, becauſe he did it without the Conſent of his Brothers; the Monks, the reſt of the Abbots, and without the Permiſſion of his Superior.

That which follows is addreſs'd to *Adam* one of the Monks that went away with Abbot *Arnold*. He reproaches him for his Inconſtancy and Fickleneſs.

In the 6*th.* he entreats *Bruno*, who was afterwards Archbiſhop of *Colen*, to do all in his power to cauſe ſome of theſe ſtragling Monks of *Morimond* that lurked about in his Dioceſs, to return to their Cloyſter.

Arnold being dead, St *Bernard* reinforc'd his Requeſt to *Adam*, that ſince his Abbot was dead, and he conſequently diſcharg'd of his Obedience, he might make no Difficulty to return. And farther upon this Abbots having commanded his Monks to follow him, St. *Bernard* examines into theſe Caſes how far Superiors are to be obey'd. He lays down for an unqueſtionable Maxim, that they are not to be obey'd when they command any Thing that is ill, becauſe in that Caſe they cannot be comply'd with without diſpleaſing God. Afterwards he proceeds to reckon up three ſorts of Things that may be commanded: 1. Abſolutely good, 2. Abſolutely bad, and 3. Indifferent, which may be either good or bad according to the ſeveral Circumſtances and Perſons. He obſerves that the Law of Obedience which relates to Men, has regard only to the laſt of the three; for the firſt may not be omitted tho' any body commands it. Nor the ſecond permitted tho' a Superior would have it ſo, but in the third and laſt a Superiors pleaſure is to be preferr'd to our own will, and we are to obey equally what they command or forbid. Moreover he urges that what had been commanded him by his Abbot to quit his Monaſtery and go along with him, was among the Number of thoſe Things which are forbidden by God, and that even the Pope himſelf could not have given him Permiſſion to have done it, for that the Diſpenſation which he had obtain'd was a frivolous Remedy that ſerv'd rather to palliate a diſeas'd Conſcience than cure it. *We have* (ſay they) *aſk'd Leave of the Holy See, and we have obtain'd it; but would to God* (ſays St. *Bernard*) *that you had not aſk'd Leave but rather demanded Counſel; that would have been more for your Good and my Satisfaction. But again, why did you aſk this Leave? Was it not becauſe you had a mind to do what you ought not? Now what you ought not to do is ill when done, and you it ſeems have got a Permiſſion to do ſo. You will ſay perhaps that what you aſk'd was only ill where Leave had not been obtain'd, but being once permitted it ceaſed any longer to be ſo. But I have already ſhewn that your Petition was not of this kind, but a publick Scandal forbidden by the Law of God; ſo that this Action of yours was not leſs blameable by being allow'd of by the Pope, who I'm confident would never have conſented to your Demands, had he not been either deceiv'd or forc'd by Importunity:* After having ſhewn farther by ſeveral Arguments, that it was in vain for this Monk to pretend to excuſe himſelf on pretence of Obedience to, and Command of his Abbot, he remarks that two Things are principally to be obſerv'd in Monaſteries; which are Obedience to their Abbot, and Continuance in the ſame Place. *Here you may ask me perhaps* (ſays he) *how I can reconcile that with the continuance which I vow'd to* Ciſteaux? *I anſwer that in truth I was profeſs'd at* Ciſteaux, *but that I was ſent by my Abbot to the Place where I now reſide, without Diſcord and Scandal, purſuant both to Order and Cuſtom. There is alſo another Objection rais'd againſt me. If I condemn* (ſay they) *thoſe that have left their Monaſteries by the Command of the Abbot, how comes it to paſs that I have receiv'd and retain'd ſuch as have done ſo? The anſwer to this is eaſy tho' I do not know whether it will pleaſe every Body. I receive them* (continu'd he) *becauſe I cannot think it a Crime to aſſiſt them to obſerve their Vows in one Place which they could not do in another, and ſo to recompence the Omiſſion of Reſidence by a ſtrict Performance of all the other Precepts of a Monaſtick Life. But why, ſays one to me, do you condemn all thoſe that do not live in every particular like your ſelf? No; I do not do ſo, I know there are many Holy Men that do not live after the ſame Manner with me; I only give a Reaſon why I receive thoſe that deſire it of me without blaming thoſe than don't deſire it. Excuſe the one without accuſing the Other. The Envious only I cannot nor will Excuſe. In reſpect to others, if there be any that deſign to practiſe a Monaſtick Life in its Purity, but dare not for fear of Scandal, or cannot by Reaſon of ſome Infirmity, I do not believe they commit any Sin, providing they live Soberly, Juſtly, and Devoutly in the Place where they are; and if they are ſometimes oblig'd to live a little more looſely than our Rules preſcribe, they may be excus'd either by Charity that covers a Multitude of Faults; or Humility, which makes them ſenſible of their own Weakneſs and Imperfection.*

St. Bernard.

The 8*th.* Letter of St. *Bernard* is written to *Bruno* Archbiſhop of *Colen*, who had demanded of him, if he might accept that Archbiſhoprick. To which he anſwers, That no mortal Man ought to reſolve that Queſtion; becauſe if God calls one to it no Body ought to diſſwade one from it, and if God does not call one to it, no Body ought to adviſe one to accept it, for the Holy Ghoſt alone is able to determine who is call'd and who not; that what troubles him more than this is that he made a Confeſſion of his Sins to him, but he Fears, has not ſufficiently repented of them; ſo that when he conſiders that he has been call'd from the State of a Sinner to that of a moſt Reverend Miniſter without Repenting, he hopes he will beg of God a ſpeedy Commiſeration and Forgiveneſs; but yet there is a great deal of Difference between meriting Pardon for Sins, and being advanc'd all of a ſudden to ſo great a Dignity, that it is true St. *Matthew* was call'd to the Apoſtle-ſhip even in the very Act of his Profeſſion, but nevertheleſs he thought it Adviſable to repent heartily before he accepted of his Miſſion. St. *Ambroſe* alſo was rais'd from a Profeſſion of the Law to that of the Goſpel, but he had all along led an innocent and inoffenſive Life. That the Converſion of St. *Paul* likewiſe is a Miracle which cannot be paralleld. But in fine he ſays that in Caſe he can give no other Anſwer than that he will pray God to Manifeſt his Pleaſure, and that if he doubts of any Thing more, he may conſult *Norbert* who being a great Scholar, and always with him may be able to give him due Satisfaction.

Bruno at laſt reſolves to Accept the Archbiſhoprick of *Colen*; which St. *Bernard* having underſtood, he writ him the two following Letters by which he exhorts him to do his Duty, and acquit himſelf in all Things as he ought to do. Theſe Letters were writ about the Year 1132.

The 11*th.* Letter is written to *Guigue*, Prior of the great *Chartus*-Houſe and to his Monks. He therein diſcourſes upon Charity and its Effects with its ſeveral kinds, and Laſtly aſſerts, that it can have no Profection in this Life.

In the 12*th.* writ to the ſame, he deſires their Prayers.

St. Bernard. By the 13*th.* he requeſts of Pope *Honorius* II. a Confirmation of the Election of *Alberic* to the Biſhoprick of *Chalons*. This *Alberic* was Native of *Rheims*, a Fellow-Diſciple with *Abaelard*, and a learned Divine. He was elected Biſhop of *Chalons* in the Year 1126. after the Death of *Ebalus*, but he was never ordain'd nor inducted into this Biſhoprick. He was tranſlated in the Year 1139. to the Archbiſhoprick of *Bourges*. This Letter of St. *Bernard*'s was written ſoon after the Election of *Alberic* to the Biſhoprick of *Chalons*. This is the firſt which he wrote to Pope *Honorius* II. and yet he did not put his Name to it, but ſubſcrib'd himſelf a Poor Monk and great Sinner.

In the 14*th.* he recommends to the ſame Pope an Affair of the Church of *Dijon*.

He recommends alſo the ſame Thing in the two following Letters, to the Cardinals *Haimeric* and *Peter*.

In the 17*th.* he excuſes himſelf to the laſt of theſe Cardinals, that he did not come to wait on him, becauſe he had made a Reſolution never to ſtir out of his Monaſtery. He moreover writ to him, that he knew not what his Eminence meant by the Books he ſpeaks off, and that he knows not what he had ever writ, which could in the leaſt be worthy of his judicious Peruſal. That ſome of his Monks indeed might probably have copy'd what they heard him ſpeak, and that he believ'd *Gebuin* the Chanter and Archdeacon of *Troyes* might likely have a Copy by him; but for his own Part, he had none to his Knowledge; yet if he ever found any, or writ any thing for the future, which he thought might be agreeable to him, he would certainly ſend it.

In the following Letter addreſs'd to the ſame, he enlarges upon the Vanity of Humane Praiſe, and the Eſteem which Men have of us. *I am proud*, (ſays he) *of the good Character you have honoured me with, but my Pride is extreamly diminiſhed, when I conſider that it is not my Actions, but the Opinion which others have of me, that has procur'd me this Eſteem. I am aſham'd to be ſo puff'd up, when I perceive that I am not ſo much lov'd and honour'd for what I am, but for what I am thought to be; for it is not I that am ſo well belov'd, but a certain* Je ne ſcay quoy *which is ſuppos'd to be in me, and perhaps is not.* He ſhews afterwards that there is nothing in any Creature which deſerves perfectly to be lov'd, and commended, *nevertheleſs* (ſays he) *there is an univerſal Vanity ſcatter'd amongſt the Generation of Men, which makes all covet to be prais'd, although they are never ſo blame-worthy. All Commendation beſtowed on us is Flattery, and the Joy we conceive thereupon a fruitleſs vanity. They that let themſelves be commended are moſt commonly vain Fools, and ſuch as Commend themſelves for the moſt part are impudent Lyars.* Towards the End of this Letter, he promiſes to ſend him ſome of his Works. Theſe Letters are thought to have been written about the Year 1127.

The two next Letters, are likewiſe writ to the ſame Cardinals. He recommends to them an Affair of the Church of *Rheims*.

The 21*ſt.* is directed to *Matthew*, the Pope's Legate in *France*. In it he excuſes himſelf for not being able to wait on him, by Reaſon of his Illneſs; as alſo complains of being ſollicited to come out of his Cloyſter to embroil himſelf with the Affairs of the World. This Letter was written ſome ſhort Time before the Council of *Troyes*, which was held in the Year 1128.

In the 22*d* he recommends to *Humbaud* Archbiſhop of *Lyons*, an Affair belonging to the Biſhop of *Meaux*.

In the 23*d*. he commends *Atton* Biſhop of *Troyes*, for having diſtributed all he had among the Poor, when he once lay Sick. *Moſt commonly*, (ſays he,) *Wills are not wont to be executed till after our Deaths, and conſequently we then give what we are no longer able to enjoy, but this Perſon being between the hopes of Life and fear of Death, gave away all his Goods to the Poor, to the end that his Charity might ſubſiſt eternally, even in deſpite of his Fate.* He afterwards rejoices that this Biſhop recover'd from his Diſeaſe. Theſe two laſt Letters were written about the Year, 1128.

In the 24*th.* he Commends *Gilbert* Biſhop of *London*, for living Poor whilſt he enjoy'd ſo conſiderable a Benefice. 'It is no great Wonder (*ſays he,*) That *Gilbert* is a 'Biſhop, but it is ſomewhat extraordinary that a Biſhop of '*London* ſhould live ſo meanly. The exalted Dignity of 'his Epiſcopacy could not augment the Glory of ſo great a 'Man, when his humble Poverty has not a little advanc'd 'him. To undergo want patiently is the Effect of an or'dinary Virtue, but to court it voluntarily is the Sign of 'a great Soul.

In the 25*th.* he exhorts *Hugh*, Archbiſhop of *Roan*, to Patience, and to temper his Zeal by Charity. 'A Biſhop '(*ſays he,*) muſt not only be Patient, that he may not be 'overcome by Evil, but he muſt be alſo a Peace-maker, 'to ſurmount the Evil with Good, inſomuch, that he 'ought to ſupport even the Wicked, and reform them that 'he ſupports. Be you therefore Patient, becauſe you are 'amongſt wicked Men, and a Peace-maker, that you may 'be able to govern Ill-doers. Let your Charity be full of 'Zeal, but let your Severity be tempered with Reaſon. St. Bernard.

The 26*th.* is a Letter to *Guy* Biſhop of *Lauſane*, which comprehends in a few Words the neceſſary Qualifications and Virtues requir'd in a Biſhop. 'You have (*ſays he to 'him,*) undertaken a difficult Task, you need therefore to 'have Force to go through it: You have took upon you 'to watch over *Iſrael*, you ought to have a great deal of 'Prudence. You expoſe your ſelf both to Fools and 'wiſe Men, therefore Juſtice is likewiſe neceſſary, and, in 'a word, you will have Occaſion for Temperance to mo'derate your Paſſion upon the greateſt Provocations.

The 27*th.* and 28*th.* contain much the like Inſtructions to *Arduition* Biſhop of *Geneva*.

In the 29*th.* he congratulates *Stephen*, Biſhop of *Metz*, upon the Peace reſtored to his Church.

In the 30*th.* he exhorts *Alberon* of *Metz* to wait patiently for the Execution of an Affair which he was treating about with his Biſhop. Theſe two Letters were written after the Year 1126.

In the 31*ſt.* he congratulates *Hugh* Count of *Champagne*, on his being made a Knight of *Jeruſalem* (of the Croſs.) This Count was the firſt Founder of the Abby of *Clairvaux*, which occaſions St. *Bernard* to ſay that he can never forget the great Friendſhip he has for him, on Account of his noble Beneficence to his Monaſtery.

The 32*d.* is addreſs'd to *Joran* Abbot of St. *Nicaiſe* of *Rheims*, who complained that the Order of *Ciſteaux* had received into their Fraternity, one of his Monks call'd *Dreux*. St. *Bernard* gives him to underſtand, that he does not approve of ſuch a Proceeding, and that if that Monk had asked his Advice, he ſhould not have counſell'd him to ſuch an Action, and that he would not have receiv'd him himſelf, had he been Abbot of that Monaſtery. He likewiſe acquaints *Joran* that he partakes of his Concern, and would aſſiſt him to his Power; but that he was able to do nothing more, than to write to the Abbot of *Ciſteaux* to reſtore the ſaid Monk. He moreover counſels him not to take that Matter ſo much to Heart, but to ſubmit freely to the good Pleaſure of God, and ſuppreſs his juſt Indignation by the Example of a certain Saint, who being ſollicited to look after a ſtray'd Monk, anſwer'd, *I ſhall not do it; for if he be a good Chriſtian, where ever he be he is ſtill mine.* St. *Bernard* adds further, that he himſelf had made Uſe of the Counſel which he gave; for that having had a near Relation receiv'd by the Monaſtery of *Cluny* againſt his Will, though he is ſenſibly griev'd for his Loſs, yet is he reſolved to reſt ſatisfy'd, praying both for the Monks, that they would reſtore him, and for the Perſon himſelf, that God would give him Grace to return. This ſhews plainly, that this Letter was written before *Robert*'s Return, about the Year, 1120.

Although St. *Bernard* had thus written to the Abbot of St. *Nicaiſe*, nevertheleſs, his Opinion was not that this Monk was obliged to return to his Cloyſter, therefore having written before to *Hugh*, Abbot of *Pontigni*, that had receiv'd this Monk, that he thought him oblig'd to reſtore him, he was forc'd to write a ſecond Letter to undeceive him, whereby he ſignified that it was never his Intention to adviſe him to give up this Monk, but that on the contrary, he commended what he had done, and likewiſe congratulated him in it. But having been powerfully ſollicited by the Archbiſhop of *Rheims*, and be an Abbot, who was one of that Monks Friends, he could not prevent writing that Letter and requeſting what he feared ſhould come to paſs. He believed at the ſame Time that he had given ſome Umbrage of his Meaning by writing at the End of his Letter, that if he choſe rather to ſuffer Diſpleaſure, than to releaſe this Monk, he might do as he pleas'd, but that for his Part, he would have no Manner of Hand it it. In fine, he tells him, that he did him a great deal of Wrong, to ſuſpect that he had a Mind to ſeduce this Monk to his own Monaſtery.

In the 34*th.* he congratulates this Monk on the Reſolution he had taken, and exhorts him to perſevere in it.

The 35*th.* is addreſs'd to *Hugh Farſite*, Abbot of St. *John* of *Chartres*, whom he deſires to recommend the cauſe of *Humbert*, to the Count of *Chartres*. He withal aſſures him, that he has not burnt the Letter which he ſent him, although there were ſtrange Notions in it concerning the Sacraments.

Hereupon this Abbot wrote him an Anſwer to this Effect, That he had forgot that he had given him any Cauſe of Concern, but having ſent him a right Orthodox Confeſſion of Faith, St. *Bernard* makes known to him by the thirty ſixth Letter, that he eſteemed him a very good Catholick, and that he verily believes he gave wrong Sentiments of his Mind. He counſels him moreover, not to injure the Memory of a Holy Biſhop, with whom he never had any Difference whilſt he liv'd.

In the 37*th.* 38*th.* 39*th.* 40*th.* and 41*ſt.* St. *Bernard* recommends ſeveral things to *Thibaud* Count of *Champagne*. The

St. Bernard.

The 42*d.* written to *Henry* Archbiſhop of *Sens*, is to be found among St. *Bernard*'s *Opuſcula*.

In the 43*th.* and 44*th* he deſires that Archbiſhop to do Juſtice to the Abby of *Moleſme*, concerning what he claim'd from the Church of *Sevan*, which belong'd to that Abby.

The 45*th.* Letter is written in the Name of the Abbot, and the whole Order of *Ciſteaux* to *Lewis* the *Groſs*, King of *France*, concerning his perſecuting of *Stephen*, Biſhop of *Paris*. He makes them ſpeak to this King with a great deal of Freedom, and declare that if His Majeſty did not think fit to do Juſtice to this Biſhop, they would aſſuredly write to the Pope about it.

This King not having made Satisfaction to the Biſhop of *Paris*, the Archbiſhop pronounc'd a Suſpenſion againſt him, but the King having afterwards humbled himſelf to Pope *Honorius* II. procur'd it to be taken off, which oblig'd *Hugh* Abbot of *Pontigni*, and St. *Bernard*, to write the forty ſixth Letter to this Pope, ſignifying to him, that they were ſurpriz'd that his Holineſs would ſuffer that Suſpenſion to be taken off, when if it had been continu'd, the King would certainly have done that Biſhop Juſtice, and this becauſe the Conſtancy and Courage of the Prelates of that Nation had conſiderably wrought upon the Temper of that Prince.

St. *Bernard*, caus'd alſo the ſame Thing to be written to the Pope, by *Geofrey* Biſhop of *Chartres*, in whoſe Name the forty ſeventh Letter was writ. He Acquaints his Holineſs that the King having been frightned with the Interdict, had promis'd to reſtore to the ſaid Biſhop of *Paris*, all that he had taken from him, but that ſince he had obtain'd Abſolution, he refus'd to perform his Promiſe.

In the 48*th.* he juſtifies himſelf to *Haimeric*, Chancellor of the Holy See, concerning the Accuſations which had been made againſt him. He deſires to know if they are grounded on the Biſhoprick of *Verdun*, being taken from a Perſon that was unworthy to enjoy it, or upon *Fulbert* Abbot of the Holy Sepulchre, at *Cambray*'s being forc'd to yield his Place to *Pervin*, or by Reaſon that at *Laon* a place of Debauchery was become one of Devotion, by driving out of the Monaſtery of St. *John*, Monks which led an Irregular lewd Life, and by putting thoſe of St. *Nicaiſe* in their Room. He ſays, if theſe Things are laid to his Charge, he takes it for an Honour, but that to his great Grief he was not the Author of them, and by conſequence could neither deſerve the Merit nor the Blame. He adds, That the Biſhop of *Albany* was the Occaſion of the Firſt, the Archbiſhop of *Rheims* of the Second, and the Third ought to be attributed to the ſame Archbiſhop, in Conjunction with the Biſhop of *Laon*. All that is to be found fault with in him, he ſays, is, that he was Preſent when theſe Matters were tranſacted, when he ought to have been ſhut up in his Cloyſter, and not to have meddled in the Affairs of the World. He owns he was there Preſent. 'But (*ſays he*,) 'It was becauſe I was ſummon'd and forc'd thither, which 'if it be diſpleaſing to my Friends, it is leſs pleaſant to 'me, and would to God I had never gone to any of theſe 'Sorts of Aſſemblies. He then earneſtly entreats the Chancellor, That ſince his Endeavours have been eſteem'd unacceptable, he might for the future never be order'd out of his Monaſtery. 'Let theſe clamorous and troubleſome 'Frogs (*ſays he*,) for the future be confin'd to their Marſhes; Let them no more be heard in Councils, nor 'ſeen any more at Court: And let neither Neceſſity nor 'Authority drag them out of their Solitude. It may be 'by theſe Means your Friend may avoid the Suſpicions of 'being thought Bold. For my part I am reſolv'd henceforward never to ſtir abroad unleſs it be about the Affairs of the Order, and that too only upon Command of 'the Pope's Legate or my Biſhop.——If by your Means I 'can obtain the Favour to go no more out of my Cell upon any Account whatever, I ſhall be at reſt, and envy 'no body. But although I am permitted to remain in Silence, yet I cannot believe that the Church will ever 'be at quiet as long as the Court of *Rome* perſiſts to prejudice the Abſent, by obliging and humouring the Preſent. This Letter was writ in the Year, 1130.

The 49*th.* and 50*th.* are addreſs'd to Pope *Honorius* II. in the Name of the Abbots of *Ciſtraux*, *Pontigni*, and *Clairvaux*, in Favour of the Archbiſhop of *Sens*, perſecuted by King *Lewis* the *Groſs*. They beg of his Holineſs to permit this Archbiſhop to have Recourſe to the Holy See for Juſtice.

In the 51*ſt.* he recommends the ſame Affair to *Haimeric*, Chancellor of the Church of *Rome*.

In the 52*d.* addreſs'd to the ſame, he ſays, That the Biſhop of *Chartres* was in the right not to undertake the Voyage to the Holy-Land. He moreover begs of this Chancellor to uſe his Intereſt to the Pope that he may be employ'd no more abroad.

The two following are Letters of Recommendation, addreſs'd to *Haimeric*. Theſe ſix Letters were writ about the Year, 1127.

In the 55*th.* directed to *Geofrey*, Biſhop of *Chartres*, he prays that Biſhop to receive again a Recluſe Monk, who had repented of leaving his Cell.

St. Bernard.

In the 56*th.* he acquaints the ſame Biſhop that he does not know whether *Norbert* will go to *Jeruſalem* or no. He ſays, He is not of the Opinion of that Holy-Man, who affirm'd that Anti-Chriſt would certainly come before the Century he lived in was expir'd, and that he ſhould not die before he had ſeen a general Perſecution in the Church. He alſo recommends to the Biſhop of *Chartres* the Affair of *Humbert*.

In the 57*th.* writ to the ſame Biſhop, he ſays, That a Vow made to go to *Jeruſalem* ought not to hinder a Man from being receiv'd to make a better Vow.

In the 58*th.* writ to *Ebalus*, Biſhop of *Chalons*, he recommends to him to admit for Prior of the Regular Canons of his City, him whom the ſaid Canons had choſen; being a good and Religious Perſon; or if they would not do ſo, he propos'd to them another of a regular and virtuous Life, and not ſuch a one as they would have to favour their Libertiniſm.

In the 59*th.* he adviſes *Guilencus* Biſhop of *Langres* to deliver up to the Church of St. *Stephen* of *Dijon*, ſome Goods which fell to them by the Death of the Archdeacon *Garnier*.

In the 60*th.* addreſs'd to the ſame Biſhop, he recommends to him the Care of the Church of *Moleſme*.

By the 61*ſt.* he ſends a Penitent that had addreſs'd himſelf to him, to *Ricuin* Biſhop of *Toul*, he being not us'd to enjoyn Penance to any but ſuch as were under his Care. *For* (ſays he,) *would it not be an unpardonable Raſhneſs in us to intermeddle with the Affairs of Biſhops, when we our ſelves have Recourſe to them in Matters of great Difficulty.* *Ricuin* dy'd in 1118. ſo that this Letter muſt neceſſarily precede that Year.

In the 62*d.* he deſires *Henry* Biſhop of *Verdun*, to receive a Penitent that had addreſs'd himſelf to him.

In the 63*d.* he aſſures this Biſhop that he has never utter'd any Thing to his Prejudice. This *Henry* is he whom St. *Bernard* perſuades to lay down his Biſhoptick, and which is mention'd in the forty eight Letter.

The 64*th.* is written to *Alexander*, Biſhop of *Lincoln*, whoſe Conſent he asks to permit a certain Clerk of his nam'd *Philip*, who had left his Cloyſter, with Deſign to travel to *Jeruſalem*, to remain a Monk in his Monaſtery of *Clairvaux*, and he farther deſires him to pay the ſaid Monk's Debts out of the Revenues of his Prebend.

In the 65*th.* written to *Aloiſus*, Abbot of *Anchin*, in *Flanders*, he commends him for being ſo much concern'd at the Death of a Monk of his call'd *Godwin*, who dy'd in his Monaſtery of *Clairvaux*. He alſo excuſes himſelf for having receiv'd him.

In the 66*th.* he entreates *Geofrey* Abbot of St. *Medard* of *Soiſſons* to make Peace with *Aloiſus*.

In the 67*th.* he excuſes himſelf to the Monks of St. *Germer de Flay*, for having received one of their Fraternity into his Monaſtery. He tells them that he never heard any Thing of them but very lately; That this Monk came to him after he had been an Hermit above ſeven Months, and that he had ſeveral Times refus'd to admit him. Alſo having ask'd him why he would not return to his Cloyſter, that he had anſwer'd, his Abbot would not have him only in Quality of a Monk, but alſo oblig'd him to ſerve as Phyſician. But at length being over-perſuaded by his Importunities that he had receiv'd him; and as he had not forc'd him to come into his Monaſtery, ſo he would not oblige him to go out of it.

Theſe Monks being not well ſatisfy'd with this Anſwer, and having writ again to St. *Bernard*, to this Effect; That he did not do well to receive one of their Monks whom they had excommunicated. He anſwers by the following Letter, that if they have excommunicated him, he underſtands it was ſince he admitted him, which was not likewiſe well done on their Part. And ſince they accus'd this Monk for a Vagabond that could never reſt in a Place, and who was always diſobedient to his Abbot, they ought to rejoyce on Account of his Converſion, and in regard that he liv'd now in a Monaſtery where he ſhould perform the ſtricteſt Vows. Theſe two Letters are thought to have been written about the Year, 1125.

In the 69*th.* he comforts *Guy* Abbot of the *Three-Fountains*, who was extreamly concern'd in that being about to celebrate Maſs he happened to conſecrate a Chalice, in which, there had been nothing but Water put, through Careleſsneſs, becauſe this Crime was rather the Effect of Inadvertency and Negligence than a Deſign. He nevertheleſs enjoyns him and the Perſon that ſerv'd them at the Altar the Penance of repeating till *Eaſter* the ſeven Penitential Pſalms, as likewiſe to receive ſeven Lathes of a Scourge each Day. He approves of what he did when he ſaw there was no Wine in the Chalice, which was to pour a little Wine upon Part of the conſecrated Hoſt; becauſe though

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it was not transmuted by a proper and Solemn Consecration into the Blood of Christ, it was nevertheless become sacred by the bare Contact of his Body. He adds moreover, That there is a certain Writer who maintains that the Sacrifice cannot be Valid, unless there be both Wine, Bread, and Water, in a Manner, that if there be but one of these wanting the rest signifie nothing. He says likewise, That in this Case every one may do as he Pleases, but for his Part, if any such Accident should happen to him, he would do the same Thing with him to whom he writes, or would begin Mass with these Words. *Simili modo post-quam cœnatum est*, &c. and would finish the rest of the Sacrifice, not in the least doubting but that the Bread was consecrated Separately.

In the 70*th.* he counsels the same Abbot to treat one of his Monks more kindly, and to revoke the several rigorous Judgments he had pass'd against him.

In the 71*st.* address'd to the Monks of this Abby, he acquaints them that he has not yet had an Opportunity to make them a Visit, and moreover condoles them upon the Death of the Abbot *Roger*.

The 72*d.* is written to *Raimund* Abbot of *Foigni*. He writes to him concerning the Title of Father, which this Abbot had given him, and refuses to accept of any other but Brother.

In the 73*d.* and 74*th.* he comforts and fortifies this Abbot who had been Melancholy and seem'd dissatisfy'd with his having been elevated to this Dignity.

In the 75*th.* he dissuades *Artaud* Abbot of *Prully* from sending any of his Monks to found a Monastery in *Spain*.

In the 76*th.* he counsels the Abbot of the Regular Canons of St. *Pierre-Mont*, in the Diocess of *Toul*, to exert all their Force in reclaiming one of their Monks who had stray'd into the World, and was there marry'd.

The 77*th.* is the 14*th.* of the *Opuscula*.

In the 78*th.* he congratulates *Sugerus* Abbot of St. *Denys*, for having made a Reformation in his Monastery, and quitted the exterior Pride which was in it before. He likewise commends him for having taken so Pious a Resolution. Towards the End of this Letter, he exclaims against *Stephen de Guarlande* Deacon, who was then Steward of the King's Houshold, bore Arms, and enjoy'd divers Benefices. This Letter was writ in the Year, 1127.

The 79*th.* was written to *Luke* Abbot of *Cousy* of the Order of *Austin-Friars*, in the Diocess of *Laon*. Whom he advises to send a certain Friar of his who had committed the Sin of the Flesh, to some Place far distant from his Cloyster, where he might do Penance.

In the 80*th.* he comforts *Guy*, Abbot of *Moleſm*, upon a certain Injury done him; and moreover, exhorts him not to think of Revenge upon that Occasion, but to Pardon freely him that did him the Wrong.

By the 81*st.* he assures *Gerard*, Abbot of *Poictiers*, in the Diocess of *Langres*, that he never writ any thing to the Count of *Nevers* in his Prejudice, but only for his Churches Benefit, that it might continue in Peace.

In the 82*d.* he dissuades *Stephen* Abbot of St. *John* of *Chartres*, from quitting his Monastery to go on Pilgrimage to *Jerusalem*.

In the 83*d.* he comforts *Simon* Abbot of St. *Nicholas of the Woods* in the Diocess of *Laon*, about the Persecution which he suffer'd on Account of his Monks. We understand by the Letters of *Samplon* Archbishop of *Rheims*, and *Josselin* Bishop of *Soissons*, to Pope *Innocent* II. that these Monks were dissatisfy'd with their Abbot by Reason that he had restored to the Church of *Arras* some Curacy which they were in Possession of.

By the following Letter written to the same Abbot, he intreats him to receive and use kindly a certain Monk which he sends him.

The 85*th.* address'd to *William* Abbot of St. *Thierry*, is a Christian and Spiritual Compliment to serve for Answer to an obliging Complaint which this Abbot had made him, who did not believe himself so well belov'd by St. *Bernard* as he lov'd him.

In the 86*th.* he writes to the same Abbot that he sends him a Monk who had stray'd out of his Monastery. He acquaints him that he has reprimanded him secretely and desires of him to do as much, and then to send him back to his Abbot with a Letter of Recommendation. He dissuades this Abbot from quitting his Cloyster to turn Hermit.

In the 87*th.* he blames the Conduct of *One*, a Regular Canon, who after having laid down a Curacy by the Consent of his Bishop, which he had as 'twere extorted from him, on Condition that he should remain in his Bishoprick, he address'd himself to the Metropolitan to obtain Leave to return to his Abby. Being return'd he entreates St. *Bernard* to instruct him how he should live. Whereupon this Saint disapproved altogether of his Conduct, yet would not have him nevertheless charge himself anew with the Care of his Curacy. He advises him to be thoroughly Sensible of his Fault, for that he considers his Retreat as an Action of no great Virtue. He afterwards gives him a great deal of good Advice in this Letter, and in the three which follow, being all likewise writ to him. He excuses himself in the eighty ninth for not writing him long Letters, because he is oblig'd to Silence, which is interrupted as well as the Tranquility of Mind by Dictating and Composing, and moreover forasmuch as his Profession is not to instruct others but bewail his own Sins.

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The 91*st.* is address'd to a general Chapter of *Benedictine* Abbots, assembled at *Soissons* for Reformation of their Monasteries. St. *Bernard* exhorts them earnestly to labour about it, *for fear* (says he) 'That the World should say, 'you were met together to no Purpose. Do all in your 'power to render your Actions and Occupations perfect. 'They cannot be so too much, because a Man cannot be 'too Just, too Wise nor too Virtuous. Hearken not to 'such as will say: We will not be better than our Fathers, 'owning thereby that they are the Off-spring of luke-warm 'and loose People: Or if they pretend to be Children of 'Saints, let them imitate their Sanctity and not their Indulgence and Depravity. There is no living in this World 'without either Advancing or Retreating, Rising or Descending: If a Man has a mind to continue in the same 'State, he shall presently fall. He that desires not to be 'better was never really good; and whoever ceases endeavouring to bee good ceases to have any Worth.

The four following Letters are Letters of Compliment, the first is address'd to *Henry* King of *England*, and the others to the Prelates of his Realm.

In the 96*th.* he commends *Richard* Abbot of *Fontaine* in in the Diocess of *York*, for having embrac'd the Order of *Cisteaux* with twelve of his Monks in the Year, 1132.

In the 97*th.* he dissuades Duke *Conrade* from making War upon the Count of *Savoy*.

In the 98*th.* he answers a Question which had been put to him. Why of all the Saints that are in the Old Testament, the Church observes Feasts for none but the *Maccabees*? The Answer is that the Church takes Notice of them, because they are not unlike our Christian Martyrs, having suffer'd Death for not Abjuring the Law of God.

In the 99*th.* he writes to a Monk whose going out of the Monastery he was Jealous of; but having by a Letter understood the Occasion of it, his Suspicions soon vanish.

In the 100*th.* he commends the great Charity of a certain Bishop towards the Poor. *It is* (says he) *a Thing so well becoming a Bishop; It is a great Ornament to his Function in that not being able to be Poor by Reason of his Revenues, he nevertheless has regard to the Poor and Indigent; for it is not Poverty that is a Virtue, but the Love of the Poor, and the Poor in Goods are not pronounc'd happy by the Gospel, but the Poor in Spirit.*

In the 101*st.* he begs of a Monastery to receive a Monk again that had left them without Permission.

In the 102*d.* he counsels an Abbot to try all Means to bring a certain Monk to his Duty, and to expell him if he found him Irreclaimable.

In the 103*d.* he exhorts a Person to forego the inordinate Love that he had for Riches.

In the 104*th.* he advises another to quit the World.

The Letters following to the 115*th.* are Exhortations to several Persons to embrace a Monastick Life which he greatly commends.

In the 115*th.* he dissuades a Monk from turning Hermit.

The six following Letters contain only Compliments and Thanks.

The 122*d.* is a Letter of *Hildebert*, at that time Archbishop of *Tours* address'd to St. *Bernard*, in which he greatly commends him and begs his Friendship, which Letter St. *Bernard* answers after a very obliging Manner in the 123. and in the 124. he admonishes him to embrace the Interest of Pope *Innocent* II.

By the 125*th.* he sends to *Geofrey* of *Loroux* to engage in the Defence of this Pope against *Peter* of *Leon*.

In the 126*th.* address'd to the Bishops of *Limoges*, *Poictiers*, *Perigueux* and *Saintes*, he vigorously defends the Cause of *Innocent* II. against *Gerard* Bishop of *Angoulesme* whom he accuses to have engag'd in the Interest of *Peter* of *Leon* thro' Ambition.

The 127*th.* is written in the Name of *Hugh* Count of *Burgundy*; to *William* Count of *Poictiers*, whom he admonishes to quit the Party of *Peter* of *Leon*, and to acknowledge Pope *Innocent*.

In the 128*th.* St. *Bernard* reproaches Count *William*, in that having once procur'd Peace to the Church of *Poictiers*, he had afterwards drove the Clergy of *Hilarius* out of the City. He advises him to cease that Persecution.

In the 129*th.* he counsels the *Genoese* to live peaceably with the Citizens of *Pisa*, and to continue faithful both to the Pope and Emperor.

In the 130*th.* he advises likewise the *Pisantines* by Reason of the great Affection they had to the Pope.

By the 131*st.* he puts the *Milanese* in mind of their Reconciliation with the Church of *Rome*, and Pope *Innocent*, and earnestly exhorts them to continue their Obedience and Submission accordingly.

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The three following are written to the Clergy and People of *Milan* upon the ſame Account.

In the 135*th.* he rejects, with a great Deal of Humility, the Praiſes which *Peter* Biſhop of *Pavia* had given him; and moreover commends that Perſon for his Charity.

In the 136*th.* he deſires Pope *Innocent* to pardon a Man that was diſpos'd to make Satisfaction.

In the 137*th.* he implores the Clemency of the Empreſs upon the *Milaneſe*, whom the Pope had not receiv'd into Favour till after they had acknowledg'd *Lotharius* for their King and Maſter.

In the 138*th.* he requires *Henry* King of *England* to aſſiſt Pope *Innocent*.

In the 139*th.* he excites the Emperor *Lotharius* to revenge the Church upon Schiſmaticks.

In the 140*th.* he recommends the *Piſantines* to this Prince.

In the 141*ſt.* he ſharply reproaches *Humbert* Abbot of *Igny* for having quitted his Abby.

In the 142*d.* he condoles the Monks of the Abby of the *Alps* for the Loſs of their Abbot of *Guarin*, who had been advanced to the Biſhoprick of *Sion* in *Switzerland*.

In the 143*d.* he excuſes his long Abſence to the Monks of *Clairvaux*, aſſuring them that he has been no leſs concern'd than they about it, and exhorting them to perſevere in their Duty.

The two following Letters are written upon the ſame Account, with the ſame Tokens of Tenderneſs and Affection.

All theſe Letters were written under the Pontificate of *Innocent* II. from the Year 1132. to the Year 1137.

In the 146*th.* he congratulates *Burchard* Abbot of *Balere*, inaſmuch that the Care he has taken to reform his Abby has not been fruitleſs, and ſays the Glory of it is due only to God.

The 147*th.* is a Letter of Thanks to *Peter*, Abbot of *Cluny*, for having comforted him in the Pains he had been at in procuring Peace to the Church. He therein expreſſes his Satisfaction in that the Schiſm was at length extirpated thence.

The following is a Letter of Compliment written to the ſame.

In the 149*th.* he admoniſhes this Abbot not to take ſo much Pains to bring the Monaſtery of St. *Bertbin* to Subjection.

In the 150*th.* he commends Pope *Innocent* for having made a Reformation in the Monaſtery of *Vezelay*, St. *Benoet* on the *Po*, and thoſe of St. *Meme*, and St. *Satyre*. As likewiſe for the Reſolution he had ſhewn at *Liege* in refuſing to grant Inveſtitures at the Requeſt of the Emperor *Lotharius*, and for excommunicating the Clerks that diſturb'd the Church of *Orleans*. He exhorts him to imploy the like Zeal in oppoſing *Philip*, Nephew to *Giſlebert* Archbiſhop of *Tours*, who had ſeiz'd upon the See of that Church.

The 151*ſt.* is addreſſed to this *Philip*, whom he acquaints with his Concern to ſee him ingag'd in ſo pernicious an Undertaking. Theſe two Letters were writ in the Year 1133.

In the 152*d.* he writes to Pope *Innocent* in Favour of the Biſhop of *Troyes*, who was moleſted by his Clergy. He there ſays, that the Inſolence of the inferior Clergy occaſioned by the Biſhop's Neglect, has every where diſturb'd the Peace of the Church: That Biſhops give holy Things to Dogs, and throw Pearls to Swine, who afterwards turn upon them and trample them under their Feet; That ſuch as they preſent, ſuch are they oblig'd to bear with; that they firſt enrich them with the Spoils of the Church without correcting them, and afterwards they are forc'd to ſubmit to their Inſolencies, for Prieſts that enjoy the Fruits of others Labours, live without Gratitude to their Benefactors, inſomuch, that their Iniquity moſt commonly proceeds from their Abundance. Towards the End of this Letter, St. *Bernard* excuſes himſelf for not having gone to wait on the Pope as he had been deſir'd.

In the 153*d.* addreſs'd to *Bernard*, Prior of the Charter-houſe of *Portes*, near the Town of *Bolley*, which had deſir'd of him the Expoſition of the *Canticles*, after having ſpoken of this Work in a very humble Manner, he promiſes to tranſcribe and ſend his Expoſition at the Beginning of that Book.

In the following addreſs'd to the ſame, having ſent him this Diſcourſe, he expreſſes his Sorrow that he had not Leiſure to go viſit that Charter-houſe.

In the 155*th.* he acquaints Pope *Innocent*, who had given this Prior a Biſhoprick in *Lombardy*, that he is very worthy of that Honour, but that he is not a proper Perſon for the Place, inſomuch, that the *Lombards* being a headſtrong wicked People, a young Man that has always liv'd in a Cloyſter, would find it a difficult Matter to govern them, ſo that he deſires this Pope to beſtow on him another Place.

In the 156*th.* he recomends to this Pope the Church of *Orleans*, whoſe See was vacant.

In the 157*th.* he recommends to *Haimeric*, Chancellor of the Church of *Rome*, the Provoſt and Canons of the Church of *Alleux*, in the Diocels of *Orleans*. Theſe two Letters with the foregoing, from the 151*ſt.* were written in the Year 1135.

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The 158*th.* is written to Pope *Innocent*, concerning the Murther of *Thomas* Prior of St. *Victor* in *Paris*, who had been kill'd near *Gournay*, by the Relations of *Thibaud* Archdeacon of *Paris*, in his Return with *Stephen* Biſhop of *Paris*, to the Abby of *Chelles*, whither they went to make a Reform in that Abby. The Biſhop of *Paris* was ſo concern'd with this Aſſaſſination, that he after pronounc'd Excommunication againſt the Murtherers and all their Adherents, reſerving to himſelf only their Abſolution, he retir'd to *Clairvaux*, whence he wrote to the Pope, and to *Geofrey* Biſhop of *Chartres*, his Legate, to incline them to do Juſtice upon the Aſſaſſines. This Letter St. *Bernard* writ to the Pope in his Name, to excite his Zeal againſt ſo deteſtable an Action, and to beg of him to puniſh the Archdeacon of *Paris*, as being acceſſary to this Murther.

The following Letter is that which was writ to the Pope in the Name of the Biſhop of *Paris*, upon the ſame Account.

About the ſame Time there was another Murther committed on the Body of *Archembaud*, Subdean of the Church of *Orleans*, at the Inſtigation of a Canon of that Church. St *Bernard* writes alſo concerning this Murther to the Pope, by his 161*ſt.* Letter, to the End, that ſo barbarous a Crime might meet with an exemplary Puniſhment, not only in the Perſon of thoſe who had committed the Crime, but alſo in thoſe who were the Cauſe of it.

There are moreover, three other Letters which follow thoſe, which are the 160*th.* the 162*d.* and 163*d.* by which, he recommends this Affair to *Haimeric*, Chancellor of the Church of *Rome*, and to another Cardinal.

Geofrey Biſhop of *Chartres*, the Pope's Legate, upon Occaſion of theſe Murthers, commanded the Biſhops of the Provinces of *Rheims*, *Roan*, *Tours*, and *Sens*, to meet at the Council of *Joarre* to condemn the Authors thereof, purſuant to the utmoſt Rigor of the Canons. We have not the Tranſactions of this Council of *Joarre*, but we are aſſur'd by a Letter of Pope *Innocent* II. addreſs'd to the aforeſaid Biſhops, that they excommunicated all that were in the leaſt concern'd in theſe Murthers. The Pope confirms their Decree by this Letter, and becauſe it ſeem'd to him that this Judgment was not ſevere enough, he order'd farther, That no Maſs ſhould be celebrated in any of thoſe Places where theſe Murtherers were found, and that *Thibaud*, *Noterius*, and all others concern'd in the ſaid Murthers ſhould for ever be depriv'd either of enjoying or acquiring any Benefice. He pronounc'd alſo Anathema's againſt any that receiv'd or conceal'd theſe Aſſaſſines. All this hapned in the Year 1133. as Father *Mabillon* teſtifies in his Notes.

The 164*th.* Letter of St. *Bernard* is writ to Pope *Innocent*, concerning the Difference which aroſe in the Church of *Langres*, about the Election of a Biſhop, in the Room of *William*, who dy'd in 1138. *Peter* Archbiſhop of *Lyons*, and *Hugh* Duke of *Burgundy*, would have choſen a Monk of *Cluny*, yet *Robert* Dean of the ſaid Church, *Pontius* the Archdeacon, *Olric*, and the other Canons would not acquieſce in this Election, but demanded an accuſtom'd Liberty of chooſing whom they pleas'd. The Pope writ to them not to make Choice of any without the Advice of ſome pious Men, whereupon, they had Recourſe to St. *Bernard*, and promis'd to do nothing but with his Conſent. The Archbiſhop of *Lyons* agreed to, and the Pope likewiſe approv'd of the Choice they had made of St. *Bernard*, who was then at *Rome*. In his Return, St. *Bernard* underſtanding that they were about to conſecrate a Biſhop of *Langres* at *Lyons*, which he thought not worthy, and whom the Dean and Canons would not receive, he went immediately to the Archbiſhop, and repreſented to him, that having agreed to be determined by him, they ought to do nothing without him. The Archbiſhop laid all the Blame on *Hugh*, Son to the Duke of *Burgundy*, but promis'd, that for the future there ſhould be nothing done without his Knowledge. St. *Bernard* propos'd to leave the Matter to a Debate in a general Convocation of the Biſhops and Clergy. That Monk of *Cluny* who was about to have been elected, dar'd not appear, but being arriv'd on *Friday* went away on *Saturday*. The Archbiſhop of *Lyons* at the ſame Time wrote two Letters to the Chapter of *Langres*, quite contrary to each other, for by one, he order'd them to proceed to an Election, and by the other, told them that he had not altogether rejected, but only put off to another Time the Ordination of this Monk of *Cluny*. Whereupon, this Monk obſerving his Ordination to be ſtopp'd, went to the King, and obtain'd from him an Inveſtiture, and afterwards aſſign'd a Day for his Ordination. Soon after *Falcon* Dean of *Lyons*, *Pontius* Archdeacon of *Langres*, *Bonami* Canon of the ſame, with two Monks of *Clairvaux*, appeal'd to the Holy See, and cited thither as well the Perſon that would have been conſecrated, as the Perſons that would have conſecrated him. St. *Bernard* inform'd the Pope of all Matters that related thereto by this Letter.

In the following Letter written to Dean *Falcon*, and *Guy*

Treaſurer of the Church of *Lyons*, he commends them for the Zeal they had ſhown in this Affair.

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Notwithſtanding the Appeal to the Court of *Rome*, yet the Archbiſhop of *Lyons*, and the Biſhops of *Autun*, and *Maſcon*, inſtalled and conſecrated the Monk of *Cluny*, which extreamly nettled St. *Bernard*, for he wrote very earneſtly about it to the Pope and Cardinals, in the 166*th*, 167*th*, and 168*th*. Letters. At length he wrought ſo much upon his Holineſs as to cauſe him to diſapprove of this Election, and to give the Chapter Leave to proceed to a new Election, after having taken Advice of St. *Bernard*. Whereupon they immediately went to wait upon him accordingly, and he after having made them all Friends, ſent them back to make their Election, as he acquaints his Holineſs by the 169*th*. Letter. Hereupon they elected *Godfrey* Prior of *Clairvaux*, a Relation to St. *Bernard*, who having met with ſome Difficulty on the Court-ſide, St. *Bernard* wrote the 170*th*. Letter to *Lewis* the Younger, in which, he proteſts that no Body had a greater Veneration for his Majeſty than himſelf, and afterwards aſſures him, that the Election of his Prior to the Biſhoprick of *Langres* was altogether againſt his Intention and good liking, ſince it depriv'd him of the principal Comfort of his Age and Infirmity, yet that he muſt nevertheleſs ſubmit to the Will of God: That it was neither in the Power of himſelf nor the King to oppoſe it; and that he was perſuaded his Majeſty would not attempt it, but leave the Church of *Langres* to remedy its Affliction, having been long vacant together with that of *Rheims*: That he humbly thank'd his Majeſty for what he wrote him thereupon, and would have been conformable, had not he ſeen the Danger of Delays, as likewiſe that the Revenues of that Church were in Huckſter's Hands: That this was that which gave him the greateſt Trouble, and procur'd no ſmall Diſhonour to his Majeſty, it being his Duty to preſerve the Goods of the Church: That the Election had been made altogether according to Form; that the Perſon elect was faithful, for that he would not have been for him, had he not firſt conſented to do Homage to his Majeſty for the Lands held of the Crown; that he had all along this Precaution given him; that he was not yet put into Poſſeſſion, nor yet enter'd into the City; that for his Part he had meddled but little with the Matter, tho' he had been invited to do it by the Clergy and People, and that the Oppreſſion of ſeveral, and Prayers of good Men, might well have engag'd him deeper in it: That as the Caſe now ſtands, it was for his Majeſty's Honour and the Publick Good to defer the Confirmation no longer, and that if he did not return an Anſwer by thoſe that gave him this Letter, he would peradventure raiſe the Spirits of divers religious Men againſt him, and moreover prejudice the Revenues of the Crown annex'd to this Biſhoprick. There is great likelihood that the King comply'd with St. *Bernard*'s Requeſt, for the Year following, *Falcon* Dean of the Church of *Lyons*, having been elected Archbiſhop thereof, *Godfrey* and St. *Bernard* wrote in his Favour to Pope *Innocent*, which are the 171*ſt*. and 172*d*. Letters.

In the 173*d*. St. *Bernard* recommends to *Falcon* the Monks of the Monaſtery of *Beniſſon-Dieu*.

The 174*th*. is the famous Letter which he writ to the Canons of *Lyons*, concerning the Feaſt of the Conception which they had newly introduc'd. This Letter he begins with commending of the Church of *Lyons*, which, ſays he, 'has always been preferable to all the reſt of *France*, not 'only on Account of the Dignity of its See, but alſo by 'the ſtrict Order there kept. For is there any where a bet'ter Diſcipline to be found, a greater Authority eſtabliſh'd 'and of a more venerable Antiquity, principally in Regard 'of Eccleſiaſtical Duties, it having never hitherto introduc'd 'any Novelty, nor ſuffer'd its ſelf to be debauch'd by any 'Change? This has been the Occaſion (continues he) that 'we can never enough wonder that ſome of you could have 'the Boldneſs to introduce a Feaſt, which the Church has 'not the leaſt Knowledge of, which neither is ſupported by 'Reaſon, nor back'd by any Tradition: Are we to think 'our ſelves more knowing or devout than our Fore-fathers? 'and is it not a dangerous Preſumption to pretend to do 'what they thought not proper? But, ſay you, we ought 'to honour the Mother of our Saviour: Why ſo we ought 'in all Reaſon, but ſtill the Honour paid to a Queen de'mands Diſcretion. This Royal Virgin has no Need of 'falſe Honour, having ſeveral true Titles, and being of a 'Quality truly honourable. Honour then the Purity and 'Piety of her Life, admire her ſupernatural Fecundity, and 'adore her divine Off-ſpring; commend her in that ſhe 'conceiv'd without Concupiſcence, and brought forth with'out Trouble: Affirm that Angels reſpected her, all Na'tions have deſir'd her, that the Patriarchs and Prophets 'have been acquainted with her, and that ſhe was choſen 'above all Women, and preferr'd to all her Sex.—— 'The Church teaches me to have an uncommon Venera'tion for the Day when ſhe dy'd, and when ſhe was re'ceiv'd with an unexpreſſible Joy into Heaven. The ſame 'Church learns me to honour the Day of her Birth, being 'verily perſuaded, that like *Jeremiah* and St. *John Baptiſt*, 'ſhe was ſanctified in her Mother's Womb. Yes, the Mo'ther of our Lord was holy before ſhe was born, and there'fore the Church cannot err in believing that the Day of 'her Birth was alſo holy, nor in keeping it ſolemnly as 'ſuch: I am alſo thoroughly perſuaded, that ſhe was en'du'd with ſo many Graces, that not only her Birth was 'ſanctify'd, but alſo all the reſt of her Life, which was ex'empt from all Sin; a Favour that never yet was granted 'to any other of the Off-ſpring of Man.—— What then 'are we able to contribute to theſe Honours? Let her Con'ception alſo have Honours, (ſay they) ſince it preceded 'her Birth, becauſe had not this Conception preceded, her 'Birth could not have been extant to be honour'd. Very 'well! for the ſame Reaſon any one might celebrate the 'Feaſts of their Father and Mother, and mount upwards 'even to their remoteſt Anceſtors. Then we ſhould have 'a prodigious Number of Feaſts indeed, and which would 'be more proper for the Eternity of the other Life, than 'the poor circumſcrib'd Limits of this. But there is a Book 'produc'd where this Feaſt is authoriz'd, as they pretend 'by Divine Revelation. Why this might very well be, and 'I my ſelf could ſooner compoſe one in Favour of any of 'my Anceſtors. For my Part, I am not willing to credit 'any of theſe Books which have neither Reaſon nor Au'thority on their Side: For what Conſequence is there, 'that a Conception muſt be holy becauſe the Birth was ſo? 'was it made holy by its Precedence? Whence had it this 'Sanctity to communicate to the Birth? and on the con'trary is it not becauſe this Conception was not holy, that 'it was thought neceſſary to ſanctifie the Virgin afterwards? 'Whence proceeds the pretended Sanctity of this Concep'tion? Will any one ſay, that it was occaſion'd by Grace, 'to the End that ſhe might be conceiv'd holy? But then ſhe 'could not receive the Appanage of her Divinity before ſhe 'was Divine, and that ſhe could not poſſibly be before her 'Conception. Some will ſay perhaps, that ſhe was con'ceiv'd and ſanctify'd in the ſame Moment, but that is 'what they cannot reaſonably make out, for how can Ho'lineſs be where Sin is? and how can any one deny, that 'Sin is not to meet where Concupiſcence is to be found. 'If they will not affirm ſhe was conceiv'd by the Holy 'Ghoſt, which I preſume no Body will offer to aſſert, ſo 'that not having been ſanctify'd before her Conception, 'becauſe ſhe then was nothing, nor at her Conception, be'cauſe ſhe was then in the State of Sin, ſhe muſt have been 'ſanctify'd in the Womb of her Mother after her Con'tion, and that tho' her Birth was holy, her Conception 'was not. In a Word her good Fortune of being conceiv'd 'in Sanctity, is owing only to Jeſus Chriſt, for all the o'ther Children of *Adam* have been conceiv'd in Sin. This 'being thus, what Reaſon can there be for introducing a 'Feaſt of the Conception? How can it be maintain'd that 'a Conception which proceeds not from the Holy Ghoſt, 'but rather from Sin, can be holy? Or how could they 'conjure up a Holy-day on Account of a Thing that is 'not holy in it ſelf? The Church may have Reaſon to boaſt 'indeed of a Feaſt which honours Sin, or authorizes a falſe 'Holineſs; Yet whatever People may think, ſhe will ne'ver be brought to approve of an Innovation contrary to 'her uſual Cuſtom, that being the Mother of Raſhneſs, 'Siſter of Superſtition, and Daughter of Levity. More'over if they had proceeded rightly in introducing this Feaſt, 'they ſhould firſt have conſulted the Holy See, and not 'follow'd blindly and without Deliberation, the Suggeſti'ons of ſome hair-brain'd Ideots.' St. *Bernard* adds, that he has underſtood this Error was in other Places; That he had hitherto forborn taking Notice of it, out of a Veneration he had for the Holy Virgin, which proceeded to ſpread it ſelf over the whole Church, of which he was a Member, he could no longer diſſemble his Reſentments without offending all. He concludes with ſaying, that he ſubmits his Judgment to the more ſage and experienc'd, and chiefly the Authority of the Church of *Rome*, to whom he reſerves the Deciſion of this Matter, being ready to alter his Opinion if the Holy See ſhall be of another Mind.

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Some Authors have undertaken the Defence of the Feaſt of the Conception of the Virgin, and among others, a certain Perſon has written a Treatiſe on this Subject, commonly attributed to St. *Anſelm*, wherein he attacks St. *Bernard* without naming him. This Monk has been refuted by *Peter* Abbot of *Celles*; and at the ſame Time *Peter* Prieſt and Monk of *Prom* blam'd thoſe that had receiv'd three new Feaſts, which were that of the moſt Holy Trinity, of the Transfiguration, and of the Conception of the Virgin, all which he eſteem'd very extravagant. In the Century following, *John Beleth* and *William Durand* Biſhop of *Mende*, diſapprove alſo of this Feaſt, but notwithſtanding it was authoriz'd in the fifteenth Century by the Council of *Baſil*. It muſt here be underſtood with Father *Mabillon*, that St. *Bernard* means by Conception that ſame Inſtant, in which the Body of the Virgin was conceiv'd, and not with the School-Divines, the Moment of the Union of the Soul

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Soul with the Body, for he could not have overthrown thoſe that ſay that ſhe was ſanctify'd this Inſtant, but only ſuch as maintain ſhe was ſanctify'd before ſhe was animated, if he ſhould have compar'd her Sanctification with that of *Jeremias* and St. *John Baptiſt*, but he plainly inſinuates that ſhe was not ſanctify'd before her Soul was united to her Body. Thus it may be obſerv'd, that St. *Bernard* had no very favourable Thoughts of the Immaculate Conception of the Virgin *Mary*.

The 175*th*. Letter of St. *Bernard*, is an Anſwer to one writ to him by the Patriarch of *Jeruſalem*, wherein he recommends to him the Knights of the Croſs. This Patriarch was *William* of *Flanders*, who had been formerly a Hermit at *Tours*.

The 176*th*. is written in the Name of *Alberon*, Archbiſhop of *Treves*, to his Holineſs Pope *Innocent*. This Archbiſhop not being able to go in Perſon to wait on the Pope, writes him this Letter, to aſſure his Holineſs of the unfeigned Obedience of the Churches on this Side the Mountains; and moreover exhorts him not to concern himſelf at the Loſs of *Benevento* and *Capua*, which *Roger* of *Sicily* had taken from him, and likewiſe aſſures him, that the Emperor *Lotharius* was preparing to march to his Relief. This Letter was written in the Year 1135.

The 177*th*. is alſo written to the Pope, in the Name of the ſame Archbiſhop, who complains of the Fatigue and Care he is like to undergo in his Archbiſhoprick. He ſays, he accepted it not without regret; that he is plagu'd by his Suffragans who are young Perſons of Quality, and who rather oppoſe than aſſiſt him; that Right, good Manners, and Religion, are extinct in their Suffraganſhips; that he thinks himſelf oblig'd to acquaint his Holineſs with what he will not give him Leave to reform; that notwithſtanding, he undergoes patiently all theſe Affronts rather than act any Thing contrary to the Obedience he owes to the Papal Chair. But that he begs of his Holineſs to conſider that theſe Injuries fall on the Papal See, and that the Contempt had of him renders alſo the Holy See deſpis'd: That in a Word, he has ſeveral more Complaints to make to him, of which his Holineſs may be better inform'd by the Deputy he has ſent.

In the following Letter written alſo in the Name of the former Perſon, and addreſs'd to Pope *Innocent*. St. *Bernard* lays open all the Cauſes of Complaint which the Archbiſhop of *Treves* had againſt the Pope, grounded upon the frequent Uſage of Appeals, which brought all Matters before the Holy See, and quite deſtroy'd the Authority of the Archbiſhops and Biſhops. Obſerve how St. *Bernard* repreſents this Matter to the Pope. 'I ſpeak to you, ſays he, 'with a great deal of Freedom, becauſe I have a more than 'ordinary Affection for you, which could not be, ſhould 'I uſe Diſſimulation. The Archbiſhop of *Treves*'s Com'plaint is not his alone, but proceeds from the Sentiments 'of ſeveral others, and chiefly thoſe that love you beſt. They 'complain that Juſtice is no more to be found in the Church, 'that the Keys thereof become of no Uſe, and the Epiſ'copal Authority is rendred deſpicable, by reaſon that the 'Biſhops have now no more Power to revenge the Injuries done to God, nor to puniſh the Offences committed 'in their Dioceſſes. The Fault of all which is laid upon 'you and the Court of *Rome*. It is affirm'd that you aboliſh what they have well eſtabliſh'd, and that you have 'eſtabliſh'd what they aboliſh'd with Reaſon: That all Criminals and diſobedient Perſons, whether they be of the 'Clergy or Laity, have immediately Recourſe to you, and 'boaſt when they return, that they have not met with Protectors who ought rather to have been Puniſhers of their 'Crimes. *What a Shame is this! What Occaſion for Laugh'ter to the Enemies of the Church!* Friends find themſelves 'confounded, the Faithful affronted, Biſhops become the 'Subjects of Scorn and Contempt, and your Authority much 'leſſen'd by the Weakneſs of your Deciſions. 'Tis thoſe 'only have a true Value for the Holy See, who labour 'heartily to procure the Peace, and advance the Grandeur 'of the Church of *Rome*. Why therefore will you your ſelf 'weaken your own Strength?' He afterwards proceeds to repreſent to the Pope the Miſchiefs occaſion'd in the Churches of *Toul*, *Verdun*, and *Metz*, by the Protection which the Holy See has unadviſedly beſtow'd. He accuſes the Biſhops of *Metz*, and *Toul*, of Tyranny and Miſgovernment, and complains that the Holy See has upheld them in it, and particularly that the Biſhop of *Metz* had quaſh'd a free Election made with all Form, in his Chapter, and plac'd by his Authority, a Probationer in the Church. At length he gives the Pope an extraordinary Character of the Archbiſhop of *Treves*, aſſuring him, that he is a much more faithful Perſon both to the Church and the Holy See.

In the 179*th*. and 180*th*. Letters, he recommends to this Pope the Affair which this Archbiſhop had with the Abbot and Monks of St. *Maximine*, and deſires his Holineſs to revoke the Brief which theſe laſt had obtain'd. 'One of the 'greateſt Advantages of the Holy See, ſays he, is, that it can 'revoke whatever it finds it has been overſeen in granting. 'It is certainly very juſt and commendable, that a Perſon 'ſhould not get any Advantage by his Crime, and above 'all with the Holy See and Sovereign Biſhop. This is what 'engages me in a Boldneſs to requeſt your Favour, in Behalf of the Archbiſhop of *Treves*, and to lay before you 'ſuch Inſtances of his Integrity as I am pretty well aſſur'd 'will ſucceed. All his Crime is having wreſted a Monaſtery out of the Hands of Laicks, and endeavouring to 'purge it of its Errors.——May God always fortifie your 'Holineſs with his Divine Grace, that the Monks may at 'no Time over-reach you: Theſe Monks that hunt not 'after Liberty more than they fly Order and Diſcipline.

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The 181*ſt*. is a Letter of Thanks to *Haimeric*, Chancellor of the Holy See.

In the 182*d*. he writes very earneſtly to *Henry*, Archbiſhop of *Sens*, concerning his Inflexibility, which, he ſays, has procur'd him a great many Enemies.

In the 183*d*. he exhorts *Conrade* King of the *Romans*, to be obedient to the Pope.

In the 184*th*. he excuſes himſelf to Pope *Innocent*, for not being able to ſend him ſome religious Perſons, as he promis'd, by reaſon of three late Foundations he had made.

In the 185*th*. he exhorts *Euſtace* who had poſſeſs'd himſelf of the Church of *Valence*, not to perſiſt in his Deſign thro' a falſe Glory, and by being adviſ'd by Flatterers who play'd upon him.

In the 186*th*. he recommends to *Simon*, Son of the *Chaſtelain* of *Cambray*, the Monks of the Monaſtery of *Vaucelles*, and deſires him to confirm the Donation which his Father had made them.

The following Letters were writ in the Year 1140. againſt *Peter Abaelard*.

The 187*th*. is addreſs'd to thoſe Biſhops that were to aſſemble at the Council of *Sens*, all whom he exhorts to promote zealouſly the Intereſt of Religion.

In the 188*th*. he makes the ſame Intreaty to the Biſhops and Cardinals of the Court of *Rome*. He in general accuſes *Peter Abaelard* of contemning the Fathers; raiſing trifling Queſtions upon elevate Subjects, and in a Word, for confiding too much in his Wit, and not contenting himſelf with the Plaineſs of Faith, and afterwards deſcending to particulars, 'Read, (ſays he, to thoſe to whom he 'writes) *Peter Abaelard*'s Book, which he calls his *Theo'logy*. It is eaſy to be found, becauſe it is to be ſold, and 'there are a great many Perſons at the Court of *Rome* who 'read it. See there how he advances upon the Holy Tri'nity, the Generation of the Son of God, the Proceſſion 'of the Holy Ghoſt, and ſeveral other Matters which both 'the Ears and Minds of Catholicks are but little accuſtomed to. Read likewiſe another which is ſaid to be his 'Book of Proverbs, but which is intitled, *Noſce Teipſum*: 'There you may obſerve how full his Works are of Sa'crilege and Errors. What ſtrange Opinions has he con'cerning the Soul and the Perſon of Jeſus Chriſt, of his 'Deſcent into Hell, and the Sacrament of the Altar; of 'the Power of binding and of looſing, Original Sin, Con'cupiſence, the Sin of Pleaſure, the Sin of Weakneſs, the 'Sin of Ignorance, of the Action of Sinning, and the Will 'of Sinning. If you find hereby that I have Reaſon to be 'mov'd, be you alſo the like, but that you may not be 'ſo to no Purpoſe, be ſure to beſtir your ſelf ſuitable to 'the Rank, Dignity, and Authority of your Power. Lay 'theſe Works of Darkneſs open, reprehend and condemn 'them publickly, and ſtop the Mouths of thoſe that ſpeak 'Evil.

In the following Letter to Pope *Innocent*, he expreſſes his Concern in that Schiſm had not been ſooner extinguiſh'd, and that the Errors of *Peter Abaelard*, and *Arnaud* of *Breſſe* had not ſooner been aboliſh'd. He acquaints his Holineſs, that he has been invited by the Archbiſhop of *Sens*, to enter the Liſts with *Abaelard*. That he came at the Time appointed, and in the Preſence of the King, Biſhops, Abbots and ſeveral learn'd Men, he produc'd divers Articles againſt him, but as they were going to be read, this Heroe all of a ſudden went out of the Aſſembly, and appeal'd to the Judges that he had choſen, which I hope (ſays St. *Bernard*) will not be approv'd of. In his Abſence, the Articles propos'd were examin'd into, and found repugnant both to Faith and Truth. He concludes this Letter by earneſtly exhorting the Pope not to grant Protection or Encouragement to a Perſon that was at Variance with the eſtabliſh'd Sentiments of St. *Peter*.

The 190*th*. is a Treatiſe againſt the Errors of *Peter Abaelard*, which is alſo inſerted amongſt his *Opuſcula*.

The 191*ſt*. is written to Pope *Innocent*, in the ſeveral Names of *Samſon*, Archbiſhop of *Rheims*, *Joſſelin* Biſhop of *Soiſſons*, *Geofrey* of *Chalons*, and of *Aloiſius* of *Arras*, againſt *Peter Abaelard*. They are made to accuſe him of Preſumption, Error, and Hereſie, and alſo obſerve, that his Book of the Trinity has already been condemn'd to be burnt by a Legate of the Holy See; and moreover, that having been lately accus'd by the Abbot of *Clairvaux*, to avoid his Condemnation, he had appeal'd to the Holy See, without Cauſe

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or Reaſon, againſt the Judges which he himſelf had made Choice of; and that the Biſhops who were aſſembled about that Affair would not decree any Thing againſt him out of Reſpect to the Holy See, but only condemn'd ſome few Articles drawn out of his Books. In a Word, that it was neceſſary that his Holineſs ſhould apply ſome ſpeedy Remedy to a Miſchief which daily increaſed.

In the 192*d*. he counſels *Guy*, Cardinal of the Church of *Rome*, not to favour the Errors of *Abaelard*, on Account of Friendſhip for his Perſon, and to frighten him the more from it, he tells him, that he treats of the Trinity like *Arius*, like *Pelagius* of Grace, and like *Neſtorius* concerning the Perſon of Jeſus Chriſt.

In the 193*d*. he writes to another Cardinal nam'd *Ives*, acquainting him that he is ſurpriz'd that *Abaelard* ſhould find ſo many Friends and Protectors at *Rome*.

By the 194*th*. Letter, Pope *Innocent* anſwers *Henry* Archbiſhop of *Sens*, *Sampſon* Archbiſhop of *Rheims*, the Biſhops their Suffragans, and St. *Bernard* Abbot of *Clairvaux*, that he has been as much concern'd for the Novelties advanc'd by *Abaelard*, as joyful at the Zeal they have ſhewn to oppoſe him in his Innovations, and declares, that by the Advice of the Biſhops and Cardinals of the Church of *Rome*, he had condemn'd the Articles which they had ſent him, and all the falſe Doctrines of *Peter Abaelard*, together with their Author, on whom he has enjoyn'd perpetual Silence, as being a Heretick; and moreover, that he eſteems all the Followers and Defenders of theſe Errors, to be worthy of being put out of the Communion of the Church.

In the 195*th*, he counſels the Biſhop of *Conſtance* to expel *Arnaud* of *Breſſe* out of his Dioceſs, he having already been driven out of *Italy* and *France* for his Errors.

In the 196*th*. he gives the ſame Advice to *Guy* the Pope's Legate, to whom this *Arnaud* was retir'd for Shelter.

In the 197*th*. he reproves *Peter* Dean of *Bezanſon*, for diſturbing the Abbot and Monks of *Cherlieu*.

In the Letter following, he earneſtly recommends their Caſe to Pope *Innocent*, who refers it to *John* Abbot of *Bonneval*, then Biſhop of *Valence*, and to the Biſhop of *Grenoble*. Theſe determin'd in Favour of the Abbot of *Cherlieu*. But *Peter* not being willing to acquieſce in their Determination, continu'd to importune the Holy See for Redreſs, which occaſion'd St. *Bernard* to write the 199*th*. Letter to Pope *Innocent*, to beg of him to confirm the Judgment pronounc'd by the Biſhops.

The 200*th*. is written to *Ulger* Biſhop of *Angers*, concerning a Difference between this Biſhop and the Abbeſs of *Fontevrault*.

In the 201*ſt*. he admoniſhes *Baudouin* Abbot of the Monaſtery of *Reatino*, and recommends to him in Particular three Things, 1*ſt*. To inſtruct others by his Diſcourſe, 2*dly*, To give them good Example by his Works, and 3*dly*, To apply himſelf to Prayer.

In the 202*d*. he exhorts the Clergy of *Sens* not to proceed too raſhly in the Election of an *Archbiſhop*, but to wait for the Opinion of the Suffragan Biſhops, and Conſent of the Perſons of Rank in the Dioceſs, to prevent that befalling them which hapned before to the Churches of their Neighbourhood, *Orleans* and *Languedoc*. He recommends to them moreover, to proclaim a Faſt, aſſemble the Biſhops, ſummon the Monks, and in fine, to omit none of the requiſite Ceremonies in this Election. This Letter was writen after the Death of *Henry*, Archbiſhop of *Sens*, who was ſucceeded in the Year 1144. by *Hugh* Abbot of *Pontigni*.

In the 203*d*. Letter, he counſels the Biſhop and Clergy of *Troyes* not to ſuffer the Subdeacon *Anſelle* to be marry'd and carry Arms.

The 204*th*. contains a Chriſtian Compliment to the Abbot of St. *Aubin*.

The 205*th*. is an Anſwer to the Biſhop of *Rocheſter*, who wrote to him ſomewhat ſeverely about cauſing *Robert Pullus* to live at *Paris*, when he thought it neceſſary.

In the 206*th*. he recommends one of his Kindred to *Meliſenda* Queen of *Jeruſalem*, and wiſhes her a long and happy Reign.

The three following Letters addreſs'd to *Roger* King of *Sicily*, contain nothing remarkable.

The 210*th*. and the eight following, are Letters of Recommendation addreſs'd to Pope *Innocent*. In the 213*th*. he complains that this Pope took little or no Notice of the Reconciliation made by his Means with *Peter* of *Piſa*. In the 216*th*. and 217*th*. he complains that *Radulphus* Count of *Vermandois*, having put away one Wife and marry'd another, was ſeemingly vindicated by the Court of *Rome*. He likewiſe commends *Thibaud* Count of *Burgundy*, for taking the Part of the firſt Wife which was his Niece. In the 218*th*. he juſtifies himſelf to the Pope againſt a Suſpicion had of him concerning the Goods of the Cardinal *Ives*, aſſuring his Holineſs that they had been imbezled contrary to his Knowledge.

The 219*th*. is addreſs'd to *Alberic*, Biſhop of *Oſtia*, *Stephen* of *Paleſtrine*, *Igmar* of *Freſcati*, and *Gerard* Chancellor of the Church of *Rome*, concerning a Difference which happened between the King of *France* and the Pope, on Account of the Archbiſhop of *Bourges*. This Archbiſhoprick being vacant, the King had given the Clergy of *Bourges* Leave to chooſe any other for their Archbiſhop than *Peter*, whom the Pope had caſt a favourable Eye upon. He was nevertheleſs elected afterwards, and conſecrated at *Rome* by the Pope. Whereupon the King having made an Oath, that he ſhould never be Archbiſhop during his Life-time, would not receive him, but declar'd War againſt the Count of *Champagne*, to whom he was retir'd. This caus'd the Pope to interdict the Dominions of *France*, and it was upon this Occaſion that St. *Bernard* writ this Letter, by which, he wills the Prelates of the Court of *Rome*, that they might have learnt by the Perſecution of *Guibert*, and Undertakings of *Burdin* and *Peter* of *Leon*, how much Schiſm is to be dreaded, and how hazardous it is to raiſe any Difference between the Regal and ſacerdotal Power. That therefore they muſt act with Prudence, and manage Matters with Lenity, not to incur the Danger of a new Schiſm: That he can by no Means excuſe the King for having made an Oath, which it was both a Crime and Sin to keep; nay, though he was in a Manner forc'd to perform it, being a Cuſtom among the *French* to obſerve any, though never ſo unjuſt, that his Intention was not to excuſe the King of *France*, but ask Pardon for him; and laſtly, that the Concern he was in, his Age and Majeſty, do in ſome Meaſure deſerve it, without being like to do any great Wrong to the Church.

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In the 220*th*. Letter, he writes to King *Lewis*, that he cannot hinder the Anathema's being renew'd againſt *Radulphus*; and endeavours to perſuade his Majeſty, that that ought not to ſet him at Variance with Count *Thibaud*.

In the 221*ſt*. he ſpeaks high to this Prince, and takes a great Deal of Liberty to reprove him, affirming that he is an Enemy to Peace; that he has violated the Treaties which he has made; that he has communicated with excommunicated Perſons; that he has encourag'd Murthers, Theft, Robbery, and the Deſtruction of Churches; that not contented to aſſume an Authority over the Church of *Bourges*, which did not belong to him, he alſo hinders the Church of *Chalons* from having a Biſhop, as likewiſe permits his Brother to ſeize upon the Revenues of the Biſhopricks. He admoniſhes him to forbear ſpeedily theſe Exactions, and prevent the Anger of God by Repentance after the Example of the King of the *Ninevites*.

In the 222*d*. he writes to *Joſſelin* Biſhop of *Soiſſons*, and *Sugerus* Abbot of St. *Denys*, likewiſe the King's Miniſter, concerning the Occaſions pretended at Court for making War upon Count *Thibaud*, as alſo touching the Wrong which the King did to the Churches.

Theſe Letters written with all the Freedom imaginable, extreamly incens'd the King and his Miniſters againſt St. *Bernard*, who having underſtood as much by the Anſwer which *Joſſelin* ſent him, he ſignifies again to him in the 223*d*. Letter, that perhaps he had been a little bold, but that his Preſumption was meerly caus'd by Grief, and the Zeal he had for the Welfare of the Church, and moreover that it was to have been wiſh'd that they had made uſe of the ſame Liberty, and endeavour'd to reclaim the King by the like Admonitions.

In the 224*th*. he acquaints *Stephen* Biſhop of *Paleſtrine*, with the Damage which the King had done to the Churches of *France*, putting him in mind that he ought to repent, having written to *Rome* in Favour of this Prince.

In the 225*th*. he exhorts *Joſſelin* to endeavour a Peace.

The 226*th*. is written to the King, in the Name of *Hugh* Biſhop of *Auxerre*, as likewiſe in his own, wherein he admoniſhes this Prince, who had juſt before fruſtrated a Negotiation begun at *Corbeil*, to renew the ſame, and to have more advantageous Thoughts for the Good of the Church.

In the 227*th*. he conjures *Joſſelin* to uſe his Intereſt that no Damage may come to him, eſpecially from the King, who was not a little incens'd againſt him. All theſe Letters were writ in the Years 1142, and 1143.

The 228*th*. is a very civil Anſwer to a Letter of *Peter* Abbot of *Cluny*'s, lately written to him, whereby he gives him to underſtand, that he could heartily wiſh to renew the Friendſhip that had formerly been between them, and which was now interrupted by ſome Differences as well on Account of the Biſhop of *Langres*, as by Reaſon that Pope *Innocent* had diſcharg'd the Order of *Ciſteaux*, of the Tithes which they paid to *Cluny*.

The following is the Anſwer which *Peter* of *Cluny* gives to this Letter, in which after having heaped on St. *Bernard* a great many Complements, he ſearches into the Reaſons, why the Orders of *Cluny* and *Ciſteaux*, which ought to live in good Intelligence with each other, ſo continually jar and diſagree; and he makes it plainly appear, that they have no reaſonable Cauſe to be ſo divided: For in the firſt Place, if their Difference be about Lands or other temporal Goods, they have proper Judges who may regulate thoſe Matters, and make Peace between them. 2*dly*. They ought not to diſagree about their Monaſtical Obſervances, becauſe if the different Cuſtoms of different Churches, hin-

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ders not the Union of the Spirit and Charity among Chriſtians, no more ought the Diverſity of Practices and Ceremonies to be a Cauſe of Diviſion among Monks, who although they are all of one Order, yet may have different Uſages and Cuſtoms, St. *Bennet* himſelf having been ſenſible that his Order might be ſubject to ſome Moderation or Explication. He then brings examples of theſe Differences, and ſhews that both Orders may obſerve their Cuſtoms ſeparately, and with ſimplicity of Heart, without condemning each other in them. Thirdly, he affirms that the different Colours of Habits ought to be a leſs Subject of Diviſion, ſince nothing is more ridiculous than for Men to fall out on ſuch trifling Accounts. And laſtly, He lays the Blame on the Spirit of Pride, which (he ſays) had divided the Monks of *Cluny* and *Ciſteaux*; the former being unwilling that the latter ſhould be preferr'd to them, and the latter glorying that they had been Reſtorers of the Order, and of Monaſtick Diſcipline. He concludes by exhorting both Parties to live in Peace, and to preſerve a mutual Eſteem and Value for each other.

In the 230*th.* he writes to the Cardinals of *Oſtia*, *Freſcati* and *Paleſtrine*, to relieve the Church of *Metz*, which for ſome time had rather been in the Hands of a Wolf than a Shepherd. He ſpeaks of *Stephen* Biſhop of that City, and Nephew to Pope *Calixtus* II. who came to the Biſhoprick whilſt he was young, which occaſions St. *Bernard* to ſay, that he began like a little Wolf, but now being become a great one, he ravaged the Herd of Chriſt by Rapines, Conflagrations and Murthers.

The 231*ſt.* is written to the ſame Cardinals, in Favour of the Abbot of *Lagny*, accus'd at *Rome* to have refus'd receiving the Pope's Nuncio, to have torn his Holineſſes Letter, to have impriſoned certain Monks, and to have given divers Lands of his Monaſtery to his Relations. St. *Bernard* after having exceedingly commended this Abbot, proceeds to reply to his Accuſations. Firſt he ſays he did not entertain the Nuncio which his Holineſs ſent into *England*, by Reaſon that the Provoſt *Humbert* promis'd to do it for him; that the Letter which he was accus'd to have torn, was yet whole; that he never impriſoned any Monks, but only ſent ſome that were of a very turbulent Spirit to other Monaſteries, and as for giving away the Monaſtery Lands to his Relations, he never did without a Clauſe of Reverſion, and a Rent reſerv'd according to Cuſtom, and which likewiſe was executed in Preſence of the Biſhops of *Soiſſons* and *Auxerre*, and of *Thibaud* Count of *Champagne*, Conſervator of the Rights and Privileges of the Monaſtery. As to the reſt, he ſaid it was unaccountable that a proud, rebellious and ambitious Monk, ſhould obtain his Liberty of the Holy See. *Formerly* (ſays he) *you have been accus'd of domineering over the Clergy, and the Conſciences of all the World, contrary to the Precept of the Apoſtle; and now you add ſomething more to this Preſumption, in ſhewing an Inclination to diſpoſe abſolutely of all Religious Perſons; inſomuch, that I know not what remains for you to deſire more, unleſs you would likewiſe command over the Angels. I do not impute this to my Lord Pope* Innocent, *who might eaſily have been over perſwaded, being but a Man, and I beg of God not to impute it to him, not in the leaſt doubting, but when he ſhall come to a Knowledge of the Truth, he will abhor the favouring of ſo pernicious and dangerous a Perſon as that Monk was.*

In the 232*d.* he writes to the ſame Cardinals, that if the Abbot of St. *Theufroy*, commonly called St. *Chaffre*, in the Dioceſs of *Puy* in *Vellay*, be guilty of thoſe Things whereof he is accuſed, they ought not to favour, but ſpeedily puniſh him.

In the 233*d.* he writes to *John* Abbot of *Buſey*, in the Dioceſs of *Nantes*, perſuading him to return to his Abby, which he had quitted for ſome Time before.

In the 234*th.* he deſires *Herbert* Abbot of St. *Stephen* of *Dijon*, to pardon one of his regular Canons, though he had written injuriouſly againſt him.

In the 235*th.* written in the Year 1143. to Pope *Celeſtine* II. He writes very bitterly againſt *William*, who had got Poſſeſſion of the Archbiſhoprick of *York*, being guilty of ſeveral Crimes which he was not clear'd from but by a falſe Oath. The Cauſe was removed to *Rome*, and he obtain'd of Pope *Innocent* a Bull in his Favour, whereupon St. *Bernard* begs of *Celeſtine* not to ſuffer ſo ill a Man to continue in Poſſeſſion of the Archbiſhoprick of *York*.

In the following Letter he writes upon the ſame Subject, and after the ſame Manner, to the Prelates of the Court of *Rome*.

In the 237*th.* he writes to the ſame, concerning the Elevation of *Bernard*, Abbot of St. *Anaſtaſius*, to the Sovereign Pontificate (*Eugenius* III. who ſucceeded *Lucius* II. in the Year 1145.) He admires how they could draw him out of his Cloyſter where he was at quiet, to bring him into the World, and lay the whole Care of the Church upon him, which he ſays makes him very much doubt whether he will be able to ſuſtain the Weight, and therefore recommends to them to ſupport him therein.

The 238*th.* is addreſſed to Pope *Eugenius*, then but newly rais'd to the Holy See. St. *Bernard* acquaints him with his Joy, intermixt with Grief and Fear for his Elevation to that Dignity. And afterwards he exhorts him to ſuſtain with Apoſtolick Zeal, the ſublime Miniſtry which was committed to him, and to endeavour to anſwer the Opinion People generally had of his Virtue. He writes to him particularly concerning the irregular Lives of the Archbiſhop of *York* and the Biſhop of *Winchester*. At length he recommends to him to aboliſh the wicked Cuſtom crept into the Court of *Rome*, of beſtowing Favours for Money; and moreover admoniſhes him to remember at all Times that he is a Man, and to think often of Death by reflecting how little Time the Pontificates of ſeveral of his Predeceſſors have laſted. St. Bernard.

In the 239*th.* and the 240*th.* he writes again to the Pope againſt the Archbiſhop of *York*, and preſſes his Holineſs to ſuſpend him.

The 241*ſt.* is written to *Hildefonſus*, Count of *Tholouſe*, concerning the Errors of *Henry*, Diſciple to *Peter de Bruys*, whom this Count favour'd. 'How many Diſorders (*ſays he*) do we every Day hear that *Henry* commits in the 'Church of God? That ravenous Wolf is within your Dominions cloathed in a Sheep's Skin, but we know him 'by his Works. The Churches are forſaken, the People 'are without Biſhops, and the Biſhops are no more reſpected. In a Word, the Chriſtians are without Chriſt, the 'Churches are like Synagogues, the Sanctuary deſpoil'd of 'its Holineſs, the Sacraments look'd upon as prophane Inſtitutions, the Feaſt-days have loſt their Solemnity, Men 'grow up in Sin, and every Day Souls are born away before the terrible Tribunal of Chriſt, without being firſt 'reconciled to and fortify'd with the Holy Communion. 'In refuſing Chriſtians Baptiſm, they are deny'd the Life 'of Jeſus Chriſt. A Man that teaches and acts ſo contrary to the Will and Word of God, cannot be from 'God. And yet alaſs! he is hearkened to by many, and 'finds thoſe that are ready to believe him. He would have 'People believe that the Church of God is at an End, and reduc'd only to that ſmall Number that he impoſes on: After 'having been driven out of *France*, he nevertheleſs finds an '*Aſylum* in your Dominions. Conſider with your ſelf, 'great Prince, if this Perſon does you any Honour; he is 'an Apoſtate; for after having quitted his Cloyſter to live looſely, and not being willing to tarry in his own Country, or rather having been whipp'd out of it, he went about begging his Bread, and preaching for a wretched 'Suſtenance, and whenever it happened that he got any 'Thing over and above, he did not fail to conſume it at 'Play, or at other Means more ſhameful. This famous 'Preacher has been often found with Women of ill Lives. 'Inform your ſelf therefore, I beſeech you, how he has 'been driven out of *Lauſane*, *Mons*, *Poictiers* and *Bourdeaux*, and what Reputation he has left behind him in 'thoſe Places. St. *Bernard* ſends this Prince Word, that he is coming to reform the Diſorders that this Prince has cauſed in the Churches of his Dominions; that he has Authority for that Purpoſe; that he ſhall do his utmoſt Endeavours to extirpate this pernicious Plant, with Aſſiſtance of the Biſhops, and particularly by the Authority of the Cardinal of *Oſtia*, who will be ſent on Purpoſe by the Holy See. He takes notice to him, that it will be for his Intereſt to receive this Cardinal kindly, and to joyn his Authority with theirs, to the End, that the Pains they ſhall take for the Salvation of him, and his People may not prove of no Effect.

In the 242*d.* written by St. *Bernard* after his Return from this Country, he exhorts the People of *Tholouſe* to ſhun Hereticks, obey their Biſhop, exerciſe Hoſpitality, and not to ſuffer any Preachers among them, but ſuch as have either Ordination from their Biſhop or the Pope.

Theſe Letters were writ in the Year 1147.

The 243*d.* is addreſs'd to the Lords and People of *Rome*, after they had driven out Pope *Eugenius* III. He reproaches them ſeverely for this Action, and conjures them to reconcile themſelves ſpeedily to him.

In the 244*th.* he exhorts *Conrade*, King of the *Romans*, to re-eſtabliſh the Pope, and Puniſh the Rebels of *Rome*; giving him to underſtand, that it is as much for his Intereſt as for that of the Holy See, that the City of *Rome* which is Metropolis of the Empire, ſhould be under his Subjection.

In the 245*th.* he commends the Zeal which Pope *Eugenius* ſhew'd in oppoſing King *Lewis* the Younger's obliging *Elias* Biſhop of *Orleans* to quit his Biſhoprick.

In the 246*th.* he recommends this Biſhop to the Pope, being before but an humble Monk, and entreats his Holineſs to take Pity on his Condition, and to provide for the Payment of his Debts, out of the Revenues of his Biſhoprick.

In the 247*th.* he Prays the ſame Pope to permit *Sampſon*, Archbiſhop of *Rheims*, to make uſe of the *Pallium* which he had been forbidden, on Account of his having crown'd King *Lewis* in the Church of *Bourges*, in Preſence of the Archbiſhop of that City.

In the 248*th.* he adviſes this Pope not to ſuffer himſelf to be over-reach'd by the Biſhop of *Seez*, who was coming to wait on him, to get himſelf re-eſtabliſh'd.

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In the 249*th.* he recommends to the ſame *Oribert* the Prior of *Chaiſe-Dieu*, Biſhop Elect of *Valence*, choſen in the Year 1145.

In the 250*th.* he acquaints the Prior and Monks of *Portes*, that they ought not to take it amiſs that the Pope would not allow one of their Fraternity to be Biſhop, though he was Choſen. He ſays, that perhaps his Holineſs would not admit of him, becauſe he was too Young, and that he would have nothing to be ſaid afterwards againſt the Election. And as for his own Part, he ſays, he never oppos'd it in the leaſt. Afterwards, he tells them, that he is ſorry that the Abbot of *Troyes* had written to them ſo very harſhly, and he concludes his Letter with theſe Humble Words. *My Monſtrous Life and my afflicted Conſcience cry towards you for Compaſſion, for I am a kind of Amphibious Creature, that neither live altogether as an Eccleſiaſtick nor a Recluſe; and it is now a long while ſince I have quitted the Life of a Monk without forſaking the Habit. I eſteem it needleſs to acquaint you with what you may eaſily hear from others, that is, what I do, what I employ my ſelf about; what Hazards I expoſe my ſelf to in the World, and through what Dangers I am compelled to go: If you are not acquainted with theſe I beſeech you to inform your ſelves of them, and when you have thoroughly learnt them, to favour me with your Advice and Prayers.*

In the 251*ſt.* he intercedes to Pope *Eugenius* in behalf of the Monks of *Baume*, whom this Pope had puniſh'd by changing their Abby to a Priory, for their having ſlighted the Authority of the Holy See.

In the 252*d.* he conjures the ſame Pope to put in execution the Sentence pronounc'd by *Innocent* II. againſt the Archbiſhop of *York*.

The 253*d.* is an Anſwer to a Letter from *Hugh* Abbot of *Premontre*, who had made ſeveral Complaints againſt the Monks of *Clairvaux*. St. *Bernard* tells him, he did not do well to complain of him and his Order, ſince he has always had an Eſteem for that of *Premontre*, and that he has done them ſeveral Services upon divers Occaſions: He brings ſeveral Examples of what he aſſerts, and at length juſtifies himſelf againſt what that Abbot had allegded againſt his Order. Towards the End, he admoniſhes them not to break the Union betwixt them, acquainting them that for his part he ſhall never be wanting in the Duties of Charity and Friendſhip.

In the 254*th.* he commends *Guarini*, Abbot of the *Alpes*, in endeavouring to reform his Monaſtery, and exhorts him, not to diſcontinue ſo good a Work out of fear of not being able to accompliſh it while he lives, ſince the ſhort Time we have to live is not ſufficient Excuſe for not endeavouring to make our ſelves perfect, and that ſuch as do not labour after a Progreſs in Spiritual Affairs, go backwards inſtead of advancing.

In the 255*th.* he exhorts *Lewis* the *Groſs*, King of *France*, not to hinder the holding of a Council which he believes neceſſary for the good of the Church. It is of the Council of *Piſa* that he ſpeaks, conven'd in the Year 1134. ſo that this Letter ought to precede the others by many Years.

In the 256*th.* he exhorts Pope *Eugenius* not to be diſheartned becauſe of ſome Loſſes the Chriſtians had ſuſtain'd in the Eaſt, but to ſuccour and aſſiſt them to his Power. He moreover tells him, that he was more than ordinarily ſurpriz'd when he heard that he was pitched upon for General of the Army, that was to go thither, being no ways qualify'd for that Employ.

In the 257*th.* he writes to this Pope in Favour of *Philip*, who was become a Monk of *Clairvaux*, after he had been ſuſpended from his Biſhoprick of *Tarentum*, and deſires his Holineſs to be kind to him.

The three following Letters were writ concerning *Rualenus*, who had been choſen Abbot of St. *Anaſtaſius*. St. *Bernard* after having requeſted of his Holineſs by the firſt of theſe Letters to diſcharge him from his Burthen. In the Second, conſents that he ſhall continue it, ſince his Holineſs deſires it, and by the third, he admoniſhes this Abbot not to be uneaſie under his Vocation.

In the 261*ſt.* he deſires *Eugenius* to take off the Excommunication pronounc'd againſt the Abbot of St. *Urban*, who had beſtow'd the Habit of that Order on a Knight Templar.

The 262*d.* is a Letter of Recommendation to the Pope, in Favour of the Monks of *Monzon*.

The 263*d.* is addreſs'd to the Biſhop of *Soiſſons*, in Favour of the Abbot of *Cheſy*.

The 264*th.* is a Letter from *Peter*, Abbot of *Cluny*, to St. *Bernard*, in which, he extreamly commends St. *Bernard*, and begs of him to ſend him his Secretary *Nicholas*.

The 265*th.* is St. *Bernard*'s Anſwer, in which, he rejects the Praiſes given him, and moreover informs him, that he cannot ſend the Perſon he deſires, by reaſon, that he was with the Biſhop of *Auxerre*, where he was ſo Sick that it was impoſſible he ſhould come to *Clairvaux* without great inconvenience.

The 266*th.* is written to *Sugerus*, Abbot of St. *Denys*, a little before his Death. He exhorts him to prepare courageouſly for Death, and profeſſes a great deal of Friendſhip for him.

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By the 267*th.* he tells Pope *Eugenius* that he was groſly deceiv'd when he rais'd to the Eccleſiaſtical Dignity a Perſon convicted of Crimes and condemn'd for them, by *Lambert* Biſhop of *Angouleſme*, and therefore begs of his Holineſs to revoke what he had done.

In the 269*th.* he ſends him Word that he would not have him give Credit to a Letter he lately wrote him, about a Perſon who had over-reach'd him by a Recommendation from the Biſhop of *Beauvais*.

In the 270*th.* he writes again to the Pope, in Favour of *Anthelmus*, Prior of the great Charter-Houſe, who having expell'd ſome of his Monks for Diſobedience and Irregularity, they had gone to *Rome*, and obtain'd a Re-eſtabliſhment from the Pope. St. *Bernard* ſays, that from the firſt Foundation of this Order, he had never heard that a *Carthuſian* who forſook his Cloyſter had ever been receiv'd again, without making ample Satisfaction; that theſe Monks who had thus forſaken their Order did yet worſe in returning to it. 'And what good (*ſays he to the Pope*) does 'your Holineſs believe, that theſe Monks could do, whoſe 'leaving their Monaſtery was an Effect of Diſobedience, 'and their returning to it the Product of Pride? They re'joyce for the Ill they have done, and inſult over thoſe 'whom they have offended; and, in a Word, they even 'triumph for having obtain'd the Victory. The Prior is 'no more Prior; he bears his Office with Regret, not be'ing willing to ſee the Deſtruction of his Order, and he 'would have left his Monaſtery long ſince, could he have 'gone out alone.——Conſider therefore moſt Holy Father, '(*continues* he,) how you have been over-reach'd, and 'what Puniſhment he deſerves, who has thus deceiv'd 'you!——Take Care then that the Prior be reſtor'd, to 'the End, that Iniquity may not triumph over Juſtice. He afterwards acquaints the Pope with the Death of *Raymond*, Abbot of *Ciſteaux*, and that *Gozvin*, Abbot of *Bonneval*, had ſucceeded him. This Abbot dy'd in the Year 1151. This Letter therefore belongs to that Year.

The 271*ſt.* he excuſes himſelf to *Thibaud*, Count of *Champagne*, for not caring to be concern'd in promoting his Son's having Benefices while he was but a Child, and this for Conſcience ſake, well knowing that Eccleſiaſtical Dignities ought only to be beſtow'd upon ſuch as are able to acquit themſelves of their Functions, and moreover, it being not allowable for one Perſon to enjoy ſeveral Benefices at a time, unleſs by Diſpenſation or ſome other conſiderable Reaſon that the Church may have.

In the 272*d.* he exhorts the Biſhop of *Laon*, (*Gautier* Abbot of St. *Martin* who was made Biſhop of that See in the Year 1151.) to be reconcil'd to the Bearer of that Letter.

The 273*d.* is written to the Abbot and general Chapter of *Ciſteaux*: He gives them to underſtand that he could heartily wiſh his Affairs would give him leave to Aſſiſt in their Chapter, and moreover admoniſhes them to labour in the Reformation of their Order.

In the following, he thanks Pope *Eugenius* for the Letter full of Charity and Zeal which he had written to his Chapter, and moreover entreats him to continue always the ſame good will towards his Order. He acquaints him towards the End that he is Sorry that he had taken from them *Hugh* Abbot of the *Three Fountains*, to make him a Cardinal.

In the 275*th.* he gives this Abbot of the *Three Fountains*, to underſtand, that he repents having writ to *Rome*, in Favour of the Nephew of *Hugh* Biſhop of *Auxerre* then lately Dead.

In the 275*th.* he acquaints the Pope with the Diſturbances that had happened in the Election of a Biſhop to the Church of *Auxerre*, and what he had been Inform'd by one of his Monks, ſent thither concerning the double Election there made.

In the 276*th.* he acquaints him likewiſe that the Will of the late Biſhop of *Auxerre*, had been made by Suggeſtion of Deacon *Stephen*, at whoſe Requeſt he had given his Nephew ſeveral Benefices and Church-Lands.

In the 277*th.* written alſo to the Pope, he recommends to him *Peter* Abbot of *Cluny*, who was on his Journey towards *Rome*, and begs that his Holineſs would not give him Leave to quit his Abby altho' he ſhould deſire it.

The 278*th.* is a Letter of Recommendation to the Pope in Favour of *Henry* Biſhop of *Beauvais*.

In the 279*th.* addreſs'd to *Henry* Son of *Thibaud*, Count of *Champagne*, he begs of him to do Juſtice in behalf of the Abbot of *Chatillon*, on the Lord of *Belfort*, whoſe Servants had taken ſeveral Cattle from him.

The 280*th.* is written to the Pope concerning the Election of a Biſhop of *Auxerre*. The Pope having Underſtood that there were two different Elections, deputed St. *Bernard*, with two other Perſons to proceed to a New one, St. *Bernard* and one of the Electors pitched upon one Perſon who is thought to have been *Alain* who got the better, but the third gave his Vote for another. Hereupon St. *Bernard* prays the Pope to procure the Conſent of the third Perſon, Aſſuring his

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his Holineſs, that he could not have thought of a more proper Perſon to ſerve the Church, and to prevent the Deſigns of the Count of *Nevers* upon the Church of *Auxerre*.

The 281*ſt.* contains a reprimand which he gave the Abbot of *Cherval*, for the Liberty he had taken to talk injuriouſly of him.

In the 282*d.* he exhorts *Lewis* the Younger, King of *France* to give his Conſent to the Election which had been made of a Biſhop of *Auxerre*.

In the 283*d.* he writes to Pope *Eugenius* touching the Reſtitution demanded by the Monks of the Monaſtery of the *Mirrour*, of the Order of *Ciſteaux*, upon the Monks of *Gigny* of the Order of *Cluny*, of 30000 *Sols*. Hereupon the Abbot of *Cluny* and St. *Bernard* had endeavour'd to accommodate the Difference; and the Monks of *Gigny*, having little to ſay for themſelves, St. *Bernard* has Recourſe to the Pope, that he would be pleas'd to do Juſtice in behalf of thoſe of the *Mirrour*.

In the 284*th.* he recommends to this Pope the Archbiſhop of *Rheims*, the Biſhop of *Arras*, the Abbot of *Aucourt*, and ſome others.

The three following Letters were written in Favour of *Odon* Succeſſor of *Sugerus* in the Abby of St. *Denys*. The two firſt are addreſs'd to the Pope, and the third to *Hugh* Cardinal Biſhop of *Oſtia*.

In the 288*th.* addreſs'd to *Andrew* his Uncle, a Knight Templar, he acquaints him with his concern for the ill Succeſs of the *Croiſade* occaſion'd by the ill Conduct of the Chriſtian Princes, and ſays he hopes to ſee that Enterprize accompliſh'd before he dies.

In the 289*th.* he gives wholeſom Advice to *Meliſenda* Queen of *Jeruſalem*.

In the 290*th.* addreſs'd to *Hugh Cardinal*-Biſhop of *Oſtia*, he writes againſt the Conduct of *Jordain des Urſini*, Cardinal Legate of the Holy See in *Germany*. *Your Legate* (ſays he) *has left behind him ſhameful Marks of his Expedition where-ever he has been, for he has fill'd all the Churches of* Germany, France, *and* Normandy *with Sacrileges. It is ſaid that he has done a great many ill Things unworthy of his Character, Robb'd the Churches where-ever he came, and every where plac'd Young Men in Eccleſiaſtical Dignities; That ſeveral have paid him great Sums of Money to keep him out of their Country; That by his Emiſſaries he has extorted and exacted Money from thoſe Places whither he could not go himſelf: In a word he is become the By word of the World: Every Body ſlights and ſpeaks ill of him: The Poor Monks and other Clergy complain of him: Theſe of his Profeſſion have the greateſt Abhorrence of his Life and Converſation; and Laſtly he has little Reſemblance with* John Paperans, *who was Legate at that time in* Ireland, *and who was juſtly honour'd and rewarded for his Faithful and Prudent Miniſtery.* St. *Bernard* deſires his Letter may be read to the Pope, to aſſiſt him in his Proceedings againſt this looſe Legate.

In the 291*ſt.* he prays the Pope to have Compaſſion on the Monaſtery of St. *Eugende* on *Mount-Jura* which was almoſt ruin'd.

In the 292*d.* he reproves a Man of the World, for having endeavour'd to diſſwade one of his Relations from turning Monk.

In the 293*d.* he writes to *Peter* Abbot of *Celles* concerning a Monk of the Abby of *Cheſy* whom he had receiv'd into his Monaſtery.

In the 294*th.* he recommends to the Pope, *William de Paſſavant* Biſhop of *Mans*, accus'd by one of his Clergy.

In the two following Letters he recommends alſo the ſame Perſon to the Cardinals *Henry*, and *Hugh* Biſhop of *Oſtia*.

In the 297*th.* he ſends back a Monk of the Abby of *Montier-Ramey* who had quitted his Monaſtery, and now was deſirous to return to it.

In the 298*th.* he writes to the Pope, that *Nicholas* who came from the Abby of *Montier-Ramey* to his of *Clairvaux*, and who alſo had been his Secretary, was run from him, and had taken away ſeveral Books, a great Sum of Money and divers Seals of Value. That he had for ſome Time been Jealous of him, but that he all along hop'd that God would convert him, or that that he would betray himſelf as he now had done. That he does not Queſtion but he has written to ſeveral People in his Name. At length he deſires his Holineſs not to receive him.

In the 299*th.* he writes to the Count of *Angouleſme* in behalf of the Monks of the Monaſtery of St. *Amand de Boiſſe*.

In the 300*th.* he comforts *Matildis* Counteſs of *Blois* concerning the extravagant Courſes of her Son, and that he hop'd Age would work an Alteration upon him, but however he Adviſes her to treat him with Mildneſs.

In the 301*ſt.* he prays *Sancha*, Siſter to the King of *Spain*, to accommodate a Difference that had happened between the Monks of the Order which ſhe had newly eſtabliſh'd in *Leon*, and the other Monks of the Country.

The 302*d.* is written in Favour of the Archbiſhop of *Mentz*, to the Legates of the Holy See ſent into *Germany* to determine the Matter. This Archbiſhop was *Henry*, and the Legates were the Cardinals *Bernard* and *Gregory* who ſuſpended this Archbiſhop, notwithſtanding the Recommendation of St. *Bernard*, having as was ſuppos'd been corrupted by Money.

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In the 303*d.* he writes to King *Lewis* the Younger, that he ought not to let a Lord of *Britany*, being excommunicated for Adultery, have the Eſtate that belongs to his Wife.

In the 304*th.* he thanks this King for his kind Enquiry after his Health, and moreover recommends to him *Robert* Couſin to this Prince.

In the 305*th.* he ſends Pope *Eugenius* Word that he has hindred *Henry* Biſhop of *Beauvais* from going to *Rome*; as likewiſe recommends to him the Affair of this Biſhop, deſiring him to delegate the Archbiſhop of *Rheims* for its Determination.

In the 306*th.* he acquaints the Cardinal of *Oſtia* that he has not been able to encline the Monks of the *Three Fountains*, to elect *Nicholas* for their Abbot whom this Cardinal deſir'd might ſucceed in this Abby, yet notwithſtanding the Monks had choſen *Turolde*; that he knew nothing in that Perſon which could deſerve that Dignity, and that if he had a mind to out him of it, for his Part he would not oppoſe it.

In the 307*th.* he excuſes the Conduct of the Biſhop of *Beauvais* to this Cardinal, altho' he ſays he does not deſerve it. He promiſes him to recall as ſoon as poſſible *Robert* his Monk who was with that Biſhop; and moreover ſends him word, that *Heraclius*, Archbiſhop of *Lyons*, was on his Journey to *Rome*, but that falling Sick at *Montpelier*, he had ſpent all the Money he had laid apart for his Voyage. He gives him likewiſe to underſtand, that he had been almoſt at Death's-Door, but was now ſomewhat recover'd.

The 308*th.* is addreſs'd to *Alphonſo* King of *Portugal*. He writes him word, that he will do all in his Power to comply with his Commands; gives him ſome Account of his Brother *Peter*, and likewiſe acquaints him, that one of his Monks nam'd *Roland*, brings him a Letter from the Pope, whereby his Holineſs grants him many Favours. He laſtly recommends this Monk to him, as alſo all of his Order within his Majeſty's Dominions.

The 309*th.* was written before the foregoing, in the lifetime of *Sugerus*, Abbot of St. *Denys*, whom he thereby recommends to the Pope.

The 310*th.* addreſs'd to *Arnaud*, Abbot of *Bonneval*, is the laſt which he writ before his Death. He therein gives his Friend to underſtand the ſaid Condition he is in, and deſires his Prayers.

Theſe three hundred and ten Letters compoſe the ancient Collection of thoſe of St. *Bernard*, compil'd by his Diſciples, and left in the Monaſtery of *Clairvaux*. There have ſince been found ſeveral others which are thoſe which follow, continuing the Number.

The 311*th.* is addreſs'd to *Haimeric*, Chancellor of the Holy See, and written in the Name of *Hugh* Abbot of *Pontigni*, and of St. *Bernard*. It contains Complaints againſt thoſe who envy other Men's good Actions, and exceſſive Commendations of *Haimric*'s Conduct in his Miniſtry.

The 312*th.* is a Letter of Compliment to *Rainaud* Archbiſhop of *Rheims*.

In the 313*th.* written to *Geofrey* Biſhop of *York*; he ſays that thoſe Monks that have a mind to quit a—Life for a more Auſtere, ought not to be hinder'd, but after having embrac'd it, they are not to be releas'd, for fear of becoming Apoſtates.

The 314*th.* is written to Pope *Innocent* II. about the time that St. *Bernard* negotiated the Affair of the People of *Lombardy* with his Holineſs. He ſends him word, that he can neither prevail upon thoſe of *Cremona*, nor thoſe of *Milan*.

In the 315*th.* he begs of *Maud* Queen of *England*, to grant him what he had formerly requeſted of her in Favour of the Abbot of *La Chapelle*.

In the 316*th.* he deſires alſo *Henry* Archbiſhop of *Sens*, and *Haimeric* Chancellor of the Church of *Rome*, not to oppoſe the Reſtitutions of ſome Eccleſiaſtical Goods, which a certain Lord has a mind to make to the Monks. 'When 'Laicks (*ſays he*) who are in Poſſeſſion of Churches or 'Church-Revenues have a mind to quit them, it is com-'mendable; and when they are diſpoſed to give them to 'the Miniſters of God, it is doubly ſo. But this being to 'be done only by the Hands of the Biſhop, he cannot re-'fuſe it without being guilty of two Faults, nor conſent 'to it, without being the Cauſe of two good Things. This 'Lord requeſts a Thing of you which you ought to have 'asked of him; for which do you think does it better be-'come to be in Poſſeſſion of Church Revenues, a Soldier 'or a Saint? No body that has heard of this Action, but 'has been ſurpriz'd. Make then no more Difficulties to 'receive from Laicks what belongs to the Church and the 'Miniſters of God's Word.

In the 317*th.* written from St. *Bernard* to *Geofrey* Prior of the Monaſtery of *Clairvaux*; he gives him to underſtand

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that the Church of *Rome* is at preſent in Peace; that the Party of *Peter* of *Leon* have done Fealty and Homage to Pope *Innocent*; that in like Manner, all the Clergy that had ſided with that Cardinal were come over to the Pope: And in fine, that God having thus fulfill'd his Wiſhes, he ſhall be ſpeedily on his Return. This Letter was written in the Year 1138.

In the 318*th*. he acquaints Pope *Innocent* II. with the Danger the Church of *Rheims* was in, by reaſon of the great Conteſts about the Election of an Archbiſhop.

In the 319*th*. he exhorts *Turſtin* Archbiſhop of *York*, not to lay down his Archbiſhoprick, or in Caſe that he be obliged to do it for ſome ſecret Reaſon, or in Obedience to the Pope's Commands, he adviſes him to enter into the ſtricteſt Cloyſter.

In the 320*th*. he admoniſhes *Alexander*, Prior of the Monaſtery of *Fountain* in *England*, to take care that the Election of a new Abbot be made without Heats and Diſpute.

In the 321*ſt*. he enjoyns *Henry de Murdach* to accept of the Abby of *Fountain*, in Caſe he be elected.

The 322*d*. contains wholſom Inſtructions to a young Monk, which he gives to *Hugh*, then but a Probationer, and afterwards Abbot of *Bonneval*.

The 323*d*. is written in Favour of the Archbiſhop of *Treves*, againſt the Abbot of St. *Maximin*.

The 324*th*. is a Compliment to *Robert* Abbot of *Dunes*, who was afterwards Succeſſor to St. *Bernard*, in the Abby of *Clairvaux*.

In 325*th*. he writes to the ſame Abbot, that he is not to admit a Probationer, if he have not well acquitted himſelf during his Probation-ſhip.

The 326*th*. is a Letter from *William* Abbot of St. *Thierry*, to *Geofry* Biſhop of *Chartres*, and to St. *Bernard*, againſt the Errors of *Abaelard*, which he has there reckon'd up. We ſhall ſpeak more of this when we treat of the Doctrine of *Abaelard*.

The 327*th* is an Anſwer of St. *Bernard*'s to this Letter, wherein he acquaints him, that he intends ſpeedily to have a Conference with him upon that Subject.

The 328*th*. is written to Pope *Innocent* II. againſt him that had been choſen Biſhop of *Rhodes*.

The 329*th*. is written to the Biſhop of *Limoges*, againſt the ſame.

The nine Letters following were written in the Year 1140. againſt *Peter Abaelard*. The 330*th*. and the 337*th*. to Pope *Innocent*, and the reſt to the Cardinals. The 337*th*. is written in the Name of the Biſhops of *France*, and contains a Relation of what had paſſed againſt *Abaelard* in the Council of *Sens*.

In the 339*th*. he recommends to Pope *Innocent*, *Aloiſius* Biſhop of *Arras*, and ſays that thoſe who have accus'd him are only Calumniators.

In the Letter following he recommends to the ſame Pope *Ulger*, Biſhop of *Angers*.

The 341*ſt*. is written to *Malachy*, Archbiſhop of *Armagh* in *Ireland*, who had ſent two young Monks to him, to learn the Manner of living in *Clairvaux*, with Deſign to found a Monaſtery of the ſame Inſtitution. St. *Bernard* promiſes to ſend them back well inſtructed in a ſhort Time.

In the 342*d*. he writes to *Joſſelin* Biſhop of *Soiſſons*, to appeaſe the King who had been incens'd without Cauſe againſt *Geofrey de Loroux*, Archbiſhop of *Bourdeaux*, who had incurred the Diſpleaſure of this Prince, by ordaining *Grimoard*, who had been canonically elected Biſhop of *Poitiers*, in the Year 1140.

The two following Letters were written by *Bernard*, Abbot of St. *Anaſtaſius*, and afterwards Pope *Eugenius* III. The firſt to Pope *Innocent* II. and the ſecond to St. *Bernard*. In both he expreſſes a great deal of Concern, for having been forced from the Monaſtery of *Clairvaux*, and ſent into *Italy*.

The 345*th*. is a Letter of St. *Bernard*'s to the Monks of St. *Anaſtaſius*, to whom he recommends living always in ſtrict Obſervance of their Order, and in Charity one towards another. He moreover tells them, that though any of the Monks be ſick, they muſt make Uſe only of ſome common Sorts of Herbs, it being repugnant to the Spirit of Religion to buy Drugs, to ſend for Phyſicians, or to take Phyſick.

In the 346*th*. he exhorts Pope *Innocent* II. not to favour the unjuſt Cauſe of *William* Archbiſhop of *York*.

In the 347*th*. he recommends to him the Deputies which went to *Rome* to complain of this Archbiſhop.

In the 348*th*. he recommends to the ſame Pope *Arnoul*, elected Biſhop of *Liſieux*, who had a Diſpute in the Court of *Rome*, about his Election, with *Geofrey* Count of *Angers*.

The three following, are alſo Letters of Recommendation to the ſame Pope.

The 351*d*. contains a Privilege granted by Pope *Innocent* to St. *Bernard* and his Succeſſors, in Conſideration of the great Services he had done the Church of *Rome*, during the Schiſm caus'd by *Peter* of *Leon*, by which this Pope takes under the Protection of the Holy See, all Revenues Preſent, and to come, belonging to the Abby of *Clairvaux*; as likewiſe, grants to the Monks of *Ciſteaux*, Leave to chooſe an Abbot out of their Order, and to the Abbies which have others under them; he grants Permiſſion to chooſe any of thoſe Abbots for their Head, or any of the Monks belonging to ſuch Orders. He forbids the Biſhops to conſtrain the Abbots of *Clairvaux*, and the other Abbots of the Order of *Ciſteaux*, to come to any Council, providing it be not about Matters of Faith. He prohibits all Perſons to receive any Friars of their Order, after they are profeſs'd; and laſtly, declares the Monks of this Order exempt from paying Tithes of Fruits or Cattle.

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In the 353*d*. he comforts *William* Abbot of *Rivau*, in the Dioceſs of *York*, in that the Archbiſhop of that See has been countenanc'd at *Rome*, aſſuring him withal, that the Sacraments adminiſtred, and Ordinations made by bad Miniſters are Valid, ſince it is God that baptizes and conſecrates.

In the 354*th*. he comforts *Meliſenda*, Queen of *Jeruſalem*, for the Death of *Fulk* her Husband, and exhorts her to govern her Kingdom with Prudence and Juſtice.

In the 355*th*. he recommends to this Queen the Monks of *Premoutre*, who were on their Journey to the Holy Land.

By the 356*th*. he ſends back to *Malachy*, Archbiſhop of *Armagh*, the Monks which he had ſent him. He likewiſe recommends them to him in the Letter following.

In the 358*th*. he writes to Pope *Celeſtine* II. to pardon *Thibaud*, Count of *Champagne*.

The 359*th*. is written to the ſame Pope, in the Name of the Monks of *Clairvaux*, who beg of his Holineſs not to permit *Rainaud* Abbot of *Morimond*, to quit his Monaſtery to go to *Jeruſalem*.

In the 360*th*. he again exhorts *William* Abbot of *Rivau*, to bear patiently with the Archbiſhop of *York*.

In the 361*ſt*. he recommends to *Thibaud* Archbiſhop of *Canterbury*, *John* Biſhop of *Saliſbury*.

In the 362*d*. he recommends to *Robert Pullus*, Cardinal and Chancellor of the Church of *Rome*, to behave himſelf becoming his Dignity, to *Eugenius* III. newly elected Pope.

In the 363*d*. he exhorts the Chriſtians of *France* and *Bavaria* to take up Arms for Relief of the Holy Land; and moreover admoniſhes them neither to put the *Jews* to Death, nor ſo much as to perſecute them.

In the 364*th*. he invites *Peter* Abbot of *Cluny* to an Aſſembly to be held after *Eaſter* at *Chartres*, there to deliberate on the Manner of relieving the Chriſtians of the Holy Land.

In the 565*th*. addreſſed to *Henry* Archbiſhop of *Mayence*, he writes againſt a Monk named *Radulph*, who by his preaching, authoriz'd killing of the *Jews*.

The 366*th*. is addreſs'd to *Hildegarda* Abbeſs of *Mont-Saint-Robert* near *Bingben*, in the Dioceſs of *Mayence*. After having rejected the Praiſes given to him, he congratulates her upon the extraordinary Gifts ſhe has received from God, and exhorts her to make a ſuitable Return thereto by Humility and Devotion.

The 367*th*. is a Letter of Recommendation to *Guy* Chancellor of the Church of *Rome*, in favour of *Stephen* Biſhop of *Metz*.

The 368*th*. is a Letter of Compliment to a Cardinal which contains wholeſome Advice to wean him from the Cares of the World.

In the 369*th*. and 370*th*. he congratulates *Sugerus* Abbot of St. *Denys*, in having reform'd the Church of St. *Genevieve*, by introducing regular Canons into it. He exhorts him to do the ſame Thing in the Church of St. *Victor*.

In the following Letter addreſs'd to the ſame, he diſſuades him from making the Match between the Count of *Angers* and the King's Daughter, by Reaſon of their near Kindred.

In the 372d. he commends *Peter* Biſhop of *Palenza*, for his Humility and Application to the reading of good Books.

The 373d. is a Letter of the Abbot of *Epine* in the Dioceſs of *Palenza*, addreſs'd to St. *Bernard*, by which this Abbot teſtifies the great Concern he has for having been drawn out of the Abby of *Clairvaux*, and charg'd with the Government of a Monaſtery, which he earneſtly entreats St. *Bernard* to get him diſcharg'd from.

In the 374*th*. he comforts the Monks of his Order in *Ireland*, for the Death of their Abbot. St. *Malachy*.

In the 375*th*. he complains to *Ida* Counteſs of *Nivernois*, that her Servants moleſt and detain thoſe who go to the Abby of *Vezelay*.

In the 376*th*. he exhorts *Sugerus* Abbot of St. *Denys*, to hinder the Duels which certain *French* Lords were engaged in againſt each other.

In the 377*th*. he commends this Abbot in that he deſign'd to aſſemble the Clergy for the publick Good.

The four Letters following are likewiſe addreſs'd to *Sugerus*, whereof the two firſt are Letters of Recommendation. The third is concerning the Eſtate the Church of the *Eaſt* was then in; and in the laſt, ſays, that he is ſorry that this Abbot is accus'd of the Diſturbances in the Kingdom, and

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and wills him therefore to do his utmoſt to prevent 'em, and not to ſuffer any in his Abby, which are any ways the Cauſe of them.

In the 382*d.* written to *Leonius* Abbot of St. *Berthin*; he expreſſes his Gratitude for the Favours he has receiv'd from him, and moreover acquaints him, that *Thomas* of St. *Omer* who had left his Order to come to his of *Clairvaux*, could not poſſibly return.

In the 383*d.* addreſs'd to the ſame he thanks him for the many Proofs of Friendſhip which he has received from him. He paſſes the ſame Compliment on the Monks of St. *Berthin* in the following Letter; and in the 385*th.* he commends them for having reform'd themſelves, and exhorts them to endeavour to perfect themſelves every Day more and more.

The 386*th.* is written to St. *Bernard*, by *John* Abbot of the Houſe of St. *Mary*, in the Country of *Verulo*, to comfort him about the unſucceſsful Expedition to the Holy-land, whereof St. *Bernard* had been the Promoter. He imputes the Fault thereof to the Wickedneſs of thoſe that had the Management of it.

The 387*th.* is written to *Peter* Abbot of *Cluny*, to whom St. *Bernard* excuſes himſelf about a ſharp Letter written in his Name, affirming that the Blame ought not to be caſt on him, but on the Authors of it; to which *Peter* Abbot of *Cluny*, anſwers by the following Letter, expreſſing a great deal of Value and Eſteem for St. *Bernard*, profeſſing himſelf well ſatisfy'd with his Excuſe; and moreover mentioning a Legacy depoſited in the Treaſury of *Cluny*, which was left to the Monaſteries of *Clairvaux* and *Ciſteaux*, which he ſays he will not contend with him about, nor concerning the Election of a Biſhop of *Grenoble*, which the *Carthuſians* oppos'd.

St *Bernard* gives a ſhort Anſwer to this Letter, by the Three Hundred Eighty Ninth.

The 390*th.* written to *Eskile*, Biſhop of *London* in *Denmark*, and Legate of the Holy See in *Swedland*, contains only Matter of Compliment, in which St. *Bernard* aſſures him of his Affection, and thanks him for that which he had profeſs'd for him.

The 391*ſt.* is addreſs'd to the Abbeſs of *Favernay*, in the Dioceſs of *Bezançon*, whom he admoniſhes to endeavour to re-eſtabliſh the religious Houſes, and to reform the Monaſtick Diſcipline.

The 392*d.* contains Inſtructions concerning Humility given to *Radulph*, Patriarch of *Antioch*.

The following Letter contains the like, being addreſs'd to *William* Patriarch of *Jeruſalem*.

In the 394*th.* he blames the Archbiſhop of *Lyons*, for having depos'd the Abbot of *Aiſnay*, and admoniſhes him to revoke his Decree.

In the 395*th.* addreſs'd to *Alviſus* Biſhop of *Arras*, he acquaints him that *Thomas*, a Monk of St. *Berthin*, being enter'd into the Monaſtery of *Clairvaux*, cannot reaſonably be expected to return to *Berthin*.

In the 396*th.* written to *Ricuin* Biſhop of *Toul*, he excuſes himſelf for having receiv'd into his Monaſtery a Clerk of his Church without knowing of him.

In the 397*th.* written to *Odon* Abbot of *Marmoutier*, in the Name of *Hugh* Abbot of *Pontigni* and of St. *Bernard*, they give him to underſtand, that his Monks ought not to take it ill that they have loſt ſome Churches which they pretended to by the Arbitration and final Determination of *Geoffrey* Biſhop of *Chartres*, and *Thibaud* Count of *Champagne*, therefore perſuades them to acquieſce in that Judgment. They further obſerve in this Letter, that Churches and Church Revenues belong naturally to the Clerks who are oblig'd to ſerve at the Altar, and conſequently ought to live by it. When the Profeſſion of Monks and the Examples of their Predeceſſors learn them that they are to get their Living with the Sweat of their Brows, and not to ſubſiſt on the Profits of the Church. Nay even tho' the Church ſhould be neglected by the Clerks, they are not to partake of the Revenues tho' they do of the Trouble. *For*, ſays he, *with what Face can you, O Monks, pretend to the Wine of the Vines which you have not planted, and to the Milk of the Flock which you have not govern'd? How comes it that you would exact ſomething from them for whom you never did any Service? And if you will needs lay Claim to it, why don't you baptize their Children, bury their Dead, viſit their Sick, give Benedictions in Marriage, inſtruct their Ignorant, reprimand Sinners, excommunicate ſuch as deſpiſe Inſtruction, and give Abſolution to Penitents? In a Word, why don't ye open your Mouths and preach, you whoſe Duty it is to live in Repoſe and Silence? But it is a moſt odious Thing to reap where you did not ſow, and live upon the Gains of another.* Laſtly St. *Bernard* ſays, that altho' they had the Right they pretended, yet ought they not to diſſent from their Abbot who had already agreed to the Judgment of the Arbitrators.

In the 398*th.* he writes to *Guy* Abbot of *Montier-Ramey*, and to the Monks of his Monaſtery, who had deſir'd St. *Bernard* to compoſe Leſſons and Hymns for them to read on the Feaſt of St. *Victor*, whoſe Body they pretended was bury'd in their Church, to which he anſwer'd, That he durſt not undertake a Work ſo much above his Capacity, and which requir'd a Perſon of greater Authority, of a Life more holy, and who was Maſter of a better Stile. He adds moreover, that in the Celebration of ſo ſolemn a Feaſt, new Prayers of ſmall Authority ought not to be made uſe of, but rather authentick and ancient Compoſitions which may be proper to edify the Church, and which ſavour of Eccleſiaſtical Gravity. That if there be a Neceſſity for ſomething new, and the ſubject ſo requires it, ſuch Pieces ought only to be us'd as command Reſpect from the Grandeur of their Stile and the pious Life of their Author. *As for the reſt*, ſays he, *the Expreſſions therein contain'd ought to be of unqueſtion'd Veracity: They ought to inſpire Juſtice, teach Humility, inculcate Equity, enlighten the Mind, model the Manners, extirpate Vice, inſtil Devotion, and reſtrain the Liberties of the Senſes. The Singing ought to be grave, without intermixing any Thing either effeminate or ruſtick. It ought to be Agreeable without being too delicate, and ſhould affect the Heart by ſurprizing the Ear. And in a Word, it ſhould comfort Sadneſs, and appeaſe Diſcontent, but not drown the Sound of the Words, but rather increaſe it; for it is no ſmall Diſadvantage to a ſpiritual Life when the Charms of Singing divert the Attention from Thoughts, and fix them rather upon modulating the Voice, than comprehending the Senſe of the Words.* Theſe are the Sentiments of St. *Bernard* concerning Prayers and celebrating the Divine Office, and altho' he had all the Qualifications which he requir'd in an Author of this Kind, yet would he not undertake what was requeſted of him, and contents himſelf with ſending only two Sermons on the Life of St. *Victor* to the Monks of *Montier-Ramey*.

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The 399*th.* is a Letter of Recommendation which he gave to a Monk of the Monaſtery of St. *Michael*, who was about to go in Pilgrimage to *Jeruſalem*. He endeavours to diſſuade him from this Deſign, by reaſon that he thought a Monk, however criminal he were, could not do Penance better than within the Walls of his Monaſtery. He deſires *Lelbert* Abbot of this Monaſtery to receive him.

The 400*th.* is another Letter of Recommendation granted to *Robert* a Monk of *Lieſſies*, that his Abbot might uſe him more kindly.

The two Letters following contain nothing remarkable.

In the 403*d.* addreſs'd to *Henry* Archdeacon of *Orleans*, he anſwers to a Queſtion propos'd to him, to wit, If a Child who was in Danger of Death had been baptiz'd by a Laick under this Form, *I baptize you in the Name of God and of the holy and true Croſs*, whether the Baptiſm had been valid; or whether, providing the Child had liv'd, it muſt have been baptiz'd again. St. *Bernard* is of the Mind that it had been well baptiz'd, becauſe he cannot think that the Difference in Words can prejudice the Truth of the Faith, and the good Intention of him that baptiz'd it. His Reaſon is, becauſe under the Word *God* the Trinity is comprehended, and by adding *the holy and true Croſs*, he had made Mention of our Saviour; that when one is baptiz'd according the Cuſtom of the Church, in the Name of the Father, Son and Holy Ghoſt, and as we may read in the Acts of the Apoſtles, that ſome were baptiz'd in the Name of Jeſus Chriſt only, it cannot be doubted but that thoſe who have been baptiz'd in the Name of the holy Croſs, have been ſufficiently ſanctify'd, inſomuch that the Confeſſion of the Croſs implies the Confeſſion of Jeſus Chriſt crucify'd. Moreover that in Reſpect of him who had baptiz'd, his Simplicity and good Intention excus'd him, but nevertheleſs that if any ſhould endeavour to introduce this Manner of Baptiſm, they would be inexcuſable. This Opinion of St. *Bernard* diſagrees with that of the Divines, who maintain that Baptiſm of this Kind is, *ipſo facto*, null and void.

The 404*th.* is addreſs'd to *Albert* a Recluſe Monk, who deſir'd of St. *Bernard*, that he might faſt after his own Fashion, and permit Women to enter into his Cell. St. *Bernard* anſwers, that he has no Power to command him, but that he has ſeveral Times adviſ'd him to eat at leaſt once a Day, to receive no Viſits from Women, and to live by hard Labour.

In the 405*th.* he takes Notice to an Abbot that one of his Monks was qualify'd to be Profeſs'd, and therefore he ought not to diſpenſe with him.

The 406*th.* is addreſs'd to the Abbot of St. *Nicholas* in the Woods, to whom he recommends a certain Monk.

In the 407*th.* he blames *Odon* Abbot of *Beaulieu*, for not having paid a Legacy to a poor Man, and tells him he had better have ſold a Chalice from the Altar, than have ſuffer'd this Perſon to want.

In the 408*th.* he recommends to *William* Abbot of the Regular Canons of St. *Martin* of *Troyes* a Clerk who had a Mind to retire from the World, and who was not able to undergo the Way of Living at *Clairvaux*.

In the 409*th.* addreſs'd to *Borgon* Abbot of *Abbeville*, he makes him a Compliment upon his deſiring to ſee him, and deſires him to beſtow a ſpare Piece of Ground belonging to his Abby, to the Monks of *Alchy*.

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In the 410*th.* he recommends to *Gildwin* Abbot of St. *Victor* of *Paris*, Peter *Lombard* who was come from *Boulogn* in *France*, and had been recommended to St. *Bernard* by the Biſhop of *Lucca*.

The 411*th.* is written to *Thomas* Provoſt of *Beverlake* in *England*, and contains Exhortations to a holy Life.

The Letter following is written upon the ſame Subject to a young Man, who had enter'd into a Vow to imbrace a Monaſtick Life.

In the 430*th.* he recommends a Probationary Monk to *Rainaud* Abbot of *Foigny*, adviſing him to ſend him back after he had corrected his Faults.

In the Letter following, he blames a Monk of this Monaſtery, for having oppos'd the Return of this Perſon.

By the 415*th.* he exhorts a Man to perform the Vow he had made to become a Monk of *Clairvaux*.

In the 416*th.* he anſwers a certain Perſon who had complain'd to him that he had had no Share of the Alms given by Count *Thibaud*, that he was not concern'd in the Diſtribution of them.

The two following Letters contain nothing remarkable.

Theſe are all the Letters which are moſt commonly aſcrib'd to St. *Bernard*, tho' Father *Mabillon* has added ſome others which are doubtful, and might very probably have been written by other Perſons. He alſo adds ſome Charters which may reaſonably admit of the ſame Doubt, all which nevertheleſs continue the foregoing Numbers.

The 419*th.* is an Exhortation to Probationers, the which Father *Mabillon* believes does not belong to St. *Bernard*, by reaſon that the Stile is more reſtrain'd, and contains Maxims unlike thoſe of St. *Bernard*, ſuch as this, *That we muſt praiſe God even for our Damnation.* It likewiſe appears to me that this Letter differs in Stile from thoſe of St. *Bernard*.

The two following Letters are alſo unlike the Stile of St. *Bernard*.

The 422*d.* is only a ſhort Billet addreſs'd to King *Lewis*;

The 423*d.* is a Draught of a Letter concerning the Croiſade, which might probably be his as well as the Letter following. He therein recommends the Son of Count *Thibaud* going to the holy War to *Emanuel Commenes* Emperor of *Conſtantinople*.

The 425*th.* is a Copy of the twenty fifth Letter of St. *Bernard*.

The 426*th.* is a Judgment by Arbitration pronounc'd by St. *Bernard*, between *Hugh* Biſhop of *Auxerre*, and *William* Count of that City.

The 427*th.* is a Letter from *Geofrey* Biſhop of *Chartres*, to *Stephen* Biſhop of *Paris*, by which he adviſes him to refer himſelf to St. *Bernard*, touching the diſpute he had with *Stephen de Guarlande*.

The 428*th.* from *Bernard* Abbot of St. *Anaſtaſius*, to St. *Bernard* Abbot of *Clairvaux*, concerning a diſobedient and haughty Monk.

The 429*th.* is an *Elogium* of St. *Bernard* ſent to him by *Hugh Metellus* a Regular Canon of St. *Leon*.

The 430*th.* is a Letter from the ſame, written to St. *Bernard*, which contains an Apology for his Monaſtery.

The 431*ſt.* is alſo from the ſame, written in the Name of *Siebaud* Abbot of St. *Leon*, to Abbot *William*, to excuſe him for having anſwer'd the Calumnies of *Herbert* with too great Severity.

The two following Letters are written by *Haimon* Archdeacon of *Chalons*, to St. *Bernard*: In the firſt he acquaints him with his Sickneſs, and in the other he ſends to him for his Sermons.

The 434*th.* is a Letter addreſs'd to St. *Bernard* to excuſe *Thierry* Biſhop of *Amiens* from his Voyage to the holy Land.

The 435*th.* is a Charter, by which *Sampſon* Archbiſhop of *Rheims* gives to the Congregation of *Clairvaux* the Church of *Mores*, which he had obtain'd from the Monks of St. *Denys* there to build a Monaſtery of his Order.

By the 436*th.* *Henry* Biſhop of *Troyes* makes the like Gifts of the Church of *Billencourt* to the Abby of *Clairvaux*.

The 437*th.* is a Letter of *Hugh* Cardinal Biſhop of *Oſtia*, to the general Chapter of *Ciſteaux*, concerning the Death of Pope *Eugenius* III.

The 438*th.* is a Letter of *Bartholemew*, a Monk of *Foigny*, who had been Biſhop of *Laon*, addreſs'd to *Sampſon* Archbiſhop of *Rheims*, by which he juſtifies himſelf againſt his being accus'd, that he had imbezelled the Goods of the Church of *Laon*, while he was Biſhop there.

The 439*th.* is a Letter from *Turſtin* Archbiſhop of *York*, to *William* Archbiſhop of *Canterbury*, containing a Relation of what had ſhappened to him, when he had endeavoured to introduce the Cuſtoms of *Ciſteaux* into the Monaſtery of St. *Mary* at *York*.

The 440*th.* is a Letter of *Faſtrede* the fourth Abbot of *Clairvaux*, to an Abbot of his Order, whom he blames for for going too richly dreſs'd, and living too delicately. He therein renews the Maxim of St. *Bernard*, *That a Monk ought not to make uſe of any external Remedies.*

The 441*ſt.* is written by *Peter de Roye*, a Probationer of *Clairvaux*, to the Provoſt of the Church of *Noyon*, in which he ſhews the Difference between the Life led in *Clairvaux*, and that which is led at large in the World.

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The 442*d.* is a Letter of a General Chapter of the Province of *Rheims*, who were call'd the black Monks, to Pope *Adrian* IV. whereby they beg that *Godfrey* Abbot of *Lagny* may be ſuſpended.

The Letter following is from the ſame, addreſs'd to Pope *Alexander* III. upon the ſame Subject.

Laſtly, the 444*th.* is a Letter from an unknown Hand, addreſs'd to the Abbot of *Reatino*, which contains nothing remarkable.

St. Bernard's *Treatiſe of Conſideration.*

The ſecond Tome of St. *Bernard*'s Works, comprehends divers Treatiſes, whereof the firſt is intitled, *Of Conſideration*, divided into five Books, and addreſs'd to Pope *Eugenius* III. to ſerve him for Inſtruction. The Conſideration he treats of in this Work, is as himſelf defines it, the Thoughts which he imploys in Search after Truth, and more particularly relating to the Duties of his Profeſſion. In the firſt Book, he ſhews that the Condition of a Sovereign Pontiff would be but very unhappy, had he no Regard to himſelf, for it would be a very indiſcreet Thing of him to ſpend all his Time in hearing and deciding other Mens Differences, and all the while neglect to imploy himſelf ſometimes in Contemplation. He exclaims againſt the great Number of Cauſes that are brought into the Eccleſiaſtical Courts, as likewiſe againſt the many Abuſes committed there. He ſhews that this is more conſiſtent with the Secular Power than the Eccleſiaſtical. He ſays, he would not have *Eugenius* follow the Examples of his Predeceſſors, who apply'd themſelves more to Buſineſs than Contemplation, but that he ſhould imitate St. *Gregory*, who when *Rome* was threatned to be beſieg'd by the *Barbarians*, labour'd on an Expoſition of the moſt difficult Paſſage of the Prophet *Ezekiel*. He there proves, that Conſideration ſerves to form and imploy the four cardinal Virtues. Laſtly, he takes Notice of the unbecoming Bickerings at the Eccleſiaſtical Bar, and exhorts Pope *Eugenius* to endeavour after a Regulation.

In the ſecond Book, after having juſtify'd himſelf for adviſing the Expedition of the *Croiſade*, which had been unſucceſsful; he admoniſhes Pope *Eugenius* to conſider as to his Perſon, who he is, and as to the Dignity of his Profeſſion, what he is. Firſt, he is to reflect whence he is deſcended, which may ſerve to abate his Pride. He gives him to underſtand, that he is not ſet over others, to domineer over them, but to be their Miniſter and watch over them; that if this Dignity has procur'd him great Riches, he is not to think they belong to him by the Right of Apoſtleſhip, ſince St. *Peter* had no Power to diſpoſe of what he never enjoy'd: That he indeed had given him the Charge of all Churches, but not an arbitrary Dominion over them, which he expreſly forbids, and the Goſpel diſallows. That the ſame Perſon cannot well execute the Civil Government and the Papacy, and therefore he who graſps at both, ought juſtly to loſe both. In a Word, he adviſes him particularly to avoid being haughty on Account of his Supremacy, 'for (ſays he) you are not ſupreamly Perfect by being ſupream Biſhop, and take Notice, that if you think your ſelf ſo, you are the worſt of Men. But let us conſider you, as you ſtand in the Church of God, and what Figure you make. You are the Chief Prieſt, the Sovereign Pontiff, the firſt among the Biſhops, the Heir of the Apoſtles, *Abel* in Priority, *Noah* in Government, *&c.* 'Tis to you that the Keys of Heaven have been intruſted, and to whom the Care of the Flock has been committed; but there are other Door-keepers of Heaven, and other Paſtors beſides you; yet you are ſo much the more above them, as you have receiv'd the Title after a different Manner. They have every one a particular Flock, but you are Superintendent over them all; you are not only ſupream Paſtor over all the Flocks, but likewiſe over all the Shepherds.' He eſtabliſhes this Privilege upon the Words of our Saviour in the Goſpel, and he adds ſome Lines afterwards.—— 'Others are but call'd to a Part of the Care, when the full Power is confided to you. Their Power is limited, when yours extends even over thoſe who have a Power over others; for it is your Buſineſs to excommunicate a Biſhop, and ſuſpend him if you ſee Occaſion. This is what you are at preſent by your Office to remember alſo what you were, and who you are perſonally, for you are ſtill what you were once, and the Dignity which has been ſuperadded to you, has not been able to diveſt you of your Nature. You were born a Man; you have been made a ſovereign Biſhop, yet you are ſtill a Man, ſo that you ought to conſider your ſelf as a Man; draw the Veil which covers you, diſperſe the Clouds that environ you, and you will find your ſelf to be no better than a poor, naked, wretched Creature, that is diſſatisfy'd with his Nature; that is aſham'd of being naked; that grieves for being born; that murmurs at being deſtin'd to Labour, and not to Eaſe; and in a Word, that is born in Sin, with a ſhort Life abounding in Miſeries, and full of Fears and Complaints.' From theſe two Conſiderations he paſſes to a third, which is to

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consider his Manners and Conduct, wherein he counsels *Eugenius* to make a serious Reflection upon those Things. He admonishes him in the Conclusion of this Book to be constant in Adversity, and humble in Prosperity; to fly Sloth and unprofitable Discourse, and to practise no Manner of Partiality in his Judgments.

In the third Book he treats of the Consideration that the Pope ought to have towards those that are under him, and they are the Faithful over all the World. He admonishes him again not to affect an arbitrary Power over them, *which he repeats*, says he, *because there is no Poison nor Arms that he ought to dread more than the Spirit of Tyranny.* He afterwards proceeds to treat of the Duty of a Pope towards his Inferiors, and first in Respect to those who are out of the Church, as well *Jews* and *Infidels*, as Christians and Schismaticks. He says it is a Pope's Duty to bring over those that are in an Error, to keep those from straying that are already brought over; and lastly, to reconcile and fix Wanderers. For this Purpose he must pitch upon unbyassed Preachers, and who shall be apt to be mov'd neither by Ambition nor Avarice: Such as these now adays swarm in the Court of *Rome*, and that is the Reason that there is so little Good done, and that Religion seems as it were at a Stand. He speaks afterwards against the Grievance of Appealing to the Court of *Rome*: 'We must, says he, make a severe Reflection upon these Appeals, for fear a Remedy prove fruitless when it is established, for it seems to me, that a great deal of Mischief may be occasioned by these Means, if Moderation be not made use of. Every Body appeals to your Holiness; 'tis a Badge of your Primacy, yet if you are wise, you will rather endeavour to procure the Welfare of the Church, than insist upon the Grandure of your See. Men appeal to the Pope, and would to God it was to a good End. Would to God that those who oppress others, would feel the Effect of Protection granted to such as are oppressed. But on the contrary, nothing is more common, than for the Oppressors to have Cause to rejoyce, and for the oppressed to have Reason to mourn. The Court of *Rome* seldom considers, either the Fatigue or Expence of a Journey in a just Cause, and rarely are incens'd against him or them that were the Cause of it. Rouze thee then, O Man of God, when these Things happen: Be touch'd with Compassion for the Sufferer, and mov'd with Indignation against the Oppressor, Let the first be comforted by a Redress of his Grievance, by a full Satisfaction for the Injury done him, and let the last repent of what he has done, and let him have no Power to do the like again. The same Punishment is to be inflicted upon those that appeal without Cause, for no small Injury accrews that Way; Men may be permitted to appeal where they are injured, but to appeal with Design to injure others, is an Injustice that ought not to be suffer'd. One may reasonably appeal from a Sentence, but it would be ill done to do so before any be pronounc'd, insomuch that as then no manifest Wrong appeared. Whoever appeals without being injured, has either Design to molest his Adversary, or to gain more Time for his Defence.' He adds, that every Body complains and murmurs against the great Number and Confusion of Appeals made to *Rome*, and that they are the Occasion of innumerable Mischiefs. He confirms this by some Examples; and moreover counsels the Pope not to suffer any longer such as promote Injustice. He also in this Book condemns the Abuse of Exemptions. 'I have a mind, says he, to speak of the Complaints and Murmurings of the Churches who cry continually that they are torn to pieces and dismember'd, and that there are few or none, but either feel this Damage or fear it. If you ask wherefore? It is because the Abbies are wrested from the Jurisdiction of their Bishops, the Bishops from that of the Archbishops, and the Archbishops from that of the Patriarchs or Primates. Does this consist with Order? Can this be any ways excus'd? You may thereby indeed shew the Absoluteness of your Power, but it is to be fear'd you can at the same Time produce but little Justice. You do thus because you have a Power to do it, but the Question will be only whether you ought to have done it. You are set above others, only to preserve to every one his Rank and Quality, and not to injure any one.' He proves afterwards, that these Exemptions are neither just nor profitable; that they confound the Oeconomy of the Church; that they occasion a great deal of Trouble, and raise a Contempt as well of the lawful Powers establish'd by God Almighty, as of those of the Pope; and in a Word, that they destroy the Ecclesiastick Hierarchy establish'd in Imitation of that of the Angels. 'But what (may it be objected in the Pope's Name) will you then forbid me to grant Dispensations? No certainly, but to ruin the Church you ought not. I know you are establish'd universal Dispenser, but still it is to edifie and not to destroy. When there is a Necessity for Dispensation it is excusable; when it is profitable it is likewise commendable, but when there is neither of these, it is rather Dissipation than a faithful Dispensation. There are several 'Monasteries in most Bishopricks, which belong peculiarly 'to the Holy See, according to the Will of their Founders, 'but then must those be distinguish'd which have been gain'd 'on account of Devotion, from those that have been co-'veted by Ambition.' And lastly, St. *Bernard* says, that the Pope ought in general to watch over the Church, and see strict Discipline and Ecclesiastical Institutions duly observed. He recommends to him more particularly to take Care of the Reform, enjoyn'd by the Council of *Rheims*, relating to the Habits and Manners of the Clergy, as likewise to the Age and Qualifications of such as were to be admitted to Benefices.

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In the fourth Book, St. *Bernard* considers the Pope's Duty towards the Clergy, the Inhabitants of *Rome*, the Cardinals, and other Officers of his Court. He tells him, his Clergy ought to be extreamly regular in all their Actions, because it is they that are to set Examples to others. In Relation to the People, he observes that it is enough to say, it is the People of *Rome* to denote what Disorders they live in. That it is a People that have never been accustomed to Peace, that love Disturbances and Tumults, that are cruel and untractable, and who never submit, but when they have no Power to resist: That he is nevertheless obliged to exhort them, though they seem irreclaimable. He farther admonishes the Pope in particular to endeavour a Reformation of Luxury and Sumptuousness. He gives him a great deal of Advice, concerning the Qualifications that are to be requir'd in Cardinals and other Ministers, which he shall pitch upon to be near his Person, and counsels him to take Care that they be neither selfish nor arrogant; and in a Word, he admonishes him to discharge his Domestick Affairs with true Oeconomy. Lastly, he makes a Recapitulation of all the principal Qualities that a Pope ought to have. 'Consider above all Things (says he to him) that the Church of '*Rome*, over which God hath plac'd you as Supream, is 'the Mother, and not the Commandress of other Churches; 'and moreover, that you are not a Soveraign Lord over the 'other Bishops, but only one among them; that you are a 'Brother of those that love God, and a Companion of such 'as fear him; that you ought to be a living Example of 'Justice, a Miror of Holiness, a Model of Devotion, the 'Support of Truth and Defence of Faith, the Leader of 'Nations and Guide of Christians, the Friend of the Bridegroom, and Conducter of the Bride to her Spouse; the 'Ordainer of the Clergy, the Pastor of the People, the Instructer of the Ignorant, the Sanctuary of the Oppressed, 'the Advocate of the Poor, the Hope of the Miserable, the 'Support of the Fatherless, the Judge of Widows, the Eye 'of the Blind, the Tongue of the Dumb, the Staff of Age, 'the Revenger of Crimes, the Terror of the Wicked, and 'Glory of the Good, the Rod of the Powerful, the Scourge 'of Tyrants, the Father of Princes, the Mitigator of Laws, 'the Dispenser with Canons, the Salt of the Earth, the 'Light of the World, the Pontiff of the most High, the 'Vicar of Christ, the Anointed of the Lord; and lastly, 'the God of *Pharaoh*.

In the last Book, he admonishes Pope *Eugenius* to consider the Power that is above his, that is, that of God and the Angels, which gives him Occasion to treat of the Angels and of the Divinity.

St. *Bernard* began this Work in the Year 1149. and the first Book of it was finished the same Year. The second was sent to Pope *Eugenius*, in the Year 1150. after the ill Success of the Croisade. The third in 1152. and the two last, some small Time after.

These Books, *Of Consideration*, were follow'd by a Treatise of the same Nature, address'd to *Henry* Archbishop of *Sens*, concerning the Manners and Duty of Bishops. St. *Bernard* therein shews how difficult it is to behave ones self in that Office, and the Necessity there is for having good Counsel. He afterwards lays down the Obligations for Bishops to prove an Honour to their Ministry by their Virtues, and not by Vanity and Luxury. He treats more particularly of the Virtues requir'd in a Bishop, such as Chastity, Humility and Pastoral Care; and lastly, he blames the Conduct of those Abbots who had a Mind to exempt themselves from the Episcopal Jurisdiction, and wear Pontifical Habits. This Treatise was compos'd about the Year 1127.

About the same Time St. *Bernard* being at *Paris*, writ a Discourse to the Clergy of that City, intitled, *Of Conversion*, which follows the Treatise of the Duty of Bishops. It contains a moral Exhortation to Repentance and Change of Life, and towards the End, he speaks against ambitious and incontinent Clerks.

The Treatise *of Commands and Dispensations* was compos'd by St. *Bernard*, about the Year 1131. to serve for an Answer to the Monks of St. *Peter* of *Chartres*, who had consulted him upon this Subject, and which is address'd to *Roger* Abbot of St. *Colombe*, near *Sens*, and not to these Monks of *Chartres*, because they had written to him with the Leave of their Abbot. The first Question he treats of is, Whether all those Things which are contained in the Order are Obligatory to them who profess them, or whether they are only

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monitory and inſtructive. And again, if one Part ought to be taken for Precepts, and the other for Counſel. He anſwers, that the Order of St. *Bennet* is propos'd to all Mankind, but not offer'd to be forc'd upon any Body. That any Perſon is free to be admitted of it, but when one is once engag'd in it, it becomes neceſſary ſo to continue; ſo that excepting a few Particulars which relate to ſpiritual Matters, ſuch as Charity, Humility, &c. which are inſtituted only by God, and therefore not to be chang'd, all the other Rules of the Order are only Inſtructions and good Counſel to them who are not yet profeſs'd, but to ſuch as are, they become Commands, and it is criminal to violate them; that they are voluntary to the firſt, and compulſory to the laſt; yet however they may be diſpens'd with upon an extraordinary Occaſion: That this Power of diſpenſing belongs only to Superiors, and who cannot do it upon juſt Grounds, and not meerly out of Fancy. To explain the utmoſt Extent of theſe Diſpenſations, St. *Bernard* reckons up three Sorts of neceſſary Things, which are, one eſtabliſh'd, two inviolable, and three immutable. The eſtabliſh'd are thoſe which are found to be ſo very neceſſary, that every Body is not allow'd to alter them but Superiors only: Theſe are Monaſtick Rules, which having been inſtituted by Saints, are as it were eſtabliſh'd, and cannot be chang'd by private Perſons, but as thoſe who eſtabliſh'd them were Men, thoſe Men alſo who by a Canonical Election have ſucceeded to theſe Saints, have Authority to give Diſpenſations without Abuſe and Diſorder, according to the Circumſtances of Time, Place and Perſons; and moreover, theſe having been inſtituted for the Increaſe and Preſervation of Charity, as long as they are conducing thereunto they cannot be alter'd, even by Superiors; but if it at any Time happens that they become contrary to the Intereſt of Charity, in the Obſervation and Judgment of thoſe that are oblig'd to inſpect them, then it is but reaſonable, that what was at firſt inſtituted for the Benefit of Charity, ſhould be either omitted, interrupted or alter'd for the Sake of Charity, and it would be unjuſt, that what had been eſtabliſh'd on Account of Charity, ſhould ſubſiſt and flouriſh in Prejudice thereof. Theſe Things we term eſtabliſh'd, are fix'd and immoveable, even in Regard to Superiors, but then it muſt be as long as they are ſerviceable and aſſiſting to Charity. The ſecond Sort of neceſſary Things are call'd inviolable, for that not having been inſtituted by Men, but eſtabliſh'd by the Commandments of God, they cannot be chang'd but by the Authority of God himſelf, who was the Author of them. As to the third Kind of neceſſary Things which he terms immutable, are thoſe which are of ſuch a Nature, that even God himſelf could not change them on whatſoever Account. Under this Kind are comprehended all the Inſtructions which Chriſt gave his Diſciples on the Mount, and moreover, ſuch as both the Old and New Teſtament have ordain'd relating to Charity, Humility, &c. all theſe Things being ſuch in their Nature, it would not be either allowable or profitable to retrench them, their Excellency being immutable and founded on the Principles of the Law of Nature. Of theſe three neceſſary Things, the firſt is covenanted by free Will and a Promiſe. The ſecond proceeds from the Authority of him that commanded. And the third is grounded on the Dignity of Precept.

From theſe Principles St. *Bernard* concludes, that an Abbot cannot diſpenſe with any Thing that belongs to Spirituals in his Order, and as to outward Obſervances, he muſt not be guided by his Pleaſure and Fancy, but by Charity, becauſe he is not above the Order which he profeſſes himſelf a Member of: That the Letter of the Rules muſt give Way to Charity when Neceſſity ſo requires it: That even Superiors cannot reſtrain the Obligation of a Vow, unleſs upon an abſolute Neceſſity; nor extend it, unleſs the Inferiors conſent: That nevertheleſs an Inferior whoſe Obedience does not exceed his Vow, is imperfect, becauſe perfect Obedience is not comprehended within any Bounds, but imbraces willingly, and accepts courageouſly whatever is commanded: That there is no Diſobedience but what is to be avoided, but that ſeveral Kinds of it are not equally criminal: That there ought to be a Difference put between the Perſon that commands and the Things commanded: That in Regard of the Perſons, we ought to be moſt afraid of offending our Superiors, who have the greateſt Authority over us; for it is better to obey God than Man, our Superiors than our Equals, and amongſt our Superiors thoſe of our own Country rather than Strangers: That in Relation to Commands, we ought to take more Care of thoſe which are of Importance, than of thoſe of leſs Conſequence, and that a Perſon is more or leſs culpable according as the Command is of more or leſs Importance: That this Difference is in the Commandments eſtabliſh'd by Men, becauſe they command with more or leſs Affection according as they ſee Occaſion: That perfect Obedience conſiſts in not ſlighting the leaſt Commands and obeying the greateſt, conforming ones ſelf to the Intent of the Superior: That ſlight Matters, ſuch as forbidding Laughing or Speaking, when they are once commanded become Obligatory, and they who diſobey them commit a Sin, tho' no Crime, providing they do it not with Contempt; but when they contemn the Law they are more than ordinarily faulty: That God is to be obey'd, as likewiſe is Man that commands in his Name, providing the Command be not contrary to the Law of God: That in doubtful Matters the Commands of Superiors are to be follow'd: That all Sins of Diſobedience are not equal; and that in Reſpect of thoſe which are committed againſt the Monaſtick Rules, ſome are more conſiderable than others: That it ought not to be thought that the Obſerving of Monaſtick Rules is impoſſible, becauſe that cannot be but either thro' Neglect or Inadvertency.

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St. *Bernard* proceeds afterwards to anſwer ſome Particulars which theſe Monks had propos'd to him.

The firſt was, Why an erroneous Conſcience does not ſometimes change the Bad to Good, in like Manner as the Good to Bad? He anſwers, that to the End that an Action may be good, it ought to be effected by the Knowledge and Love of God: That he that does a good Action, believing it to be bad, has not the Love of God in him, and by Conſequence his Action muſt be bad, but that he that does a bad Action, believing it to be good, is ignorant of what is good, and therefore his Action cannot be eſteem'd good, tho his Intention was ſo: That his Good-will ſhall not be altogether depriv'd of a Reward, altho' thro' a deceiv'd Simplicity he be not altogether exempted from Ill. But what, perhaps you may ſay, did not he act according to his Conſcience? Yes, replies St. *Bernard*, but according to a falſe and erroneous Conſcience, which does not exempt him abſolutely from Sin.

St. Bernard's *Apology to* William *Abbot of* Thierry.

Next he anſwers the ſecond Queſtion, which was, If in Relation to Commands, Diſobedience be proportionably as criminal, as Obedience is meritorious? He ſhews that in certain Caſes Obedience is more meritorious than Diſobedience criminal.

They had likewiſe demanded of him, How far they were oblig'd to be reſident, and where they might take a Liberty to quit their Monaſtery? He anſwers, That a good Monk ought never to forſake his Monaſtery without Leave firſt obtain'd from his Abbot, when he is able to undergo the Injunctions of his Order; but if the ill Lives of thoſe which he lives amongſt, hinder him from ſo doing, then is he to chuſe and go to another Monaſtery, where he may accompliſh thoſe Vows, he could not ſo well perform there: That altho' it be not allowable for a Monk, who is in a well regulated Monaſtery, tho' leſs auſtere, to leave it without Permiſſion of his Superior, for one more auſtere; yet if it happen, that one having left it, enters into another, none ought to adviſe him to return, unleſs the Monaſteries be near to each other, and he be ſpeedily recall'd.

The fourth Queſtion they propos'd to him was, Why St. *Gregory* the Great receiv'd a Perſon that had quitted his Order, into the Communion, and did not rather oblige him to return to a Monaſtick Life. And why St. *Auſtine* teaches that a Marriage contracted by ſuch as had made a Vow of Continence is not to be diſſolv'd. St. *Bernard* owns freely, that he is not of thoſe holy Biſhops Opinion: And that it belong'd to them to make good what they had aſſerted.

He moreover anſwers a fifth Queſtion, concerning the Biſhops which St. *Gregory* had cloyſter'd up in Monaſteries by Reaſon of the Crimes they had committed, the Queſtion was, Whether they were to continue their Epiſcopal Habit there, or to wear that of the Monks. He ſays, He knows little of the Matter, but that it is likely they ought not to take upon them the Habits of the Order, becauſe they had never before done it, and becauſe they were to continue in thoſe Monaſteries but for a Time, and that they were confin'd to theſe Places only that they might have more Leiſure to repent.

The ſixth Queſtion which he anſwers is, Why of all the Kinds of Repentance that among Monks has the Privilege of being term'd a ſecond Baptiſm? He ſays, he believes it is, by Reaſon that they have abſolutely renounc'd the World, and practiſe a ſpiritual Life after a very excellent and extraordinary Manner; That they are anew cloath'd with Jeſus Chriſt, and retire from the Darkneſs of Sin into the Light of Piety and Virtue.

The ſeventh Queſtion they ask'd St. *Bernard* is, If when an Abbot dies, or is depos'd, they have, during the Interval, a Liberty to go out of their Monaſteries to go to another? St. *Bernard* anſwers, they have not, becauſe the Vow they made is not to be limited by the Death of the Abbot, but only authoriz'd by his Preſence, and that therefore a Monk ought to conſider his Vow by the Limits of his own Life, and not by that of another.

They alſo demanded of him, What a Monk ought to do that has a ſecret Averſion to his Abbot, whoſe Election he looks upon to be inconſiſtent with the Rules of the Order? To which St. *Bernard* anſwers, that when the Election is not manifeſtly irregular, the Monks ought to obey.

The other Queſtions of theſe Monks being of leſs Conſequence, St. *Bernard* anſwers them in few Words, and there is but one which deſerves to be mention'd, which is,

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If a Perſon who has offended another be ſo diſpoſed as not to deſign to do him any Harm, and yet is not concern'd if any happen to him, be in a Condition to approach the Altar. St. *Bernard* anſwers that he ought not to do it till his Paſſion and Reſentments be over.

St. *Bernard*'s Apology addreſs'd to *William* Abbot of St. *Thierry*, is a Work in which he undertakes to Juſtify himſelf and thoſe of his Order againſt their being accus'd of ſpeaking ill of the Order of *Cluny*, that is to ſay of all the Benedictin Monks who had not embrac'd the Reform of *Ciſteaux*. Altho' this Work be entitled an Apology, he nevertheleſs ſeverely reproves in it the Monks of *Cluny*; but to have the better Colour for doing ſo with greater Freedom, he begins by declaring that neither he nor any of his Monks have ever ſpoken ill of that Order. He approves of the different Kinds of Religious Orders, and particularly commends that of *Cluny*. He exclaims againſt thoſe that Judge raſhly of the Manner of living of this Order, who think themſelves more Holy, becauſe they lead an Auſterer Life. He ſhews that Spiritual Exerciſes are more profitable than Corporal, and that a Man may be a good Monk without practiſing all theſe Auſterities, and that alſo all theſe Auſterities are Unprofitable when they are not accompany'd with Charity and Virtue. But for fear that he may not ſeem to approve of the Irregularities which were practis'd in the Abby of *Cluny*, he falls upon and condemns them in the ſecond Part of this Work. He ſays that the Manner of Living among the Order of the Abby of *Cluny*, ſeems to be a Work of Saints, becauſe being willing to ſave a great many Perſons they have temper'd the Rigor of the Rules of his Order in Favour of the Weak without altogether ruining it at the ſame Time. But I cannot believe they have nevertheleſs allow'd of the many Diſorders that are to be found in moſt Monaſteries. *For I can never enough Admire* (ſays he) *how ſo great a Licentiouſneſs in Meals, Habits, Beds, Equipages, and Horſes can get in and be eſtabliſh'd as it were, among Monks; inſomuch that thoſe who have thus wholly abandon'd themſelves to theſe Exceſſes, ſeem to have had a mighty regard to the Spirit and Religion of their Anceſtors: In a manner that by theſe extravagant Proceedings they have procur'd Vices the Name of Virtues, and on the contrary Virtues the Name of Vices. When a moderate Expence ought to be call'd Covetouſneſs; Sobriety, if not Extraordinary, Auſterity; and Silence, Sadneſs; they on the contrary call a looſe Behaviour the Effect of Diſcretion; Profuſeneſs, Liberality, and much Talking but common Civility. Immoderate Laughing with them is no more a Vice, but goes under the Name of a neceſſary Gaiety. Luxury in Habits and Pride in Horſes are look'd upon as the good Breeding of a Monk, and ſuperfluous Ornaments are the Furniture of his Chamber. Yet whatever they thus Laviſh away can it be call'd Charity? No; Unhappy Charity that deſtroys the True! Irregular Diſcretion that confounds in us that of Virtue! Cruel Pity that has greater regard to the Body than the Soul! What a ſtrange Charity is this, to provide ſo well for the Fleſh, and to take no Care of the Spirit! What Diſcretion to give all to the Body and refuſe all to the Soul!* He afterwards proceeds to compare the Sobriety of the Antient Monks with the Intemperance of thoſe of his Time, and gives a very lively Deſcription of the Exceſſes of theſe laſt, whereof ſome of his Expreſſions follow. *Are not their Mouths and Ears equally fill'd with Victuals and confus'd Voices? And while they thus Spin out their Immoderate Feaſts, is there any one who offers to regulate the Debauch? No certainly: Diſhes after Diſh, and for Abſtinence which they Profeſs, two Rows of fat fiſh appear ſwimming in Sauce upon the Table: Are you cloy'd with theſe? The Cook has Art ſufficient to Pruck you up Others of no leſs Charms? He'll provide Sauces as different as your Diſhes. Thus Plate is devoured after Plate, and ſuch natural Tranſitions are made from one to the other, that they fill their Bellies, but ſeldom blunt their Appetites, for the Palate is always ſo agreeably entertain'd with ſo many Novelties that it has not leiſure allow'd it to be ſatisfy'd. Now Hunger is reviv'd again, the Appetite is awaken'd and they fall on with the ſame Greedineſs and Guſt. The Belly having no Eyes ſees not how much it takes in, and it is at laſt rather fill'd than glutted. And becauſe the ſimplicity of Nature is not entertaining enough, we make Mixtures and Hotchpotches of different kinds, and by exquiſite and elected Sapours ſupport and encourage our Intemperance, yet notwithſtanding tho' we recede ſo much from Nature, yet are we not able to fill the vaſt Bounds of our Deſires.* He then reproves very ſeverely, *their Exceſs and Niceneſs in Drinking, and ridicules a pleaſant Cuſtom of ſome Monks who being Young, Healthy and Strong, would retreat at Sacrament time into the Infirmary to Eat and Drink. From their Exceſs in Eating and Drinking he proceeds to Dreſſing. We don't think our ſelves well Dreſt* (ſays he) *unleſs we have the beſt of every Thing on our Backs. We don't ſearch after the moſt decent and commodious but the Gayeſt Cloaths. We don't enquire for the warmeſt but the fineſt Cloath. In a word, we don't deſire* (purſuant to our Vows) *what may be moſt ſerviceable to us, but what may cover us moſt with Vanity? —— Don't we ſee every Day that theſe Habits which were given to the Monks as Marks of Humility, are ſo contriv'd that they ſerve rather to exalt their Pride? Scarce can a whole Kingdom furniſh them ſuitable to their Extravagant Deſires. The Soldier and the Monk almoſt participate of the ſame Habit in the Field and the Cell. Will not a Monk's Habit now a Days become a Man of the World? A Prince likewiſe, providing he were in Faſhion, would not look Amiſs in their Garments. But you'll tell me perhaps with the Proverb, That* the Habit does not make the Monk, *and that it is Virtue alone which governs the Heart tho' the Perſon be never ſo ſplendidly cloath'd. Very well: Then I would Ask you when you traverſe the Town, viſit all Fairs, and the Merchants Houſes, overturn the Magazines, unfold the Silks, feel them with the Fingers, view them with your Eyes, hold them up to the Light, reject ſome and like Others, whether you have not more Vanity than Virtue?* He adds moreover that the Abbots do not only neglect to reform theſe Diſorders, but even authorize and encourage them by their Silence and Example. 'I am accus'd (ſays he) of being Arrogant; No matter I cannot hold my Tongue? I muſt always take the Liberty to enquire how the Salt of the Earth comes to be ſo deprav'd: What occaſions Men, who in their Lives ought to be Examples of Humility, by their Practice to give Inſtructions and Examples of Vanity? And to paſs by many other Things, what a Proof of Humility is it to ſee a vaſt Retinue of Horſes with their Equipage, and a confuſed Train of Valets and Footmen, ſo that the Retinue of a ſingle Abbot outſhines that of two Biſhops. May I be thought a Lyar if it be not true that I have ſeen one ſingle Abbot attended by above 60 Horſe. Who could take theſe Men for the Fathers of Monks and the Shepherds of Souls? Or who would not be apt to take them rather for Governors of Cities and Provinces? Why, tho' the Maſter be four Leagues off, muſt his Train of Equipage reach to his very Doors? One would take theſe mighty Preparations for the Subſiſtence of an Army, Or for Proviſions to travel thro' a very large Deſert. Cannot Wine and Water be pour'd undefil'd out of the ſame Cup? Cannot a Candle give Light but in a Gold or Silver Candleſtick? Cannot you ſleep upon any other Bed but one of Tiſſue? Will not one Servant ſuffice to guide the Horſe, ſerve at Table and make the Bed? If you tell me it is to ſave Charges in an Inn that you carry ſo many Things, then will I ask you why every one does not carry his own Proviſions. He alſo does not ſpare the Monks in their Buildings. 'But all this (ſays he) is Little or Nothing. Let us proceed to Matters of greater Conſequence, and ſo much the greater as by how much they are more Common. I ſhall not take Notice of the Dimenſions of our Churches, of their Stately Heighth, of their Exceſſive Length and Superfluous Breadth, of their Sumptuous Ornaments and Curious Pictures, which, attracting the Eyes of the Congregation do not a little, I fancy, divert their Devotion, and which ſeem to me not much more allowable than the Ceremonies of Ancient Judaiſm. As for my Part I would have all Devotion and Places of Worſhip tend to the Glory of God. I would fain ask the Monks (for I am a Monk my ſelf) a Queſtion which a Pagan heretofore demanded of Pagans. Tell me ye Prieſts (ſays he) what has Gold to do in Holy Places? Now I would make Uſe of his Senſe tho' not of his Words. Tell me Poor Souls then ſay I (if you may be call'd Poor Souls) what has Gold to do in the Sanctuary? I do not ſpeak of Biſhops and their Churches, for they may take a greater Liberty, but I ſpeak of the Churches of Monks. We know that Biſhops are indebted both to Wiſe Men and Fools, and muſt be allow'd to ſtir up Devotion in the People by Images, and other ſuch Senſible Objects, which they could not raiſe by their Preaching. But we that are now no more of the World; that have forſaken all the Pleaſures and Riches of Life, for Jeſus Chriſt's ſake; who have caſt at our Feet all that glitters in the Eyes of the World, and have fled from Concerts of Muſick, Fragrant ſmells and Feaſting our Senſes, ſhall we (I ſay) Interrupt our Devotion by theſe Bawbles which we have left for its Sake? What can we expect if we ſhould Acquieſce in all theſe Vanities? The Admiration of Sots or the Satisfaction of Fools. Is it not the Commerce we entertain'd with the World that cauſes us to offer Incenſe to it's Idols? And to ſpeak more plainly, is not Avarice the Cauſe, the very worſt of Idolatries? Is it not true that we have greater regard to People's Riches, than their Salvation? If you ask me how comes this to Paſs? I will diſcover the wonderful Secret to you. There is a certain Art to multiply Riches by exhauſting them, and like a River to make them encreaſe while they flow, for here Profaneneſs is the Cauſe of their Abounding. Here the Eyes and Minds of the Spectators are ſo ſeduc'd by theſe coſtly Vanities, that inſtead of offering their Hearts to God they ſacrifice their Purſes to Man. Thus you may ſee how Riches ſwallow up Riches, and how the Money of the Monks proves a Bait for that of Fools; for Men have I know not what Inclinations to throw Wa-

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'ter into the Sea, and to heap Riches upon thoſe that have 'em in Abundance. The Monks cover the Relicks with rich Attire, and the Pilgrim for fear of being dazled approaches them with ſhut Eyes and an open Purſe. The beſt adorn'd of theſe Images are ever the moſt Holy. Men crowd to pay them Devotion, but firſt they muſt be conſecrated with the Holy Water, and after are led to the Image where they for the moſt part admire the Ornaments more than the Thing it ſelf. Next the Church is hung round not with Crowns of Thorns, but Rows of Pearls. The Lights of the Lamps are hightned by the Luſtre of Diamonds, and inſtead of Candleſticks you ſee great Branches of Braſs mounted, whoſe Weight and Work-man-ſhip are equally to be admir'd. What do you think can be the Cauſe of all theſe fine things? Are they more to put you in mind of your Sins than to move your Admiration? No Certainly. O Vanity of Vanities! But this is not ſo much a Vanity as Folly. The Church ſhines in its Walls and ſuffers in its Poor. It covers its Stone with coſtly Garments and leaves its Children the Misfortune of being naked. Here the Eyes of the Rich are fed with the Bread of the Poor. The Curioſity of Men is indulg'd when the Miſeries of the Indigent are neglected. Nevertheleſs if we are Inſenſible of the Wants of Men, we ought to have more reſpect to the Images of our Saints, than to Pave our Churches with them. What Shame is it for us to ſpit in the Mouth of an Angel, and tread on the Face of a Saint? But all this while if we have an Indifference for the Carving, why do we not ſpare the Beauty of the Painting? Why do we paint with our Hands, what we intend to deface with our Feet? Why do we take ſo much Pains in embelliſhing what we intend to defile the next Moment? What ſignify ſo many fine Stroaks when they are immediately to be cover'd with Duſt? In a Word what Occaſion is there for all theſe Vanities among Poor Monks who have renounc'd the World, unleſs we have a mind to Anſwer this Pagan Poet with *David*; *Lord, I have been all enflam'd with Zeal for the Honour of thy Houſe and the Tabernacle of thy Glory.* Well then I agree with you; I conſent to theſe Exceſſes in the Church. The Simplicity and Devotion of Prayers may poſſibly ſanctify that that would be a Crime in a Prodigal; but in Cloyſters, to what purpoſe are thoſe Paintings Carwings, before People who weep for their Sins. Towards the End of this Treatiſe he makes an Apologue for what he had ſaid before. I hope in God (ſays he) that no Body will be offended at what I have writ, for I do not Queſtion but that in reproving Vice ſo ſeverely, I have a little grated the Ears of ſome that Practiſe it. But it may be if God is ſo pleas'd to have it, that even thoſe whom I may be thought to have anger'd, may not be ſo. But this cannot poſſibly happen unleſs they ceaſe to be what they are, unleſs they ceaſe to calumniate every Day according to Cuſtom; to Judge ill of their Brethren by Reaſon they do not viſibly lead ſo Auſtere a Life; and if on the Contrary thoſe that are leſs mindful of exterior Rigor, do not take Care to retrench all their Superfluities. Laſtly he blames thoſe who thro' their Inconſtancy go from one Order to another. 'I have known ſome (ſays he) who had a mind to change the Moderation of their Order, for the Auſterity of ours; What had they a mind to do then? Why what but to deprive their Brethren of the Scandal of their Inconſtancy, and bring it to us? and they have not been leſs Troubleſome to us by their wretched Converſation, than they were to them by their leaving them; and becauſe they have deſpiſed through Pride the Profeſſion which they had embrac'd, and preſum'd to aſſume a new one beyond their Abilities, God's Juſtice has ſuffered their Baſeneſs to appear, for they have been oblig'd to quit our Order through the ſame Imprudence that they engaged in it, and ſhamefully to reſume that which through Inconſtancy they had forſaken, for not having entered on it, but by the Impatience they had to continue in their own, and not through any hearty Deſire of living with us, they have ſufficiently ſhewn what they were, and going thus from one to the other, they have left Scandal with both. I don't here mean every Body, for thanks be to God, we have found ſome, who as they have begun generouſly, have perſever'd honeſtly; for it is much better to perſevere in what we undertake, than to undertake what we are not able to perſevere in. But above all, let us all take Care with the Apoſtle, that our Actions be conceiv'd in the Spirit of Charity.

St. Bernards Treatiſe in Commendation of the new Militia.

The Treatiſe in Commendation of the new *Militia* addreſs'd to *Hugh*, great Maſter of the Knight Templars, was written by St. *Bernard*, about the Year 1135. This Order had been eſtabliſh'd in the Year 1118. by ſome pious Knights who had made a Vow to the Patriarch of *Jeruſalem*, that they would live like regular Canons in Chaſtity, Obedience and Poverty. The firſt that made this Vow, was *Hugh de Paganis*, and *Geofrey de* St. *Aldemar*. The King of *Jeruſalem* gave them for their Habitation a Place near the Temple, whence they afterwards took upon them the Names of Knights-Templars. The Patriarch and Biſhops gave them for Employment the Guard of the High-Roads that led to *Jeruſalem*, to defend the Pilgrims from Robbers. The firſt great Prior of this Order was this *Hugh de Paganis* to whom this Treatiſe of St. *Bernard* is dedicated. In the Beginning of this Inſtitution they were but nine Knights, but afterwards their Number ſoon encreaſed. Their Inſtitution was approved of by the Council of *Troyes*, in the Year 1128. who drew up the Rules they were to Obſerve; ſome believe they were drawn by St. *Bernard*, but it is certain that it was *John de* St. *Michael*, nam'd by the Council and by St. *Bernard*, who drew them up according to the Relation of the great Prior and the other Knights, and as may appear in the Prologue of theſe Rules. The Treatiſe of St. *Bernard* which we ſpeak of, does not conſiſt of Rules, but is an *Elogium* on this Order, and an Exhortation to the Knights of the Temple, to acquit themſelves well of their Duty. *The World bears* (ſays he) *with Aſtoniſhment, that there is a new Militia eſtabliſh'd in the Country, which Chriſt honoured with his Corporal Preſence, to the End, that as he had exterminated the Prince of Darkneſs from thence by the force of his Arm, he might likewiſe at preſent drive away his Guards by the proweſs of his Courageous Soldiers, and conſequently redeem his People anew. This kind of Militia is altogether new, and paſt Ages have known nothing like it. They are ingaged in two Combates at once, one againſt the Fleſh, and the other againſt the Enemies of Chriſt; in one they reſiſt a Corporal Foe by force of Arms, and in the other declare War againſt Vice and the Devil.* He adds, That the Occaſion and Deſign of this Inſtitution is not leſs to be admir'd; for whereas all Wars among Men, are either begun on Account of Anger, Ambition or Vain Glory, or out of a Deſire of getting Poſſeſſion of Something, and the End propos'd is always ſome Temporal Intereſt. Theſe Knights of the Temple acted by a quite different Motive, and had quite another End in their Enterprizes. Their Buſineſs was to fight the Battles of the Lord, without fear of Sinning, if they kill'd their Enemies; or Periſhing, if they were kill'd themſelves; becauſe whether they kill or were kill'd, it was altogether to further the Cauſe of Jeſus Chriſt. In a Word, the Lives and Behaviour of theſe Knights ought to ſhame all thoſe, who now-a-days practiſe the Art of War, for they did nothing but by Command of their Prior, had nothing but what he gave them, us'd nothing Superfluous in their Habits, liv'd regularly without Wives and Children, pretended to nothing of their own, nor even ſo much as wiſh'd for more than they had; they moreover never gave their Minds to any Sports, delighted in no Shows, nor ſought after any Honour, but wiſely and diligently waited for the Victory of the Lord. After this great Commendation, St. *Bernard* exhorts them to acquit themſelves courageouſly in their ſeveral Poſts, having always a ſtrict Regard not to prophane the Holy Places upon which he makes divers Myſtical Reflections.

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St. Bernards Treatiſe of the Degrees of Humility and Pride.

The firſt of the Works compos'd by St. *Bernard*, is his Treatiſe on the Degrees of Humility and Pride, which follow in order of the Edition, the Treatiſe which we have juſt mentioned before. The Title ſufficiently acquaints you with the Subject: It ſuffices to obſerve that it is very moving, conſiſting of Abundance of Piety and good Matter.

St. Bernards Treatiſe of the Love of God.

The Treatiſe of the Love of God was written ſome Time after the foregoing. St. *Bernard* therein treats of the Manner, Reaſons, Source, Degrees and Obligation of loving God. He ſays, that the Manner of loving God, is to love him without Reſerve; the Reaſon of loving him, is becauſe he is God, and loves us; for the Recompence of loving him, is the Love it ſelf which makes our Happineſs; then that the Source and Origin of this Love is Charity, which God affords us through Mercy. Laſtly, that four Degrees of this Love may be diſcover'd; the firſt is that by which Men love themſelves; the ſecond, whereby they love God for their own Sakes; the third, by which they love God, both for him and themſelves; and the fourth, whereby they love God on his Account only. This fourth Degree is the ſupream Perfection to which it is impoſſible to arrive in this Life, which even the Martyrs never did, and which the Souls of the Bleſſed cannot attain to, till they are ſeparated from their Bodies, to which they have always a natural Tendency. He moreover diſtinguiſhes Chaſt and Pure Love from that which is intereſſed; the Love of Slaves from that of Children, and at length, in reſpect of the Obligation to the Love of God he ſhews that it is Natural ſo to do, and that it has an univerſal Influence upon Mankind.

St. Bernards Treatiſe of Grace and Free-will.

The Treatiſe of Grace and Free-Will, addreſs'd to *William* Abbot of St. *Thierry*, was written by St. *Bernard*, about the Year 1128. upon occaſion of a Conference in which a certain Perſon had objected to him, that he had allowed too much to Grace, becauſe that ſpeaking of the Graces which God had done him, he had ſaid that God had prevented him in doing Good, for that he ow'd to his divine Grace all the Progreſs which he had made therein, and that he hop'd that he would in Time grant him a full Perfection. One of the Standers by, hearing him talk thus, ſaid to

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to him, *What have you done then of your self, and what reward can you expect when you confess God has done all?* This Question occasion'd St. *Bernard* to write upon this Subject to explain the Agreement of Free-Will with Grace. He therein follows the Principles of St. *Austin*, and first he says, that Free-Will is saved by Grace, together with which it cooperates in consenting voluntarily to its Motions; that this Consent is effected by Grace it self, but that it is not less Free, because it is without constraint and voluntary. *Where-ever there is Consent* (says he) *there is a Will, and where there is a Will, there is a Freedom or Liberty.* Ubi voluntas, ibi Libertas: *The Will is a reasonable Movement, which presides over the Senses, and the Appetite which Reason accompanies, follows and instructs without imposing any Force on it, so as that it may either incline to ill by pursuing inordinate Desires, or to Good, by following Grace. The Will only is capable of both Happiness and Misery, and 'tis by its Consent and Approbation, that Men are either Wicked or Good, Happy or Miserable.* He afterwards divides Freedom into three Sorts, 1. Freedom or Exemption from Sin. 2. Freedom or Exemption from Misery. 3. Freedom or Exemption from Necessity. He calls the last Freedom that of Nature, the second, that of Grace, and the first, the Freedom of Life or Glory; for first, says he, Man was made an excellent Creature, with a Will altogether Free; secondly, he has been re-establish'd in Innocence to be a new Creature in Jesus Christ; thirdly, he is translated into Glory, to become a perfect Creature in Spirit. The Freedom of Necessity is to be found in all rational Creatures in whatever Condition they be; in Angels as well as Men, in the Blessed as well as the Damn'd, in the Righteous as well as the Wicked. They that would do well and cannot, are free from this Freedom, but they are not nevertheless free from the Freedom of Sin, which ought rather to be call'd free Advice than Free-Will. This second Freedom is found only in such as have Grace, as the Freedom of Misery, which he calls *Liberum Complacitum*, is to be met with alone among the Blessed, because those only can enjoy the Good that pleases them, and be exempt from the Ill that displeases them, they being only endued with Grace that can do Good, Grace being absolutely requisite to do it; so the Will of Free-Will to be absolutely Perfect, has need of two Gifts of God, *viz.* of Conversion to Good and Confirmation in it, the first is granted through Grace to the Just in this Life, and the second is the Effect of Beatitude. The first Man, over and above the Freedom of Nature, had likewise the Freedom of Counsel and the Freedom of Compliance, but nevertheless in an imperfect Degree; for these two Freedoms have both their Degrees, one being Superior, and the other Inferior. The first Man in the State of Innocence had this last, but lost it by his Fall, insomuch that he afterwards retain'd only Free-Will. He fell by his Crime, and the ill Use he made of his Will, but then he could not raise himself again by the same Power, by reason that he might not have fell unless he had so pleas'd, but being once Fallen, it was not allow'd him to Rise. What then says one, is Man's Free-Will lost because he cannot avoid Sinning? No, answers he, but rather the Free-Warning he had not to Sin. He says moreover, That 'tis by Reason of this treble Liberty of the first Man, that he was created after the Image, and in the Resemblance of his Maker; that the Blessed have this Resemblance in the greatest Perfection, because they enjoy this treble Freedom, after a more excellent Manner than the first Man, and that those redeemed by Jesus Christ, during their stay on Earth, through Grace receive a Part of this Freedom, because that though they cannot be altogether free from Sin and Misery, yet with the Assistance of Grace, they may be able to prevent being Over-come by Sin and Misery. Let no body think then, says he, that Free-Will is so call'd because it keeps as it were, the Will in balance betwixt Good and Evil, in a manner that it can do one as easily as the other, for if this were so, neither God, the Angels nor Saints, who can do no Ill, could be exempted from doing it no more than the very Devils, who can do no Good. It is rather call'd Free-Will, because let the Will be inclin'd either to Good or Ill, it is still Free, it being in the power of no Person to be either Good or Bad, without the Consent of his Will: Now Grace does not take away this Freedom, because it sets the Will at Work, and changes the Evil to Good; but nevertheless, by its free Consent: So those who act through fear of Death or Punishment, do not fail to act with Freedom, because the Will cannot be constrain'd but by its self, and that cannot be forc'd by a Violence purely passive on its own Part. That in a word, excepting original Sin only, all others are an Effect of the Will which inclines to Sin without being oblig'd by any exterior Force: That we cannot pretend to any Thing meritorious without Grace, but also that Grace cannot make us to merit without our Will. Merit consists in the Consent that Free-Will gives to Grace, but at the same time this Consent does not proceed from Free-Will, because that cannot have a good Thought of it self, and that God is the Occasion of all Good in us, whether it be the Product of Thought, Will or Action, for he does as it were prevent us by inspiring us with good Thoughts, and changes our bad Will by making us consent to Good, which he alone causes us to perform. That he Effects the first without us, the second with us, and the third by us, for the Beginning of our Salvation proceeds from God; we our selves are not the Occasions of it, neither are we present at its being done, but the Consent and Action, although they do not proceed from us, yet are they not without us, insomuch, that we ought to take care when we feel good Motions in us, not to attribute them to our Will which is weak, but to the sole Grace of God. These are the Principles and Maxims which St. *Bernard* establishes in this Treatise, which agree with the Doctrine of St. *Austin*, concerning the Nature of Free-Will, and the Necessity and Efficacy of Grace, without which Man could not perform any Thing towards his Salvation.

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The tenth Treatise of St. *Bernard*, is a Letter address'd to *Hugh* of St. *Victor*, against some Opinions which an *Anonymous* Author had laid down; which were,

St. Bernard's Letter to *Hugh* of *St.* Victor.

1. That the Baptism of Jesus Christ had been obligatory, ever since our Saviour had said to *Nicodemus*, *Whoever is not born anew by Water and the Holy Spirit, shall never enter into the Kingdom of Heaven.*

2. That no Body can be sav'd without actually receiving the Sacrament of Baptism, or Martyrdom in its stead.

3. That the Patriarchs of the Old Testament had as clear a Knowledge of the Incarnation as the Christians.

4. That there is no such thing as a Sin of Ignorance.

5. That St. *Bernard* was mistaken in that Passage of his Homilies, where he says, that even the Angels were not acquainted with God's Design touching the Incarnation.

As to the first, he says that it would be a hard Case, that what Jesus Christ spoke in Particular, should be taken for a general Precept, to oblige all Mankind. He is of Opinion, that Original Sin was remitted to the *Jews* by Circumcision, during the time of the ancient Law, and to the Faithful amongst the Gentiles, either by their own Faith, or by that of their Parents, and that the Obligation of being baptiz'd under Penalty of Damnation, did not commence till after the Promulgation of the Gospel.

As to the second, he is of Opinion that the Adult may be sav'd without actually receiving Baptism, if so be they cannot be baptized, although they desire it, because that actual Baptism is here supply'd by Faith and Vows. This he proves from divers Passages out of St. *Ambrose* and St. *Austin, who* (says he) *are two Authorities which I cannot possibly dissent from, but with whom I am always resolved to be, either in the right or the wrong.* He adds, that what supplies Baptism in case of Martyrdom is not the Pain, but the Faith of him that suffers. In relation to Infants who can have no Faith, he owns that they cannot be saved without Baptism, although they might be sav'd by the Faith of others, when they actually receive it.

As to the third, he says that if the Faithful of the Old Law had as clear a Knowledge of our Mysteries, as we our selves, God would have been either too liberal to them, or too reserv'd towards us: That the Gospel would not have been then above the Law; that St. *Paul* would have been in the wrong, to boast that he and the other Apostles receiv'd the first Fruits of the Spirit of God; that this would be to do a considerable Injury to St. *John Baptist*. And lastly, that the Prophets have not been all equally enlightned with our Mysteries, and that even among Christians, some have more Knowledge in those Matters than others.

As to the fourth, he affirms that there are Sins of Ignorance, and that the Author of this Proposition ought to agree with him, since he has before maintain'd that the Precept of Baptism given to *Nicodemus* in private, obliged those who could have no Knowledge of it; that it was moreover evident by the Holy Scriptures, that there are Sins of Ignorance, for that the Prophet *David* expresly prays to God not to lay his Sins of Ignorance to his Charge; also *Moses* speaks of Sins committed through Ignorance, and St. *Paul* is said to have persecuted the Church without knowing what the Church was; and our Saviour Christ beg'd of his Father to forgive them that crucify'd him, in that they were ignorant of the Sin they committed.

The Life of St. Malachy, *&c.*

As to the fifth, he explains what he had said concerning the Angels, knowing nothing of the Mystery of the Incarnation, before *Gabriel* came to acquaint the Virgin of the Circumstances of Time, and Place of the Incarnation, the Manner thereof, and the Person chosen to be the Mother of God.

We will forbear speaking of the Treatise against the Errors of *Abaelard*, till we come to the History of that Author, so that there remains no more of the Treatises of St. *Bernard* in this second Tome, than the Life of St. *Malachy*, and the Tract concerning Singing, neither of which require any Observation.

St. Bernards *Sermons.*

The third Tome contains St. *Bernard*'s Sermons throughout the whole Year, upon the several Feasts, and other Matters

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matters of Moment. Theſe are his other Works, being writ with an elaborate Spirit, and abounding with lively and ſolid Thoughts, very proper to move the Heart. He preach'd moſt of them to his Monks, whom moſt commonly he exhorted publickly every Day. Father *Mabillon* ſhews in his Preface, that although there might have been ſeveral Converts among theſe Monks who did not underſtand *Latin*, yet for the moſt Part theſe Sermons were delivered in that Language, as their Style ſufficiently demonſtrates. He owns alſo that St. *Bernard* might ſometimes have preach'd in the Vulgar Tongue, for the Benefit of thoſe that did not underſtand *Latin*.

The laſt Tome of the firſt Volume of St. *Bernard*'s Works, contains his Sermons upon the *Canticles*, amounting to the Number of 86, and being upon the two firſt Chapters, and the firſt Verſe of the third Chapter, they comprehended an infinite Number of both Moral and Spiritual Thoughts which he draws out of the Words of the Text, either by explaining the Text after a Myſtical Manner, or giving it an allegorical Senſe, or adapting it to other Subjects. It is a wonderful Thing to conſider how ready he is at this Manner of Writing, and how he could be capable of compoſing ſo vaſt a Work of ſuch different Matters upon two ſuch ſhort Chapters as thoſe of the *Canticles*.

Gilbert *Abbot of* Hoiland.

The ſecond Volume of Works that go under St. *Bernard*'s Name, is divided into two Tomes. The firſt contains a Continuation of the Commentary on the *Canticles*. This belongs to *Gilbert* of *Hoiland*, a little Iſland between *England* and *Scotland*, where there was a Monaſtery of Monks and Nuns, whereof he was Abbot, depending on the Biſhop of *Lincoln*. He was of the Order of *Ciſteaux*, and dy'd in the Year 1172. in a Monaſtery of the Dioceſs of *Troyes* in *Champagne*. This Continuation is of the ſame Nature with the Work of St. *Bernard*. and is divided into forty eight Sermons, all which do not go beyond the 10*th*. Verſe of the 5*th*. Chapter. This is follow'd by ſeven other *Aſcetical* Treatiſes, and four Letters by the ſame Author.

This Tome contains ſeveral other Tracts, attributed to St. *Bernard*, although it is certain he was not the Author of them.

William *Abbot of St.* Thierry.

The firſt is a Letter or a Book addreſs'd to the Friars of *Mont-dieu*, which is a Charter-Houſe in the Dioceſs of *Rheims* near *Monzon*. This Book has been quoted under the Name of St. *Bernard*, by *Gerſon* and others; but nevertheleſs, ſeveral ancient Manuſcripts aſſure us that it was written by *William* Abbot of St. *Thierry*, ſince Monk of *Signy*, as well as the Treatiſes *of the Contemplation of God*, and that *of the Nature and Dignity of Love*, both which go under St. *Bernard*'s Name, and come next after. This *William* was Native of *Liege*; he came to *Rheims* with his Brother *Simon*; they embraced a Monaſtick Life in the Monaſtery of St. *Nicaiſe*; afterwards *Simon* was made Abbot of St. *Nicolas*, in the Dioceſs of *Laon*, and *William* ſucceeded *Geofrey*, tranſlated from the Abby of St. *Thierry*, to that of St. *Medard* of *Soiſſons*, in the Year 1120. He had a very particular Correſpondence with St. *Bernard*, and retir'd to the Monaſtery of *Signy* of the Order of *Ciſteaux*, in the Year 1135. where he dy'd about the Year 1150. His Works over and above the firſt Book, being the Life of St. *Bernard*, and the three Treatiſes juſt mention'd, comprehend a Treatiſe call'd the *Mirror of Faith*; another intituled the *Ænigma* of Faith; a Book of Meditation; a Treatiſe of the Nature of the Body and the Soul; another againſt *Abaelard*; a Book of the Works of *William de Conches*; a Treatiſe upon the Sacrament of the Altar; and laſtly, an Expoſition of the *Canticles*. All theſe Works are to be met with in the fourth Tome of the *Bibliotheque* of *Ciſteaux*. There is moreover Mention made of a Collection of Proverbs and Sentences, being only a Manuſcript, with ſome other Works, which are loſt. The Abridgment of the two firſt Chapters of the *Canticles*, which immediately follows the preceding Works is only an Extract of remarkable Things in the one and fifty firſt Sermons of St. *Bernard* upon the *Canticles*.

Gregory *Abbot of* Igny.

The Declamations and Diſcourſes on the Words of St. *Peter* with our Saviour Chriſt, are the Work of *Geofrey* Abbot of *Igny*, extracted out of the ſeveral Works of St. *Bernard* whoſe Diſciple he was.

Guigue *Author of the Ladder of the Cloyſter.*

The Treatiſe *of the Ladder of the Cloyſter, or the Method of Praying*, which was found among the Works both of St. *Auſtin* and St. *Bernard*, has been ſince reſtor'd to *Guigue*, Prior of the Grand Charter-Houſe, upon the Credit of a Manuſcript of the Charter-Houſe of *Colen*, having in the Beginning of it a Letter of this *Guigue*, addreſs'd to *Gervaſe*, and which ſerves for a Preface to the Book.

Works belonging to Anonymous Authors, found among thoſe of St. Bernard.

The pious Meditations concerning the Knowledge of Human Nature, found amongſt the Works of *Hugh of* St. *Victor*, belong neither to him nor St. *Bernard*, but rather to ſome more modern Author.

The Treatiſe of the Edification of the Inner Houſe or of Conſcience, found alſo among the Works of *Hugh of* St. *Victor*, belongs to ſome Monk, in all probability of the Order of *Ciſteaux*, who liv'd much about the ſame Time with St. *Bernard*. The ſame Judgment may be given concerning another Treatiſe of Conſcience, and of another Treatiſe of the model of Life and Manners, which follows this. St. Bernard.

The Treatiſe of Charity is compoſed of Matters drawn out of the Works of *Richard* of St. *Victor*, *Peter* of *Blois*, and of St *Bernard*.

The Treatiſe entituled the Myſtical Vine, upon the Words of our Saviour Chriſt, *I am the true Vine*, though it does not belong to St. *Bernard*, yet was written by ſome Author not long after him.

The Meditation on the Paſſion and Reſurrection of Jeſus Chriſt, which bears the Name of St. *Bernard* in ſome Manuſcripts, yet is not at all like his Stile, no more than the Lamentation on the Paſſion of our Saviour, and the Treatiſe on the three principal Myſteries of our Religion.

The Treatiſe of Virtues is not likewiſe of St. *Bernard*'s Stile, but rather belongs to ſome *Benedictin* Monk, who writ it for Probationers, on the three Virtues of Humility, Obedience and Charity.

The Expoſition on the Lord's Prayer belongs to the ſame Author.

Theſe Treatiſes are follow'd by ſome Sermons of St. *Aelreda*, of *Nicholas* Diſciple and Secretary to St. *Bernard*, who came from the Monaſtery of *Monſtier-Ramey* to *Clairvaux*, and who left this in Diſguſt to St. *Bernard*; of *Oger*, Abbot of *Lucedio*, in the Dioceſs of *Verceil*, who liv'd a little while after St. *Bernard*; and of ſome other Sermons whoſe Authors are unknown; but which are attributed to St. *Bernard*, together with ſome other *Opuſcula* of Piety of the ſame Nature, without Authors Names, among which there is a Treatiſe on theſe Words, *Why are you come?* Which is printed in the *Bibliotheca Patrum*, under the Name of *David* of *Augsbourg*, of the Order of *Minorites*, with another Treatiſe on the Manner of living well, dedicated by an *Anonymous* Author to his Siſter.

This Tome ends with ſome pieces of Proſe, likewiſe falſely attributed to St. *Bernard*.

The Works of Guerric *Abbot of* Igny.

The ſixth Tome contains the Sermons of *Guerric*, Abbot of *Igny*, whom St. *Bernard* brought to *Clairvaux*, in the Year 1131. from *Tournay*, where he was a Canon, and whom he had made Abbot of *Igny*, about the Year 1138. after that *Humbert* had laid down. Some Spiritual Letters of *Guigue*, fifth Prior of the Grand Charter-Houſe, Author of the ancient Statutes of this Order. And the Hiſtorians of the Life of St. *Bernard*, whereof the firſt Book was compoſed, as we have ſaid before, by *William* Abbot of St. *Thierry*. The ſecond by *Arnaud*, Abbot of *Bonneval*, and the three laſt by *Geofrey*, Secretary and Diſciple to St. *Bernard*, who had before been a follower of *Abaelard*, and who after having been Abbot of *Igny*, ſucceeded in the Year 1162. in the Abby of *Clairvaux* at *Faſtrede*, and in the Year 1175. retir'd to *Foſſa Nova* in *Italy*, of which he was Abbot, as alſo afterwards of *Haute-Combe*, about the End of this Century. He alſo writ a Commentary on the *Canticles*, the Life of St. *Peter* of *Tarantaiſe*, and divers other Treatiſes or Sermons which were never Printed. Cardinal *Baronius* has given us a Letter of this *Geofrey*, addreſs'd to *Henry* Cardinal-Biſhop of *Albany*, againſt *Gilbert* of *La Porre*, which Father *Mabillon* has alſo placed at the End of this Volume, together with a Sermon of the ſame Author for the Anniverſary on the Death of St. *Bernard*, and a Letter of the ſame to *Joſbert* on the Lord's Prayer. *Works of* Geofrey, *Diſciple to* St. Bernard.

The Hiſtory of the Miracles of St. Bernard.

The five Books of the Life of St. *Bernard* are follow'd by two Others containing an Account of his Miracles, one whereof conſiſts of divers Pieces, that is of three Letters. One of *Philip* a Monk of *Clairvaux* to *Sampſon* Archbiſhop of *Rheims*. The other writ by the Monks of this Monaſtery to the Clergy of *Colen*, and the third by *Geofrey* Abbot of *Igny* to the Biſhop of *Conſtance*: The ſecond is drawn out of the Book entituled *the Great Beginning of the Order of Ciſteaux*.

Other Lives of St. Bernard.

Beſides theſe Authors Father *Mabillon* gives us likewiſe the Life of St. *Bernard* compos'd by *Alanus*, who from being Abbot of *Larivoir* was made Biſhop of *Auxerre* in the Year 1153. and retir'd to *Clairvaux* in the Year 1161 where he dy'd in the Year 1181. Alſo ſome Fragments of a third Life of St. *Bernard* which was believ'd to belong to *Geofrey*. And a fourth Life of St. *Bernard* written about the Year 1180. by *John* the Hermit, who had liv'd with St. *Bernard*'s Diſciples. He alſo adds a Poem of the Monk *Philotheus* of the Life and Praiſes of St. *Bernard*, with Verſes likewiſe of other Authors in his Commendation. And laſtly the Bull of the Canonization of this Saint together with the Teſtimonies that divers Authors had given of him, which concludes this Volume.

Nicholas. *a Monk of* Clairvaux.

He might alſo have put into this Volume the Letters of *Nicholas* of *Clairvaux* Secretary to St. *Bernard*, publiſh'd by Father *Pitart* a Regular Canon of St. *Victor*, and inſerted in the 22*d*. Tome of the laſt *Bibliotheca Patrum*. They are about fifty five all full of wit and Written in a very engaging Style; but they contain nothing remarkable either on Account of Doctrine or Church-Diſcipline. This *Nicholas* after

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after having left *Clairvaux*, retir'd into his Monastery of *Monstier-Ramey*, where he dy'd about the Year 1180. M. *Baluze* has also given us two of his Letters in the second Tome of his Miscellaneous Works.

The Character and Judgment of St. Bernard.

St. *Bernard*'s Stile is lively, noble and concise; his Thoughts sublime and his Diction pleasant and curious. He equally abounds with good Matter, Tenderness and Force. He is sweet and violent: He engages the Mind by his insinuating Manner, and touches the Heart with his Movements. His Exhortations are pressing; his Admonitions full of Gravity; his Reprimands efficacious; his Reproaches so temper'd with good Nature, that it is easy to perceive that he is in Charity with the Person that he rallies, and reproves rather to correct than to insult or domineer over him. He knows how to commend without Flattery, and to tell Truth without offending. He diverts, recreats and pleases; he instils Dread and inspires Love; his Knowledge is more useful and wholsome Doctrine than curious Learning. He is so full of the Holy Scriptures, that scarce a Period passes but he has some Words or Expressions out of them. St. *Ambrose* and St. *Austine* are those of the Fathers which he has follow'd most, and which he considers as two Patterns that he is indispensably bound to imitate. He also understood very well the Canons and Rules of Discipline of the Church; but he more particularly apply'd himself to Divinity and Morality. His moral Sentences are noble, lively, weighty, and contain a great Deal of Sense in few Words. He is ingenious and very fertil in Allegories. He treats of Doctrines after the Manner of the Ancients, and not according to the Methods of the Scholasticks, and Controversiaries of his Time, which has gain'd him the Title of the *Last of the Fathers*. Altho' he has taken most of his Thoughts from the Ancients, yet has he manag'd them with so great Address that they seem to be his own. He was in so great Reputation for Piety and Learning while he liv'd, that all Potentates desir'd to have their Differences determin'd by him, and they look'd upon his Decisions as indispensible Laws. The proudest Kings and Princes have willingly condescended to obey him. The Bishops not only had Recourse to his Knowledge, but likewise regarded his Decisions as so many Oracles; and have referr'd themselves to him about the most important Affairs of the Church. The Popes themselves have taken his Advice, and look'd upon it as the greatest Support of the Holy See. And all People had a very profound Respect and particular Veneration for his Person and Character. In a Word, it may be said of him, that even in his Solitude, he govern'd all the Churches of the West. But what is most remarkable is, that he knew how to join the Love of Silence and a Retreat with so many Occupations and Imploys, as likewise a profound Humility with so great an Elevation.

Editions of St. Bernard's Works.

No Father of the Church has had his Works so often Printed as St. *Bernard*. The first Edition is that of his Sermons on the Times and Saints, printed with his Book dedicated to the Knights Templars, in the Year 1475. at *Mayence* by *Peter Schoiffer*. About the same Time the Treatise of Consideration, the Apology to *William* Abbot of St. *Thierry*, and the Treatise of Commands and Dispensations were printed at *Roan*. In the Year 1481. his Letters with his Sermons were printed at *Brussels*. This Edition was followed by that of *Paris*, in the Year 1494. which contains 310 Letters with his Sermons on the *Canticles*. The Editions of *Bresse* of the Year 1495. of *Spires* in the Year 1501. and of *Venice* in the Year 1503. are also very imperfect. That of *Paris* in the Year 1508. contains almost all this Saint's Works: They were collected by the Care of *John Bouchard* and printed by *John Petit*. In the Year 1515. *Josse Clicton* printed them at *Lyons* with the Sermons of *Gilbert de Hoiland* on the *Canticles*. This Edition has been several Times reprinted at *Paris* and *Lyons*. In the Year 1520. two Monks of *Clairvaux* publish'd a new Edition of St. *Bernard*'s Works more correct than the former, printed the first Time at *Lyons*. Some time after *Francis Comestor* of the College of *Sorbonne* revis'd the Works of this Saint, and printed a new Edition at *Paris* in the Year 1547. Whilst this Edition was selling and reprinting, *Anthony Marcellin* publish'd another at *Basil* in the Year 1552. In which St. *Bernard*'s Works are rang'd after a new Order, and divided into four Parts: The first containing his Sermons, the second his Letters, the third his Treatises, and the fourth his suppos'd Works. In the Year 1566. *Francis Comestor*'s Edition was reprinted as printed with the Additions found in the Edition of *Basil* and some other Treatises. After this *John Gillot* undertook to present the Publick a new Edition of St. *Bernard*'s Works, more correct and more ample than the former: This was printed at *Paris* by *Nivelle* in the Year 1572. and afterwards reprinted several Times, particularly in the Year 1586. In the Beginning of the following Century, *Edmund Tiraqueau* a Monk of *Cisteaux* publish'd a new Edition of St. *Bernard*'s Works, in the Year 1601. And eight Years after *John Picart* gave another which was reprinted several Times in divers Places. At length *James Merlon Horstius* labour'd seriously to get a good Edition of this Father's Works, and after a considerable Time, and a great deal of Pains taken, he produc'd one, and printed it in the Year 1641. This Edition was receiv'd with Applause, and reprinted in divers Places. Nevertheless *Horstius* having past over several Faults in the Text, which might be corrected by Assistance of the Manuscripts, Father *Chantelon* of the Congregation of St. *Maur* undertook to revise his Edition, and presented the Publick with his Sermons on the Times, and the Saints corrected, in several Places. This Father dying before he had finish'd his Design, Father *Mabillon* was pitched upon to continue what he had so well begun, who publish'd this Saint's Works entire, in the Year 1666. in a great and small Volume, according to the Model of *Horstius*, and review'd and corrected by divers Manuscripts. But as this Edition was the first Work of this learned Monk, he sometime after discovered several Errors which he had pretermitted before, and therefore undertook a second Impression at *Paris*, in two Volumes in Folio, in the Year 1690. In which the Order is altogether new, and which is moreover enrich'd with fine Prefaces, and divers short Notes at the Bottom of the Pages, and which reach to the End of first Volume. It is this Edition we have follow'd in these Extracts which we have made.

St. Bernard.

CHAP. V.

The Life and Writings of Peter, *sirnam'd the* Venerable, *Abbot of* Cluny.

Peter the Venerable.

PEter *Maurice* sirnam'd the *Venerable*, the ninth Abbot of *Cluny*, descended from a noble Family of *Auvergne*. His Father *Maurice*, and his Mother *Rangarda* presented him to the Monastery of *Cluny*, where he took upon him the Habit of that Order at the Hands of *Hugh* the first Abbot of *Cluny* of that Name. Whilst *Pontius* was Abbot he was made Prior of *Vezelay*, and then of *Domnus*; and at last elected Abbot of *Cluny* in the Year 1123. on our Lady's Assumption-day, when he was but thirty Years old or thereabouts. He dy'd in the Year 1157. on *Christmas*-day.

Whilst he was Abbot he wrote a great many Letters, of which they have made a Collection divided into six Books. In the last Book is inserted a Treatise against the *Jews*, and another Tract against the *Petrobusians*. He likewise compos'd two Books, containing the Narratives of several Miracles which happen'd in his Time; four Sermons; a particular Letter against those who maintain'd that Jesus Christ was not in express Terms call'd God in the Gospel; several Pieces of Prose, one an Encomium of our Saviour, another upon St. *Benedict*, a third upon the Resurrection of our Saviour, a fourth in Honour of St. *Hugh*; two Hymns, the one upon the Virgin *Mary*, and the other upon *Mary Magdalene*; and a Discourse in Prose upon the Virgin *Mary*. He procured the *Alcoran* to be turn'd out of *Arabick* into *Latin*, and made a Treatise to refute it in Opposition to *Mahometanism*.

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We have almost all these Works printed a-part at *Paris* in the Year 1522. at *Ingoldstat* in 1546. in the Library of *Cluny*, and in the last *Bibliotheca Patrum*.

Among this Author's Letters there are several which contain several considerable Points, both of the History and the Discipline of these Times; so that we cannot forbear giving you an Abstract of them.

The first Letter of the first Book is directed to Pope *Innocent* II. He acquaints him that the Archbishop of *Bourdeaux* who was a zealous Promoter of the Interests of his Holiness, had given him Intelligence of the News he had receiv'd: That he was heartily glad at the happy Success of his Affairs, and that he congratulated him for the great Care he took in reforming the Church. He declares to him that he is very much concern'd that he is not in a Posture of being an Assistant in so great an Undertaking. He exhorts him to persevere in the vigorous Maintenance of his Dignity, in hopes that God, who had already subdu'd Part of his Enemies, would at last bring the rest under his Feet. He assures him, that he shall always be inviolably at the Devotion of his Holiness, and that where, or in what Circumstance soever he should be, he would always regard him as the Soveraign Pontiff. In the Close of this Letter he intreats

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the Pope to remember, that the Church increaſed at firſt by Sufferings and Perſecutions, and that it ſurmounted all Oppoſition by Patience: That he had combated againſt its Enemies ſeven Years already, that in the eighth it was to be hop'd, he would ſing Praiſes of Joy and Exultation. This Concluſion makes it appear, that this Letter was wrote in the ſeventh Year of the Pontificate of *Innocent* II. *Anno Chriſti* 1137.

In the ſecond of the ſame Book he wrote Word to the Biſhop of *Albany*, that the Biſhop of *Troyes* was ready to beſtow one of the Prebends of his Church on the Monks of *Cluny*, as formerly the Prebends of *Chartres* and *Orleans* had been beſtow'd on them. He intreats him to promote this Buſineſs at *Rome*, if he thought in Conſcience he could ſafely do it. He likewiſe intreats him to prevail upon the Pope to remit to him the Trial of a Prieſt within his Juriſdiction, who was gone to *Piſa*, where the Court of *Rome* then was, in order to have his Cauſe heard there.

In the third he wrote to *Haimeric* Chancellor of the Church of *Rome*, concerning the Affair of the Monks of *Aniana*, who had preferr'd great Complaints againſt the Biſhop of *Bezius*. He therein takes Notice, that in his Time the Members of the Church were very much disjoynted in his Country, that the Superiors inſulted over the Inferiors, and the Biſhops over the Monks; *ſo that*, ſays he, *it ſeems as if their Aim and Deſign was not to feed their Flocks like Shepherds, but fleece and drain them like Hirelings.*

In the fourth he acquainted *Hugh* Archbiſhop of *Roan*, of the Death of one of his Clerks, whom he had aſſiſted in the laſt Moment of his Life. He takes Notice that they had given him the Extreme Unction before the *Viaticum*, and that afterwards he receiv'd the Sacrament twice.

In the eleventh he intreats Pope *Innocent* to be favourable to the Church of *Orleans*, by confirming the Election of *Heli* Abbot of St. *Sulpicius* to the Biſhoprick of that Church.

By the fifteenth he acquaints *Adela* of the Death of *Henry* King of *England*, who departed this Life on the 2*d*. of *December*, 1135. after he had receiv'd all his Sacraments, as he obſerves in this Letter.

In the ſeventeenth he acquainted Pope *Innocent* II. of the Murders committed on the Subdean of *Orleans*, and *Thomas* Archdeacon of *Paris*, and prays him to confirm, by his Apoſtolick Authority, the Sentence paſs'd in *France* againſt the Murderers.

The twentieth, directed to Monk *Ciſtebert*, contains a long Inſtruction about the Duties and Virtues of Monks.

In the twenty third he declares to Pope *Innocent* that he had much ado to reſolve upon ſending any of his Religious to re-eſtabliſh the Abby of *Luxeu*, becauſe he fear'd it would prejudice his Monaſtery by drawing off the Monks from thence; and that beſides it was eaſier to found new Monaſteries than to re-eſtabliſh old ones: That however in Obedience to the Commands of his Holineſs, he had offer'd to the Monks of the Abby of *Luxeu*, who had waited upon him, to ſend them an Abbot and ſome Officers; but that they had rejected the Religious which he had offer'd them. He intreats the Pope, that if they were ſtill reſolv'd to have a Monk of *Cluny* for their Abbot, he would not grant them Liberty to chooſe whom they pleas'd, but order them to be ſatisfy'd with his Choice.

In the twenty ſeventh he complains to the ſame Pope, of the Outrages offer'd to the Archbiſhops, Biſhops and Abbots, among whom he was preſent in the Town of *Luni*.

The twenty eighth is an Apology for the Order of *Cluny* againſt that of *Ciſteaux*, directed to St. *Bernard*; wherein after he had paſs'd ſeveral Compliments upon him for his Learning and Piety, he relates the Points, upon which the Monks of *Ciſteaux* pretended, that thoſe of *Cluny* deviated from the Rule of St. *Benedict*; which are as follow. 1. That they beſtow'd the Monaſtick Habit on Novices aſſoon as they were preſented, without ſtaying till their Probation Year was over, according as the Rule preſcribes. 2. That they made uſe of Habits made with Skins. 3. That they wore Breeches always, though it was not permitted by the Rule, unleſs in caſe of Travelling. 4. That they had thicker covering on their Beds than was preſcribed by the Rule. 5. That they had more than two Diſhes ſerv'd up at Table with a ſecond Courſe. 6. That they always admitted the religious Apoſtates, tho' the Rule preſcribes that they ſhould admit them only thrice. 7. That they did not obſerve the Faſts which the Rule preſcribed. 8. That they did not inure themſelves to any Manufacture. 9. That when they entertain'd Strangers, they did not bow to them, and that the Abbot did not waſh their Hands and Feet, as the Rule preſcribes. 10. That the Abbot kept not an Inventory of all the Tools and Utenſils of the Monaſtery. 11. That when they are out of their Monaſtery, they do not bow the Knee, as uſual in ſaying their Office. 12. That the Table of the Abbot is not ſet apart for the Entertainment of Strangers. 13. That when two Monks chance to meet, the Younger does not ask Bleſſing of the Elder. 14. That they do not make one of the eldeſt Monks Porter of the Monaſtery Gate. 15. That the Porter does not reply *Deo Gratias*, i. e. *Praiſed be God*, to thoſe who knock at the Gate of the Monaſtery. 16. That they renew the Vows that they have made in one Monaſtery, when they admit themſelves into another. 17. That they admit the Monks of another Monaſtery into theirs, without the Leave of their Abbot. 18. That they would be exempted from the Juriſdiction of their Biſhop. 19. That they hold Pariſhes and *Tenths*, which are only the Propriety of thoſe who preach and adminiſter the Sacraments. 20. That they are Poſſeſſors of Lands, and concern themſelves with the Affairs and Buſineſs of this Life, as if they were mere Seculars having Territories, Seignories, Vaſſals, Banks, and Monks who are imploy'd as Sollicitors and Advocates.

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He returns a Reply to all theſe Objections, in the Name of the Monks of *Cluny*, and at firſt ſays in general, that they who make thoſe Objections, are an upſtart Sort of *Phariſees*, who were for diſtinguiſhing themſelves from other Folks, and would be reckoned better than them. He asks them, how it comes to paſs that they who boaſt to be ſuch ſtrict Obſervers of the Rule, forget at the ſame Time the Obſervation of one Article, wherein the Monks are enjoyn'd, not only to call, but alſo ſincerely to eſteem themſelves to be the Refuſe and Vileſt of all Mankind. 'Is it, 'ſays he, the Effects of this Article, which injoyns us to 'believe and aſſert our ſelves to be worſe than others, to 'undervalue their Actions, and overprize our own, to contemn them, and ſet too high an Eſteem upon our ſelves? '———You ſtile your ſelves the only true Monks now 'extant in the World, and treat all other Monks as Impoſtors and Corrupt; you wear an Habit of extraordinary 'Colour to diſtinguiſh your ſelves from others, and you 'brag to be the white Monks in the midſt of black ones, 'though the black Habit was made Choice of by our Fa'thers out of Humility; and though we read that St. *Martin*, that admirable true Monk, wore a long black Habit, 'and not a ſhort white one as yours is. Now don't you 'violate the Rule of which you pretend to be ſo great Obſervers, ſince it declares it ſelf againſt Monks being con'cerned for the Colour or the Quality of the Stuff which 'they wear? Are not you Prevaricators in changing that 'Colour which is moſt conformable to Humility and Auſterity, for another more glaring and the Emblem of 'Joy.

After he had made theſe Reflections on the Monks of *Ciſteaux*, he maintains that thoſe of *Cluny* do not tranſgreſs the Rule, in following the Traditions of their Fathers, ſince they derive them from the Saints, who authorize them by the Sanctity of their Lives, and by their Miracles, and who had a Privilege of preſcribing Laws to them. Afterwards he returns a more particular and direct Anſwer to the foremention'd Objections. 1. That as to what related to the Admittance of Novices, they therein follow'd the Rule of Jeſus Chriſt, who order'd the rich Man in the Goſpel who deſir'd to be perfect, immediately to ſell all he had, to give it to the Poor, and to follow him; and who order'd the Man that was willing to go bury his Father before he would follow him, to leave the Dead to bury the Dead, and to follow him without any more ado. And that they therein imitated the Example of the Apoſtles who follow'd Jeſus Chriſt aſſoon as ever he call'd them, and who receiv'd into the Chriſtian Church all thoſe who offer'd themſelves. He owns that the Letter of the Rule is againſt this Cuſtom; but withal averrs that the End and Intention of the Rule being Charity, and the Salvation of our Neighbour, which are in Force ſo long as any one practiſes the Rule, even in the ſtrict and literal Senſe, one may with Reaſon deviate from the Letter of the Rule. He adds, that ſince the Diſcipline of the Church has been alter'd with Reſpect to a great many Points, 'tis no ſuch extraordinary Matter that the Monaſtical Diſcipline ſhould be ſubject to the ſame Alterations. 2. That St. *Benedict* in his Rule had preſcrib'd nothing directly concerning Habits: That he had no where prohibited the wearing of Leather; that he only order'd that they ſhould be different according to the Variety of Climates: That a Leathern Habit was moſt ſuitable to Auſterity and Solitude. That the Prophets *Elias*, St. *John Baptiſt*, and the ancient Hermits were cloath'd with Leathern Garments: That we find in Story that St. *Benedict* himſelf wore ſuch an Habit: That laſtly, it muſt be left to the Diſcretion of the Abbot to preſcribe the Quality of Habits, according to the Climate, the Seaſon, and the Conſtitution of thoſe who wear them. 3. That they wear Breeches for Decency and Modeſty's Sake. 4. That the Rule leaves the Abbot full Power to preſcribe what ſort of Covering the Monks ſhould have on their Beds. 5. That with Reſpect to Eating, we ought not ſcrupulouſly to adhere to the expreſs Terms of the Rule, ſince St. *Benedict* gives the Abbot Liberty to augment the Portion of Bread and Wine, if they have work'd more than ordinary: And that 'tis well ſaid of him, that 'tis enough to allow the Monks two Diſhes of Meat upon the Account of their Infirmities, that ſo if they have no Stomach to the one, they may eat of the other; but that if it ſhould ſo happen, that they could not eat of either of theſe

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two Dishes, he has no where prohibited the allowing them a third or fourth Dish: Lastly, that we ought to proportion the Quality and the Quantity both of Meat and Drink to the Constitution and Strength of Men, and to refer all to Charity, which is that Soveraign Rule, by which we ought to be rul'd and govern'd. 6. That in receiving the Religious as often as they were willing to return, they did nothing but what was agreeable to the Evangelical Law, and to the Practice of the Church: That what St. *Benedict* says on this Subject in the Rule, was only by Way of Commination. 7. That as to the Fasts they observ'd what was prescrib'd by the Rule, *viz.* from the 13*th.* of *September* to the Beginning of *Lent*, they did not eat on any Day, except *Sundays*, till *None*; but that from *Whitsuntide* to the 13*th.* of *September* they did always eat at Noon, tho' the Rule seems to prescribe that on *Wednesdays* and *Fridays* they should not eat till the Hour of *None*, because it leaves the Abbot at his Liberty to augment or diminish the Fast. 8. That they had particular Reasons for not working with their Hands, since such a Labour was injoyn'd the Monks only to keep them from being idle, and that they being engag'd in other more useful Imployments, were dispens'd from that. 9. That it was a sort of Childishness to condemn the Order of *Cluny*, because the Religious and the Abbot of that House did not prostrate themselves before all the Strangers the came to them, nor wash their Feet; and besides, that this Imployment would wholly divert the Monks from all their other Duties, by reason of the great Number of the Strangers: That however to avoid the total Neglect of what the Rule prescrib'd, each Monk every Year washes the Feet of three Strangers, and presents them with Bread and Wine. 10. That the Abbot was discharg'd from the Care of keeping an Inventory of the Tools and Utensils of the Monastery, provided another Man did it, since it is impossible for him to do all Things himself. 11. That they do not omit those *Genuflections* which they are requir'd to make during the Office, tho' they say it abroad, unless when the Badness of the Weather hinders them, and that then they say *a Miserere*. 12. That the Abbot orders an Allowance of Meat and Drink to be given to all Strangers, but that it was not proper to introduce all Manner of Persons without Distinction into the Refectory; nor that he should leave the Religious to wait upon others. 13. That the young Monks do ask Blessing, *viva voce*, of the elder, when they meet them out of the Bounds of their Monastery; but that within those Bounds they only ask it by a low Bow without saying any Thing, that they might preserve their Silence. 14. That if they do not place at their Gate an elderly Monk, yet they set one there of known and approv'd Fidelity and Wisdom; that the Monastery-Gates are almost always open in the Day-time, and that 'tis sufficient that they have one to open them when they are shut. 15. That 'tis not at all necessary that the Porter should cry *Deo-Gratias* to all Comers. 16. That there was no Inconveniency for the Monks when they change their Monastery to renew their Vows, and that the Rule it self in express Terms permits the Renewing of the Vow of Constancy. 17. That they are satisfied that a Monk cannot leave his Monastery without the Leave of his Abbot, so long as that Abbot discharges the Duty of a Pastor; that is, so long as he takes Care to provide for the Bodily Necessities of his Religious: But that if it should so happen that a Monk cannot live or be safe under an Abbot in one Monastery, he may leave that Monastery without the Licence of his Abbot: That 'tis upon this Account that the Abbot of *Cluny* has obtain'd a Privilege from the Holy See, of entertaining all the Religious who are fore'd to leave their Monastery for either of these Reasons. 18. That they have for their Bishop the Chief of all Bishops, and the Bishop of all the Churches, namely the Bishop of *Rome*, who has granted them the Privilege of being exempted from the Interdictions or Excommunications of all other Bishops besides himself: That notwithstanding this they receive the holy Chrism, the holy Oils, holy Orders, and the Consecration of their Churches from the Hands of other Bishops: That to find Fault with their Privileges is the same Thing as to question the Authority of the Holy See; that several other Monks enjoy the same Privileges; and that St. *Gregory* granted such to a great many Monasteries. 19. That the Pope has given them Leave to have Parishes, and to enjoy Tenths: That 'tis reasonable for them who offer up continual Prayers for the Faithful to live by the Offerings of the Faithful; and that as Secular Clerks have a Right to enjoy the Revenues of Ecclesiastical Estates, because they administer the Sacrament, and preach the Gospel, so the Monks likewise may receive the Oblations of the Faithful, upon the Account of the Psalms which they repeat in their Behalf, upon the Account of the Tears which they pour out to divert the Justice of God, and upon the Account of the Alms, and other good Works which they practise. 20. That the Religious are not forbid holding Temporal Estates of what Kind soever; and that they may maintain their Estates by all Manner of just and lawful Ways. Lastly, he observes that we ought to make a Distinction between two Sorts of Precepts, the one immutable, which can never be chang'd, such as our Love to God and our Neighbour, whatever else is commanded by the Laws of God, and others which may be chang'd for a greater Good, or for the avoiding a greater Evil; and he avers, that whatever they had alter'd in the Rule of St. *Benedict*, was of the latter Kind; and that they did not change it but only for the greater Benefit, and to fulfil Christian Charity, which ought to be the supream Rule and Law.

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N. B. [*And now upon this whole Debate or Controversie between the Monks of* Cisteaux *and those of* Cluny, *we cannot forbear making this one Remark, that according to our old course* English *Proverb, here has been a great Cry, but little Wool; a great Noise and Clamour about the Externals, but scarce one Word said,* pro *or* con, *about the Internals of Religion, which sufficiently shews, that when Men are once wedded to any Party in Religion, their greatest Heats happen about the Circumstantials of Religion, to which that Party adheres, and that they have little or no Concern for the Fundamentals of the truly Catholick and Christian Church.*]

The twenty ninth Letter is likewise written to St. *Bernard*, upon a particular Quarrel about one of the Monks of *Cluny*, elected to the Bishoprick of *Langres*, whereof St. *Bernard* makes Mention in his 164*th.* Letter, and in those that ensue. *Peter* of *Cluny* in this Letter says, that St. *Bernard* being prejudic'd against this Monk upon some false Reports, oppos'd his Ordination.

The thirty third is written to Pope *Innocent*, about another Difference between the Monks of *Cluny*, and those of *Cisteaux*. This Pope in the Year 1132. had exempted the Monks of *Cisteaux* from paying Tenths. This was a considerable Prejudice to the Monks of *Cluny*, particularly to the Abby of *Gigny*, which had considerable Tithes to receive from the Lands belonging to the Monastery of *Miroir*. The Monks of *Gigny* were for demanding them, for which the Pope had interdicted their Church; whereupon *Peter the Venerable* conjures him not to deprive the Monks of *Gigny* of a Right which belong'd to them, and to suspend the Interdiction which he had pronounc'd against them, that so they might have Time to inform him of the Justice of their Cause. About the same Time he wrote upon the same Subject, the thirty fourth Letter to *Haimeric*, Chancellor of the Church of *Rome*, whereby he represents to him more at Length the Injustice which he pretends was done to his Order; and directed another Letter to the Chapter General of *Cisteaux*, whereby he exhorts them to quit this their Pretension. This is the thirty fifth Letter, which is written with a great deal of Smartness and Discretion. However, because several Abbots of the Order of *Cisteaux* were displeased at it; the next Year he sent them a Letter of Excuse, which is the thirty sixth and last of this Book. The Monks of *Gigny* not being able to obtain of the Pope what they desired, were for doing themselves Justice, and some few Years after went to the Monastery of *Miroir*, where they committed great Outrages. Pope *Eugenius* III. *Innocent*'s Successor being inform'd thereof, wrote to *Peter the Venerable* about it, and threatned the Monks of *Gigny* to punish them severely, in Case they did not make Reparation for the Wrong which they had done to the Monks of *Miroir*. St. *Bernard* and *Peter the Venerable*, met at *Cluny* to adjust the Affair; the Damage was estimated at above thirty thousand Sols; but the Monks of *Gigny* having made but very inconsiderable Offers of Reparation, St. *Bernard* wrote to the Pope about it. At last the Affair terminated in an Accommodation made after the Death of St. *Bernard*, in the Year 1159.

The first Letter of the second Book is wholly Doctrinal. He therein proves against a Man, who was fain into the Error of the *Apollinarists*, that the Humanity of Jesus Christ was composed both of Soul and Body.

The second is directed to *Peter* Archbishop of *Lyons*. He congratulates his being advanc'd to the Primacy of a Kingdom, which acknowledg'd no other Superior than the Holy See, and which had an Authority over all the Churches of *France*. He exhorts him to use his utmost Diligence for the Restoration of Piety, particularly within his Dioceses. In this Letter, he gives us a Description of the Irregularity of the Manners of the Ecclesiasticks and Religious.

In the Third he complains to Pope *Innocent* of the Coldness which he shew'd to the Cardinal Bishop of *Albany*, to whom he lay under great Engagements; and exhorts him to leave him in *France* with Authority, where he was capable of doing a great deal of Good, till such time as he could recal him with Honour to *Rome*.

In the fourth he exhorts *Gilo* Bishop of *Frescati* to abandon the Party of *Peter de Leon*, which could not be the true Church, since it was reduc'd to a small Number of People shut up in several Forts of *Italy* or *Poitou*. The thirty fourth is likewise directed to the same Bishop, upon the same Subject.

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In the ſeventh, he ſhews *Theotard Prior de la Charité*, that he is bound both in Duty and Obedience not to quit his Charge.

In the tenth, he with a great deal of Freedom remonſtrates to Pope *Innocent*, that he does not do well in recalling the Cardinal of *Albany* to *Rome*.

In the eleventh, he complains to that Cardinal, that they had turn'd out ſeveral Monks out of the Monaſtery of *Verdun*, to put ſome Clerks into their Places.

The ſixteenth is a circular Letter to all the Superiors of the Monaſteries of his Order, whereby he recommends to their Prayers his Mother *Raingarda*, who departed this Life on the 22d. of *June*, and orders them to ſay thirty Maſſes for the Peace of her Soul, and to feed twelve poor People in the Monaſteries where it could be done, and that in the others, the Prieſts ſhould ſay two Maſſes, beſides the general Maſs.

In the next Letter, he tells us after what Manner he receiv'd the News of his Mother's Death, who was become a Religious of *Marſigny*. He therein makes her Encomium, and deſcribes the Circumſtances of her Death, which was wholly Chriſtian. Theſe and the following Letters inform us that ſhe dyed at the Time of his Return from the Council of *Piſa*, held in the Year 1134.

The twenty ſixth is a Letter of Pope *Innocent* directed to *Peter* of *Cluny*, wherein he recommends himſelf to his Prayers, and diſpenſes with him from coming to *Rome*, becauſe of his Infirmity.

In the twenty eighth, *Peter* Abbot of *Cluny* intreats Pope *Innocent*, not to take the Prior of *Vezelay* out of his Monaſtery, to make him Biſhop of *Langres*.

The thirty firſt is written to *William* Biſhop of *Orange*, who had interdicted the Monaſtery of *Puy*, becauſe the Monks retain'd a Church which had been given them by the Predeceſſor of that Biſhop. *Peter* of *Cluny*, prays him to do them Juſtice, if not, to appoint a Day wherein he would have the Affair diſcuſs'd before the Pope's Legate.

The thirty third is written to *Atto* Biſhop of *Troyes* about the Difference which had been between him and the Biſhop of *Auxerre*, about the Ordinations of ſeveral Monks of the Order of *Cluny*, made at *La Charité* upon the *Loire*. *Peter* of *Cluny* was willing to ſend him the Privileges of the Holy See, which allow the Monks of *Cluny* to be ordain'd by what Biſhop they pleas'd, when he once could underſtand that this Affair was adjuſted. He deſires he would be pleas'd to ſend him an Account thereof, and writes to him about two other private Affairs, the latter of which relates to a Clerk of his Church nam'd *Guarin*, who deſir'd to have the firſt vacant Prebend conferr'd upon him.

The next Letter is written to the ſame Biſhop, about *Gebwin* his Archdeacon, who was gone to *Rome* about ſome Difference which he had with his Biſhop. In his Journey he ſtop'd at *Cluny*, and had promis'd *Peter* to return to *Troyes*, and adjuſt Matters with his Biſhop.

Atto in the thirty fifth Letter returns an Anſwer to the foregoing Letter.

The following Letters of *Peter* of *Cluny* contain nothing in them of Moment, till you come to the ſeventh of the third Book; wherein he replies to the Queſtions which had been propos'd to him by one of his Monks nam'd *Gregory*, who was a great Student. The firſt Queſtion was, Whether the Virgin *Mary* had received an Increaſe of Grace, in receiving the Holy Ghoſt with the Apoſtles on the Day of Pentecoſt? *Peter* of *Cluny* replies, that ſhe had received no Increaſe of Charity or of ſanctifying Grace, ſince throughout her whole Life, ſhe had a Fulneſs of Grace and Sanctity; but that ſhe might have receiv'd an Augmentation of ſome particular Gifts, ſuch as Knowledge, Prophecy, the Power of working Miracles, of ſpeaking ſeveral Tongues, which yet was not very certain. The ſecond Queſtion is, How the Virgin *Mary* could poſſibly be ignorant of any Thing after ſhe had conceived the Son of God. *Peter* of *Cluny* proves, that ſhe was ignorant of a great many Things, nor is he of Opinion, that ſhe had ſuch a perfect Knowledge of God, as the Angels and Souls of good Men made bleſſed have; and he poſitively denies, that here below ſhe enjoy'd Beatitude, though he owns that ſhe had more Knowledge and Wiſdom with Reſpect to Spiritual Things, than all other Mortals? The third Queſtion is upon a Paſſage of St. *Gregory*, wherein that Father ſeems to aſſert, that the Word was united to the Manhood before it was born of the Virgin *Mary*. *Peter* of *Cluny* ſays, that this Paſſage has given ſome an Occaſion of aſſerting, that our Lord brought down his Humanity from Heaven, which is entirely contrary to the Sentiment of St. *Gregory*, who explains his Thoughts by ſaying, that though Jeſus Chriſt was not yet born of the Virgin, yet the Union of the Perſon of the Divine *Logos* with the Manhood was already typify'd and foretold, though it was not as yet known or reveal'd.

[We cannot but here obſerve, that this is one of the moſt modeſt Accounts of the Perfections of the Virgin Mary *to be met with among any* Romaniſts, *and ſuch as does not all favour the Notions of ſome of the modern Papiſts.]*

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In the third Letter of the fourth Book, he writes to Pope *Innocent* in Favour of *Lewis the Younger*, King of *France*, and intreats him to have ſome Condeſcenſion for him, if his Youth had inclin'd him to do any Thing that was not convenient This was written upon the Occaſion of the Difference between that Prince and the Archbiſhop of *Bourges*. He likewiſe gave the Pope to underſtand, that the Monaſtery of *Luxeu*, which he would have reform'd the laſt Year, by ſending thither ſeveral Monks of *Cluny*, was ſtill wholly irregular, and in a worſe Condition than before.

The fourth is that Letter which he wrote to the ſame Pope about *Abaelard*.

By the fifth, he recommends to that Pope a Canon of *Lyons* nam'd *Heraclius*.

In the ſeventh, he writes again to that Pope in Favour of *Arnulphus*, Archdeacon of *Seez*, elected and conſecrated Biſhop of *Lizieux*, that the Pope might confirm him in Spite of the Attempts made by the Count of *Angers*, to the contrary.

In the eighth, he complains to *Milo* Biſhop of *Terrouanne*, for his having publickly declaim'd in his Church againſt the Monks of *Cluny*, accuſing them of being proud and diſobedient to Biſhops. He ſhews him, that if he had any Thing to ſay againſt their Conduct, he ought to let them know of it, and reprove them for it privately, and not to declaim againſt them ſo publickly. Afterwards he clears them of the Accuſation, and complains that that Biſhop had hinder'd the beſtowing a Canonſhip of *Abbeville* on them, though it did not belong to his Dioceſs, but to the Dioceſs of *Amiens*.

In the ninth, he recommends to Pope *Innocent* the Biſhop of *Salamanca*, Archbiſhop elect of *Compoſtella*, and intreats him to approve of this Tranſlation.

In the tenth, he intreats him to grant *Hugh* Archbiſhop of *Tours*, Leave to return to his Archbiſhoprick. For *Hugh* in his Journey to *Rome* fell ſick in the Monaſtery of *La Charité*, where he had taken upon him the Habit of that Order.

In the eleventh, he exhorts the Archbiſhop of *Narbonne*, who was very old and infirm, to quit his Archbiſhoprick, and to retire to *Cluny*. This Letter was written from *Spain*, to which Place he had travelled.

The ſixteenth is the two hundred and twenty eighth Letter of St. *Bernard*, to which *Peter* of *Cluny* reply'd by the ſeventeenth, which is likewiſe the two hundred and twenty ninth of St. *Bernard*'s Letters, of which we have given you an Abſtract. *Peter* of *Cluny* does therein at firſt declare, that the Difference which had been between them, whether about the Biſhoprick of *Langres*, or for Tenths, had abated nothing of the Charity, Friendſhip or Eſteem which he had for him. In the cloſe of this Letter he ſends him Word, that he therewith ſent him a Verſion of the *Alcoran*, which he had tranſlated whilſt he was in *Spain*, to ſhew the Errors and Follies of the *Mahometan* Religion. Afterwards he gives him a ſhort Account of *Mahomet* and of his Doctrine.

The eighteenth is a Letter of Compliment to Pope *Celeſtine* II. upon his Advancement to the Popedom.

The nineteenth is written to Pope *Lucius*, to whom he likewiſe made ſeveral Compliments, and asked him, whether he ſhould ſend him the thirteen Religious, according as he had order'd him when he was at *Rome*. This Pope by the next Letters return'd him Anſwer, that he would do him a great Favour in ſo doing.

The twenty firſt is that which he wrote to *Heloiſſa*, upon the Death of *Abaelard*.

The twenty ſecond is written to *Lucius*, in Favour of the Biſhop of *Orleans*, who was accus'd by ſeveral of his Clergy.

By the twenty fourth, he recommends to him the Religious whom he ſent him.

In the twenty fifth, he wrote to Pope *Eugenius* III. in Favour of the Archbiſhop of *Beſanſon*.

In the twenty ſeventh, he exhorts *Atto* Biſhop of *Troyes* to retire to *Cluny*.

In the thirtieth, he blames thoſe who caus'd to be ſung or recited ſuch Hymns or Hiſtories in the Church, as are full of Fictions; and he ſays, that not long ago he was very much put to the Bluſh in being forc'd to hear ſung, and to ſing himſelf in the Church, an Hymn in Honour of St. *Benedict*, which contains twenty Falſities at leaſt, without mentioning the Impropriety of the Language, and the Falſeneſs of Quantity, which had engaged him to make another Hymn in Honour of that Saint.

The thirty ſixth is written to King *Lewis the Young*, exhorting him to punish the *Jews*, not by putting them to Death, but by taking away from them ſuch Effects as they had unjuſtly gotten by their Uſuries and Extortion.

In the fourth Letter of the fifth Book, he writes to Pope *Eugenius* III. the Cauſes which the Abbot *de la Chaiſe-Dieu* alledg'd againſt the Archbiſhop of *Arles*, and the Biſhop of *Viviers*, nominated by his Holineſs to take Cognizance

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nizance of the Difference which was between the Biſhop of *Niſmes* and that Abby.

In the fifth he wrote to the ſame Pope, about the Refuſal which the Archbiſhop of *Bourdeaux* had made of ordaining him, who had been elected Biſhop of *Angoulême*.

In the ſeventh, he replies to ſeveral Queſtions which had been propos'd to him by *Thibald* Abbot of St. *Colomba* of *Sens*. Among the reſt was this, Why they repeat the Unction of the Sick at *Cluny*. *Peter* the *Venerable* ſays, That the Caſe is not the ſame with the Unction of the Sick, as with the Unctions of Baptiſm and Confirmation, whoſe Efficacy is ſimple and only One; nor the ſame as with the ſacerdotal Unction, or the Unctions of Churches and Holy Veſſels, which imprint a Conſecration which can never be effac'd. Whereas the Effect of the Unction of the Sick being only Remiſſion of Sins, wherein Men fall after they are recovered of their Sickneſs, it ought to be repeated in the next Sickneſs.

The ſixth Book contains ſeveral Letters of *Peter* of *Cluny* to St. *Bernard*, and of St. *Bernard* to *Peter* of *Cluny*, of which the fourth is ſomewhat remarkable. *Peter* of *Cluny* therein intreats St. *Bernard* to procure an Union between the Monks of *Cluny* and of *Ciſteaux*, by ordering that whenever the Monks of *Cluny* ſhould come into the Monaſteries of thoſe of *Ciſteaux*, they might be entertain'd as the Monks of the Monaſtery, and admitted into the Refectory; the Dormitory, and the other Regular Places.

There are likewiſe in the ſame Book ſeveral Letters to Pope *Eugenius* III. in one of which (*viz.* the ninth) he aſſures him that the Archbiſhop of *Vienna* does not at all oppoſe the Intereſts of the Order of *Cluny*, as the Pope had ſuppos'd, and ſent him word in the preceding Letter.

In the twelfth, he advertiſes him of the Diviſion which was in *Chartreux* the *Great*, upon Occaſion of a Perſon elected to the Biſhoprick of *Grenoble*.

In the twenty fifth, he gives him to underſtand of the Irregularities of the Biſhop of *Clermont*.

In the twenty ſeventh, he wrote to him in favour of *Humbert* of *Beaujeu*, who returning from beyond Sea, was ſetled in the Neighbourhood of *Cluny*, and had put a ſtop to the Wars and Robberies committed there in his Abſence, and had quieted all the Country thereabouts; but becauſe he had quitted the Order of *Knights Templars*, and taken his Wife again, the Pope could not endure that he ſhould live in the World. *Peter* of *Cluny* in this Letter remonſtrates to him, that it was very proper for him to uſe his Indulgence towards this Lord, and to grant him a Diſpenſation of living with his Wife, and of leading a ſecular Life.

In the twenty eighth, he wrote to him againſt the Provoſt, Abbot, and other Eccleſiaſtical Lords of *Brionde*, who had turned a Clerk out of his Church, and his demeans without any Form of Juſtice, nay, ſo much as denying him to clear himſelf by the Tryal of Fire, as he had offered them to do.

The *41d.* *43d.* *44th.* and *45th.* Letters are likewiſe written to *Eugenius* III. The firſt in Favour of the Abbot of *Breme*, and the ſecond in Favour of *Guy* Lord of *Domnus*, who had been interdicted by the Pope, for having married a ſecond Wife in the Life-time of his firſt. *Peter* of *Cluny* ſhews the Pope the Reaſons upon which he believes that the firſt Marriage ought not no ſtand, and prays him to determine this Affair according to this Remonſtrance, and to take off the Interdiction which he had iſſued out againſt this Lord. The third is in Favour of the People of *Placenza*, who were unwilling to admit of a Biſhop, conſecrated by the Archbiſhop of *Ravenna*, and they thought they had Reaſon for it, becauſe they were to admit of no Biſhop but who was ſent by the Pope. In the laſt, he acquaints the Pope of a Treaty which he had made with a Lord of his Neighbourhood.

The *15th.* Letter of this Book, is a circular Letter written by *Peter* of *Cluny*, to all the Superiors of the Houſes of his Order, wherein he warmly reproves the Abuſe which was eſtabliſh'd among the greateſt part of his Religious, of eating Meat every Day in the Week except *Friday*. He ſhews, that this was forbidden by the Rule of St. *Benedict*, which enjoyns them to eat nothing but Fiſh, and by the Example and Inſtitution of *Odo*, one of the Founders of their Order.

The *17th.* *18th.* *19th.* and *20th.* Letters, are about the *Croiſade*. *Peter* of *Cluny* had been invited by *Sugerus* Abbot of St. *Denys*, and by St. *Bernard* to meet at that Aſſembly which was to be held at *Chartres* upon this Deſign; he excuſes himſelf from coming by two of his Letters, but withal commends that Deſign. *Peter the Venerable.*

In the *26th.* written to *Everard*, Grand-Maſter of the Order of *Knight Templars*, he commends their Inſtitution, and interceeds for *Humbert* of *Beaujeu*, who had left them.

The *39th.* written to his Nieces, is in Commendation of a Virgin Life.

The *7th.* Book contains three Letters written by *Peter* of *Cluny*, to *Sugerus* Abbot of St. *Denys*, an Anſwer of that Abbot; three Letters of St. *Bernard*, and one Letter of *Peter* of *Celles*, written to *Peter* of *Cluny*.

Beſides the Letters we have already mentioned, there are a great many others, which are either Letters of Compliment, or on Affairs of little Moment, and ſeveral other Moral ones about the Spiritual Monaſtick Life, ſuch as the ninth and tenth of the firſt Book; the twelfth, fifteenth, twenty ſecond, and fiftieth of the ſecond, the fourteenth, thirty ninth, fortieth, forty firſt and forty ſecond of the fourth Book; the third of the fifth; and the thirteenth and fourteenth of the ſixth. All theſe Letters are penn'd with a great deal of Purity and Pleaſantneſs of Style, full of Life and ſolid Thoughts. They are not indeed ſo Airy as the Letters of St. *Bernard*, nor ſo full of Turns and playing upon Words, but the Style is more Correct, Even and Pure.

Theſe Letters are follow'd by the Tracts of *Peter* of *Cluny*.

The *1ſt.* is dedicated to *Peter* of St. *John*'s, who in a Conference which they had together, had told him, that ſome of thoſe with whom he convers'd, had aſſerted that Jeſus Chriſt is not expreſly call'd God in the Goſpel. *Peter* of *Cluny* in this Treatiſe, proves the contrary from all thoſe Paſſages in the Goſpel where Jeſus Chriſt is Styled God, and has ſuch Attributes apply'd to him, as belong to none but God.

The *2d.* Tract is againſt the *Jews*, wherein he proves the Divinity of Jeſus Chriſt, that he is the *Meſſias* who had been foretold by the Prophets, and refutes ſeveral Fables of the *Jewiſh Talmud*.

To theſe two Tracts are annexed two Prefaces, the one is *Peter*'s of *Cluny*, and the other *Robert*'s of *Rediues*, upon the Verſion of the Alcoran, with an Abridgment of the Hiſtory and Errors of *Mahomet*. The five Books which *Peter* of *Cluny*, has compos'd againſt the *Alcoran*, have not as yet been printed.

We ſhall ſpeak of the Treatiſe againſt the *Petrobuſians*, when we come to treat of thoſe Hereticks.

The two Books of Miracles contain the Relation of a great many Miracles that happened in his Time. In the ſecond, we meet with the Life of *Matthew Prior* of St. *Martin* in the Fields, and afterwards Biſhop of *Albany*, and the Account of the Conteſt between *Pontius* and *Peter* the Venerable, about the Abby of *Cluny*.

Of the four Sermons penn'd by *Peter* of *Cluny*, we have only that about the Transfiguration remaining.

The Pieces of Poetry which we have of his, are an Apology in Hexameters, or Pentameters againſt thoſe who found fault with the Verſes of *Peter* of *Poitiers*; ſeveral Pieces of Proſe on the Life of Jeſus Chriſt, on the Reſurrection, in Honour of the Bleſſed Virgin, upon St. *Mary Magdalene*, and in praiſe of *Hugh* Abbot of *Cluny*. Two Hymns, one on the Feſtival of St. *Benedict*, and the other upon the Tranſlation of his Body; and ſeveral Epitaphs on Count *Euſtachius*, *Bernard* Prior of *Cluny*, *Reginald* Archbiſhop of *Lyons*, and *Peter Abaelard*. It had been well if he had written as well in Verſe as in Proſe.

Peter of *Cluny* made likewiſe a Collection of the Statutes of his Order, which were made whilſt he was Abbot, and at the End of each Statute, has explained the Reaſon of their being enacted. Theſe Statutes relate to the Divine Service, to Faſts, the Form of Habits, and ſeveral other Cuſtoms of the Monks of that Fraternity.

Father *Mabillon* in the third Tome of his *Analects*, p. 481. has given us two Letters of this Author, of the Aſſociation of Prayers for the Dead, between thoſe of *Chartres*, and the Senators of *Venice*.

CHAP. VI.

An Account of the Hereſies which prevailed in the Twelfth Century.

Of the Hereſies in the twelfth Century.

WE have already obſerved, that in the Beginning of the foregoing Century, there appeared in ſeveral parts of *France*, ſuch Hereticks as were accus'd of impious Doctrines, who openly attacked the Sacraments of the Church, and ſubverted its moſt ſacred Rites and Ceremonies. The Severity with which thoſe who were taken were condemn'd, did not prevent the Sect from ſpreading further, nor this Doctrine or ſome ſuch like, from over-running the Kingdom, ſo that in this Century, a great many Hereticks appeared, whoſe chief Aim

Aim was to divert Men from the receiving of the Sacraments, and to overthrow the Hierarchy and Discipline of the Church.

Of the Heresies in the twelfth Century.

An Account of the Heretick Henery.

The first who appeared were *Peter* of *Bruis*, and an Hermit nam'd *Henry*, his Disciple. They first began to broach their Doctrine in *Provence*, from whence the latter went to *Lausane*, and afterwards into the Country of *Mans*. We will give you the Description which the Historian of the Bishops of *Mans* made of him, in speaking of *Hildebert*. 'About this time there arose in that Country a certain Hypocrite, who for his wicked Actions, for his corrupt Morals, and for his abominable Doctrines, deserv'd the severest Punishments. This Man conceal'd the Rage of a Ravenous Wolf, under the Appearances of an innocent Sheep. His Countenance and Eyes look'd like a ruffled and tempestuous Sea: He was as yet very young: He wore short Hair, his Beard shav'd, was large in Stature, but very sorrily cloath'd; walk'd apace, and bare footed even in the hardest Time of Winter; he was pretty Affable, had a strong terrifying Voice, and liv'd in a Manner quite Different from Others. His ordinary Retreats were the Cottages of Peasants; he liv'd all Day under Portico's; eat and slept on some Hill or other in the open Air, and had acquir'd a great Reputation of Sanctity. The Women applauded him, cry'd him up for a great Servant of God, and gave out that no Person could have a greater Faculty than him of converting the most obdurate Hearts; and that he was endued with the Spirit of Prophecy, to discern the most inward recesses of the Conscience, and the most private Sins. This Fame having rendred him very desirable in the Diocess of *Mans*. He sent thither two of his Associates and Disciples, who liv'd in the same Manner as he did. Those Men arrived at *Mans* on *Ash-Wednesday*, where they were received by the People as Angels. In imitation of their Master they carryed Staffs, on the top of which was an Iron Cross, and they wore the Dress of Penitents. Bishop *Hildebert* was surprized at the Sight, and received them kindly. He just upon his Departure for *Rome*, ordered his Archdeacons to give *Henry* Leave to come into his Diocess, and permit him to preach to the People. He was no Sooner come, but they flocked from all Parts to hear his Sermons, and the Clergy themselves excited the People thereto. He had a Natural Eloquence, and a Tone of Voice resembling Thunder. He soon spread his Errors in his Sermons, and stirred up the People against the Clergy, so that a great many Ecclesiasticks were abus'd by them. The Chapter of *Mans* perceiving this Disorder, wrote to him, and gave him Notice by one of the Canons, that they prohibited him from preaching any more, either in Publick or Private within their Diocess. The People had like to have kill'd the Canon who brought him this Message, and *Henry* continued to preach in the Churches of St *Germain* and St. *Vincent*. He taught, that the Women who had not liv'd continently, ought to strip themselves, to burn their Hair, and to renounce their Worldly Goods, to lead a Life of Poverty, by marrying likewise Poor Men. 'Tis easie to guess how much Disturbance such a Doctrine put in Practice would raise in the Diocess. *Hildebert* being returned from *Rome*, *Henry* retired into the Castle of *Calais*, and continued there to vent his Doctrines. and the People still follow'd him, and were so far infatuated, that they would scarce acknowledge their Bishop, or receive his Benediction. The Bishop to undeceive the People, went to *Henry*, and entring into a Conference with him, ask'd him what Profession he was of. He answered him, that he was a Deacon. The Bishop asked him whether he had assisted that Day at Divine Service? He said no; then reply'd the Bishop, let us say our Mattins. *Henry* declared that he could not say his Office; the Bishop began to recite the Psalms of the Office of the *Virgin-Mary*; but *Henry* was still as Ignorant as ever, so that being in a Confusion, he was forc'd to owne that he knew nothing at all, but that he had made it his Study to make Discourses to the People. *Hildebert* having gain'd the Conquest over him, prohibited him from preaching or staying any longer in his Diocess. Two of his Disciples nam'd *Cyprian* and *Peter*, recanted and left him, after they understood that his Life was Infamous, and his Doctrine Heretical, as *Hildebert* informs us in his 78*th*. Letter. All this happened about the Year 1110.

The Errors of Peter *of* Bruis.

Whilst *Henry* preach'd in *France*, *Peter* of *Bruis* continued likewise to publish his Errors in *Provence*. *Peter the Venerable* Abbot of *Cluny*, who has refuted them, makes mention of five. (1.) His denying that Baptism was of any Advantage to Infants, and maintaining that only adult Persons ought to be baptized; a Doctrine which they put in Practice by Re-baptizing all those who initiated themselves into their Sect. (2.) His condemning the Use of Churches, Temples and Altars, and beating them down. (3.) His rejecting the Worship of Crosses, and breaking them. (4.) His believing that the Mass was useless, and that none are oblig'd to celebrate it. (5.) His Teaching, that Alms and Prayers for the Dead are of no avail, and forbidding to sing the Praises of God. He likewise takes Notice, that a great many accus'd them of wholly rejecting all the Canonical Books of the Old and New Testament, and of not believing either in Jesus Christ, or the Prophets, or the Apostles; but he would not impute the Error to them, which was only attributed to them by common Fame. 'Tis no hard Matter to comprehend how much Trouble such a seditious Doctrine must needs raise both in Church and State. In *Provence* there was nothing else to be seen but Christians re-baptized, Churches prophan'd or destroy'd, Altars pull'd down, and Crosses burnt. The Laws of the Church were publickly violated, the Priests beaten, abus'd and forc'd to marry, and all the most sacred Ceremonies of the Church abolish'd. These Disorders excited the Zeal of the Bishops of that Country, who with the Assistance of the Princes drove out this Heretick, and put a stop to the Fury of his Followers. But he went from thence into *Languedoc*, where he vented the same Errors at *Tholouse*, and in other Cities, till he was apprehended and burnt alive at St. *Giles*'s in *Languedoc*.

Of the Heresies in the twelfth Century.

The Publication of the Errors of Henry *and of* Peter *of* Bruis.

His Disciple *Henry* who was likewise returned to *Languedoc*, after he had been driven out of *Mans*, preach'd there the same Doctrine, and added thereto several new Errors, so that within a short Time, that Country was so infested with those detestable Maxims, that there were to be seen (as St. *Bernard* says) *a great many Churches without People, a great many People without Priests, a great many Priests despised by their People, and a great many Christians without Jesus Christ. The Churches there were become like so many Synagogues; the Sanctuary was divested of its Sanctity; the Sacraments looked upon as prophane Things; the Festivals lost their Solemnity; Men dy'd in their Sins, without Absolution, and without receiving the Communion, Baptism was deny'd to Infants; they dirided the Prayer and Sacrifices for the Dead, and the invocation of Saints; the Excommunications of Bishops, the Pilgrimages made for the sake of Devotion, the Consecration of the Holy Chrism and of the Holy Oyls. And in a Word, a general Contempt was cast on all the Ceremonies and Customs of the Church.* St. *Bernard* brought into that Country by *Alberic*, Cardinal Bishop of *Ostia*, and Legate of the Holy See; put a stop to those Disorders, and undeceiv'd part of the People by his Preaching and his Miracles. *Henry* thought of making his Escape, but was apprehended and carryed in Chains to *Tholouse*, and put into the Bishop's Hands. St. *Bernard* undertook the Journey in the Year 1147.

The Heresticks of Perigueux.

'Tis very probable that the Hereticks of *Perigueux* were the Disciples of *Peter de Bruis* and of *Henry*. We will give you an Account which a Contemporary Monk nam'd *Herbert* has left us of them, in a Letter address'd to all Christians, wherein he admonishes them to beware of these false Prophets. 'There are (says he) in the Country of '*Perigueux* a great many Hereticks, who boast that they 'lead an Apostolical Life, eat no Flesh, and drink no 'Wine, unless in a very little Quantity, and that from one 'three Days end to another, who fall upon their Knees an 'hundred times a Day, and receive no Money. Their 'Sect is very Corrupt and Hypocritical; they do not say 'the *Gloria Patri*, but instead of it say, *because yours is the 'Kingdom, and you have a Power over all Creatures for e-'ver and ever, Amen.* They make no Account of Alms-'giving, because they believe that no Man ought to possess 'any Thing as his own Property. They bear no Regard to 'the Mass, and teach that one ought not to receive the 'Communion, but only a piece of Bread. If any one of 'em out of Hypocrisie says Mass, he never recites the Ca-'non, nor receives the Communion, but throws the Host 'besides the Altar, or into the Missal. They do not adore 'Crosses or Crucifixes, and condemn those of Idolatry who 'do them any Honour. This Sect is mightily increased, 'and not only a great many Persons of Quality leave their 'Estates to be of their Number, but likewise a great many 'Ecclesiasticks, and a great many Religious of both Sexes 'follow them. The most stupid and senseless among them, 'within less than eight days time became very expert and fit 'to teach, and be Examplars to the rest. 'Tis a hard Matter 'to take them, for wherever they be apprehended, the Devil 'helps them out of Prison again. They do work some 'Miracles, such as filling a Vessel with Wine, by pouring 'some drops of Water into it. The chief of this Sect is 'called *Pontius*. St. *Bernard* in his Journey confronted 'likewise these Hereticks.

The Heresy of Tancheline.

About the same time *Tancheline* vented the same Errors in *Flanders*. He was a Laick who ventured to preach, and became so proud, that he caus'd extraordinay Respects to be paid him, and he carried his extravagant Folly so far, that (if we may believe *Abaelard* in the Case) he caus'd himself to be styled by the People the Son of God, and a Temple to be built in Honour of him. That which is more certain, is that he taught that the Churches were only 'Places of Prostitution, that the Eucharist which the Priests 'consecrated signifyed nothing. That the Sacraments were 'rather Abominations than Sacred Things; that the Efficacy 'of the Sacraments depended on the Sanctity of the Mi-'nisters.

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'nisters. The Bishop of *Tournay* established in the Church of St. *Michael*, a Congregation of twelve Ecclesiasticks to oppose these Errors. This Church was afterwards bestowed on St. *Norbert*. *Tancheline* went as far as *Rome* with a Priest nam'd *Evervachier*, who was one of his principal Followers. 'Tis not known what became of him afterwards, but for the Priest he returned to *Utrecht*, where he made a great many Disciples. The Bishop of *Utrecht* sent word thereof to *Frederick* Archbishop of *Cologne*, who oppos'd the Heresie in its very Birth, which began to spread it self in his Dioceses, as is observ'd in the Letter of the Church of *Utrecht* to that Archbishop.

The Hereticks of Cologne.

In spight of all his endeavours it was established there, and there continued, as we are informed by a Letter of *Enervin*, Provost of *Stemfeld* near *Cologne*, written to St. *Bernard*, wherein he gives him to understand, that within a short time they had discovered several Hereticks near that City, some whereof had abjur'd their Errors; and two others having maintain'd them obstinately, had been burnt by the People. These Hereticks taught, that they were the only Persons among whom the true Church had subsisted, because they alone had follow'd the Example of Jesus Christ, and had possess'd nothing of this Worlds Goods. They forbid the eating of Milk meats, and the Flesh of Beasts. They would not discover what their Sacraments were; however they had own'd that they believe that the Bread and Wine which they did eat every Day was consecrated by the Lord's Prayer, for the Nourishment of those who were the Members and the Body of Jesus Christ, that in this Sense it became the Body of Jesus Christ; that Others had not the true Sacraments but only the Appearance of them, and that they held a false Tradition of Men. They admitted of a Baptism by Fire and the Holy Ghost, as more Excellent than the Baptism of Water, for which they had no great Esteem. They believ'd that their Elect had a Power of Baptizing and Consecrating. They distinguish'd three sorts of Persons among them, Hearers, Believers and the Elect. Lastly they condemn'd Marriage without giving any Reason for it.

The same Author likewise takes Notice, that there were likewise in that Country several other Hereticks different from the former, (who had been even Instrumental in discovering them) who deny'd that the Body of Jesus Christ was consecrated on the Altar, because all the Priests of the Church are not consecrated, and that the Ministry is corrupted by the secular and prophane lives of the Ecclesiasticks: That therefore they have no other Power than to teach and preach, and that all their Sacraments are Null except the Baptism of Adult Persons; for they did not believe that Infants ought to be baptiz'd. They likewise taught that only Marriages contracted between a Man and Maiden were lawful, and that all others were no better than Fornication. They had no trust or Confidence on the Mediation of Saints. They asserted that Fasts and other Mortifications were not all necessary for the Just, no nor for Sinners themselves. They styl'd all the Usages of the Church which were not establish'd by Jesus Christ and the Apostles, Superstitions. They deny'd Purgatory, and maintain'd that the Souls departed, immediately went into the Place allotted for them, and by Consequence they render'd the Prayers and Sacrifices of the Church for the Dead, Null and Void.

These are the Errors which *Enervin* attributes to those two Sorts of Hereticks to oppose which he excites the Zeal of St. *Bernard*, who at that time in discoursing upon these Words in the *Canticles*, *take us the little Foxes*, took an Occasion from this Text to write against those Modern Hereticks, whom he compares to Foxes. At the first he represents their Morals in the *65th.* Sermon, wherein he accuses them of being Proud, Lovers of Novelties; of making no scruple to swear and forswear themselves; of concealing their Mysteries; of leading dissolute Lives; of being too familiar with marry'd Women and Maids; of being Cheats and Hypocrites. Afterwards in the *66th.* Sermon he refutes in particular their Errors about Marriage, Abstaining from Meats, Infant-Baptism, Purgatory, Prayers for the Dead, the Efficacy of Sacraments and the Like. Lastly he speaks of their false Constancy which made them suffer Death and the greatest Torments: And he reproves several Princes, and even several Bishops who tolerated those Hereticks by receiving presents from them. Those Sermons of St. *Bernard* were written about the Year 1140. which serves to fix the *Epocha* of the time wherein those Hereticks of *Cologne* first appear'd.

These are the same Hereticks, whom sometime after *Ekbert* Abbot of St. *Florin* in the Dioceses of *Treves* oppos'd in his Tracts dedicated to *Reginald* Archbishop of *Cologne*. He had often had Conferences with them whilst he was Canon in the Church of *Bonne*, and whereas they were frequently discovered to be in the Dioceses of *Cologne*, he thought himself oblig'd to expose their Errors and refute them. This is what he has done in six Discourses which are to be met with in the *Bibliotheca Patrum*. He therein takes notice that those Hereticks in *Germany* were call'd *Cathari*, in *Flanders*, *Piphri*, in *France Fisserani*, and makes them to be the Off-spring of the *Manichees*. We will now give you an Account of the Errors which he attributes to them and refutes in those Discourses. 'They condemn (says he) Marriage, and threaten Damnation to those who 'dy'd in a marry'd State. Some among them only condemn such Marriages as are contracted between any besides such as have never been marry'd: They eat no Flesh because they believe it to be unclean; which is the Reason which they give of it Publickly; but in private they say that Flesh is the Devil's Creature. They have divers Opinions about Baptism: Some of them say that 'tis of no Use to Infants: In secret they add that the Baptism with Water is of no avail, for which reason they Rebaptize those who enter into their Sect in a particular Way, and assert that 'tis the Baptism of the Holy Ghost and of Fire. They Believe that the Souls of the departed enter the very Day of their Death into a State of Everlasting Happiness or of Everlasting Misery; and do not believe Purgatory: By consequence they reject the Prayers, the Alms, and the Masses for the Dead. If they come to Church, hear Mass, and communicate there, 'tis only for show; for they suppose that the Sacerdotal Order is utterly extinct in the Church and only subsists in their Sect. They do not believe that the Body of Jesus Christ is consecrated on the Altar, but call their own Flesh the Body of Jesus Christ, and in taking of Food say, that they make the Body of Jesus Christ. I have heard (adds he) from a Man who had left their Sect, after he had discover'd the Turpitude and the Errors thereof, that they asserted that Jesus Christ was not born of the Virgin; that he had not real Flesh; that he did not rise again really, but in a Figure: He believ'd that 'tis for this Reason that they keep not *Easter*, but have another Festival which they call *Bema*. Lastly he accuses them also of teaching that the Souls of Men are those Apostate Angels who were turn'd out of Heaven.

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The Hereticks of Toul.

This Sect had likewise some Followers in the Dioceses of *Toul*, as we are inform'd by the Letter of *Hugh Metellus*, a Regular Canon of that Dioceses, written to his Bishop *Henry*, wherein he gives him to understand that in his Dioceses there were dangerous Men who began to start up, whom one might rather stile Beasts than Men, because they led a Life wholly Brutal: who detest Marriage; abominate Baptism; deride the Sacraments, and abhor the Name of *Christian*.

The Hereticks of Italy called Cathari.

In *Italy* there were likewise Hereticks of the same Nature, who went under the Name of *Cathari*. *Bona-cursus*, who had been formerly one of their Teachers at *Milan*, has given us a Tract of them after his Conversion, publish'd by Father *Luke Dachery* in the thirteenth Tome of his *Spicilegium*. He therein says that some of them maintain'd that God created all the Elements: That others say, It was the Devil who created them; but that they all believ'd that it was the Devil who separated and rang'd them in their Order: That they likewise believ'd that it was he who fram'd the Body of *Adam* out of the Clay of the Earth, and that he therein infus'd an Angel of Light: That he likewise made *Eve*, and lying with her, begat *Cain* of her Body: That they assert that the Fruit which *Adam* was forbidden to Eat, was the Carnal Knowledge of *Eve*: That they maintain that all the Bodies which are in the Air, on the Earth, and in the Water were made by the Devil: That it was the Devil who appear'd to the Patriarchs, and who is the God of the Old Testament whom they reject: That they likewise condemn St. *John Baptist*: That they teach that Jesus Christ had not a Body animated with a Soul, and that he neither Drank, or Eat, or did any other humane Action really, but only in Appearance: That they did not believe either his Descent into Hell, or his Resurrection, or his Ascension: That they do not believe him to be equal to the Father: That they affirm that the Cross is the Character of the Beast: That St. *Silvester* is Antichrist: That ever since the Pontificate of that Pope the Church had been extinct; and that no Person could be sav'd in a marry'd State: That they condemn the Holy Fathers: That they forbid the eating of Flesh, Eggs, Milk and every Thing else that proceeds from Animals: That they do not believe that the Holy Spirit is conferr'd by the Baptism of Water; not that the Visible Substance of the Bread and Wine is chang'd into the Body and Blood of Jesus Christ; and that they assert that all those who swear shall be damn'd: That they say that no Man can be sav'd but by Imposition of Hands, which they stile Baptism: That they assert that the Sun is the Devil; that the Moon is *Eve*, who Ly together as Man and Wife once a Month: That all the Stars are Dæmons; and Lastly that no Man can be sav'd, unless he be of their Sect.

The Passagians.

The same Author speaks of other Hereticks whom he calls *Passagians*, who taught that one ought to observe the Law of *Moses* even in the Literal Sense; and that the Sabbath, Circumcision, and the other Ceremonial Practices of the Law ought to be still in Force: That Jesus Christ was not equal to his Father: That the Father, Son, and Holy Ghost were distinct Substances.

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Laſtly he ſpeaks of the *Arnoldiſts*, the Diſciples of *Arnold* Native of *Breſſe*, who went from *Italy* into *France*, where he was the Scholar of *Peter Abaelard*. Upon his Return to his own Country, he took upon him the Habit of a Monk, and his Head was full of this Thought, that neither the Pope nor the Clegry ought to hold any Demeans. Upon this Footing he ſet himſelf to preach, that the Clerks who held any Demeans, as their own Property, the Biſhops who were poſſeſs'd of Royalties, and the Monks who enjoy'd any Lands could not be ſav'd; that all thoſe things appertain'd to Princes. Beſide this, he taught the ſame Errors as other Hereticks, about Infant-Baptiſm and the Sacrament of the Altar. He was forc'd out of *Italy* by Pope *Innocent* II. and oblig'd to retire into *Switzerland*. After that Pope's Death he return'd into *Italy* and went directly to *Rome*, where he ſtirr'd up a Sedition againſt Pope *Eugenius* III. and afterwards againſt *Adrian* IV. who interdicted the People of *Rome* till ſuch time as they had drove out that Heretick and his Followers. This Menace had its Effect; the *Romans* ſeiz'd upon the ſtrong Houſes which thoſe Hereticks kept in, and forc'd them to retire to *Otricoli* in *Tuſcany*, where they were kindly receiv'd by the People, who look'd upon *Arnold* as a Prophet. However he was apprehended ſometime after by Cardinal *Gerard*, and in ſpight of the Endeavours of the Viſcounts of *Campania*, was brought to *Rome*, and condemn'd by the Governor of that City to be ty'd to a ſtake and burnt to Aſhes, for fear the People ſhould pay any Honour to his Relicks.

The Hereſy of Arnold *of* Breſſe.

Thirty of thoſe Hereticks croſs'd over from *France* into *England* about the Year 1160. where they would likewiſe willingly have ſown the ſame Doctrine: But they were apprehended and exterminated, and communicated that Error only to one Woman, who recanted. The Author which makes Mention of this takes Notice that they were call'd *Poblicans* or *Publicans*. *William* of *Malmsbury* the Hiſtorian, who did not live much after this time, ſays that thoſe Hereticks being examin'd; anſwer'd pretty well about the Nature of the Heavenly Phyſician, namely Jeſus Chriſt; but that when they were told of the Remedies which he has left us, namely the Sacraments, they then reply'd very ill, and declar'd that they condemned Baptiſm, the Euchariſt, and Marriage; and that they deſpis'd the Catholick Unity.

All that we have hitherto related concerning the Hereticks of the Twelfth Century is taken out of Cotemporary Authors, and ſhews that two ſorts of Errors were predominant at that Time; One ſort Common to all thoſe Hereticks, and others were Peculiar. Their common Errors regarded the Sacraments, the Practices of the Church, and the Hierarchical Order, againſt which they had all conſpir'd. The particular Errors were ſuch as had ſome relation to *Manichæiſm*, to *Arianiſm*, and other Impieties into which many had been led by a ſtrange ſort of Blindneſs.

The Condemnation of the Hereticks in the Council of Touloufe *in the Year* 1119.

Theſe Hereticks were condemn'd in ſeveral Councils. The firſt which paſs'd a Law againſt them was that of *Toulouſe* in the Year 1119. held in the preſence of *Calixtus* II. the third Canon whereof runs thus. *We condemn and turn out of the Church of God as Hereticks thoſe who under pretence of Religion reject the Sacrament of the Body and Blood of Jeſus Chriſt, Infant Baptiſm, Prieſthood, Holy-Orders, and lawful Marriages. We enjoyn that they be ſuppreſs'd by the Secular Powers. We ſubject their Defenders under the ſame Condemnation, if they do not repent.* This Canon was repeated in the ſame Words and confirm'd in the ſecond general *Lateran* Council held under *Innocent* II. in the Year 1139. in the 23*d*. Canon.

The Condemnation of the ſame in the ſynod of Oxford.

Thoſe who went into *England* were convicted and condemn'd in an Aſſembly of Biſhops held at *Oxford* in the Reign of *Henry* II. King of *England* in the Year 1160. This Prince order'd them to be branded with a red hot Iron in their Cheek, to be whip'd publickly, to be driven out of the City half-naked, and left them to be ſtarv'd to Death.

Their Condemnation in the Council of Tours.

The Council of *Tours* held in the Year 1163. enjoyns that for the ſuppreſſing of that Hereſy which ſpread it ſelf in *Gaſcogne* and in other Provinces, all thoſe ſhould be Anathematiz'd who held any Correſpondence with thoſe Hereticks: That the Princes ſhould confiſcate their Goods, and prevent their Meeting.

The Council of Lombez *to the Hereticks.*

In the Year 1176. A Solemn Sentence was paſs'd in a Synod held at *Lombez* againſt ſeveral of thoſe Hereticks, going then under the Name of *Bons hommes*, who had been apprehended by the Inhabitants of that City. The Judges pitch'd upon by both Parties were *Girald* Biſhop of *Albi*, *Gauzelin* of *Lodeba*, the Abbot of *Caſtre*, and three other Abbots, and Judgment was paſſed in the preſence of *Pontius* Archbiſhop of *Narbonne*, *Arnulphus* Biſhop of *Niſmes*, the Archbiſhop of *Toloufe*, the Biſhop of *Agda*, ſeveral Abbots and Superiors of Monaſteries who aſſiſted at the Synod. The Biſhop of *Lodeba* by the Order of the Biſhop of *Albi*, interrogated thoſe *Bons hommes*, and in the firſt place ask'd them, whether they receiv'd the Law of *Moſes*, the Prophets and the Books of the Old and New Teſtament. They reply'd that they did not receive the Law of *Moſes*, nor the Prophets nor the *Pſalms*, nor any part of the Old Teſtament; but only the Goſpels, the Epiſtles of St. *Paul*, the ſeven Canonical Epiſtles, the Acts of the Apoſtles and the Apocalypſe. In the ſecond place he demanded of them an Explanation of their Faith: They return'd him Anſwer that they would not explain it unleſs they were conſtrain'd to do it. The third Queſtion was about Infant Baptiſm: They reply'd that they had nothing to ſay on that head. The fourth Queſtion was about the Euchariſt, where and by whom it was conſecrated, who were the Perſons who receiv'd it, and whether it were better conſecrated by a Good than by a wicked Prieſt. They return'd him Anſwer that thoſe who receiv'd it unworthily ſhould be damned, but withal averr'd that it might be conſecrated by any good Man, whether Prieſt or Laick. The fifth was about Marriage. They declar'd that they had nothing elſe to reply to that than what St. *Paul* has ſaid, *viz.* That a Man and Woman are joyn'd together to avoid Incontinence and Fornication. The ſixth Queſtion was whether Repentance at the Hour of Death could ſave any Man; and whether one was oblig'd to confeſs ones Sins to the Prieſts, or whether one might confeſs them to Laicks. They reply'd that the Sick might confeſs them to whom they pleas'd: As to others they were not willing to determine any Thing, becauſe the Apoſtle St. *James* ſpeaks only of the Sick. Then they were ask'd whether Contrition and Confeſſion alone were ſufficient to obtain Remiſſion of Sins, without thinking it neceſſary to make Satisfaction, to obſerve Penances, Faſts, Almsgiving, and other Auſterities. They reply'd that the Apoſtle St. *James* had order'd nothing elſe beſides Confeſſion as neceſſary to Salvation. They declar'd likewiſe without being ask'd, that they believ'd that one ought not to take an Oath: That all thoſe who were ordain'd without having the Qualifications preſcrib'd by St. *Paul* for Biſhops, were Wolves and Devourers, to whom no Obedience ought to be paid. Thoſe Errors were refuted by *Pontius* Archbiſhop of *Narbonne*, by *Arnulphus* Biſhop of *Niſmes*, and by two Abbots, which ſerv'd only as Teſtimonies of the New Teſtament. Afterwards the Judges declar'd theſe *Bons hommes* Heretical, condemn'd *Oliver*, and his Followers, and all who were of the ſame Opinion with the Hereticks of *Lombez*, and authoriz'd their Judgment by ſeveral Paſſages out of the Holy Scripture, oppos'd to the Errors which we have been relating. This Sentence was pronounc'd by the Biſhop of *Lodeba*. Thoſe Hereticks proteſted againſt it, by ſaying that the Biſhop who had pronounc'd it was an Heretick, an Hypocrite, their Enemy, their Perſecutor, and that they were ready to demonſtrate by the Teſtimony of the Goſpel and the Apoſtles, that neither he nor any of the Biſhops were Paſtors, but Mercenaries and Hirelings. The Biſhop reply'd upon them that his Sentence was Juridical, and that he was ready to demonſtrate in the Court of Pope *Alexander*, in the Court of *Lewis* King of *France*, and in that of the Count of *Toloufe* or of the Counteſs his preſent Wife, and of the Lord *Trencavelle* who was likewiſe there preſent, that thoſe whom they had condemn'd were Hereticks. Upon this they being thus convinc'd turn'd about to the People, and declar'd that they would make a Profeſſion of their Faith out of Charity, and for the Honour of the Aſſiſtants. The Biſhop bid them obſerve that they did not ſay *for the Honour of God*, but *for the Honour of Aſſiſtants*. They made Profeſſion of all the Articles of the Creed, and added that they acknowledg'd that they ought to confeſs with their Mouth the Faith which they conceiv'd in their Hearts: That they believ'd that no Perſon was ſav'd, unleſs he receiv'd the Body of Jeſus Chriſt, which is not preſerv'd but in the true Church; that none elſe beſide Prieſts had Power of Conſecrating it; and that the Bad conſecrated it as well as the Good; that no Body could be ſav'd without Baptiſm, and that Infants are ſav'd by this Sacrament; That Men and Women may be ſav'd tho' in a married State: That every one ought to receive with Heart and Mouth Repentance from the Prieſt, and to be baptiz'd into the Church; and that Laſtly they were ready to acknowledge all that could be demonſtrated to them by the Authority of the Evangeliſts and the Epiſtles of the Apoſtles: The Biſhop urg'd them to ſwear that they would keep to the Doctrine, and to declare whether they ever had any other Opinions. They reply'd that they could not ſwear, becauſe the Goſpel had prohibited all Oaths. The Biſhop determin'd that they ought to ſwear, if they would be credited, and prov'd by ſeveral Inſtances taken out of the New Teſtament, that Oaths were not abſolutely forbidden. They reply'd that the Biſhop of *Albi* had promis'd them that they ſhould not be oblig'd to ſwear at all. The Biſhop of *Albi* deny'd that he had made them any ſuch Promiſe, and confirm'd the Sentence pronounc'd by the Biſhop of *Lodeba*, which was ſign'd by all the Aſſiſtants.

The Hereticks condemn'd at Toulouſe.

Some time after this there appear'd a great many of thoſe Hereticks in *Toloufe*: The Pope's Legate went thither in the Year 1178. attended by ſeveral Biſhops. They conſtrain'd them to ſubmit to publick Penance, raz'd the Forts wherein

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in they met, excommunicated and baniſh'd thoſe Hereticks who retir'd into *Albigenſis*, where they were ſecure. For *Roger* Count of *Albi* countenanc'd and made uſe of them in detaining the Biſhop of his City Priſoner. From this Time forward they went under the common Title of *Albigenſes*. There were a great Number of them not only in that Country, but likewiſe in all *Languedoc* and *Gaſcogne*. There were likewiſe *Banditi* in thoſe Provinces without Law or Goſpel, who ran about the Country, ravag'd, pillag'd and maſſacred all without Diſtinction of Eſtate, Age or Sex; and in an eſpecial Manner aſſaulted Churches and Monaſteries; ſome of them were call'd *Barbancons*, others *Arragoniſts*, *Navarriſts*, and *Baſcani*; others *Cotteraux* and *Triverdini*. The General Council of the *Lateran* held in the Year 1179. excommunicated all of them, prohibited the interring them in holy Ground, exhorted the Catholick Princes to wage War againſt them, to confiſcate their Goods, and to make them Slaves; granted to thoſe who took up Arms againſt them proportionable to their Services and according to the Diſcretion of the Biſhops, excommunicated thoſe who gave them any Protection, ſuffered them in their Territories or had any Commerce with them.

The Condemnation of the Albigenſis in the Lateran Council, A.D. 1179

That Council ſays that the Hereticks of *Albi* were call'd *Cathari*, *Patarini*, *Publicans*, and went under a great many other Names; which ſhews that they were deſcended from the Hereticks who appear'd in the Beginning of this Century, and were ſo call'd. The *Publicans* or *Poblicans* held a great many Caſtles in *Gaſcogne*. In the Year 1181. *Henry* Abbot of *Clairvaux* Biſhop of *Albi* being in the Quality of Legate, rais'd a great many Troops, and went to give them a Viſit. To divert this Storm they pretended to abjure their Errors; but the Danger once paſt, they follow'd their old Courſe of Life again.

The Hereſy of Terrick.

This Infection ſpread it ſelf in ſeveral Provinces on each ſide the *Loire*. One of thoſe falſe Apoſtles nam'd *Terrick*, who lay a long Time conceal'd in a Grott at *Corbigny*, in the Dioceſs of *Nevers*, was taken and burnt. Several others ſuffer'd the ſame Puniſhment in other Parts, particularly two old Women in the City of *Troyes*, to one of whom 'tis ſaid, that this *Terrick* gave the Name of *Church*, and to the other the Name of St. *Mary*, that ſo when his Followers were examined, they might ſwear by St. *Mary* that they held no other Faith than that of the Holy *Church*.

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The Publicans.

Theſe *Publicans* were likewiſe condemn'd in the Council held at *Sens* in the year 1198. which depos'd the Abbot of St. *Martin's* of *Nevers*, and ſuſpended the Dean of the Church of that City, accus'd of that Hereſy, and referr'd them to the Holy See.

The Errors of Eon de l'Etoile.

There was in the ſame Century a Viſionary who was preſented to Pope *Eugenius* III. at the opening of the Council of *Rheims*. He was a Gentleman of *Bretagne* nam'd *Eon de l' Etoile*, who was ſo ignorant, that having heard it ſung in the Church: *Per eum qui venturus eſt judicare vivos & mortuos;* he imagin'd and aſſerted, that it was he who was to judge the Quick and the Dead. He was follow'd as a great Prophet; ſometimes walk'd with a great Train of People at his Heels, ſometimes liv'd in Solitude, and afterwards appear'd in greater Splendor than before. 'Tis ſaid that he was a Magician, and that to draw the Mob after him, he made great Entertainments, but that they were meer Illuſions, and that the Victuals which were eat at his Table, and the Preſents which he made bewitch'd Mens Minds. The Archbiſhop of *Rheims* having apprehended him, preſented him to his Holineſs, and the Council. His Anſwers were ſo full of Frenſy and Enthuſiaſm, that they look'd upon him as a Fool, and ſhut him up in a Cloſe Priſon, where he dy'd ſoon after. A great many of his Diſciples, a great deal more ſenſleſs than himſelf, choſe rather to be burnt than to renounce him.

Theſe were the Heretical Sects which appear'd in the twelfth Century, and were ſo full of extravagant Errors. If we enquire into the Cauſes of the amazing Progreſs which they made in ſo ſhort a Time, we ſhall find that the Relaxation of Church Diſcipline, the Avarice and Covetouſneſs of Eccleſiaſticks, the common Abuſe which was made of the Sacraments, the Credulity and Ignorance of the People, the pretended Virtues of thoſe new Preachers, and the Deſire of Reformation contributed very much to the ſpreading of thoſe upſtart Opinions.

CHAP. VII.

The Hiſtory of Peter Abaelard, *of his Writings, Errors and Condemnation.*

The Life and Adventures of Abaelard.

THE famous *Peter Abaelard* has himſelf given us an Account of his Life and Adventures, which are both diverting and ſingular. We have the Relation thereof in his firſt Letter written to one of his Friends, of which we now give you the Abſtract. He was born in the Village call'd *Palais*, about three Leagues from the City of *Nantes*. His Father *Berengarius*, though a Man of Arms, was yet ſomewhat given to Study, and took Care to give all his Children Learning. *Abaelard* who was the youngeſt, and very much inclin'd to Letters, renounc'd the Profeſſion of War, to give himſelf up wholly to the Study of Philoſophy. With this Deſign he left his native Country, and after he had frequented ſeveral Schools, came to *Paris*, where that Science was then in Vogue, and choſe for his Maſter *William* of *Champeaux* Archdeacon of *Paris*, the moſt famous Profeſſor of that Time. After he had liv'd for ſome Time with him in good Repute, he incurr'd his Diſpleaſure, becauſe he undertook to refute his Opinions, and to diſpute againſt him with ſo much Strength, that he ſometimes ſeemed to have the Advantage over him. The great Opinion which he had of his own Parts, made him, though but young, very deſirous of teaching others, and of ſeeking out a convenient Place where he might profeſs publickly. The Caſtle of *Melun*, which was then a Royal Seat, was pitch'd upon by him as very proper for his Purpoſe, becauſe of its being near to *Paris*. He obtain'd a Licenſe to teach there publickly, in ſpite of the Oppoſition which *William* of *Champeax* made, who did not like, that *Abaelard* ſhould teach ſo near *Paris*, for fear that the Reputation which he acquir'd would leſſen his. In Effect *Abaelard* had no ſooner begun to teach Logick, but the Reputation of *William* began to ſink, which inclin'd *Abaelard* to go and ſettle at *Corbeil*, that ſo being nearer *Paris*, the Diſputes might be more frequent. Some Time after, this *Abaelard* was conſtrain'd by a Sickneſs contracted by his great Application to Study, to return to his own Country. During his Abſence, *William* was made Regular Canon in the Monaſtery of St. *Victor*, that ſo (as was ſuppos'd) he might with greater Eaſe obtain a Biſhoprick, as happened accordingly, being within a ſhort Time after elected Biſhop of *Chalons*. Whilſt he ſtay'd at *Paris* he continued his Lectures in St. *Victor*; and *Abaelard* being returned to that City, had ſtudied Rhetorick under him, and renewed the Diſputes in Philoſophy, which he had formerly with him, eſpecially concerning that univerſal *à parte rei*, which he urged ſo far, that *William* was forc'd to change his Opinion. which acquir'd *Abaelard* ſo much Credit, that the Perſon who had ſucceeded *William* in teaching Logick at *Paris*, ſurrendred his Place to him. *William* ſoon after outed both of them, ſo that *Abaelard* return'd to *Melun*, from whence he ſoon came back to *Paris*, and held his publick Lectures at St. *Genevieve*, where he had a great many Pupils, who were very frequently engag'd in Diſputes with the Scholars of *William*. But when his Father became Monk, and his Mother *Lucia* was deſirous likewiſe to live retiredly, *Abaelard* was forc'd to take a Journey into his own Country. At his Return, he found that *William* was made Biſhop of *Chalons*, and he went to that City to ſtudy Divinity under *Anſelm*, Canon and Dean of the Church of *Laon*, who profeſs'd it with a great deal of Repute. *Abaelard* did not find that this Man's Learning anſwer'd the Fame thereof, and ſoon left off going to his Lectures. Several of the Scholars having ask'd him, what he thought of reading the Holy Scriptures; he reply'd, that it was a very uſeful Study, but that he wonder'd that Men of Learning ſhould not be ſatisfy'd with the Commentaries and Gloſſes of the Holy Fathers; without having Recourſe to other Maſters. When they ſmil'd at the Propoſal, he told them that he was ready to make it appear to them that it was poſſible, and to give them an Experiment by explaining to them the moſt difficult Books of the Scriptures, with one ſingle Commentator. They took him at his Word, and made Choice of the Prophecy of *Ezekiel*. He began to explain it on the Morrow, and thoſe who were preſent at his Explication, thought he had acquitted himſelf ſo well, that they brought a great many others to hear his enſuing Lectures. *Anſelm* began to grow jealous of him, and moved thereto by *Alberic* of *Rheims*, and *Lotulphus* or *Leutaldus* of *Novar*, who had the Repute of being his beſt Scholars. He forbid *Abaelard* to continue his Lectures, under a Pretence, that if he ſhould advance any erroneous Opinion, it might be imputed to him. Hereupon *Abaelard* return'd to *Paris*, where for ſome Time he profeſs'd very quietly, continuing to expound the Holy Scriptures. The Repoſe which he enjoy'd, the Applauſes which he receiv'd, and the Money which he got by this Profeſſion, puff'd him up with Pride, and caſt him into a debauch'd Courſe of Life. But God puniſh'd him for both, by permitting him to be depriv'd of thoſe Parts which had ſerv'd as an Inſtrument to his Luſt, and to be conſtrain'd to burn with his own Hands that Book which he prided

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himſelf moſt upon; ſo that he became chaſt by Neceſſity, and humble by Force. We will give you now an Account how this came about. There was at *Paris* a young Woman nam'd *Helloiſſa*, Niece to *Fulbert*, Canon of *Paris*, handſome and well ſhap'd, whom her Unckle who lov'd her tenderly, brought up to Learning. *Abaelard* who was her Tutor, immediately fell paſſionately in Love with her, and that he might the more eaſily enjoy her, he pray'd the young Woman's Unckle to take him to Board, under a Pretence that he could beſtow more Time upon her, lodging in the ſame Houſe, that beſides he would do him a Kindneſs by eaſing him of the Trouble of Houſe-Keeping, which was not ſuitable to a ſtudious Man. The Unckle who neither diſtruſted the Virtue of his Niece, nor the Prudence of *Abaelard*, who had hitherto liv'd very regularly, accepted freely of the Propoſal, and intruſted him with *Helloiſſa*, whom *Abaelard* courted ſo much the more eaſily, becauſe the Pretence of Study furniſh'd him with an Opportunity of being often alone with her. *Sub occaſione diſciplinæ* (ſays *Abaelard* himſelf) *amori penitus vacabamus, & ſecretos receſſus, quos Amor optabat, ſtudium Lectionis offerebat. Apertis itaq; Libris plura erant oſcula quam ſententiæ.* i. e. *Under the Pretence of Learning we had our Fill of Love, and our Study afforded thoſe private Receſſes which our Love required. We opened our Books indeed, but Love, not the Leſſon, was the Burthen of our Diſcourſe, and more Kiſſes were intermingled than Sentences read.* The young Woman it ſeems was not ſo hard-hearted, but ſhe anſwered his Flame, and in a ſhort Time the Buſineſs was known to every Body; beſides the Unckle who was the laſt that found it out. Aſſoon as he was inform'd of it, he turn'd *Abaelard* out of Doors; within a few Days Time after, *Helloiſſa*, whoſe Love was ſtill the ſame, notwithſtanding this Separation, writ Word to *Abaelard*, that ſhe was with Child. He brought her off from her Unckle's Houſe, and carry'd her to his own Country, diſguis'd in the Habit of a Nun, where ſhe was brought to Bed of a Boy, who was nam'd *Aſtrolabe*. The Unckle of *Helloiſſa* overwhelm'd with Grief at the Loſs of his Niece, would have reveng'd the Affront upon *Abaelard*'s Perſon, had he not been afraid that ſhe would have underwent the ſame Fate. *Abaelard* to pacifie him, went to wait upon him, and offered to marry his Niece, provided the Marriage were kept ſecret. The Unckle conſented to it, and *Abaelard* went away immediately to fetch her and make her his Wife. She oppos'd the Reſolution a long Time, foreſeeing that ſhe ſhould be the Ruin of the Fortune, and the Reputation of a Perſon whom ſhe paſſionately lov'd. At laſt, yielding to the preſſing Importunities of *Abaelard*, ſhe return'd with him to *Paris*, where ſhe was marry'd privately in a Church in the Preſence of her Unckle, and of ſeveral of their Friends. After they were marry'd they parted, and came together very ſeldom and very privately. The Unckle and his Friends immediately publiſh'd the Marriage abroad; but *Helloiſſa*, who preferr'd the Honour and Intereſts of *Abaelard* to her own, and who fear'd that if the Marriage were diſcover'd, he would loſe a Prebend which he had, and his Reputation too, ſwore that nothing could be falſer. This gave her Unckle an Occaſion of abuſing her, ſo that *Abaelard* reſolv'd upon putting her into the Monaſtery of *Argenteuil*, where ſhe had been formerly educated, and making her take upon her the Habit of a Nun, but without the Veil. This made her Uncle and her Relations believe that he mock'd them, and deſign'd to abandon her; whereupon they reſolv'd upon being reveng'd of him after a moſt barbarous Manner, and in Effect, enter'd the Chamber of *L'Auberge*, where he was; and puniſh'd him, by depriving him of thoſe Parts whereby he had injur'd them. It cannot be imagined what Confuſion *Abaelard* was in, to ſee himſelf in that Condition. He owns that it was this, more than Devotion, which induc'd him to imbrace the Monaſtick Life, after he had perſuaded *Helloiſſa* to become a Nun. They both made Profeſſion at the ſame Time; *Abaelard* at St. *Denys*, and *Helloiſſa* at *Argenteuil*. The Diſgrace which *Abaelard* fell into, did not hinder ſeveral Perſons from waiting upon him at St. *Denys*, and intreating him to continue his Lectures to them; ſo that the Abbot and the Religious of St. *Denys* made uſe of this Pretence, to ſend him to teach School in one of their Houſes, that ſo they might be free from the Reproaches which he caſt upon them for their Diſorders. His Reputation drew thither ſo many Scholars from all Parts, that the Place where he was, was not capable of receiving them, nor the Country of providing for them. He taught them the Liberal Arts and Theology. This great Concourſe of Scholars, ſoon rais'd the Jealouſie and Envy of other Maſters againſt *Abaelard*, who to ſuſpend him from all Sorts of Profeſſions, gave out that it was not proper for a Monk to teach the Liberal Arts, and that he could no longer expound the Holy Scriptures, ſince he had learn'd it without a Maſter.

The Council of Soiſſons.

The Treatiſe which he compoſed about the Unity of God and about the Trinity, gave his Adverſaries an Occaſion of accuſing him of Error. *Alberic* and *Lotulphus*, who taught at *Rheims*, and who would after the Death of *William* of *Champeaux* and *Anſelm* of *Laon*, ſucceed alone to their Reputation, being jealous of *Abaelard*, excited *Rodolphus* Archbiſhop of *Rheims* againſt him, who having ſent for *Conon* Biſhop of *Paleſtrina*, the Pope's Legate in *France*, held a Council at *Soiſſons*, in the Year 1121. and cited *Abaelard* thither, ordering him to bring his Book along with him. He obey'd that Order, preſented his Book to the Pope's Legate, and ſubmitted it to his Judgment, aſſuring him, that if he had written any Thing contrary to the Catholick Faith, he was ready to correct it, and to make Satisfaction. The Legate order'd him to put his Book into the Hands of the Archbiſhop of *Rheims*, who ordered it to be ſhown to his two Adverſaries, who read it over and over, to ſee if they could find any Error in it. *Alberic* met with a Paſſage, wherein *Abaelard* deny'd that God could be ſaid to generate himſelf. *Abaelard* juſtify'd it by the Authority of St. *Auguſtine*, which he had cited, and maintained to his Face, that if he ſhould aſſert the contrary, he would fall into the ſame Hereſie with thoſe who believed, that the Father was the Son of himſelf. *Alberic* was not ſatisfy'd with this Reply, but continu'd his Proſecutions againſt *Abaelard*. In the laſt Seſſion of the Council, they put it to the Queſtion, what Order they ſhould make about his Book and about his Perſon. *Geofrey* Biſhop of *Chartres* ſaid, that they ought to interrogate *Abaelard*, and give him Liberty to make his Defence, but his Adverſaries would not venture to ſtand it out with him. The Legate thought it adviſeable to refer this Affair to a more numerous Council; and in the mean Time to ſend *Abaelard* back to his Monaſtery, where he ſhould be tried. But his Adverſaries made the Legate alter his Mind, and perſuaded him to condemn his Book, to order it to be burnt publickly, and to ſhut up the Author for ever in a Monaſtery; ſaying there was ſufficient Grounds to condemn him, for having undertaken to teach publickly, without having had a Miſſion from the Pope or the Church. When the Biſhop of *Chartres* perceived that this Reſolution was taken, he advertiſed *Abaelard* of it, and adviſed him to ſuffer it patiently, and the rather, becauſe this Violence would be more prejudicial to his Enemies than to himſelf, aſſuring him that he ſhould not be long confin'd, becauſe the Legate who did all this againſt his Will, would quickly ſet him at Liberty. Upon this Promiſe he came into the Council, caſt his Book into the Fire with his own Hand, and there recited St *Athanaſius*'s Creed as a Declaration of his Faith. Afterwards he was ſhut up in the Abby of St. *Medard* of *Soiſſons*. The Monks of that Monaſtery treated him very civilly, and did what they could to comfort him, but he was a great deal more concern'd at the Affront which had been then offer'd him, than at that Misfortune which happened to him formerly. However the Legate kept to the Promiſe which the Biſhop of *Chartres* had made him, and within a few Days after ſent him back to his Monaſtery. He was as unacceptable to his fellow Monks, as he had formerly been, and they took Occaſion to give him freſh Diſturbance, becauſe he had aſſerted that St. *Denys* of *France* was not the *Areopagite*, founding his Aſſertion on what *Bede* ſays, that the *Areopagite* had been Biſhop of *Corinth*, whereas 'tis believed that *Denys* of *France* had been Biſhop of *Athens*. This Propoſition did ſo far incenſe the Abbot and the reſt of the Religious againſt him, that he not thinking himſelf ſecure in that Abby, made his Eſcape by Night, and retired into the Territories of *Thibaud*, Count of *Champagne*, and dwelt in *Provence* in an Hoſpital belonging to the Monks of *Troyes*, the Prior whereof was one of his Friends. His Abbot would fain have had him out again, but dy'd within a ſhort Time after. *Abaelard* with much ado, obtain'd Leave by the Intereſt of ſome great Lords to live in what Place of Solitude he would, provided he would not enter into any other Monaſtery. After he had obtain'd this Leave, he retir'd to a Solitude near *Troyes*, where he built a Chappel in a Field, which was given him by ſome private Perſons of the Place, by Conſent of the Biſhop of *Troyes*. He was no ſooner ſettled there, but he was follow'd by a great Number of Scholars, who built little Cells round about his Lodge, ſo that one would have thought that they were rather Hermits than Scholars. They furniſhed him with all that he had Occaſion for, either for his Nouriſhment or Refreſhment, and built him a Church which was dedicated to the Holy Trinity. *Abaelard* gave it the Title of *Paraclete*, in Memory of the Conſolation which he had received in that Place. His Adverſaries found Fault at that Appellation, pretending that one could not dedicate a Church to the Holy Ghoſt alone. Upon this *Abaelard* obſerves, that the Name of *Paraclete* might be very well apply'd to all the three Perſons of the Trinity; and that if it were only the peculiar Title of the Holy Ghoſt, yet one might without any Scruple dedicate a Temple to the Holy Ghoſt, though it might be ſo cuſtomary. His Enemies perceiving that they were not ſtrong enough of themſelves to ruin him, ſtirred up two great Perſons againſt him, who were Men of the higheſt Eſteem. One was the Reſtorer of the ancient Life of the Regular Canons, and the other of the Life of the

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the Monks. ('Tis St. *Norbert* and St. *Bernard* which he here means.) Theſe two Men declaim'd againſt both his Life and Morals, before the Eccleſiaſtical and Secular Powers. To eſcape this Storm, he accepted of the Abby of St. *Gildors* of *Ruy*'s in the Dioceſs of *Nantes* in *Bretagne*, though the Monks thereof were very barbarous and cruel, with whom it was very difficult for him to converſe. This happened at the ſame Time when the Abbot of St. *Denys* took to himſelf the Abby of *Argentevil*, and the Nuns of that Place being diſpers'd, *Abaelard* gave to *Heloiſſa*, who was Prioreſs thereof, and to ſeveral other of the Religious who had follow'd her, the Church of the *Paraclete* and its Dependencies. This Donation was confirmed by the Biſhop of *Troyes*, and by Pope *Innocent* II. and by Degrees, this Convent which was very poor at its firſt Riſe, was plentifully endowed by the Liberality of the Faithful. *Abaelard* went often thither to aſſiſt them in their Needs, which gave Occaſion to the Malicious of accuſing him, of having ſtill a Paſſion for *Heloiſſa*, and of attributing to the Motions of his fleſhly Luſts, what he did out of a pure Motive of Charity, or to avoid the ill Treatment of his Monks, who perpetually ſought for an Opportunity to get rid of him.

The Letters of Heloiſſa to Abaelard.

This Letter of *Abaelard* fell into the Hands of *Heloiſſa*, whereupon ſhe ſent him Word, that having known his Hand-writing, ſhe could not forbear to read it over with all the Eagerneſs which the Paſſion ſhe had for him could inſpire into her. That it was but very reaſonable ſince ſhe had ruin'd him, that ſhe might at leaſt receive ſome Conſolation by the reading of his Letters. That this however had very much afflicted her, by putting her in Mind of the Miſeries which had happened to him, and letting her know of the Danger wherein he was: That ſhe conjur'd him to ſend her often Word how he did, that ſo ſhe might partake with him either in his Grief or his Joy: That ſince he had been pleaſed for the Satisfaction of his Friend to ſend him an Account of his Misfortunes, he lay under greater Obligations to write to her and her Religious, whom he ought to eſteem not only as his Friends, but as Perſons entirely at his Devotion; not as Companions, but as his own Daughters, who were beholden to him alone for the Monaſtery which they were in Poſſeſſion of: That it was he who firſt rendred that Solitude Habitable, and was the Founder of that Houſe: That it was his Duty likewiſe to beſtow all his Cares upon it; and that having done ſo much for others, it was very reaſonable he ſhould be ſerviceable to them alſo. That he was farther oblig'd thereto, upon Conſideration of the Relation ſhe had to him, of the extream Love which ſhe always had for him, and the great Loſs which ſhe had ſuffer'd by parting from him. Afterwards ſhe expreſſes the Sentiments of her *quondam* Paſſion to him, ſo as not only to ſay that ſhe never lov'd any Thing in him beſides his own Perſon, but alſo that the Name of *Concubine* ſeem'd more eligible to her than that of *Wife*, becauſe it would wound his Reputation leſs, and have made her a greater Sacrifice. She adds, that altho' the Emperor would have had her in Marriage, and beſtowed the whole Empire upon her, yet ſhe choſe to be *Abaelard*'s Miſtreſs, rather than Empreſs. (By this you may perceive the Violence of a Woman's Paſſion.) To this ſhe ſubjoins the Remembrance of ſeveral other reciprocal Teſtimonies of Love, which they had given each other; and afterwards ſhe upbraids him for that, though in Obedience to him ſhe was made a Nun; yet that he had ſo far ſlighted or rather forgot her, that ſhe had received no Refreſhment by his Viſits, nor Comfort by his Letters. 'Is it, ſays ſhe, be-'cauſe the Bond which tyed you to me was rather the Heat 'of Luſt than the Force of Love?' She avows, that it was not out of Devotion, but in Obedience to her Husband's Commands, that ſhe had embrac'd the Monaſtick Life; that ſhe could not expect any Reward from the Lord for it, for whoſe Sake ſhe had not done it: That ſhe had follow'd, or rather preceded her Husband, and that one of thoſe Things which troubled her moſt was, that he had ingag'd her to dedicate her ſelf to God, before he had reſolv'd upon it himſelf, as if he had ſome Diſtruſt of her Fidelity. She aſſures him, that even at preſent, ſhe had him ſtill in her Mind, and lov'd him ſtill. She intreats him to conſider what a Piece of Ingratitude it would be in him to refuſe to viſit her, and comfort her with his Letters, ſince that would be a Means of her ſerving God with the leſs Diſtraction. And laſtly, that ſince he had formerly writ ſo many Love Letters to excite a diſhonourable Paſſion in her, it was very reaſonable that he ſhould write ſome to her now to incline her to God.

Abaelard's Letter to Heloiſſa.

Abaelard return'd an Anſwer, That it was not out of Negligence that he had deferr'd writing to her, but becauſe he had ſo much Confidence in her Piety and Learning, as to think that ſhe ſtood in no Need of his Advice: That if ſhe thought that ſhe wanted it, ſhe might inform him of the Points wherein ſhe deſir'd his Inſtruction, and that he would ſatisfie her therein. He thanks her for being ſo kind as to participate in his Afflictions, and recommends himſelf to her Prayers, and the Prayers of her Fraternity. From this he takes an Occaſion to ſhew how grateful the Prayers of Holy Virgins are to God. In particular he takes Notice to her of a Form of Prayers, which he deſired that they would ſay for him at the Cloſe of the Canonical Hours; and tells her, that after his Death, he would have his Body be brought to their Monaſtery to be there interr'd, that they might pray to God for the Quiet of his Soul.

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This Letter very ſenſibly affected *Helloiſſa*, becauſe *Abaelard* therein ſpeaks of his Death, as if near at Hand. She had ſo much Affection for him, that ſhe could not bear this Thought, without being very much diſturbed at it. She declares thoſe Thoughts to him in a very pathetical Manner in the Letter, which ſhe ſent back to him, wherein ſhe could not forbear reflecting upon the Misfortune which had happened to *Abaelard* through her Means. She deſir'd that ſhe might undergo a Penance worthy of her Fault. and owns that ſhe is ſtill ſo weak, as not to efface out of her Memory the Remembrance of paſt Pleaſures, but that they continually preſent themſelves to her Mind, which gives her great Cauſe of Humiliation, and of rejecting the Praiſes which he had beſtowed upon her.

Another Letter of Heloiſſa.

Abaelard's Reply.

Abaelard endeavoured to comfort her by excuſing himſelf of the Reproaches which ſhe had caſt upon him in that Letter, which he reduced to four Heads. The firſt was about the Complaint which ſhe made of his having nam'd her firſt in the Inſcription of this Letter. The ſecond about the Reproach which ſhe had caſt upon him, of having increaſed her Grief, rather than afforded her any Conſolation. The third about the Reflections which ſhe had made upon their paſt Misfortunes. And the laſt about her Refuſal of the Praiſes which he had given her. As to the firſt Head, he ſatisfy'd her by ſaying, that ſince ſhe was become the Spouſe of Jeſus Chriſt, ſhe was according to St. *Jerom*'s Phraſe his Miſtreſs, and that upon that Account, he had Reaſon to name her firſt. From thence he took an Occaſion to give her ſome Inſtructions about the Virtues requiſite for the Spouſe of Jeſus Chriſt. Upon the ſecond Head he ſays, that he had not mention'd any Thing of his Death, or the Danger wherein he was, in his Letter, if ſhe had not conjur'd him to do it. Upon the third Head, he approves of her rejecting all Praiſes, provided it were ſincere, and if ſhe did not contemn them out of a Principle of Pride. As to the fourth Head, he intreats her to make no farther Complaints of a Misfortune which he really deſerv'd, as due to his Sins, whereof he was throughly ſenſible. He adviſes her rather to give God Thanks for the Favour he had ſhewn to both of them, by bringing them out of a diſorderly Courſe of Life, to lead a more regular one. He look'd upon that Pain which had been inflicted on him as very light, in Compariſon of the Crimes which he had committed, and thought himſelf very happy in being deliver'd from that which had been the Cauſe of his Sin. He concludes with a Prayer which the Religious of the Nunnery of *Paraclete* ought to ſay for him and *Heloiſſa*.

The Letter of Heloiſſa

In the next Letter *Heloiſſa* in Obedience to the Order which *Abaelard* had given her, made no more Mention of their Misfortunes, but intreated him on Behalf of her ſelf and her Religious, in the firſt Place to inform them of the Original of their Order, and of the Authority thereof. In the ſecond Place, to compoſe a particular Rule, and ſuch as might be proper for them, which had not as yet been done, the Monks and Nuns profeſſing the ſame Rule of St. *Benedict*, wherein were a great many Things which were only applicable to Men; as for Inſtance, that which is ſaid about Habits, Functions, the Abbot, the Entertaining of Strangers, Manufactures, and other Practices which their Sex was not capable of: That if according to the Intention of St. *Benedict*, the Rule ought to be moderated in Favour of the Weak, it was very reaſonable to do ſo in Favour of the Virgins; that the external Exerciſes which are ſuch as they were the leaſt capable of, were likewiſe the leaſt neceſſary. For this Reaſon ſhe exhorts *Abaelard* to draw up a diſcretionary Rule for them, which might be ſuited to their Weakneſs, particularly with Relation to the Faſts and Service of the Church, it being very reaſonable that he who under God was the Founder of their Monaſtery, ſhould be likewiſe the Inſtitutor of their Rule.

Abaelard's Reply to Heloiſſa.

Abaelard anſwers the firſt Queſtion of *Heloiſſa* in the ſeventh Letter, wherein he pretends that the Monaſtical Orders as well of Men as Women, drew its Original from the Manner of Jeſus Chriſt's living here on Earth. That there were ſeveral Examples of this in the Old Law: That the Women who attended our Saviour and the Bleſſed Virgin, who liv'd in Common with the Apoſtles, the Virgins and Widows of the Primitive Church, led a religious Life. Afterwards he enlarges himſelf on the Praiſes of the Sex, and particularly on thoſe of Virgins, of whom he makes a learned Encomium throughout the whole Letter.

He ſatisfied *Heloiſſa* in her ſecond Demand, by ſending to her a full Inſtruction about Continence, voluntary Poverty, Silence and Solitude, to which are annex'd particular Conſtitutions for the Abbeſs, and for the other Officers of the Covent, and about the Order which they ought to obſerve in the Divine Service, in Meats, in Habits, and in reading of the Holy Scriptures, to which he adviſes them

above all Things. This Rule is full of very useful Instructions, and of fine Passages out of Scripture, and the Writings of the Fathers apply'd very much to the Purpose. There is to be found in the Manuscript of the Abby of *Paraclete* another Collection of particular Rules which are attributed to *Heloissa*.

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Fulcus Prior of *Deuil* bore likewise a Share in the Misfortune which happened to *Abaelard*, and wrote him a Consolatory Letter upon that Subject, wherein he advises him to stay in his Monastery, and not to undertake a Journey to *Rome* to demand Justice of the Canon, who had been the Cause of his being so abus'd. This is the first Letter of the second Collection which relates to *Abaelard*.

The Letters of Abaelard.

The second is a Memoir of *Abaelard*, directed to *Adam*, Abbot of St. *Denys*, and to the Monks of that Monastery, and to prove against the Testimony of *Bede*, that *Denys* the *Areopagite* was not Bishop of *Corinth*, but Bishop of *Athens*.

In the third directed to a Regular Canon, who despis'd the Monks and extoll'd the Regular Clerks, and maintain'd that the Monastical Order was inferior to the Clerical; *Abaelard* takes the Monks Part, and maintains that the monastical Order was not in the least inferior to that of the Regular Canons, whether one regard the Figure which they make among Men, or that which Religion gives them in the Sight of God. The Reasons which he alledges for this were, that we see every Day Clerks who embraced the Monastical Life, and that after they had done so, were not permitted to re-enter into the Clerical Order. That the Monks who were made Choice of to execute the Clerical Functions, never quit their Habit: That they often made Choice of Monks to make them Bishops, whereas they never chose Clerks to preside over Monasteries: That in the Litanies and Prayers of the Church, the Suffrages of the Monks were implor'd: That the Monks are advanc'd to Holy Orders, and even to Priesthood it self: That St. *Jerome* prefers the Monastical State to that of Clerks, as being more perfect: That St. *John Baptist* quitted the Priesthood to lead a solitary Life: That the Monks are in less Danger of their Salvation, than the Clerks, who are oblig'd to converse so much with the World: That the Monks embrace the contemplative Life which our Saviour preferr'd before the active Life: That the Regular Canons whose Institution was but new, imitate the Monks in living in Common in Cloysters: That lastly, the Life of Monks is more painful and more austere than that of the Clerks.

The fourth Letter is against those who condemn the Use of Logick. *Abaelard* compares them to the Fox in the Fable, who slighted the Fruit at which he could not get. He says, that those Doctors do in the same Manner despise Logick, because they have not a Genius to comprehend it. He makes it appear, that the Holy Fathers, and particularly St. *Augustine* have commended this Art, and thought it necessary for the right Explication of the Holy Scriptures. He owns that one ought to avoid the Love of Disputing, and the Desire of deceiving others by Sophisms; but he would have Men have an Insight both into Logick and Sophistry, to discern good Argumentations from false ones. He maintains, that without Logick 'tis very difficult to refute Hereticks.

The fifth is writ to St. *Bernard*, about the Intelligence which *Abaelard* had received from *Heloissa* Abbess of *Paraclete*, that that Saint coming to that Monastery, had observed them to repeat the *Lord's-Prayer* quite different from what was done in other Churches, and looked upon it as a Novelty, which he thought *Abaelard* had introduc'd. All the Difference consisted in that they said our *Super-substantial Bread*, instead of *our daily Bread*. *Abaelard* observes, that the first Phrase being in the Text of St. *Matthew*, who has given us the *Lord's-Prayer* more entire and compleat than St. *Luke*, and whose Phrases are follow'd except in this; it seem'd more reasonable to change nothing in the Text, and to make use of the Phrase which St. *Matthew* has used, than to insert into St. *Matthew*'s Text a Phrase taken out of St. *Luke*'s Gospel. That therefore one ought not to accuse those of a Novelty, who in repeating the *Lord's-Prayer* say, *Give us our Super substantial Bread*, instead of *our daily Bread*, since they are the very Words used by St. *Matthew*, whose Form was follow'd. That however he did not blame the contrary Usage; but that he did not believe this Usage was to be preferr'd to the Truth, and the rather, because the *Greek* Church had retain'd the proper Terms of St. *Matthew*'s Gospel. That St. *Bernard* had the least Reason of any Man to find Fault with this Alteration, since there were in his Order a great many Novelties contrary to the ancient Customs and Usages of the Monks and Clerks, even in the Divine Service; such as, for Instance, the Singing of new Hymns, the Singing of the same Hymn on different Festivals; the not repeating the Suffrages which were elsewhere said after the *Lord's-Prayer*; the omitting the Commemoration of the Virgin and of the Saints at the End of the Office; the having excluded almost entirely the Usage of Processions; the Singing *Alleluiah* even to *Quinquagesima-Sunday*; the not reciting the Apostles Creed at *Prime* and the Vespers, and the Singing of the Invitatory, the Hymn and the *Gloria Patri* the last three Days in the holy Week. Tho' those Practices were contrary to the common Usage of the Church, yet St. *Bernard* did not think himself oblig'd to leave them, because he esteem'd them more reasonable and more conformable to the Rule. From hence *Abaelard* concludes, that upon a stronger Reason one could not well disapprove the Alteration which he had made in the *Lord's-Prayer*, tho' it might seem a Novelty; and the rather because the Novelties which are prohibited are not those of Expressions, but those of Opinions, since the Church has invented new Phrases to explain our Mysteries: That lastly, there be a world of different Customs in the Church with respect to Ceremonies; That in *Rome* no Church beside the *Lateran* observes the ancient Usage of the Holy See: That in *Milan* only the Cathedral Church observes its ancient Rites: That the Church of *Lyons* is the only Church which has retain'd it's ancient Office; and that the Diversity of Ceremonies has likewise its Advantages. Lastly, he concludes by saying, that every one might abound in his own Sense, and repeat the *Lord's-Prayer* in the Way which he should think most proper: That he does not pretend to persuade others to imitate him therein: That he left those who would at their Liberty to change the Words of Jesus Christ, but for his Part he would endeavour all he could to keep to the proper Terms of Jesus Christ, as well as to his Words.

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The sixth Letter is an Exhortation to the Religious of *Paraclete*, to study that they might be capable of reading and understanding the Holy Scriptures: It hardly consists of any Thing else but Passages out of St. *Jerome* upon that Subject. He congratulates their Happiness in having such a learned Abbess as was able to teach them *Latin*, *Greek*, and *Hebrew*; the Languages which were necessary for their rightly understanding of the Scriptures. He recommends to them the having Recourse to the Original Text, which is the Foundation of all Versions; and to study *Hebrew* and *Greek*, the Study whereof, he complains, was very much neglected in his Time. He wishes that those Nuns would recover that Learning, which the Men had suffer'd to be lost. And takes notice, that they might apply themselves to it the more easily, because they were less capable of working with their Hands than Men, and were the more oblig'd to it by the Quietness and Sedateness of their Lives, and because the Weakness of their Sex render'd them more liable to Temptations, which they might divert by being thus employ'd.

The seventh is a *Panegyrick* on St. *Stephen*, dedicated to the Nuns of *Paraclete*.

The Christs brought against Abaelard.

From the Year 1121. wherein *Abaelard* was forc'd in the Council of *Soissons* to call his Book of Theology into the Fire, he had met with no Disturbance about his Doctrine, tho' he had still continu'd to write and teach the same Things as before. The first who renew'd the Charge of Errors against him was *William* Abbot of St. *Thierry*, who having read two Books of Theology compos'd by *Peter Abaelard*, and therein found such Propositions as put him to some Disturbance, and which he thought to be contrary to sound Doctrine, sent an Account of them to *Geofrey* Bishop of *Chartres*, and to St. *Bernard* Abbot of *Clairvaux*, exhorting them to declare themselves against those Novelties, and to get them to be condemn'd. His Letter is the three hundred and twenty sixth among the Letters of St. *Bernard*. He therein says, that he is very much abash'd to speak his Mind at a Time wherein those whose Duty it was to do it held their Peace; but that he could not be silent when he saw the Faith of the Church corrupted by very dangerous Errors, and the rather because the Contest was about the Faith which related to the Trinity, the Person of our Mediator, the Holy Ghost, the Grace of Jesus Christ, and the Sacrament of our Redemption; and because the new Notions which *Peter Abaelard* taught and writ, were spread through the World, and taught and maintain'd publickly, and had (as 'tis said) some Repute even in the Court of *Rome*. He exhorts *Geofrey* and St. *Bernard* to undertake the Defence of the Faith, and tells them that he apply'd himself more particularly to them, because *Abaelard* fear'd them more than all the World beside. He afterwards relates thirteen Propositions, which he said he had taken out of the Writings of *Abaelard*: *viz.* 1. That he defin'd Faith to be the Idea of Things not seen. 2. That he asserts that the Names of the Father, Son, and Holy Ghost, are not properly applicable to God: But that 'tis only a Description of the Plentitude of the Soveraign Good. 3. That the Father is a full Power, the Son a certain Power, and the Holy Ghost no Power at all. 4. That the Holy Ghost does not partake of the Substance of the Father and the Son, in the same Manner as the Son does of the Substance of the Father. 5. That the Holy Ghost is *Anima Mundi*, i. e. *The Soul of the World*. 6. That one may do either Good or Evil by one's own Free-will, without the Influence and Assistance of the Grace of God. 7. That Jesus Christ was not made Man, and did not suffer to deliver us from the Bondage of the Devil. 8. That Christ as God-Man is not one of the three Persons of the Trinity. 9. That in the Sacrament

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crament of the Altar, the Form of the Substance of Bread and Wine which was there before the Consecration, remains the same afterwards. 10. That he maintains that the Suggestions of the Devil are infus'd into Man by Physical Causes. 11. That we do not contract the Guilt, but the Punishment only of *Original Sin.* 12. That there is no Sin, unless in the Consent we give to Sin, and in the Contemning of God. 13. That there is no Sin of Concupiscence, Lust or Ignorance. These are the Articles which *William* Abbot of *Thierry* says, that he drew out of the Book of *Abaelard*'s Divinity. He adds that he heard say, that he had written likewise several other *Opuscula*, whereof one was intituled, *the Yea* and the *No*; another, *Know thy self*, and several others, the Doctrine of which he was affraid was as monstrous as the Titles were extraordinary and singular. After this Letter *William* writes a Treatise levell'd expressly against those Errors, which is to be met with in the Library of *Cisteaux*, and to which this Letter serves as a Preface.

St. *Bernard* return'd *William* this Answer, that he perceiv'd that the Zeal which he express'd against the Errors of *Abaelard* was reasonable and necessary, and that the Book which he had compos'd to refute him seem'd very useful, tho' he had not as yet time but only to read it cursorily, and not exactly; but that since this was a Business of great Consequence, he desir'd to have a Conference with him about it, which yet he thought could not be before *Easter*, for fear of interrupting his Devotions in the Season of *Lent*. That besides he would not have been so long silent, if he had had a perfect Knowledge of the Errors of *Abaelard*.

When he was inform'd of them and had examin'd *Abaelard*'s Book himself, he very charitably admonish'd him to retract his Errors and to correct his Books, and advis'd his Disciples to read them no more. This Admonition serv'd only to exasperate *Abaelard*, who made loud Complaints against St. *Bernard*: So that this Saint perceiving that the private Admonition which he had given him prov'd ineffectual, he thought it his Duty to tell it to the Church, and wrote against him to *Innocent* II. and to several Prelates of the Court of *Rome*, accusing him of making Degrees in the Trinity with *Arius*, of preferring Free-Will before Grace with *Pelagius*, of dividing Jesus Christ with *Nestorius*, by excluding him out of the Number of the Persons of the Trinity. He exhorts them warmly to oppose those Errors and condemn them. This is the Subject Matter of the hundred and eightieth, the three hundred and thirtieth, the three hundred and thirty first, thirty second, thirty third, thirty fourth, thirty fifth, and thirty sixth Letters of St. *Bernard*.

The Decrees of the Council of Sens against Abaelard.

Abaelard seeing himself thus accus'd, made his Application to *Henry* Archbishop of *Sens*, and intreated him that he would summon St. *Bernard* to the Council which was to be held, that so he might enter into dispute with him about the Principal Errors which he imputed to him. The Archbishop of *Sens* wrote to St. *Bernard* to come on the Day appointed on the *Octave* of *Pentecost* in the Year 1140. to the Synod, that he might enter into a Conference with *Abaelard* in presence of the Bishops. St. *Bernard* made some Scruple at first of coming thither, whether he thought (as he said) that he was too strong for him in Disputes, or whether he thought that the Truths of the Christian Faith ought not to be expos'd to the Argumentation of Humane Reasonings. He at first answer'd that the Writings of *Abaelard* were sufficient to convince him, and that it was not his Business, but the Bishops to whom of right did belong the Determination of the Doctrines of Faith. *Abaelard* made an Advantage of this Refusal, and spread abroad that he would be at *Sens* on the Day appointed to answer St. *Bernard*. Upon this, St. *Bernard*'s Friends fearing that his Absence would prove an Offence to the People, and create a Confidence in his Adversary, and confirm his Error, advis'd him to go to the Council of *Sens*. He advertises the Bishops and his Friends of it in a Circular Letter, which is his hundred and eighty seventh, and exhorted them to undertake the Defence of a Cause which was more properly theirs than his own.

The Bishops met at *Sens* on the *Octave* of *Whitsuntide*, when the Relicks were to be shewn in the Cathedral Church of that City. All the Bishops of the Province of *Sens* met there, except the Bishops of *Nevers* and *Paris* viz: *Geofrey* of *Chartres* Legate of the Holy See, *Elias* of *Orleans*, *Hugh* of *Auxerre*, *Hatto* of *Troyes*, *Manasses* of *Meaux*. *Sampson* Archbishop of *Rheims* was likewise there with three of his Suffragans, viz: *Josselin* Bishop of *Soissons*, *Geofrey* of *Chalons*, and *Alvisus* of *Arras*; a great many Abbots, Deans and Persons of Learning and Piety were likewise there. The King himself (*Lewis the Young*) was likewise present with *William* Count of *Nevers*. The Council being set, St. *Bernard* produc'd there *Peter Abaelard*'s Book, recited the Erroneous or Absurd Propositions which he had extracted thence, and urg'd *Peter Abaelard* either to disown that he had writ them, or if he would acknowledge them to be his, to prove or retract them. *Peter Abaelard* had recourse to Shifts, and would not answer expresly, tho' he had Liberty given him to do it, had very favourable Judges, and was in a place where he needed not to fear any Thing. But whether he fear'd an Insurrection of the People, if *Otho* of *Frisingen*'s Word be to be taken in the Case, or whether he thought he should have greater Advantage at *Rome*, where were Cardinals and Prelates who thought it an Honour to be his Disciples, he appeal'd to the Pope, and afterwards withdrew from the Assembly attended with those of his Party. Tho' the Bishops were of Opinion that this Appeal was not Regular, because he appeal'd to Judges of his own Choosing; yet out of Respect to the Holy See, they would not pronounce any Sentence against his Person; but they condemn'd his Opinions after they had been read over several times, and refuted publickly by St. *Bernard*. This Sentence being pass'd, the Archbishop of *Sens* and his Suffragans, and the Archbishop of *Rheims* with his three Suffragans who were at the Synod wrote severally to Pope *Innocent* II. to desire him to confirm the Sentence which they had pass'd against the Errors of *Abaelard*, and to intreat him to prevent his teaching any longer, and his having any Countenance at the Court of *Rome*. Their Letters are the hundred and ninety first, and the three hundred and thirty seventh among the Letters of St. *Bernard*, who doubtless compos'd them himself. He wrote likewise in his own Name to the Pope the hundred and eighty ninth Letter wherein he earnestly exhorts him to proscribe the Errors of *Abaelard*, and to hinder him from having any Countenance in the Court of *Rome*. He likewise sent him the Heads which he had found fault with in *Abaelard*'s Book, with an ample Refutation of his Errors. This is the hundred and ninetieth, or ninety first *Opuscule*. Lastly to prevent *Abaelard* from making Use of that Credit which he had at *Rome* in his Favour, he wrote to three Cardinals his Friends, to do what they could, that *Abaelard* might not succeed in his Designs. This is the Subject Matter of the hundred and second, the hundred and third, and three hundreth and thirty eighth Letters.

The Confirmation of the Sentence pass'd by the Council of Sens, by the Pope.

The Pope return'd Answer to the Prelates of the Council of *Sens*, and to St. *Bernard*, that he commended the Zeal which they had express'd against the Errors of *Abaelard*: That after he had advis'd with the Bishops and Cardinals he had condemn'd the Heads which they had sent him, and all the Errors of *Peter Abaelard* with the Author of them, on whom he impos'd a perpetual Silence as on a Heretick, and that he had adjudg'd that all the Followers and Defenders of his Errors ought to be excommunicated. This Letter which is the hundred and ninety fourth among St. *Bernard*'s bears date *July* the 16*th*. in the Year 1140. In an Order of the same or the foregoing Day, directed to the same Bishops and St. *Bernard*, he joyns *Peter Abaelard* to *Arnulphus* of *Bresse*, and orders the Bishops to imprison them, and to burn their Books where-ever they found them.

Abaelard's Apology.

Abaelard to justify himself compos'd an Apology, or rather a Confession of Faith, wherein after he had taken Notice, that it was a hard matter, when one writ, to avoid Reproach; he protests in the presence of God, that he is not at all Sensible of being Guilty of those Things whereof they accus'd him; and that if he were satisfied of his having advanc'd any Error, he was resolv'd to maintain it no longer: That it might happen that by carelessness he might have writ what he ought not to have writ; but that he calls God to Witness, that as to those Points whereof he was accus'd, he had advanc'd nothing out of an ill Design, or Pride; That he always spoke in Publick, and never conceal'd his Writings: That if in that great Number of Lectures which he had held, he had faln into any Extravagancies, he would never be stiff in the Maintenance of them, but would be always ready to give Satisfaction by correcting or blotting out what he might have advanc'd improperly: But that as it was his Duty to correct the Faults which he had committed, he was likewise oblig'd to refute those Accusations of Error which had been falsly laid to his Charge, because as St. *Augustine* says, *he who is negligent of his Reputation is an Enemy to himself*, and Silence is a kind of Confession: That 'tis for this Reason that he Answers those Heads which are publish'd against him, to let all the Faithful know that he is a true Son of the Church; that he receiv'd whatever it receiv'd; that he rejected whatever it rejected, and that he always continu'd in the Union of the Church, tho' he were not equal to others in the Sanctity of his Life. He thereupon in this Apology rejects the Errors whereof he was accus'd, and professes the contrary Truths, by declaring (1.) That he abhorr'd the Proposition which had been maliciously imputed to him, that the Father had a perfect Power, that the Son had only a certain Power, and that the Holy Ghost had no Power at all; and he professes that he believes that the Son and Holy Ghost are of the same Substance with the Father, and that they have the same Power, and the same Will, and pretends that it was either out of Malice or Ignorance that they had accus'd him of having said that the Holy Ghost was not of the same Substance with the Father. (2.) That he professes to believe that the Only Son of God was made Man to deliver

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us from the Slavery of Sin and from the Bondage of the Devil, and to open an Entrance to us to Heaven by his Death. (3.) That Jeſus Chriſt is the true and only Son of God, Born of the Subſtance of the Father before all Worlds; and that the Holy Ghoſt is the third Perſon of the Trinity who proceeded from the Father and the Son. (4.) That the Grace of God is ſo neceſſary to all Men, that neither Nature, nor Free-will are ſufficient to Salvation, becauſe Grace prevents us that we may Will, follows that we may do what we Will, and accompanies us that we may perſevere. (5.) That God cannot do any Thing but what is agreeable to his Nature for him to do, and that he has indeed Power of doing a great many Things which he will never do. (6.) That there are Sins of Ignorance, eſpecially when it proceeds from an Omiſſion of having learn'd what we are oblig'd to know. (7.) That God often hinders Evils, either by preventing the evil Wills of wicked Men, or by changing them. (8.) That we have all contracted the Guilt and Puniſhment of *Adam*'s Sin, which has been the Cauſe and Original of all our Sins. (9.) That thoſe who crucified Jeſus Chriſt committed a notorious Sin by nailing him to the Croſs. (10.) That the Perfection of Charity was in Jeſus Chriſt. (11.) That the Power of Binding or Unbinding was granted to the Apoſtles and their Succeſſors, and that all Biſhops be they Worthy or Unworthy have that Power, ſo long as the Church acknowledges them as Biſhops. (12.) That all thoſe who are equal in Charity, are equal likewiſe in Perfection and Merit. (13.) That the Father is as Wiſe as the Son, and the Son as Beneficent as the Holy Ghoſt, becauſe the Glory of the three Perſons of the Trinity is coequal. (14.) That one cannot attribute to the Father the laſt Judgment or Advent. (15.) That the Soul of Jeſus Chriſt did not only deſcend into Hell in Power, but likewiſe really and ſubſtantially. (16.) That he had not maintain'd, that neither Action, nor the Will, nor Luſt, nor Pleaſure were Sins, and that we ought not to pray for the quenching of our Luſts. Laſtly he aſſerts that they did him wrong in attributing a Book of Sentences to him which he had never compos'd; and conjures all the Faithful not to injure his Innocence, which the Truth ſhelters from all the Faults aſcribed to him, and the rather becauſe Charity requires us to put the beſt Senſe on doubtful Matters.

The Retreat of Abaelard to Cluny and his Death.

After he had publiſh'd this Apology, he ſet out on his Journey towards *Rome*; but being arriv'd at *Cluny*, he was detain'd there by *Peter the Venerable*, Abbot of *Cluny*. Whilſt he was there, the Abbot of *Ciſteaux* coming thither likewiſe, endeavour'd to bring him to make his Peace with St. *Bernard*. *Peter the Venerable* urg'd the ſame Thing to him alſo, perſuaded him to go and wait upon him with the Abbot of *Ciſteaux*, and adviſ'd him that in caſe he had ſaid or writ any thing which might be Offenſive to the Ears of the Catholicks, to advance no ſuch ſuch thing for the future, and to ſtrike it out of his Books. He took his Advice, waited upon St. *Bernard*, and was reconcil'd to him by the Mediation of the Abbot of *Ciſteaux*. He return'd afterwards to *Cluny*, where he reſolv'd to ſpend the reſt of his Days in Repoſe free from the Hurry and Fatigue of the Schools. *Peter the Venerable* thought himſelf oblig'd to allow this Favour to his Age, to his Weakneſs and to his Piety: Not Queſtioning withal but that his Learning would be very Advantageous for the Inſtruction of his Monks. He wrote about it to Pope *Innocent* and pray'd him to grant that *Abaelard* might ſpend the remainder of his Life with them. 'Tis to be believed that the Pope granted him that Favour; for *Abaelard* reſided in that Community till he dy'd, and behav'd himſelf with a great deal of Piety and Humility for two Years together. Towards the End of his Life he found himſelf very much oppreſs'd with Infirmities, and was ſent to the Monaſtery of St. *Marcellus of Chalons* upon the *Seyne*, as being a more healthful and pleaſant Place, where he dy'd in the Year 1142. in the ſixty third Year of his Age. *Peter the Venerable* acquainted *Heloiſſa* of his Death by a Letter, wherein he gives her an *Encomium* of his Manner of Living ever ſince he had retreated to their Society, annexes thereto an Epitaph in his praiſe, and ſent his Body to the Abby of *Paraclete* to be there interr'd. He afterwards went himſelf to viſit that Abby, where he ſaid Maſs, made an Exhortation to the Religious in the Chapter Houſe, gave them the Euchariſt, and promis'd *Heloiſſa* to put up Prayers to God for her in the Society of *Cluny* for thirty Days together after her Death. She thank'd him for all thoſe Favours in a Letter which ſhe ſent to him, and at the ſame time intreats him to ſend her *Abaelard*'s Abſolution, and to procure a Prebend for her Son *Aſtrolabe*. *Peter the Venerable* ſent her this Abſolution, and promis'd her to do his beſt for the procuring a Prebend for her Son, tho' the Biſhops were very Scrupulous in granting thoſe Sort of Benefices.

The Works of Abaelard.

The Works of *Abaelard* which are now extant are the Letters which we have mention'd in the Courſe of his Hiſtory, Expoſitions of the Lords Prayer, of the Apoſtles Creed, and of the Creed of St. *Athanaſius*, a Reply to the Queſtions or Problems propos'd by *Heloiſſa*, a Book about Hereſies, a Commentary on the Epiſtle to the *Romans* divided into five Books, thirty two Sermons on the Feſtivals of the Year, an Introduction into Theology divided into three Books, the laſt of which is imperfect. Thoſe which are loſt, or have not as yet been printed, are his Logick, of which he makes mention in his firſt Letter and in the third Book of his Theology; his Notes upon *Ezekiel*, his Morals intituled *Noſce Teipſum*, *Know thy ſelf*: another Book intituled, *Sic & Non*, *Yea and No*, which is to be met with in Manuſcript in the Library of St. *Germain* of *Prez*, ſo intitul'd, becauſe 'tis a Collection of ſuch Sentences out of Holy Writ, as are in Appearance contrary to each other, and a Treatiſe of the Creation of the World, dedicated to *Heloiſſa*, which is likewiſe a Manuſcript in the ſame Library.

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In abſtracting his Works we will begin with his Introduction into Theology; which is the Book which has made ſo great a Noiſe in the World, it being that which Contains the Principles of his Doctrine, and the Heads upon which he was reprehended and condemn'd.

He begins the firſt Book with the Explication of Faith, Hope and Charity; he ſays that there are three Things neceſſary to Salvation, Faith, Charity, and the Sacrament; for he believes that Hope is comprehended in Faith, as a *Species* in its *Genus*. He defines Faith to be the Eſtimation or Idea of inviſible Things; and Hope the Expectation of ſome *Good Faith*, according to him, has Reſpect to Good and Evil, both preſent and future; whereas Hope has only regard to future Good. He defines Charity to be an honourable Love directed to its due End or Object; and Luſt on the Contrary to be a ſhameful and diſhonourable Love. Love in General is that Good Will and Affection which one has for another, whereby one wiſhes to an other ſome Good upon the Sole Eſteem which he has for him: Charity is the Love of God; Luſt or Concupiſence is the Love of the World: God is the Ultimate End or Object of the Former, Man is the Ultimate End or Object of the Latter. He obſerves that Man is the Cauſe, but ought not to be the End of his Actions, and that what he does for himſelf ought to have a Reſpect to God. As for the Sacrament he defin'd it to be an outward and viſible Sign of the inviſible Grace of God: Thus for inſtance (ſays he) when a Man is baptiz'd, the outward waſhing of the Body which we behold, is the ſign of the Inward Waſhing of the Soul. Faith is the Foundation of other Virtues, becauſe we only hope for what we believe: For which Reaſon 'tis defin'd by the Apoſtle *Heb.* 11. 1. to be the Subſtance, *i. e.* the Foundation and Origin of Things hop'd for; Things Inviſible or future are properly the Object of Faith, tho' ſometimes we apply this Term to Things which are ſeen. Among the Things which may be believ'd, there be ſome which 'tis no Matter whether they be believ'd or no; ſuch as whether it pleaſe God it ſhould or ſhould not rain to morrow: But when one ſpeaks of Faith, one means only that which relates to ſuch Things which we are oblig'd to believe under the Pain of Damnation; and which belong to the Catholick or Univerſal Faith, the which is ſo neceſſary that without it no Man can be ſav'd. This Faith has for it's Object the Nature of God and his Benefits ſhewn to mankind. In the firſt place 'tis requiſite to treat of that which relates to the Nature of God, and to explain how there is but one God and three Perſons.

After he had eſtabliſh'd the Unity, Simplicity, and Immutability of God, he treats of the Trinity of Perſons. He ſays that one of the Divine Perſons is not the Other; That the Father, for Inſtance, is not the Son, nor the Son the Holy Ghoſt, becauſe they are of the ſame nature and diſtinguiſh'd only perſonally; That the Property of God the Father is, not to be begotten: That of the Son, to be begotten, but not made nor created; That of the Holy Ghoſt, to proceed from the Father and the Son, but not made nor created. The Names of the three Perſons comprehend the Eſſence which is ſupremely or infinitely perfect. The Power of God is denoted by the Name of Father, the Wiſdom by that of the *Logos* or the Son, and the Love of God towards Men by that of the Holy Ghoſt, the three Things which make up the Supreme Good. The Diſtinction of theſe three Perſons ſerves to perſuade Men, to render to God the Worſhip and Adoration which they owe to him; for two Things inſpire into us Reſpect, *viz.* Fear and Love: The Power and Wiſdom of God make us to fear him, becauſe we know that he is our Judge; that he can puniſh us, and that nothing is hid from his Eyes; and his Goodneſs makes us to love him, becauſe 'tis but juſt and reaſonable to love him who does us ſo much Good. This likewiſe ſerves to render the Works of God the more admirable; ſince he can do whatſoever he pleaſes; that he knows how to preſerve what he has made, and Wills that every Thing ſhould be made and ſubſiſt in its Order. He takes notice that yet we ought not to believe that thoſe Attributes do ſo agree to each of the Divine Perſons, but that they may be common to them all; ſo that we are not to believe that the

the Father is only Powerful, the Son only Wise, and the Holy Ghost only Merciful; But on the contrary, that these three Persons have the same Power, Wisdom and Mercy: That these three Properties are only attributed to the three Divine Persons in an especial Manner, as their particular Operations are attributed to them, tho' all the Divine Operations which relate to the Creatures, are common to all the Three Persons, namely the Creation to the Father, the Incarnation to the Son, and the Regeneration to the Holy Ghost. Afterwards he proves the Mystery of the Trinity by several Passages out of the Old Testament, and by the Testimonies of the Heathen Philosophers, of whom he quotes a great many.

He foresaw that these Citations out of the Heathen Philosophers concerning the Mystery of the Trinity would seem extraordinary, and displease a great many People, therefore he makes use of Part of the second Book to justify himself in this Particular. 1. By the Example and Testimonies of St. *Jerome* and the other Fathers. 2. By demonstrating that Logick and the other Sciences are not useless to Religion, provided a right Use be made of them. 3. By showing that 'tis useful to explain Mysteries as well as one can, by Instances and Comparisons, and to demonstrate that they are not contrary to Reason, especially when they were to treat with Jews, Heathens, and Hereticks. 4. By refuting those who maintain'd that one ought not to make use of Reason, but only Authority to prove the Mysteries of Faith. 5. By maintaining that one might have some Knowledge of Mysteries, and that as we have Terms whereby to explain them, 'tis requisite likewise that we have Ideas to answer those Terms. 6. Because without taking any Notice of Jews and Pagans, there are likewise some Hereticks or Persons erroneous about our Mysteries; *viz.* a certain Laick nam'd *Tacheline* in *Flanders*, who caus'd himself to be stil'd by the People, *The Son of God*: And *Peter* of *Bruis* in *Provence*, who had so far subverted the Order and Discipline of the Church, as to oblige a great many People to be rebaptiz'd, and taught that one ought not to celebrate the Sacrament of the Altar any longer, nor make use of the Cross; That it was not requisite any longer to pass by in Silence the publick Professors who taught Errors contrary to the Catholick Faith and sound Doctrine, among whom he opposes four, one in *France*, another in *Burgundy*, a third in *Angers*, and a fourth in *Bourges*. He gives a particular Account of their Errors, which it may not be amiss to insert here. 'The first (says he) asserts that several of those who liv'd before the Coming of Jesus Christ were sav'd without having believ'd his future Coming; That our Saviour proceeded out of the Virgin's Womb after the same Manner as other Men, and that God begat himself. The second teaches that the three Properties which distinguish the three Divine Persons, are three distinct Essences of the same Person, and of the Divine Nature: That the Body of our Saviour did not increase, but was of the same Bigness in the Virgin's Womb and in the Manger, as it was upon the Cross. That the Marriages of Monks or Nuns are valid, and that one ought not to divorce them, but only to injoyn them Penance. The third not only maintains that the Attributes of the Divine Persons are Things distinct from the Godhead, but likewise that all the other Attributes, such as Justice, Mercy, &c. are Qualities and Things distinct from God. The fourth has been so extravagant, as to assert that since Things may happen otherwise than God foresaw they would, 'tis possible for him to be deceiv'd.

From this Digression he returns to his Subject, and treats of the Divine Nature. He says that God is not an Accident, nor properly a Substance, if you take that Word to signifie an Essence which supports Accidents; that he may be call'd an Essence; that he is not comprehended under any of *Aristotle*'s ten Categories; that we want proper Terms whereby to express his Nature and Perfections, but that we make use of energical and figurative Terms, and give Examples and Similitudes to explain imperfectly what agrees to this ineffable Nature. He produces several of these about the Mystery of the Trinity, and in the first Place observes that Things may be One, either by Resemblance, or in Number, or in Propriety, and that as in one and the same Thing there are a great many Properties, so in one and the same Divine Essence there are Three distinct Persons who have distinct Properties, because the Father begets, the Son is begotten, and the Holy Ghost proceeds from the Father and the Son. That 'tis true indeed, that we have not among created Beings any Instance wherein one and the same Essence are three Persons; but that we are not to seek for a perfect Resemblance, since 'tis sufficient to bring some Comparisons. He produces that of a Seal, compos'd of the Material, and the Figure engraven thereon. The Seal is neither the simple Material, nor the simple Figure, but a sort of an Integer compos'd of both, and yet in Reality the Seal is nothing else but the Material, thus or thus engraven, though the Figure is not the Material, nor the Material the Figure.

After this he distinguishes between the Procession of the Holy Ghost, and the Generation of the Word, in that the *Logos* being Wisdom, partakes of the Power of the Father, and may therefore be said to be of the Substance of the Father; whereas the Holy Ghost being denoted by the Name of Love or Charity, which is not a Power, is not of the Substance of the Father. He immediately corrects the Notion of *Arianism*, which those Words seem to imply, by saying, that the Holy Ghost is of the Substance of the Father, in the Sense that he so proceeds from him, as to have the same Substance with him; but that though he be consubstantial to the Father, yet properly speaking, he is not begotten of his Substance. (This is a hard and improper Expression, contrary to the Manner of the Father's speaking, and conformable to that of the *Arians*, though *Abaelard* rejects their Error.) He says, that the Holy Ghost proceeds from the Father and the Son, because Love, or rather the Effect of Love, proceeds from Power and Wisdom, since the Reason of God's doing good, is because he has Power to do it, and Wisdom to know that it is good.

This gives him an Occasion of refuting the Opinion of the *Greeks* concerning the Procession of the Holy Ghost from the Son alone, and of shewing that one might add something to the Creed, provided it were not contrary to the Faith. He explains the Co-eternity of the three Divine Persons, by the Instance of the Light and Rays which proceed from the Sun, and which exist the same Moment with the Sun. Lastly, he pretends that the Heathen Philosophers have acknowledg'd the Trinity.

In the third Book he treats particularly of the Power of God, and maintains that God cannot do any Thing but what he does do, and cannot do all that he does not do, because God can only do what he wills; but he cannot Will to do any Thing but what he does do, because it is necessary for him that he should Will whatever is convenient; from whence it follows, that whatever he does not do is not convenient; that he cannot Will to do it, and consequently cannot do it. He himself owns, that this is his own particular Notion, that scarce any Body else is of this Opinion, that it seems contrary to the Doctrine of the Saints and to Reason, and to derogate from the Greatness of God. Hereupon he starts a very difficult Objection: 'A Reprobate (says he) may be sav'd; for he knows no 'Being but what God does save, wherefore God may save 'him, and consequently do something which is not neces- 'sary to be done.' To this he replys, that one might very well assert that such a Man may be sav'd by the Relation to the Possibility of Human Nature, which is capable of Salvation; but that it could not be affirm'd that God could save him, if we have respect to God himself, because 'tis impossible that God should do any Thing but what he ought to do. He explains this by several Examples: A Man who speaks may hold his Tongue, but that 'tis impossible for one who speaks to be at the same Time silent. A Man's Voice may be heard, but one who is deaf cannot hear it. A Field may be cultivated and till'd, though a Man may not cultivate it, *&c.*

From the Power of God he proceeds to his Immutability; he says that God does not change himself when he produces new Effects, because in him there are not such new Motions and new Inclinations as are in us, but only new Effects proceeding from an eternal Will; that he cannot change Places, since he is Omni-present, and that when 'tis said that he descended into the Virgin's Womb, 'tis to denote his Humiliation; but that in being made Man, he was not chang'd, because the Divine Substance is united to the Humane Nature without a change of its Nature; and that the Person of Jesus Christ is a Compound of the Divine Logos, the Soul, and of the Flesh; That those three Natures are united in such a Manner as that they retain each their own Nature; and that as the Soul is not chang'd into Flesh, so the Divine Nature is not chang'd, though it be personally united to the Soul and the Flesh. Lastly, he treats of the Divine Knowledge and Wisdom. He says that God has foreseen and pre-ordained all Things; and so with respect to God nothing happens by Chance, though his Prescience does not destroy Free-will. He defines it to be a free Determination of the Will, and asserts that it has been frequently experienc'd, that the Will is not constrain'd by any Violence, and that it has a Power of doing or not doing a Thing. He observes that this kind of Freedom in the Will does not relate to God, but only to Men, who may alter their Will, and do or not do a Thing. He produces the Opinion of some who believ'd that this Freedom consists in a Power of doing both Good and Evil; but he maintains that those who are so happy as to have no Power of sinning, are nevertheless free, and are so the more because of their being delivered from the Servitude of Sin. From hence he concludes, that generally and properly speaking Free-will is when one may voluntarily and without Constraint accomplish that which it has resolved upon; a Liberty which is in God as well as in Men, and in all who are not destitute of the Faculty of Willing. He adds several Philosophical Niceties about the Prescience and Determination of Propositions concerning future Contingencies.

The Life and Adventures of Abaelard.

The Explications of the Lord's-Prayer, and of the Creeds of the Apostles, and of St. *Athanasius*, contain nothing in them which is very remarkable.

The Problems or Questions which were propos'd to him by *Heloissa*, are almost all of them upon hard Texts of Scripture, which *Abaelard* explains with a great deal of Justice and Accuracy.

The Book of Heresies is a summary Account of the principal Errors of the Hereticks, against which he produces several Passages out of the Holy Scriptures. He therein particularly refutes the Errors against the Sacraments of the Eucharist and of Baptism, against the Administration of Penance, against the Ceremonies of the Church, and against the Invocation of Saints. Some have thought that this Piece was not *Abaelard*'s, but 'tis not unworthy of him, and there is nothing to hinder us from thinking it to be his.

The Commentary upon the Epistle to the *Romans*, is a literal Explication of that Epistle, wherein he shews the Coherence and Consequence of the Apostle's Discourse, and renders his Terms intelligible by paraphrasing upon them.

Abaelard's Sermons are not very eloquent, but such Discourses as contain in them Reflections upon the Words of Scripture, which agree to the Mysteries whereof he treats, together with several Moral Instructions. The Sermon upon St. *John the Baptist*, is a very sharp Satyr against some Monks, and several Canons of his Time, and particularly against St. *Norbert*.

Abaelard's Doctrine examin'd.

St. *Bernard* in the general, accuses *Peter Abaelard* of treating of the Trinity like *Arius*, of Grace like *Pelagius*, and of the Incarnation like *Nestorius*; of having bragg'd that he was ignorant of nothing, and of being never willing to say, *Nescio, i. e.* I do not know; of being willing to expound inexplicable Things, and to comprehend incomprehensible Mysteries: Of giving a Reason for that which was above Reason; of believing nothing but what Reason discovers to us; of placing Degrees in the Trinity, Terms and Limits to the Majesty of God, and Numbers in Eternity. These are the general Reflections which he cast upon him.

In particular, he finds fault with those Expressions of *Abaelard* concerning the Holy Ghost, *viz.* That he is not of the same Substance with the Father, as the Son is. He is astonish'd to find him on one side, owning that he is consubstantial to the Father and the Son, and on the other side, denying that he proceeds from the Substance of the Father and the Son. He maintains that the absolute Attributes of God, such as his Omnipotence, Wisdom and Mercy, does not agree more to one than to another of the Three Divine Persons. He opposes *Abaelard*'s Comparison taken from a Seal and the Material whereof 'tis made. He finds fault with the Definition of Faith which *Abaelard* makes use of, because he therein gives to Faith the Name of Estimation, which is of too loose a Signification.

He omits speaking to several other Propositions of *Abaelard*; That Jesus Christ had not the Spirit of Fear: That the Fear of God will not subsist in the other Life: That the Accidents of the Bread and Wine after the Consecration are in the Air: That the Demons do not tempt Men, but only by the Virtue of some Stones, and of some Herbs, which they know and make use of: That the Holy Ghost is the Soul of the World. Proceeding afterwards to what relates to the Incarnation, he in the first Place cites the Proposition wherein *Abaelard* maintain'd that Jesus Christ did not come into the World on Purpose to redeem Mankind; upon this he urges the Business very home to him, and shews, that neither Scripture nor Tradition acknowledge any other End of the Incarnation, beside the redeeming of Mankind from the Bondage of the Devil, into which they had fallen by the Sin of their first Parent. He charges him with such Things as he only advanc'd in his Commentary by Way of Query. He demonstrates in Opposition to *Abaelard*, that the End of Redemption does not consist in the Love of Jesus Christ, since Infants are redeem'd by Baptism, before they arrive to the Use of Reason, and consequently before they are capable of loving at all. Lastly, he considers three Things in the Incarnation; The Example of Humility which God has given us by thus abasing himself; The Measure of Charity, which he extended so far as to the Death upon the Cross; and the Sacrament of Redemption, whereby he has deliver'd Men from Death by his Death. These are the Heads whereof St. *Bernard* treats in his large Letter against *Abaelard*, directed to Pope *Innocent* II. which makes the eleventh of his Opuscula.

But to come to an exact Knowledge of all the Errors charged upon *Peter Abaelard*, 'tis sufficient only to consult the Collection of the Propositions extracted out of his Works, which was read in the Council of *Sens*, and sent to the Pope. It consists of fourteen Propositions. The first is the Comparison which he makes of a Seal of Copper, to explain the Mystery of the Trinity. The second is that which he says of the Holy Ghost, *viz.* That the Holy Ghost is not a Power, nor of the Substance of the Father, though the Three Persons of the Trinity are of the same Substance. The third, that God cannot do any Thing else but what he does do. The fourth, that the End of the Incarnation of Jesus Christ, was not only to redeem Mankind, but to inlighten the World with the Lustre of his Wisdom. The fifth, that speaking properly and without a Figure, we cannot say that Jesus Christ is a third Person of the Trinity. The sixth, that God has not given more Grace to him who is sav'd, than to him who is not, before the former has co-operated with his Grace; that he offers his Grace to all the World, and that it depends on the Freedom of Men's Will, whether they will make use of it or reject it. The seventh, that God ought not nor cannot hinder Evil. The eighth, that when 'tis said that Infants contract Original Sin, this ought to be understood of the Temporal and Eternal Punishment which is due to them because of *Adam*'s Sin. The ninth, that the Accidents which remain after the Consecration of the Eucharist, are not join'd to the Substance of the Body of Jesus Christ, as they were to the Bread and Wine, but are in the Air: That the Body of Jesus Christ retains its Figure and Lineaments, and that what we see are false Appearances under which the Body of Jesus Christ is hid. The tenth, that 'tis not the outward Action, but the Will and the Intention which render Men either good or bad. The eleventh, that the *Jews* who crucified Jesus Christ in Ignorance and out of Zeal for the Law, did not commit any Sin in so doing, and shall not be condemn'd for this Action, but for their former Sins which merited this Blindness. The twelfth, that those Words, *Whatsoever you shall bind on Earth shall be bound in Heaven*, are to be understood thus: Whatsoever you shall bind in this present Life, shall be bound in the present Church: That none but the Apostles had this Power, and that if it had been communicated to their Successors, 'tis to be understood only of those who have the Holy Ghost. The thirteenth, that neither the Suggestion nor the Pleasure which follows it are sinful, but the Consenting to an evil Action, and the Contempt of God. The fourteenth, that Omnipotence belongs only to the Father as a Personal Attribute.

Abaelard in his Apology disowns the Heretical Meaning of those Propositions, but the Question which still remains is to know in what Sense he advanc'd them. It cannot be deny'd, but that he had Catholick Notions about the Mystery of the Trinity, and did believe that the Three Divine Persons were of the same Nature. The Comparison of a Seal which he makes use of to explain this Mystery is not altogether exact, nor does he pretend that it is; but he owns that we can find nothing among the Creatures, which perfectly resembles this incomparable Mystery. Nor does he deny that Power, Wisdom and Love are such Attributes as are common to the Three Divine Persons; he declares the contrary even in express Terms; but he attributes Power to the Father, Wisdom to the Son, and Love to the Holy Ghost, only by Way of Appropriation; wherein he seems not to disagree from the Doctrine of the Fathers and Divines. But in the third Proposition, he does not agree with others in the Manner of thinking and expressing his Thoughts; wherein he says that God can only do what he does do, and cannot do what he doth not do. This does not proceed from his dis-believing, that the Power of God in its own Nature can extend it self to other Objects; but he pretends that it being consider'd as joyn'd to the Wisdom and Will of God, he could not do any Thing beside what he Wills, nor does any Thing besides what he Wills and actually does.

As to that which relates to the End of the Incarnation, (which is the fourth Proposition) 'tis not to be believ'd that he deny'd that Jesus Christ had redeemed and deliver'd Men from the Slavery of Sin by his Death; he asserts the contrary in several Places; but he might have pretended that this Redemption of Mankind from the Captivity of Sin and the Devil, was not the only Motive of the Incarnation, nor the only Advantage which Men reap'd from thence, and the Divine *Logos* was likewise come into the World to enlighten the Nations thereof, and to give them an Example of Virtue; the Holy Fathers have said the same Thing in a great many Places of their Writings.

The fifth Proposition is only a Question about a Name. He owns that the Divine *Logos* is one of the Persons of the Trinity; but disapproves of this Expression, *viz.* That Jesus Christ is a Third Person in the Trinity, a Way of speaking which is not usual in the Fathers or the Schoolmen.

The sixth Proposition about Grace, is not agreeable to St. *Augustine*'s Principles, nor is it Pelagianism nor Semipelagianism, since he acknowledges the Necessity of Grace for the producing of any Good in us, and only maintains that God has given equal Grace to all Men, whereof every one might make a good Use, or reject.

The seventh Proposition is a Consequence from his Way of speaking in the third.

The eighth is not to be met with in *Abaelard*'s Writings which are now extant; he acknowledges on the contrary in his Apology, that Original Sin consists in the Guilt.

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The ninth depends upon a Philosophical Dispute about the Nature of Accidents, and is of no Prejudice to the Faith about the Mystery of Transubstantiation, which *Abaelard* own'd; and when he says that they are false Appearances, by this he understands that they resemble Bread which is not there.

The tenth may be taken in a good Sense, so that by Works we understand only the external Actions, which are not expresly good or bad, but as they become voluntary.

The eleventh Proposition is insufferable.

The twelfth is an extraordinary and intolerable Exposition of our Saviour's Words about the Power of Binding and Loosing.

He disowns the thirteenth as that which he never writ.

With Respect to the fourteenth we have explained in what Sense he attributes Power to the Person of the Father. He declares in his Apology, that when he deny'd the Fear of God to be in Jesus Christ and in his Elect, he thereby only understood a servile Fear and not a filial Fear, which he owns will laste to all Eternity: And he therein maintains, that he had never deny'd that the Soul of Jesus Christ descended really into Hell. By the Name of Estimation which he applies to Faith, he does not mean an uncertain Opinion, but an Idea which we form to our selves of the Mysteries which are reveal'd to us, and which we firmly believe.

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As to the general Reflections which are cast upon him, it must be own'd that his Way of speaking and explaining the Mysteries was novel; that he rely'd too much upon his own Reasonings; and that he was for prying too curiously into incomprehensible Mysteries. But at the same time it must likewise be own'd that he happen'd to be in such Times when this Kind of Learning was in its Infancy; and that if in some Places he swerv'd from the Truth, yet he argues very justly and very solidly on a great many Subjects. In a Word, no body can deny but that he had great Parts, much Learning and Logick, a profound Genius and Penetration of Thought. We have only one Edition of his Works publish'd by the Care of *Francis Amboesa* Councellor of State, and printed at *Paris* in *4to.* in the Year 1616.

CHAP. VIII.

An Account of the Errors and Condemnation of Gillebert de la Porree, *Bishop of* Poitiers.

Gillebert de la Porree.

Gillebert de la Porree, a Native of *Poitiers*, after having been Professor of Divinity in that City, was chosen Bishop of the same Diocess, *A. D.* 1141. He had the most able Divines of his Time for his Tutors, viz. *Hilary* at *Poitiers*, *Bernard* at *Chartres*, *Anselm* and *Radulphus* at *Leon*; but forasmuch as it is difficult, when one takes too great a Latitude in philosophizing on the Mysteries of the Christian Religion, not to wander out of the right Way; he maintain'd in his Commentaries on the Book of *Psalms*, on St. *Paul*'s Epistles, and on the Works of *Boethius*, certain Propositions about the Godhead, which gave Offence to those who were not accustomed to handle Theological Matters after such a Manner. He was more especially censur'd for asserting four Points concerning the Godhead, *viz.* 1. That the Divine Essence was not God. 2. That the Properties of the Divine Persons were not the Persons themselves. 3. That the Divine Persons were not an Attribute in any Proposition. 4. That the Divine Nature was not incarnate; as also upon account of two other Articles, which were look'd upon as less considerable, *viz.* That there is none that merits but Jesus Christ, and that the Elect only are truly baptiz'd.

Gillebert continuing to maintain this Doctrine, even when advanc'd to the Episcopal Dignity, and not forbearing to assert those Propositions, in a Discourse that he made to his Clergy; an Information was brought against him by his two Archdeacons, *Arnold* and *Calon* to Pope *Eugenius* III. who was then at *Sienna*, ready to set forward in his Journey to *France*. The Pope deferr'd the taking Cognizance of the Affair till his Arrival in that Kingdom; and the Archdeacons in the mean while engag'd St. *Bernard* on their Side.

The Council of Paris *about the Affair of* Gillebert.

The Examination of *Gillebert*'s Doctrine was begun at *Auxerre* in an Assembly conven'd there in the Beginning of the Year 1147. and continued in another held at *Paris* on the Festival of *Easter* in the same Year. *Gillebert* appear'd in the latter before the Pope, the Cardinals, the Bishops and the other Prelates of the Assembly, whilst two Doctors, viz. *Adam de Petit Pont* Canon of *Paris*, and *Hugh de Champfleuri*, the King's Chancellor vigorously oppos'd him, deposing upon Oath, That they had heard him justifie some of the Errors of which he was accus'd; but St. *Bernard* was the first and principal of his Accusers. *Gillebert* deny'd that he maintain'd those Opinions that were laid to his Charge, and some of the Bishops, who had been his Pupils, were call'd to witness on his Behalf, among whom were *Raoul* or *Radulphus* Bishop of *Evreux*, and *Ives* Doctor of *Chartres*, who declar'd that they never heard him assert any Thing of the like Nature. Therefore to convict him, his Adversaries demanded that his Commentary on *Boethius*'s Book of the Trinity might be produc'd, in which (as they averr'd) those Errors were laid down in divers Place. But this Book not being to be found, certain Propositions were alledg'd, taken out of the loose Papers of his Scholars, and amongst others, That as Man is call'd Wisdom, by reason of the Form of Wisdom; after the same Manner, God is said to be his Goodness, his Wisdom, *&c.* St. *Bernard* oppos'd that Expression, and *Gillebert* continu'd to deny, that he ever taught or wrote, That the Godhead was not God, or that there was in God any Form or any Essence that was not God himself. He prov'd what he said, by the Testimony of the two Persons but now mention'd, and nevertheless maintain'd in the Heat of the Dispute, That that which constituted God the Father, was different from that which constituted him God: This Expression gave Offence to *Josselin* Bishop of *Soissons*. *Gillebert* was likewise censur'd for calling the Three Divine Persons, in a Prose or Hymn on the Trinity, Three *Singulars*; and *Hugh* III. Archbishop of *Rouen* on the contrary affirmed, that it ought to be said, That God was a *Singular*. The Pope wearied with these Disputes, which continued two Days, and not having at Hand, *Gillebert de la Porree*'s Book, that was call'd in question, thought fit to refer the Determination of that Affair to the Council of *Rheims*, which was held in *Lent* in the following Year.

Gillebert de la Porree.

In the mean while *Gillebert* sent his Commentary on *Boethius*'s Book of the Trinity to Pope *Eugenius*, who deliver'd it to be examined by *Goteschalchus* Abbot of Mount St. *Eloy*, of the Order of *Premontre*, afterwards ordain'd Bishop of *Arras*, who having carefully perus'd it, made an Extract of some Propositions, which he judg'd to be erroneous, and annex'd to them certain Passages of the Fathers contrary to those Opinions: He presented this Memorial to the Pope with *Gillebert de la Porree*'s Book. *Alberic* Cardinal Bishop of *Ostia*, and Legate of the See of *Rome* in *Aquitaine*, in like Manner made an Enquiry into *Gillebert*'s Life and Conversation, and about the Errors that he had spread abroad; but he died before the meeting of the Council of *Rheims*. In that Council, the Propositions contain'd in the Memorial which the Abbot *Goteschalchus* had drawn up were examin'd, but in regard that he had not a ready Tongue, the Pope caus'd the said Paper to be put into St. *Bernard*'s Hands. The Council was compos'd of the Pope, the Cardinals, and divers Bishops of *France*, *Germany*, *England* and *Spain*; the chiefest among those of *France* were *Geffrey de Loroux* Archbishop of *Bourges*, *Gillebert*'s Metropolitan, *Milo* Bishop of *Teronane*, *Josselin* Bishop of *Soissons*, and *Suger* Abbot of St. *Denys*, who had the Administration of the Government in the Absence of King *Lewis* the Young, during his Expedition in the Holy Land. These Prelates publickly condemn'd *Gillebert de la Porree*'s Propositions, except *Geffrey*, who acted more cautiously, because he had heard it given out, that the principal Cardinals were inclin'd to be favourable to the accus'd Party.

A Council at Rheims.

On the first Day of the Assembly, *Gillebert* caus'd large Volumes of his Works to be brought, saying, That his Adversaries only produc'd a few mutilated and mis-interpreted Passages taken out of them. Then a certain Proposition found in his Book, was alledg'd, *viz.* That the Name of God does not signify the Substance that is, but that by which he is. When that Proposition began to be debated, St. *Bernard* told *Gillebert de la Porree*, That 'twas not necessary to enter upon such Disputes, and that the Scandal proceeded only from hence, that many were persuaded that he was in an Error, and that he gave it out, That the Essence or the Nature of God, his Godhead, Wisdom, Goodness, and Omnipotence is not God, but the Form by which he is God. *Now declare*, said he to him, *whether this be your Opinion or not?* *Gillebert* had the Boldness to reply, *That the Form of God, or the Godhead by which he is God, is not God himself.* Then St. *Bernard* said, we have an Answer to our Question, let this Declaration be committed to Writing: The Pope order'd the same Thing, and *Henry* of *Pisa* Cardinal, brought Pen, Ink and Paper.

The Condemnation of Gillebert *in the Council of* Rheims.

Gillebert de la Porree.

Gillebert, as he was writing, cry'd out to St. *Bernard*, *Write that the Godhead is God:* St. *Bernard* anſwer'd without any Heſitation, *Yea, let it be written with a Steel Pen and on a Diamond, or let it be engrav'd on Stone, That the Divine Eſſence, Form, Nature, Godhead, Goodneſs, Wiſdom, Virtue, Omnipotence and Greatneſs is truly God.* Afterwards that Propoſition was debated, and St. *Bernard* preſs'd *Gillebert de la Porree*, telling him, *That if the Form of God were not God, it would be more perfect than God.* He likewiſe cited divers Proofs out of St. *Auguſtine*'s Works, which he ſent for from the Library of the Church of *Rheims*, in which that Saint aſſures us, That the Goodneſs, Omnipotence, and other Attributes of God, are not different from God himſelf. *Geffrey*, afterwards Abbot of *Clairvaux*, objected againſt *Gillebert*, that he diſown'd the preceding Year the ſame Propoſition that he now aſſerted. *Gillebert* reply'd, That whatever he ſaid then, he maintain'd it at preſent.

Afterwards they paſs'd from that Propoſition to a ſecond, *viz.* That one God is not the three Perſons, nor the three Perſons one Thing; altho' they be one God by the ſame Godhead, as far as they are one by the ſame Thing. This Propoſition was likewiſe committed to Writing, and St. *Bernard* oppos'd divers Paſſages of the Fathers. The next Day, they continued to produce many other Teſtimonies of the Fathers contrary to that Doctrine; and then the other two Articles were propos'd and written, *viz.* That the Perſonal Properties and the Eternal Attributes of God, are not God, and that it cannot be ſaid, That the Divine Nature aſſum'd the Humane Nature, but that it ought to be ſaid, That the Perſon of the Son took our Nature. When they had diſputed for a long Time about thoſe Propoſitions, the Cardinals declar'd in the End of the Aſſembly, that after having duly conſider'd what was alledg'd on both Sides, they would decide the Matter, and determine what ought to be believ'd. The Archbiſhops and Biſhops being juſtly offended, that the Cardinals ſhould take upon them arbitrarily to paſs their Judgment in that Affair, and fearing leſt they ſhould acquit *Gillebert de la Porree*, whom they apparently favour'd; went the next Day to meet St. *Bernard:* Then they drew up with his Advice, a Writing that contain'd *Gillebert*'s Propoſitions, as alſo a contrary Confeſſion of Faith; and after having ſign'd it, put it into the Hands of *Hugh* Biſhop of *Auxerre*, and of *Milo* of *Terouane*, with Orders to make Application to the Abbot *Suger*, to get it preſented to the Pope and the Cardinals; and to acquaint them, that they had patiently heard ſeveral Diſcourſes which ought not to have been made, purely out of Reſpect to their Character; but being inform'd that they deſign'd to proceed to Sentence, they thought fit to offer them their Confeſſion of Faith, to the end that they might be enabl'd to paſs a right Judgment between both Parties: Laſtly, That their Eminences already had *Gillebert*'s Confeſſion, who deliver'd it with a Proteſtation to correct it, if they ſhould judge it expedient; but as for their Parts, they proteſted that they would not ſuffer any Alteration to be made in their Form. The Cardinals at firſt took it very ill, that the Biſhops and St. *Bernard* had prepar'd a Confeſſion of Faith before-hand, and by that Means prevented their Judgments; imagining, that it belong'd only to the Holy See to make ſuch Forms, and to judge definitively of Matters of Faith. But St. *Bernard* qualify'd their Reſentments, by remonſtrating to them, That neither he, nor the Biſhops pretended to exhibit a final Deciſion, but only an Explanation of their Sentiments. Whereupon the Pope declar'd, That they all approv'd the Doctrine contain'd in the Biſhops Confeſſion of Faith; and that if ſome of the Cardinals were favourable to *Gillebert*'s Perſon, yet none approv'd his Errors. However, he did not confirm this Determination by a ſolemn Decree, but contented himſelf only to cauſe *Gillebert* to appear in an Aſſembly held in the Archbiſhop's Palace at *Rheims*; and after having oblig'd him to retract his four Propoſitions, he condemn'd them, and forbid the reading or the tranſcribing of his Book, till it were corrected by the Church of *Rome*. *Gillebert* promis'd to do it, but the Pope anſwer'd, that he ſhould not be left at Liberty to correct it at his Pleaſure: But nothing was decreed againſt his Perſon, ſo that he return'd to his Dioceſs reconcil'd with his Archdeacons. St. *Bernard* was ſatisfy'd, that his Recantation was ſincere, and that he really acquieſc'd in the Judgment of the Synod; nevertheleſs, ſome of his Followers could not be perſuaded to abjure his Opinions, but ſtill perſiſted to maintain them, and therefore St. *Bernard* endeavours to confute theſe Miſcreants, in his 80*th*. Sermon on the *Canticles*, and treats them as Hereticks. Thoſe erroneous Doctrines were likewiſe impugned by *Geffrey* Abbot of *Clairvaux*, in a Treatiſe written purpoſely on that Subject, in which he collects divers Paſſages of the Fathers, directly oppoſite to *Gillebert*'s four Propoſitions.

Gillebert de la Porree.

Some other Errors were alſo attributed to him, but forasmuch as they were not found in his Books, 'twas judg'd ſufficient to tear in Pieces the looſe Papers that were in the Hands of his Scholars or Pupils, and in which they were written. *Geffrey* cites a Paſſage taken out of this Author's Gloſs on the *Pſalms*, in which he aſſerts, that the Humanity of Jeſus Chriſt ought not to be ador'd with a Worſhip of *Latria*, but with that of *Dulia*; as alſo another extracted out of his Gloſs on St. *Paul*'s Epiſtles, where he ſays, That the Name of God, and of the Son of God, is not attributed to the Humane Nature in Jeſus Chriſt, unleſs by Adoption.

The Works of *Gillebert de la Porree* were never yet printed, except one Letter on the Euchariſt, publiſh'd by Father *Luke Dachery* in the Notes on *Guibert de Nogent*. His Commentaries on the *Pſalms*, and on St. *Paul*'s Epiſtles, and his Theological Treatiſe of the Trinity, are extant in Manuſcript in divers Places; but we may judge by the Paſſages that are cited out of them, that the too great Subtilty of that Man's Genius, caus'd him to fall into Expreſſions contrary to the ſimplicity of the Faith; a Misfortune that very frequently happens to thoſe, who deviate from the Scripture and Tradition, to philoſophize on the Myſteries of the Chriſtian Religion. He died, *A. D.* 1154.

The Letter but now mention'd, is directed to *Matthew* Abbot of St. *Florin*, who had conſulted him to know what ought to be done, in reference to a certain Prieſt, who thro' Inadvertency had perform'd the Conſecration, when there was no Wine in the Chalice, and having perceiv'd his Miſtake, made a new Conſecration of the Bread and Wine. He returns for Anſwer, That 'twas requiſite that that Prieſt ſhould forbear ſaying Maſs for ſome Time, and that he ſhould do Penance for his Tranſgreſſion. For the reſt, that he had done ill, in making a new Conſecration of the Bread and Wine, becauſe the Body of Jeſus Chriſt is altogether entire under each Species, and in regard that his Body and Blood was under the Species of Bread, altho' no Wine were conſecrated: And that therefore the Communion might have been adminiſter'd with the conſecrated Bread; as Children receive it under the ſingle Species of Wine, and ſick Perſons under that of the Bread. This Letter is very remarkable.

CHAP.

CHAP. IX.

An Account of the Lives and Letters of the Popes who poſſeſs'd the See of Rome *from* Eugenius III. *to the end of the Century.*

Of the Popes of Rome.

Anaſtaſius IV.

Anaſtaſius IV. was a Citizen of *Rome*, and was called *Conrad* before his promotion to the Papal Dignity. He was at firſt Abbot of St. *Anaſtaſius*, in the Dioceſs of *Velitri*, afterwards Cardinal Biſhop of St. *Sabina*, and ſucceeded Pope *Eugenius*, *July* 10. *A. D.* 1153. He poſſeſs'd the See of *Rome* only during one Year, four Months and ſome Days, and died *December*, 4. 1154.

Adrian IV.

He had for his Succeſſor *Adrian* IV. an Engliſh-Man by Nation, who was nam'd *Nicolas Break-ſpear*, before he attain'd to that Station, and was Cardinal Biſhop of *Albany*. *Eugenius* III. ſent him in quality of a Miſſionary into *Norway*, where he converted a great Number of Infidels. He was generally reputed to be a Man of a gentle and liberal Diſpoſition. In the Beginning of his Popedom, *Arnold* of *Breſcia* and his Followers excited ſome troubles in *Rome*, and wounded Cardinal *Gerard*. Whereupon the Pope having ſuſpended the City from Divine Service till the *Romans* had expell'd him and his Adherents, ſo that the latter were forc'd to make their eſcape by flight, and retir'd to *Otricoli* in *Tuſcany*, where they were favourably receiv'd by the People; who look'd upon *Arnold* as a Prophet, but he was apprehended ſoon after, and notwithſtanding the Oppoſition made by the Viſcounts of *Campania*, who had reſcu'd him, he was deliver'd up to the Prefect or Governor of *Rome*, who caus'd him to be burnt at a Stake, and his Aſhes to be thrown into the River *Tiber*, leſt the People ſhould honour him as a Saint. This Pope pronounc'd an *Anathema* againſt *William* King of *Sicily*, who had refus'd to receive his Letters, becauſe he did not give him the Title of King, and who had ſeiz'd on ſome Territories belonging to St. *Peter*'s Patrimony. Then his Holineſs went as far as *Sutri* to meet *Frederick*, who was arriv'd in *Italy*, accompany'd him to *Rome*, and ſet the imperial Diadem on his Head. A little while after, he made Peace with *William* King of *Sicily*, and granted him the Royal Style of King of both *Sicilies*. In writing to the Emperor *Frederick* about the Affair of the Biſhop of *London*, he incurr'd the diſpleaſure of that Prince, by inſinuating that the Empire was a Donation receiv'd by him from the Holy See; inſomuch, that the Pope was oblig'd to explain himſelf in a ſecond Letter, and to ſay, that he meant only with reſpect to his Coronation and Conſecration. However this did not fail to ſet them at variance, and their Quarrel was inflam'd, becauſe his Holineſs refus'd to confirm a certain Perſon, whom the Emperor had nominated to be Archbiſhop of *Ravenna*. 'Tis alſo reported that the Pope deſign'd to excommunicate the Emperor if he had liv'd longer, but he died of a *Quinſie* in the City of *Anagnia*, *September* 1. *A. D.* 1159. But his Body was tranſlated to *Rome*, and interr'd in St. *Peter*'s Church.

Alexander III.

After the Solemnization of his Funeral Obſequies, 23 Cardinals met together, and choſe at the End of three Days, *Roland* Cardinal Prieſt, with the Title of St. *Mark*, and Chancellor of the Church of *Rome*, who was nam'd *Alexander* III. But there were three Cardinals, *viz. Octavian*, *John* of St. *Martin*, and *Guy* of *Crema*, who undertook to carry on another Election, and *Octavian* having obtain'd the Suffrages of the two others, aſſum'd the Quality of Pope, and the Name of *Victor* III. Afterwards he caus'd himſelf to be cloathed in the Pontifical Habit; took poſſeſſion of St. *Peter*'s Church by force, and ſet a Guard of Senators over *Alexander* and his Cardinals, who were confin'd in the Fort during nine Days. The latter was remov'd to a Caſtle on the other ſide of the *Tiber*, and after having been ſhut up therein three Days, the People began to raiſe a Mutiny, inſomuch, that he was conducted with divers Biſhops and Cardinals acroſs the City, to a Place call'd *Nero*'s *Victory*, and was there conſecrated. The Emperor *Frederick* was then in *Italy* beſieging *Cremona*, and the two Competitors having made application to him to get their Intereſt maintain'd, he order'd them both to repair to *Pavia*, to take their Trial in a Council. *Alexander* not thinking fit to go thither, retir'd to *Anagnia*; and the Emperor in the mean while caus'd the Parties to be ſummon'd to the Council which he had conven'd: The former refus'd to appear, but *Octavian* preſented himſelf according to Order. Then the Emperor after having inform'd the Biſhops, that the Right of calling Councils belong'd to Princes, referr'd the Deciſion of that Quarrel to their Judgment. The Council was compos'd of fifty Archbiſhops and Biſhops, and of a great Number of Abbots. *Victor*, who was preſent there without an Adverſary, carry'd the Cauſe without any difficulty, upon making Proof, that he was firſt inveſted with the Pontifical Mantle; put in poſſeſſion of the Holy See; and acknowledg'd by the Clergy. Thus his Election, notwithſtanding its irregularity, was confirm'd by the Council, and that of *Alexander* declar'd null: The next Day, the latter and his Adherents were ſolemnly excommunicated. We have ſtill in our poſſeſſion the Acts of that Council, held, *A. D.* 1160. with the Synodical Letter of the Fathers aſſembled therein, that of the Emperor, that of the Biſhop of *Bamberg*, and that of the Canons of St. *Peter* at *Rome*, concerning the Election of *Victor*, and the Judgment paſs'd in his favour. They accuſe the Cardinals, who choſe *Alexander*, of having met together even in Pope *Adrian*'s Life-time, to ſubſtitute *Roland* in his Room, and of having carry'd on the laſt Election in a tumultuous Manner. *Alexander* being inform'd of what was tranſacted againſt him in the Aſſembly of *Pavia*, excommunicated the Emperor *Frederick*.

Of the Popes of Rome.

The Declaration of the Kings of England and France, in favour of Alexander.

The other Princes of *Europe* were ready to do more Juſtice to Pope *Alexander*; for *Henry* II. King of *England* and *Philip* II. King of *France*, being perſuaded by their Prelates of the Equity of their Cauſe, favour'd him under Hand; but not to do any thing raſhly in an Affair of that importance, they call'd Aſſemblies of the Prelates of their reſpective Kingdoms, *viz.* the former at *Newmarket* in *England*, and the other at *Beauvais* in *France*. It was agreed in thoſe Conventions that *Alexander*'s Right was moſt preferrable; but the Princes before they openly declar'd their Sentiments, ſollicited *Frederick* to own him as Pope, and to abandon *Octavian*. But perceiving him to be altogether inflexible to authorize their Declaration to the beſt advantage, they call'd a general Aſſembly of the Prelates and Noblemen of their Kingdoms, in which the Legates of the two Competitors were alſo preſent, in order to take a full cognizance of the Cauſe, and afterwards to declare for him, who ſhould be acknowledg'd as lawful Pope in that Aſſembly, for hitherto out of reſpect to the Emperor they did not think fit publickly to eſpouſe *Alexander*'s Cauſe, altho' they were well inform'd of the Validity of his Right. The matter being debated for ſome time in the Council, it evidently appear'd, from the Relation of the Cardinals, the Teſtimony of many Witneſſes, and even the Confeſſion of thoſe of *Victor*'s Party, That the latter ſeiz'd on the See of *Rome* by force; was cloath'd in the Pontifical Veſtments by Lay-men, without any Canonical Form; was excommunicated before his Conſecration; and was choſen by three excommunicated Perſons: On the other ſide, That *Alexander* was elected by all the other Cardinals; that he might have been immediately inveſted with the Pontifical Ornaments, if he had not at firſt refus'd to accept of them thro' Humility; that he afterwards aſſum'd them in a ſolemn Manner; and receiv'd Conſecration from the Hands of thoſe, who had a right to adminiſter it. It was alſo made appear, That the Emperor declar'd for *Octavian*, a long time before the meeting of the Aſſembly of *Pavia*; that that Convention was not compos'd of 153 Biſhops, as his Imperial Majeſty gave it out, but only of 44; that the Prelates had taken a Reſolution to ſuſpend their Judgment, and not to own either of the two Competitors as Pope, till a general Synod were call'd, conſiſting of the Prelates of divers Kingdoms, or till they knew which of them was approv'd by the ſound part of the Church; that they agreed to give the ſame Advice to the Emperor, but that he could not be induc'd to follow it; and that on the contrary, he had compell'd the Biſhops, to confirm him whom he had already receiv'd; except 24, among whom was the Biſhop of *Pavia*, in whoſe City, that Aſſembly was held: Therefore the Prelates of *England* and *France*, being well ſatisfied with theſe Reaſons, acknowledg'd *Alexander* as lawful Pope, at the ſame time Excommunicating *Octavian* with his Adherents, and the two Kings in like Manner follow'd the Judgment of the Council.

The Emperor being inform'd of the Tranſactions in *France*, held a ſecond Aſſembly at *Lodi*, in which aſſiſted *Pilgrin* Archbiſhop of *Aquileia*, *Guy* elect Archbiſhop of *Ravenna*, divers Biſhops, a great Number of Abbots and ſome Noble-men. He caus'd the Election of *Octavian* to be

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be confirmed therein, and several Letters of Excuse were read, that (as it was given out) were sent by the Kings of *Denmark*, *Norway*, *Hungaria* and *Bohemia*, as also by six Archbishops, twenty Bishops, and many Abbots, as well of the Order of *Clairvaux* as of other Congregations, and in which they acknowledg'd *Octavian* as Pope: *Hubert* Archbishop of *Milan*, the Consuls of that City, and the Bishops of *Placentia*, *Brescia*, *Bononia* and some others were excommunicated in that Council, which was held in the Month of *June*, *A. D.* 1161. and continu'd during some Days.

Alexander III. *passes over into* France.

In the mean while *Alexander* took Sanctuary in the Dominions of *William* King of *Sicily*, because the Emperor *Frederick* was Master of a great part of *Italy*, and waited for a favourable Opportunity to pass over from thence into *France*, where the distress'd Popes always met with a Place of Refuge, during the Persecutions that were rais'd against them. At last he found means to set out to Sea, and arriv'd in *France* on the Festival of *Easter*, *A. D.* 1162. where he was receiv'd by the Kings of *France* and *England*, who went to meet him as far as *Torcy sur Loire*, alighted in his presence, and conducted him on the Road, each of them holding the Reins of his Horse's Bridle. *Frederick* perceiving that *Alexander* retir'd to a place of safety, and was own'd by all the Christians of *Europe*, except the *Germans* and some *Italians*, caus'd a Proposal to be made to the King of *France*, that there should be an Interview between them at *Avignon*, or in some other Frontier-Town; that he would bring *Victor* along with him, and that the King should in like manner cause *Alexander* to appear there; that the Election of both should be thoroughly examin'd in an Assembly compos'd of the Prelates of *Germany*, *France*, and *Italy*, and that all Parties should entirely submit to their final Decision. His Design was to cause both Competitors to be rejected, and to procure the Election of a third Person. However, the King of *France* approv'd his Proposal, and went to the Place appointed; but *Alexander* being more mistrustful than that Prince, refus'd to accompany him, and contented himself only to send some Cardinals thither to maintain his Right. The Emperor was highly offended, that the King had not brought *Alexander*; and forasmuch as he was the stronger, 'twas much to be fear'd lest he should hem him in on every side, and take him Prisoner, if the King of *England* had not speedily caus'd his Troops to march on purpose to rescue him. This unexpected Recruit having broken *Frederick*'s Measures, he caus'd another Proposal to be made to the King, *viz.* that he should come to meet him with the Prelates of his Kingdom, to receive the Sentence that should be pronounc'd by the Prelates of the Empire, as to the Contest between the Competitors to the Popedom; affirming, *That they only had a right to judge of the validity of the Election of a Pope:* The King reply'd, *That his Prelates and Clergy being the Sheep of the Pope of* Rome, *'twas their Interest to take Cognizance of the Person, who was to be their supreme Pastor.* Whereupon the Intercourse was discontinu'd, and the King retir'd with his Forces.

A Council held at Tours *by* Alexander III.

Pope *Alexander* arriv'd at *Paris*, A. D. 1163. and at his departure from that City, held a Council at *Tours*, where he renew'd the *Anathema*'s published against *Octavian* and *Frederick*. The Antipope *Octavian* died the next Year at *Lucca* on the Festival of *Easter*, and his Followers substituted in his room, *Guy* of *Crema*, who took the Name of *Paschal* III. The Death of *Octavian* weaken'd his Party, and the *Italians* wearied with the Emperor's tyrannical Government, began to incline towards *Alexander*'s side; besides that *Conrad* chosen Archbishop of *Mentz*, and many other Bishops of *Germany*, declar'd in his favour. Therefore *Alexander* taking the Advantage of so favourable a Conjuncture return'd to *Italy*, and made his publick Entry into the City of *Rome* in the Month of *November*, 1165. after having resided three Years in *France*. He was joyfully receiv'd by the People: But on the other side, *Frederick* us'd his utmost Endeavours to maintain *Paschal* the Antipope, and to that purpose call'd an Assembly at *Wurtzburgh*, A. D. 1166. in which he himself took an Oath, and caus'd the like Oath to be given to the most part of the Lords and Prelates of the Assembly, that they would not acknowledge any other Pope but *Paschal*, and that they would cause all those who depended on them, to submit to his Authority. The Deputies of the King of *England*, who was at variance with Pope *Alexander*, by Reason of the Contests he had with *Thomas* Archbishop of *Canterbury*, took the same Oath.

Alexander III. *returns to* Rome.

An Assembly at Wurtzburg *in* 1166.

Afterwards *Frederick* appear'd at the Head of an Army, and pass'd into *Italy* to put *Paschal* in possession of the Papal See: He enter'd *Lombardy*, besieg'd *Ancona*, and the next Year encamp'd near *Rome*; then he defeated the *Romans* in Battel; took part of the City; seiz'd on St. *Peter*'s Church, and would have made himself Master of the whole City, if a Distemper, that rag'd in his Army had not oblig'd him speedily to retire to *Lombardy*. *Alexander* being thus deliver'd from so imminent a Danger, had recourse to his thundering Bulls, and pronounc'd a Sentence of Deposition against *Frederick* in a Council held at *Lateran*, A. D. 1168. The *Italians* animated by that Sentence, revolted against the Emperor, submitted to *Alexander*, and expell'd the Schismatical Bishops. *Frederick* having attack'd the *Milanese* Troops, lost twenty thousand Men, and was forc'd to shut himself up in *Pavia*, but not believing himself to be safe there, in regard that the whole Country of *Lombardy* had declar'd against him, he at last found Means to escape into *Germany*, not without much Difficulty. In the mean While *Paschal* continu'd in Possession of St. *Peter*'s Church, and *Alexander* resided at *Benevento*: The latter return'd from thence in the End of the Year 1169. and receiv'd the City of *Frescati* under his Protection: Whereupon the *Romans* were incens'd against him, and only promis'd to give him Admittance into *Rome*, as their Sovereign, on Condition that he should cause the Walls of *Frescati* to be demolished. He did it accordingly; but the *Romans* not having kept their Word, he caus'd that Place to be fortified again, left a Garrison therein, retir'd to *Anagnia*, and from thence pass'd to *Benevento*, where he receiv'd in 1170. the Proposal made to him by *Manuel Comnenus* Emperor of the East, to reunite the *Greek* Church to the *Latin*, and to own the supreme Authority of the See of *Rome*, on Condition that he should crown him Emperor of the West. The Pope commended his Design about the Re-union of the two Churches, and promis'd to contribute, as far as 'twas possible towards the carrying it on; but as for the Demand of the Empire, he answer'd, That the Matter appear'd to him to be too difficult, and that it did not lye in his Power to grant what he desir'd.

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Some Time after, *Paschal* the Antipope died at *Rome*, and those of his Party chose for Pope, *John* Abbot of *Struma*: Altho' *Frederick* had own'd his Authority, yet he did not forbear to send the Bishop of *Bamberg* to *Alexander* to negotiate a Treaty of Peace with him. That Prelate had a Conference with *Alexander* in *Campania*, and told him that his Master did not design any longer to act contrary to his Interest, but forasmuch as he refus'd to declare plainly, that he would acknowledge him as lawful Pope, or to promise Obedience to him, they parted without concluding any Thing. Altho' *Alexander*'s Affairs prosper'd every Day more and more; nevertheless the *Romans* could not be induc'd to receive him into their City, and he usually resided either at *Frescati* or in *Campania*.

Frederick carry'd on a War in *Italy*, A. D. 1175. but not being successful in his Enterprizes, he renew'd the Negotiations of Peace; so that the Pope sent Legates to treat with him about it, but they were not able to come to any Agreement. The next Year *Frederick*'s Army was entirely defeated by the *Milanese* Forces, insomuch that he was constrain'd to send Ambassadors to *Alexander* to conclude a Treaty of Peace: The Conditions were propos'd, and were at last ratify'd in 1177. at *Venice*, where the Emperor and the Pope had an Interview: The former abandon'd the Party of *Octavian*, *Guy* and *John* of *Struma*, and promis'd Obedience to *Alexander*, who took off the Excommunication denounc'd against *Frederick*, and re-admitted him to the Communion of the Church of *Rome*. Some Authors relate divers fabulous Circumstances concerning this Reconciliation, and amongst others, that the Pope made an Escape to *Venice* in a Disguise; that he was forc'd to implore the Assistance of the Doge; that the Emperor sent his Son *Otho* with a Fleet to oblige the *Venetians* to deliver up the Pope into his Hands; that they defeated him and took him Prisoner; that the same Son agreed upon certain Articles of Peace with the Pope; that *Frederick* came in Person to confirm the Treaty; that he prostrated himself before all the People, at the Feet of the Pope, who set his Foot on his Neck, pronouncing these Words; *It is written, thou shalt tread upon the Basilisk, and trample under Foot the Lion and the Dragon*; that *Frederick* answer'd, *I do not obey you but* Peter; and that *Alexander* reply'd, *Both me and* Peter. All these Particulars are so many Fables, the Falshood of which is prov'd by *Alexander*'s Letters, and by the Testimony of the Historians of that Time. 'Tis worth the while to observe, after what Manner *Alexander* speaks upon Occasion of that Peace in his Letter.

'On the 21*st*. Day of *July* (says he) by the Emperor's 'Order, the Son of the Marquis *Albert*, and his Imperial 'Majesty's Chamberlain, took an Oath, in the Presence 'of divers Ecclesiastical and Secular Princes of the Empire; that upon the Emperor's Arrival at *Venice*, he should 'ratify by Oath, the Articles of the Peace of the Church, 'that were already agreed upon; that he should grant Peace 'to *William* King of *Sicily* for fifteen Years, and a Truce 'for seven, to the *Lombards*. On the 24*th*. Day of the 'same Month, the Emperor came to the Church of St. 'Nicolas, at the Distance of a Mile from *Venice*, and having abjur'd the Schism, as well as all the Bishops and 'German Princes, he receiv'd Absolution with them; af-

'terwards

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'terwards being arriv'd at *Venice*, he gave us the Marks of 'his Obedience, with all Manner of Humility, at the En-'trance of St. *Mark*'s Church, in the Preſence of an in-'numerable Multitude of People; receiv'd from us the 'Bleſſing of Peace; gave us the Right-hand; and conduct-'ed us with Devotion to the Altar. The next Day, being 'the Feſtival of St. *James*, we went to St. *Mark*'s Church 'to celebrate Maſs; the Emperor came to meet us with-'out the Church; gave us the Right-hand; re-conducted 'us when Divine Service was ended; held the Stirrup, 'whilſt we got up on Horſe-back; and perform'd all the 'Devoirs and Reſpects due to us, that his Predeceſſors 'were wont to do.' The Matters of Fact are thus related by the Pope himſelf in three Letters.

The next Day, the Emperor went to pay a Viſit to the Pope, and on *Auguſt* 1*ſt*. he himſelf took an Oath, the ſame Thing being likewiſe done by the *German* Lords, to obſerve the Peace that was concluded. Afterwards Abſolution was given to thoſe that had taken Part with the Antipopes, and who promis'd for the Future, to obey Pope *Alexander* and his Succeſſors. On *September* 16. the Pope held a Council of the Biſhops of *Italy* and *Germany*, in which the Treaty of Peace was confirm'd, and the Anathemas renew'd againſt the Schiſmaticks, who were not as yet return'd to the Boſom of the Church, and the Emperor ratify'd it by publick Letters. Laſtly, the Emperor before he left *Venice*, concerted with the Pope Matters relating to the Reſtitution of the Revenues of the Church of *Rome*; and ſet forward in his Journey to *Lombardy*, whilſt the Pope went to *Anagnia*, where he arriv'd *December* 14. and from whence the next Year, he was recall'd to *Rome* by the Clergy, Senate and People of that City. Thus an End was put to the Schiſm of the Church of *Rome*, and *Alexander* continu'd in the peaceable Poſſeſſion of that See till his Death, which happen'd in the Month of *Auguſt*, *A. D.* 1181.

Lucius III. Cardinal *Humbald*, a Native of *Lucca*, was choſen in his Place, and ſirnam'd *Lucius* III. He was expell'd *Rome* by the Senators, and retir'd to *Verona*, where he died, *November* 25. *A. D.* 1185.

Urban III. *Lambert* Archbiſhop of *Milan*, ſucceeded him under the Name of *Urban* III. Theſe two Popes had ſeveral Conferences at *Verona* with the Emperor *Frederick*, about the putting of the Treaty of Peace in Execution, and the Election of the Archbiſhop of *Trier*. The latter had alſo ſome Conteſts with the Emperor, about certain Territories left by the Princeſs *Mathilda* to the Church of *Rome*; the Diſpoſal of the Eſtates of the Biſhops after their deceaſe, which the Emperor claim'd as his Right; and the Taxes that were allotted to be paid to the Abbeſſes. And indeed, Matters were carry'd to that Height, that *Urban* threaten'd to excommunicate the Emperor, and that Prince call'd an Aſſembly of the Prelates and Princes of *Germany* at *Geinlenhuſen*, *A. D.* 1186. to maintain his Rights, in which it was determin'd to write to the Pope about that Affair. Their Letter extremely incens'd his Holineſs, and caus'd him to take a Reſolution to denounce a Sentence of Excommunication againſt the Emperor, which would have been actually put in Execution, if the Inhabitants of *Verona* had not entreated him not to do it in their City. Therefore he departed from thence with that Deſign, but was prevented by Death, which happen'd *October* 17. *A. D.* 1187.

An Aſſembly at Geinlenhuſen in 1186.

Gregory VIII. The next Day, *Albert*, Cardinal Prieſt of St. *Laurence*, and Chancellor of the Church of *Rome*, was plac'd on that See, and bore the Name of *Gregory* VIII. His Popedom did not continue during two entire Months; for he died *December* 16. in the ſame Year.

Clement III. After a Vacancy of twenty Days, the See of *Rome* was fill'd up by *Paulinus* Cardinal of *Paleſtrina*, choſen *Jan.* 26. *A. D.* 1188. and nam'd *Clement* III. Under his Popedom the Chriſtian Princes undertook a Cruſade for the recovering of the Places that *Saladin* had taken from them in the *Levant*. The Emperor *Frederick*, *Richard* I. ſirnam'd *Cœur de Lion* King of *England*, and *Philip* II. King of *France*, were engag'd in that Expedition. The firſt was drowned in 1190. as he was waſhing himſelf in a ſmall River between *Antioch* and *Nice*, and his Son *Henry* ſucceeded him in the Imperial Dignity. Pope *Clement* III. died *April* 10. *A. D.* 1191.

Celeſtin III. *Hyacinthus*, Cardinal Deacon with the Title of St. *Mary*, was choſen in his Place, under the Name of *Celeſtin* III. and after having been ordain'd on Holy *Saturday*, was plac'd in St. *Peter*'s Chair on *Eaſter*-day. At that Time, *Henry* arriv'd with an Army near *Rome*, and determin'd to enter the City to be crown'd Emperor. Foraſmuch as the Pope put him off from Time to Time, the *Romans* ſent Deputies to promiſe him, That if he would engage to preſerve their Rights and Privileges, and to demoliſh the Caſtles that were built at *Freſcati*, they would admit him, and would oblige the Pope to ſolemnize his Coronation. He accordingly conſented, and took an Oath before the Pope, at the Door of St. *Peter*'s Church, that he would maintain the Eccleſiaſtical Rights; reſtore St. *Peter*'s Patrimony; and raſe the Citadel of *Freſcati*. Afterwards the Pope caus'd him to enter the Church, and actually crown'd him Emperor, and *Conſtance* his Wife, the Daughter of *Roger* King of *Sicily*, Empreſs. *William* ſirnam'd the Good, King of *Sicily*, the Nephew of that Princeſs, dying, ſhe laid Claim to the Crown; but *Tancred* her baſtard Brother excluded her, and got Poſſeſſion of the Throne, which gave Occaſion to the War that *Henry* undertook to ſubdue that Kingdom. He march'd into *Italy* with a formidable Army, *A. D.* 1196. and treated the Nobility of *Sicily* in ſo outragious a Manner, that his own Wife being ſenſibly afflicted with the Calamities of her Nation, joyn'd with them againſt her Husband, and compell'd him by Force to grant them reaſonable Terms of Peace. *Henry* did not long ſurvive that Reconciliation, for he dy'd at *Meſſina* in 1197. Pope *Celeſtin* excommunicated him ſome Time before, for detaining Priſoner, *Richard* King of *England*, whom *Leopold* Duke of *Auſtria* had ſold to him, after having ſeiz'd on that valiant Prince in his Territories, as he was returning from his Expedition to the Holy Land. Upon Account of that Excommunication, the Archbiſhop of *Meſſina* refus'd to bury him in conſecrated Ground, till he had conſulted the Pope. Therefore he went to meet his Holineſs, and requeſted of him three Things, *viz.* 1. A Licence to interr the Emperor's Body according to due Form. 2. The Deliverance of *Marcowald* his Imperial Majeſty's Chief Juſtice, who was beſieg'd by the *Romans*. And 3. That *Frederick* the Son of *Henry*, might be crown'd King of *Sicily*. *Celeſtine* reply'd as to the firſt Article, That the Emperor could not be bury'd without the Conſent of the King of *England*, and till the Money were reſtor'd to that Prince, which he had exacted from him for his Ranſom: As to the ſecond Article, That the ſetting of *Marcowald* at Liberty depended on the Pleaſure of the *Romans*. He granted the laſt Article, on Condition that the Sum of a thouſand Marks of Silver ſhould be paid to him, and as many to the Cardinals; and after that the Empreſs had taken an Oath upon the Holy Goſpels, That *Frederick* was begotten in lawful Wedlock of her and *Henry*: As for the Succeſſion to the Empire, it was conteſted between *Philip* the Brother of *Henry* deceaſed, and *Otho* the Son of the Duke of *Saxony*, as we ſhall have Occaſion to ſhew hereafter. Pope *Celeſtin* did not long ſurvive the Emperor *Henry*; for he fell ſick on the Feſtival of *Chriſtmaſs* in the ſame Year, and died *Jan.* 8. *A. D.* 1198.

Of the Popes of Rome.

It remains only for compleating the Hiſtory of theſe Popes, to give ſome Account of their Letters.

Anaſtaſius IVth's Letters.

The Letters of *Anaſtaſius* IV. are few in Number. In the firſt, he reprehends *Engebaud* Archbiſhop of *Tours*, for neglecting to acquaint him with the high Miſdemeanours of which the Biſhop of *Treguier* is accus'd, and orders him inceſſantly to ſummon that Prelate to appear in his Court; and if he find him guilty of the Crimes laid to his Charge, that is to ſay, of having riotouſly waſted the Revenues of his Church; of having conferr'd Orders contrary to the Canonical Conſtitutions; and of having committed Simony and Perjury; to ſend him to the Holy See, to the end that he might be puniſh'd according to the Severity of the Canons.

In the ſecond, he writes to *Hugh* Archbiſhop of *Sens* and to his Suffragans, to look upon the Inhabitants of *Vezelay*, as under a Sentence of Excommunication, by reaſon of the Perſecutions that they rais'd againſt *Ponce* Abbot of the Monaſtery of that Place. He writes the ſame Thing to the Count and Lords of *Burgundy* in the third, which only differs from the former in the Superſcription.

By the fourth, he orders *Peter* Archbiſhop of *Bourges* to excommunicate the Count of *Nevers* and the Inhabitants of *Vezelay*, unleſs they gave Satisfaction to the Abbot and Monaſtery of *Vezelay*, within thirty Days after the Monition is exhibited to them.

He writes again on the ſame Subject to *Lewis* VII. King of *France*, to the Biſhops of that Kingdom, and to *Ponce* Abbot of *Vezelay*, in his fifth, ſixth and ſeventh Letters.

In the eleventh, he confirms the Statutes of the Regular Canons of St. *John* at *Lateran*.

In the twelfth, he takes into his Protection, the Order of the Knights of St. *John* at *Jeruſalem*, and ratifies their Privileges.

Adrian IVth's Letters.

The firſt of the Letters attributed to Pope *Adrian* IV. is a Privilege granted to the King of *England*, to make himſelf Maſter of *Ireland*, referr'd to by *Matthew Paris*. But it is a very doubtful Piece, and there are no Grounds to rely upon it.

The ſecond, is the Letter that gave Offence to *Frederick*, and in which the Pope complains, That the Biſhop of *London* was miſus'd in the Emperor's Dominions, as he was returning from the Holy See, and that he did not take Care to revenge that Indignity. To induce him to do it, he entreats him to call to mind, with what Kindneſs he was receiv'd at *Rome* the preceding Year, as alſo the Honour and Dignity that he had conferr'd upon him in ſetting the Imperial Crown on his Head. He declares at the ſame

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Time, That he does not repent of having given him Satisfaction, and that he ſhould be very glad to find an Opportunity, to beſtow on him greater Favours if it were poſſible.

This Letter being deliver'd to *Frederick*, by *Bernard* Cardinal of St. *Clement*, and by *Roland* Cardinal Prieſt of St. *Mark*, whom the Pope had ſent on Purpoſe to bear it: That Prince at firſt entertain'd them very honourably, but at the ſecond Audience, having read that Paſſage of the Letter, in which it was expreſs'd, That the Pope had conferr'd on him the notable Benefit of the Crown, he fell into ſo great a Paſſion, that he could not forbear reviling the two Legates who had brought it, ordering them immediately to retire out of his Dominions. After their Departure, he prohibited all his Subjects to go to *Rome*, and ſet Guards on the Frontiers, to ſtop thoſe who were about to travel thither. *Adrian* having heard this News, wrote the third Letter to the Biſhops of *France* and *Germany*, in which after having related the Matter as it happen'd, he entreats them to uſe their utmoſt Endeavours to oblige *Frederick* to return to his Duty. At the ſame Time he wrote to him in the fourth Letter, That it was not his Meaning that the Word *Beneficium* ſhould be taken for a Fee, but for a good Action; that in that Senſe, it might well be ſaid, That he had done him a Favour in conferring on him the Imperial Crown, becauſe he perform'd an Act of Kindneſs in ſo doing; and that when he wrote, that he gave him the Imperial Crown, *Giving* denotes no more than that he ſet it upon his Head: That they who had otherwiſe interpreted thoſe Terms, were ſpiteful Perſons, that only ſought for an Opportunity to diſturb the Peace of the Church and of the Empire: Laſtly, if that Expreſſion were offenſive to him, he ought not nevertheleſs to have acted as he had done, nor to forbid all his Subjects in general to go to *Rome*, but he might have given him Notice of it by his Ambaſſadors. He gives him to underſtand that he ſent two other Cardinals, by the Advice of *Henry* Duke of *Bavaria*, and entreats him to receive them favourably, to the end that the Buſineſs might be accommodated through the Mediation of that Duke.

The Letter in which *Frederick* deſires the Confirmation of *Guy* the Son of the Count of *Blandrata* choſen Archbiſhop of *Ravenna*, follows the former. It is written in very reſpectful and ſubmiſſive Terms.

The Pope denies him that Favour in the fifth Letter, under Pretence, that he was unwilling to remove *Guy* from the City of *Rome*; and in the ſixth, complains of *Frederick*'s Letter, becauſe he ſet his own Name before that of the Pope, exacted Homage and Fidelity of the Biſhops; refus'd to admit his Legates to Audience, and hinder'd his Subjects from going to *Rome*.

The ſeventh is written to the Archbiſhop of *Theſſalonica*, whom he exhorts to be reconcil'd with the Church of *Rome*, and to procure the Re-union of the *Greek* Church.

The eighth is a Confirmation of the Treaty made with *William* King of *Sicily*.

The fifteen following, are taken out of the fourth Tome of the Hiſtorians of *France* by *Du-Cheſne*. The ten firſt, and twenty fourth, are written in Favour of *Hugh*, Chancellor of that Kingdom, to whom he grants an Archdeaconry of *Arras*, and the Revenues of a Prebend in the Cathedral of *Paris*: He likewiſe wrote to the Biſhops of *Arras* and *Paris*, and to ſome other Perſons on the ſame Subject. The three other Letters are directed to King *Lewis*; and in the twenty firſt, he adviſes him to bring the Inhabitants of *Vezelay* under Subjection to the Abbots of that Place, and to oblige them to reſtore what they had taken from him.

The twenty fifth, twenty ſixth, twenty ſeventh and twenty eighth, relate in like Manner to the Abby of *Vezelay*.

By the twenty ninth, he renders the Abby of *Baume* in the Dioceſs of *Beſanſon*, ſubject to the Juriſdiction of that of *Cluny*, as a Priory that ought to depend on it.

The ſix following, relate to the Primacy of *Toledo*, and the Affairs of *Spain*.

The thirty ſixth, thirty ſeventh, thirty eighth, thirty ninth and fortieth, treat of Matters concerning the Primacy, Patriarchate and Rights of the Archbiſhop of *Grado*.

In the forty ſeventh and laſt, publiſh'd by M. *Baluzius* and directed to *Berenger* Metropolitan of *Narbonne*, he confirms the Declaration made by *Ermengarda* Lady of the Mannor of *Narbonne*, by which ſhe prohibited the Alienation of the Revenues and Eſtates of the Archbiſhop of that Province after his Deceaſe, and denounces an Anathema againſt thoſe who ſhould preſume to do it.

Father *Dachery* has inſerted in the firſt Tome of his *Spicilegium*, a Privilege granted by Pope *Adrian* IV. to the Monaſtery of *Caſaure*.

Alexander IIId's Letters.

The firſt Letter of *Alexander* III. is written to the Canons of *Bononia* about his Election.

The ſecond to *Arnulphus* Biſhop of *Liſieux* on the ſame Subject, and about the Aſſembly of *Pavia*.

The third is the Bull for the Canonization of *Edward* I. King of *England*.

The following relate to the Affair of *Thomas Becket* Archbiſhop of *Canterbury*, except the thirty ſecond, which is an Inſtruction to the Sultan of *Iconium*, who was deſirous to embrace the Chriſtian Religion.

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The forty fifth, forty ſixth, and forty ſeventh, are the Letters which were written by him, concerning the Treaty of Peace, that he made at *Venice*, with the Emperor *Frederick*.

In the forty eighth, he recommends to a certain *Indian* King, commonly call'd *Preſter John*, the Legate, whom he ſent into his Country.

In the forty ninth, he returns Thanks to *Hugh*, for a Book which he had ſent to him, and entreats him to endeavour to procure the Reconciliation of the Emperor of *Conſtantinople*, with the Church of *Rome*.

The fiftieth, is the Letter for the calling of the General Council at *Lateran*.

The fifty firſt, is a Letter about the Opinion of *Peter Lombard*, who maintain'd, That Jeſus Chriſt, *quatenus* Man, is not a Thing.

The fifty ſecond, is a Confirmation of the Rights and Privileges of the Archbiſhop of *Colen*.

The two following, relate to the Erection of the Biſhoprick of *Alexandria della Paglia*, a City newly built in the *Milaneſe* Territory. He nominated the firſt Biſhop, but to the end that that Nomination might not be prejudicial to the Inhabitants, he left them the Liberty of proceeding to an Election for the Future.

The fifty fifth, fifty ſixth, and fifty ſeventh, contain the Confirmation of the Promotion of *John* to the Biſhoprick of St. *Andrew* in *Scotland*, againſt *Hugh* who was nominated by the King.

By the fifty eighth, directed to *Caſimir* Duke of *Poland*, he ratifies certain Conſtitutions made by that Prince for the Preſervation of Church Revenues.

The fifty ninth, is a circular Letter directed to all the Chriſtian Princes, in which he exhorts them to afford Succours to the Chriſtians of the Holy-Land, and renews to thoſe that do ſo, the Privileges and Immunities granted by *Urban* and *Eugenius* his Predeceſſors, and puts their Eſtates, Wives, and Children, under the Protection of the Holy See.

The ſixtieth, is directed to all the Biſhops of Chriſtendom on the ſame Subject, to the end that they might publiſh the preceding Letter in their reſpective Dioceſſes, and induce the Princes and People to ſo pious an Undertaking.

In the three following Letters, directed to certain Prelates of *England*, he gives them an Account after what Manner he concluded a Treaty of Peace with the Emperor at *Venice*.

Theſe are the Letters of Pope *Alexander* III. that are contain'd in the firſt Collection, to which three Additions have been ſince annex'd; the firſt of thoſe Additions comprehends fifty ſix Letters, publiſh'd by Father *Sirmondus*, in the End of the Works of *Peter* Abbot of *Cellet*.

In the firſt eighteen, which are almoſt all directed to *Peter* Abbot of St. *Remy* at *Rheims*, he nominates him in a Commiſſion with others to determine divers particular Affairs.

The nineteenth, directed to the Archbiſhop of *Upſal* in *Sweden* and his Suffragans, contain ſeveral Conſtitutions againſt Simony, and againſt the Privileges of Clergymen, taken out of the Councils and the Decretals of the Popes.

In the twentieth, he recommends to the Charity of the Northern Chriſtians, *Fulcus* Biſhop of the *Eſtons*, a People of *Sweden*.

In the twenty firſt, he exhorts the Northern Kings and Potentates, to perform the Duties of Chriſtian Princes, to endeavour to procure the Advancement of the Church by encountering its Enemies.

In the twenty ſecond, directed to the Archbiſhop of *Upſal* and his Suffragans, he ſpecifies the Penances that they ought to impoſe for the Crimes of Inceſt and Uncleanneſs, and inveighs againſt two Abuſes that prevail'd in their Country, *viz.* the firſt, That the Prieſts were wont to celebrate Maſs with the Lees of Wine, or with Crumbs of Bread ſteept in Wine; and the ſecond concerning clandeſtine Marriages, that were contracted without the Benediction of the Prieſt.

The following relate to many particular Affairs of Churches or Monaſteries, which he himſelf decides, or for the Determination of which he grants a Commiſſion to other Perſons in the reſpective Places.

In the ſecond Addition, are compris'd 109 Letters directed to *Lewis* VII. King of *France*, or to the Prelates of his Kingdom, the greateſt Part of which relate to the Affairs of the Churches of *France*; as alſo ſome to the Conteſt between *Alexander* and *Victor*, and others are only recommendatory Letters or full of Compliments. They are taken out of the Collection of the Hiſtorians of *France*, by *Du-Cheſne*.

The laſt Addition contains 22 Letters, of which the ſix firſt are written on the Schiſm rais'd by *Victor*; the two following

Of the Popes of Rome.

following treat of the Privileges of the Canons of *Challon:* In the ninth, he acquaints *Henry* Archbiſhop of *Rheims*, after what Manner he was receiv'd in *Rome:* The five following were written in Favour of the Church of *Vezelay:* In the fifteenth, he commends *Hugh* Biſhop of *Rhodez*, for eſtabliſhing a general Peace in his Dioceſs: The ſeventeenth and eighteenth, are the Bulls for the Canonization of *Edward* King of *England* and St. *Bernard:* The twentieth, twenty firſt and twenty ſecond, are Acts of Approbation of the Order of the Knights of St. *James* in *Spain*; of that of the Monks of the Abby of St. *Saviour* at *Meſſina*; and of that of the *Carthuſians*, and of their Conſtitutions. There are alſo in the Addition to the tenth Tome of the Councils, five other Letters attributed to *Alexander* III. of which the four firſt relate to the Immunities of the Schools and Chapter of *Paris*, and the laſt to thoſe of the Chapter of *Anagnia.*

Lucius IIId's Letters.

Lucius III. having poſſeſs'd the See of *Rome* but a little While, has left us only three Letters.

By the firſt, he takes off the Excommunication of *William* King of *Scotland*, and the Suſpenſion of his Kingdom, denounced by the Archbiſhop of *York*, in Pope *Alexander*'s Life-time, for oppoſing the Conſecration of *John*, elected Biſhop of St. *Andrew*.

The ſecond Letter is directed to *Henry* II. King of *England*, in which he exhorts that Prince to permit a Tax to be rais'd in his Kingdom, for the Relief of the Holy-Land.

The third is a Decree againſt the Hereticks of that Time, in which he pronounces a perpetual *Anathema* againſt the *Cathari*, the *Patarians*, thoſe that ſtyle themſelves the *Humbled or the poor People of* Lyons, the *Paſſagians*, the *Joſepins* and the *Arnoldiſts*, and prohibits all Sorts of Perſons to profeſs Divinity or to preach publickly, unleſs they have obtain'd a Licenſe from the Holy See, or from the Dioceſan Biſhop. He likewiſe condemns all thoſe who preſume to maintain any Doctrines or Practices different from thoſe of the Church of *Rome*, concerning the Sacrament of the Body and Blood of Jeſus Chriſt, Baptiſm, the Remiſſion of Sins, Marriage, or the other Sacraments, with their Abetters and Adherents: He ordains, That Clergymen, convicted of thoſe Errors ſhall be depos'd, and Laicks deliver'd up into the Hands of the Secular Judges to be puniſh'd, unleſs they immediately adjure them, without allowing any Pardon to Relapſes: He enjoyns the Archbiſhops and Biſhops to make a Viſitation every Year, either perſonally or by their Archdeacons, in order to diſcover ſuch Miſcreants: He exhorts the Counts, Barons, Lords and Magiſtrates vigorouſly to aid and aſſiſt the Clergymen in the Proſecution of thoſe Hereticks, under Pain of Excommunication, and Privation of their Dignities: And in that Caſe, he grants a peculiar Juriſdiction to the Archbiſhops and Biſhops, over ſuch Perſons as enjoy certain Immunities, and are ſubject only to the Holy See, provided they be obey'd as the Pope's Delegates, notwithſtanding all Manner of Privileges.

Urban IIId's Letters.

Urban III. gave Notice to all the Biſhops, of his Election by a circular Letter, dated *January* 11. *A. D.* 1186. which is the firſt of his Letters.

The ſecond, dedicated to *William* King of *Scotland*, relates to the Conteſt between the Biſhops of St. *Andrew* and *Dunckell*, the Trial of which was referr'd to the See of *Rome*, in the Time of his Predeceſſor, but could not be determin'd, till the Popedom of *Urban*, who entreats the King in this Letter to take the Biſhop of *Dunckell* into his Protection, and makes the ſame Requeſt in the following, to *Jocelin* Biſhop of *Glaſco*.

In the fourth, he writes to *Baldwin* Archbiſhop of *Canterbury*, about the building of a new Church in Honour of St. *Stephen* and St. *Thomas*.

In the laſt, he approves the Foundation of a Houſe of Hoſpitallers at *Bononia*, and ratifies their Conſtitutions and Privileges.

Gregory VIIIth's Letters.

Gregory VIII. was no ſooner advanc'd to the Papal Dignity, but he wrote a circular Letter to all the Faithful, to exhort them to relieve the Holy Land. He gives a lively Deſcription of the moſt deplorable Calamities that befel the Chriſtians, when the City of *Jeruſalem* was taken by *Saladin*, and earneſtly preſſes the Faithful to undertake an Expedition for the Recovery of it out of the Hands of that implacable Enemy of Chriſtianity. He grants Indulgences to thoſe, who ſhall take upon them the Croſs for the holy War, and renews in their Favour, the ſpecial Privileges that were allow'd by his Predeceſſors in the like Caſe.

In the ſecond Letter, he ordains, That to deprecate the Wrath of God, the Faithful ſhould be oblig'd to faſt during five Years, on all *Fridays* from *Advent* to *Chriſtmaſs*, and that they ſhould abſtain from Fleſh on *Wedneſdays* and *Saturdays*.

Of the Popes of Rome.

By a third Letter, he confirms the Orders that his Predeceſſors had given to all the Eccleſiaſtical Judges to determine the Law-ſuits of private Perſons.

Clement IIId's Letters.

The five firſt Letters of *Clement* III. relate to the Conteſt that aroſe between *John* and *Hugh* about the Biſhoprick of St. *Andrew* in *Scotland*.

In the ſixth, he confirms the Rights and Immunities of the Church of that Kingdom.

The ſeventh, is the Act for the Canonization of *Otto* Biſhop of *Bamberg*.

Celeſtine IIId's Letters.

The firſt Letter of *Celeſtin* III. is directed to the Prelates of *England*, whom he orders to excommunicate all thoſe, who ſhall refuſe to obey *William* Biſhop of *Ely*, Legate of the Holy See and Regent of the Kingdom in the Abſence of King *Richard*, who was engag'd in the Expedition to the Holy-Land.

By the ſecond, he takes off the Excommunication denounced by *Geffrey* Archbiſhop of *York*, againſt *Hugh* Biſhop of *Durham*.

The third is the Act for the Canonization of St. *Ubald* Biſhop of *Eugubio*.

The fourth, is an elegant Exhortation to induce the Chriſtian Princes to make Peace, that they may be in a Condition to regain the Holy-Land.

In the fifth, directed to the Biſhop of *Lincoln*, he gives him a Commiſſion to take Cognizance of the Miſdemeanors and Crimes of which the Archbiſhop of *York* was accus'd.

The ſixth, ſent to the Dean and Archdeacon of the Church of *Lincoln*, is written on the ſame Subject.

In the ſeventh, he conſtitutes *Hubert* Archbiſhop of *Canterbury*, his Legate in *England*; and in the eighth, orders the Biſhops of *England* to acknowledge and obey him in that Quality.

The ninth, is a Fragment of a Letter directed to the Archbiſhop of *Sens*, in which he declares null the Divorce that *Philip* King of *France* had made with Queen *Batilda*, the Daughter of the King of *Denmark*, under Pretence of nearneſs of Kin, and enjoyns him to re-take her.

In the tenth, he entreats *Hubert* Archbiſhop of *Canterbury*, to levy Recruits to be ſent into the Holy-Land to King *Richard*.

The three following Letters are written about the Diſorders caus'd in the Church of *York* by the Archbiſhop: He commits the Care and Reformation of that Church to *Simon* Dean of the Chapter; and foraſmuch as the Archbiſhop had appeal'd to the holy See, before the Biſhop of *Lincoln* exhibited an Information againſt him, he allows him Time to come to *Rome* till the Feſtival of St. *Martin*; but in caſe he do not then appear, he orders the Biſhop of *Lincoln* to proceed againſt him, and in the mean While ſuſpends him from the Government of his Province.

In the fourteenth, he orders *Hubert* Archbiſhop of *Canterbury*, to oblige thoſe who had taken upon them the Croſs for the Expedition to the Holy-Land, to ſet forward on their Journey, at leaſt, unleſs they were prevented by a lawful Impediment.

This Letter is follow'd by that of *Philip* Biſhop of *Beauvais*, written to Pope *Celeſtin*; in which that Prelate complains, That the King of *England* enter'd the Territories of *Beauvaiſis* with his Forces in a hoſtile Manner, and took him Priſoner. The Pope return'd an Anſwer in the following Letter, That he had no Reaſon to make a Complaint of the Misfortune that befel him, ſince he preſum'd to take up Arms contrary to the Duty of his Profeſſion; beſides, that the Conduct of the King of *England* ought not to be blam'd, in regard that the King of *France* had unjuſtly taken from him divers Towns, contrary to the ſolemn Promiſe that he had made to that Prince not to commit any Hoſtilities againſt him, till his return to his Dominions: That inſtead of performing that Promiſe, he determin'd to take the Advantage of his Confinement: And that the King of *England* being at laſt ſet at Liberty, had good Reaſon to oppoſe the Enterprizes of the King of *France*.

In the ſixteenth, he enjoyns the Archbiſhop of *Canterbury*, the Biſhop of *Lincoln*, and the Abbot of St. *Edmund*, to re-eſtabliſh in one of the Churches of *England*, the Monks that were turn'd out under Colour of the Pope's Bull got by Surprize, upon a falſe Exhibition.

In the laſt, directed to *William* King of *Scotland*, he confirms the Rights and Privileges of the Churches of that Kingdom.

CHAP. X.

A Relation of the ſeveral Conteſts that Thomas Becket Archbiſhop of Canterbury, had with Henry II. King of England.

Conteſts between Thomas Becket and Henry II. King of England.

His Life before he was Archbiſhop.

THomas Becket was a Native of the City of *London*, the Capital of *England*: His Father was nam'd *Gilbert* and his Mother *Matilda*. *Gilbert*, in his Youth, took upon him the Croſs for the Holy War, but upon his Arrival at *Jeruſalem*, he was taken Priſoner and made a Slave by the *Saracens*. During his Impriſonment, he found Means to obtain the Favour of the Admiral's Daughter, in whoſe Houſe he was confin'd, and ſhe conceiv'd ſo great an Affection for him, that *Gilbert* having at laſt made his Eſcape, ſhe travell'd to *London* on purpoſe to meet him; was baptiz'd there, and afterwards marry'd to *Gilbert*, by whom ſhe had our *Thomas*, who was born *A. D.* 1119. Before his Birth, *Gilbert* return'd to the Holy-Land, where he continu'd three Years and a half, having left his Wife in *England*: This Gentlewoman took great Care of the Education of her Son, who in the very firſt blooming of his Youth, ſhew'd the Marks of what might be expected from him in a riper Age. He began his Studies at *London*, and after having loſt both his Father and Mother, compleated them at *Paris*. Upon his return to *England*, he was employ'd in the Management of Affairs, and put himſelf into the Service of *Theobald* Archbiſhop of *Canterbury*. At that Time, *Henry* Biſhop of *Winchester*, Brother to King Stephen, was Legate in *England*, who abus'd his Quality and Authority, treating the other Biſhops, and even his Metropolitan, with intolerable Arrogancy. *Thomas* adviſ'd *Theobald* to ſhake off the Yoke, and was ſent by him to Pope *Celeſtin* II. to obtain a Revocation of *Henry*'s Commiſſion; inſomuch, that being arriv'd at *Rome*, he negotiated that Affair ſo ſucceſsfully, that the Pope depriv'd *Henry* of his Dignity, and conferr'd it on the Archbiſhop of *Canterbury*. *Thomas* was no ſooner return'd to *England*, but *Theobald* entruſted him with the Management of the Affairs of his Church, made him Archdeacon of it ſome time after, and beſtow'd on him many Benefices. Afterwards King *Stephen* dying, and *Henry* II. Duke of *Normandy* ſucceeding him, *Thomas* was conſtituted Chancellor of *England*, A. D. 1158. and obtain'd the Adminiſtration of the publick Affairs of the whole Kingdom.

His Election to the Archbiſhoprick of Canterbury.

At laſt he was nominated by the King to the Archbiſhoprick of *Canterbury* in 1161. After the Death of *Theobald*, and was ordain'd on *Whitſunday* in the ſame Year. This Prelate was no ſooner advanc'd to that high Station, but he vigorouſly apply'd himſelf to the maintaining of the Intereſts and Liberties of the Church. In the Beginning of his Government, he found Means to wreſt the Eccleſiaſtical Revenues out of the Hands of the Noblemen who had uſurp'd them, and perſuaded the King to fill up the Epiſcopal Sees of *Hereford* and *Worceſter*, which had been vacant for a long Time. But it was difficult for him who had undertaken ſtifly to maintain the Rights of the Church, to avoid falling out with his Prince about particular Intereſts; upon which Account, he was obliged to reſign the Office of Chancellor. After that Step, he made a Demand again, with much Reſolution, of the Revenues and Rights which he pretended to belong to the Church of *Canterbury*, and which were in the Poſſeſſion of the King and of the Nobility: He vehemently oppos'd the Outrages and Exactions, with which the great Lords were wont to oppreſs the People and the Clergy: He endeavour'd to aboliſh the Cuſtom that was introduc'd in *England*, of adjudging to Princes the Revenues of vacant Churches, and of deferring to ſupply thoſe Churches with Miniſters, in order to enjoy them longer; and he aſſerted, That Clergymen, guilty of Miſdemeanours, were not under the Juriſdiction of Civil Magiſtrates; but that they ought to be brought before the Biſhop, to be degraded and condemned to Eccleſiaſtical Penalties, without delivering them up to the Secular Power; nevertheleſs, if in Proceſs of Time they committed new Crimes, the Secular Juſtice might then apprehend them, becauſe they were no longer to be look'd upon as Clergymen.

The Original of the Conteſts between the King and him.

The obſtinate Defence of the laſt Article, chiefly caus'd *Thomas* to incur the King's Diſpleaſure, and gave Occaſion to the Quarrel: For a Canon of *Bedford*, nam'd *Philip Brock*, having abus'd one of the King's Officers, before whom he was ſummon'd, that Prince determin'd to bring him to condign Puniſhment. The Archbiſhop ſuſpended the Canon from his Eccleſiaſtical Functions and Benefice for ſeveral Years, but the King not being ſatisfied with thoſe Proceedings, requir'd that he might be put into the Hands of the Secular Juſtice: Upon the Archbiſhop's Refuſal to do it, the King held an Aſſembly of the Biſhops of his Kingdom, in the Abby of *Weſtminſter*; where he made a Remonſtrance, that it was expedient for the publick Benefit, that Clergymen ſhould be try'd by the Civil Magiſtrates, and condemned to afflictive Puniſhments, by reaſon that the Scandal of Degradation did not at all move thoſe, whom the Sanctity of their Function could not reſtrain from the committing of Crimes. *Thomas*, who was at the Head of that Aſſembly, after having debated with the other Biſhops, reply'd to the King, That the Biſhops could not relinquiſh a Right, which was granted to them by *Henry* I. his Grand-Father, and confirm'd by the ſolemn Promiſe of King *Stephen*; and that they entreated his Majeſty to call to mind the Oath that he took on the Day of his Coronation, to maintain the Church in its Liberty and Rights. Whereupon the King demanded whether they were diſpoſed to obſerve the Cuſtoms and Conſtitutions of his Kingdom? *Thomas* reply'd, that they were ready to do it, provided their Rights were ſecur'd, *Salvo ordine ſuo*, and all the Prelates made the ſame Anſwer, except the Biſhop of *Chicheſter*, nam'd *Henry*, who chang'd the laſt Words, and ſaid, that he would punctually obſerve thoſe Cuſtoms.

Conteſts between Thomas Becket and Henry II. King of England.

King *Henry* was extremely incens'd at the Reſtriction they put on their Promiſe, after he had ſo often preſs'd them to no Purpoſe, to engage abſolutely to obſerve the Cuſtoms of the Kingdom without any Limitation, and left the Aſſembly, quite tranſported with Anger. The next Day, he ſent to demand of the Archbiſhop of *Canterbury*, the Grants for all the Governments that were conferr'd on him, whilſt he was Chancellor of *England*, and ſpeedily departed from *London*, ſhewing evident Marks of his high Diſpleaſure againſt the Biſhops. Inſomuch that their Dread of his Anger and of the ill Effects that it might produce, and the Sollicitations which that Prince caus'd to be made, induc'd many of them to yield to give Satisfaction to his Majeſty, and theſe us'd their utmoſt Endeavours to bring the others to the ſame Temper. *Thomas* ſtood to his Reſolution for a long Time, but being at laſt overcome by the frequent and preſſing Entreaties of the Prelates and of his beſt Friends, he ſuffer'd himſelf to be prevail'd upon; went to meet the King at *Oxford*, and promis'd to obſerve the Cuſtoms of the Kingdom for the Future, without any Manner of Reſtriction.

An Aſſembly at Clarendon.

The King to render this Declaration more authentick, call'd an Aſſembly of the Biſhops and Noblemen of the Kingdom at *Clarendon*, A. D. 1164. in which he oblig'd the Archbiſhop of *Canterbury* and the other Prelates to take an Oath, that they would carefully obſerve the Cuſtoms of the Kingdom, and at the ſame Time, caus'd a verbal Proceſs to be drawn up containing the Articles of thoſe Cuſtoms that were to be acknowledg'd by the Biſhops, and which were ſixteen in Number. The firſt imports, That when any Conteſts ariſe between the Laity and Clergy, about the Preſentation to Benefices, they ought to be regulated in the King's Court: The ſecond, That the Revenues of Mannors depending on the King's Demeans cannot be made over to Churches, without his Majeſty's Conceſſion: The third, that the Clergymen accuſed or impeached by the King's Officers, ſhall be oblig'd to repair to his Court, to the end that Enquiry may be made, whether they ought to be tried there, or whether they ought to be ſent back to the Eccleſiaſtical Courts of Judicature; and that being thus ſent back, the King's Chief Juſtice ſhall depute a Perſon to be Witneſs of the Proceedings of that Court: That if the Clergyman be convicted, or confeſs his Crime, the Church cannot have a Right any longer to protect him. The fourth Article declares, That the Archbiſhops, Biſhops, and the King's other Subjects cannot depart the Kingdom, without his Majeſty's Leave, and in caſe it be granted, they ſhall give him good Aſſurance, that they will not act contrary to his Intereſt: The fifth, That excommunicated Perſons ſhall not be obliged to give Security, for their continuing in the Country, but only to ſtand to the Judgment of the Church, when it ſhall be thought fit to grant them Abſolution: The ſixth, That no other Informers or Witneſſes ſhall be admitted againſt Laicks but ſuch as are allow'd by the Laws. The ſeventh, That all thoſe who hold any Lands of the King, or are of the Number of his Officers, cannot be excommunicated, nor their Territories ſuſpended from Divine Service, unleſs

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due Notice be firſt given to the King or to his Chief Juſtice, to the end that that which belongs to the Juriſdiction of the King's Court, may be tried there, and that which ought to be tried in the Eccleſiaſtical, may be referr'd to it; The eighth, That an Appeal may be brought from the Archdeacon's Court to the Biſhop's, and from the latter to that of the Archbiſhop, and if the Archbiſhop has not done Juſtice, Application may be made to the King, to the end that the Cauſe may be decided in the Archbiſhop's Court, without Liberty to enter an Appeal, unleſs by his Majeſty's ſpecial allowance: The ninth, That in caſe a Conteſt ariſe, between a Clerk and a Layman, about an Eſtate, which one aſſerts to depend on the Church, and the other on a temporal Lordſhip, the Chief Juſtice ſhall ſend for twelve Aſſiſtants, to examine to what Juriſdiction it ought to be appropriated; that if they judge it to belong to the Church, the Cauſe ſhall be tried in the Eccleſiaſtical Court, but if they find it to belong to the Lay-Fee, it ſhall be referr'd to the Cognizance of the Lord of the Manor. The tenth, That if any Perſon be cited by his Archdeacon or his Biſhop to anſwer to an Accuſation, and he refuſe to appear, he may be ſuſpended, but cannot be excommunicated, till the Chief Juſtice of the Place has ſummon'd him to make his Appearance; and that if that Judge ſhould neglect to do his Duty, the King ſhall take the Matter in Hand: The eleventh does not relate to Eccleſiaſtical Affairs: The twelfth ordains, That the King ſhall enjoy the Revenues of the Archbiſhopricks, Biſhopricks, Abbies and Priories during a Vacancy; that to fill it up the King ſhall iſſue out a *Conge d' Elire* to the moſt eminent Men of the Place, who ſhall carry on the Election in his Chappel, with the King's Conſent, and by the Advice of the Lords, who ſhall be conven'd for that Purpoſe, and that the Perſon elected ſhall do Homage to the King before he be ordain'd: The thirteenth Article imports, That the King ſhall cauſe Juſtice to be done to the Biſhops, and the Biſhops to the King: The fourteenth, That Cattle ſeiz'd on for a Treſpaſs ſhall not be detain'd by the Clergy, but put into the Cuſtody of the Officers of the Royal Court: The fifteenth, That Courts of Judicature ſhall be kept by the King's Juſtices: The ſixteenth, That the Sons of the Peaſants ſhall not be ordain'd, but with the Conſent of their Lords. Theſe Articles were not ſign'd by the Biſhops, but were acknowledg'd in the Aſſembly, and three Copies of them were taken, *viz.* one for the King, the ſecond for the Archbiſhop of *Canterbury*, and the third for the Archbiſhop of *York*.

The Archbiſhop of Canterbury repents of having ſigned the Articles.

The Archbiſhop of *Canterbury* being retir'd, his Friends and Domeſticks began to murmur: Some of them excus'd him, in regard that he could not act otherwiſe, by reaſon of ſo unhappy a Conjuncture of Affairs, and others complain'd on the contrary, That all the Immunities of the Church of *England* were ruin'd by that Compliance. His Croſs-bearer who was more bold than the reſt, preſum'd to make a Remonſtrance to that Effect, and the Archbiſhop being perſuaded that he had done ill, was affected with a ſenſible Grief, took a Reſolution to do Penance, and abſtain'd from celebrating Divine Service, till Pope *Alexander* III, who then reſided at *Sens*, wrote to him not to do it any longer, and gave him Abſolution for the Offence he might have committed, upon Condition that he ſhould confeſs it to a Prieſt.

His Retreat

Aſſoon as the King underſtood, that the Archbiſhop repented of what he had done, he fell into a ſtrange Paſſion againſt him. In the mean While *Thomas* being inform'd thereof, retir'd to his Abby of *Alintere* ſituated near the Sea-ſhore, and embark'd twice to paſs over into *France*; but the Wind continuing contrary, he return'd to *Canterbury*, and preſum'd even to preſent himſelf before the King, by whom, he was very ill treated. At laſt that Prince deſpairing to bring over the Archbiſhop to his Intereſt, made Application to the Pope, to compaſs his Deſign; to which Purpoſe, he ſent the Biſhop of *Liſieux* and the Archdeacon of *Poitiers* to prevail with him to conſtitute the Archbiſhop of *York* his Legate in *England*, and to order *Thomas* and the other Prelates to obſerve the Cuſtoms of his Kingdom. The Pope having refus'd to do both, the King ſent new Deputies to demand the ſame Thing again with greater Importunity, and to entreat him to confirm the Cuſtoms and Privileges of his Kingdom, by the Authority of the Holy See. The Pope abſolutely deny'd the latter Requeſt, but to amuſe him, he confer'd the Dignity of Legate on the Archbiſhop of *York*, nevertheleſs upon Condition, that he ſhould not have any Juriſdiction over the Perſon or Archbiſhoprick of *Thomas*, and without exempting the Biſhops of *England* from the Obedience they ow'd to their Primate. Foraſmuch as this Reſtriction render'd the Authority of the Archbiſhop of *York* uſeleſs with reſpect to the King's Deſign, which was to depoſe *Thomas*, he ſent back the Letter to the Pope, with Indignation.

Negotiations between the King and the Pope.

The Pope wrote another Letter to divert him from making any further Attempts on the Rights of the Churches of his Kingdom; but that Prince inſtead of ſubmitting to his Admonitions, caus'd the Archbiſhop of *Canterbury* to be ſummon'd to appear in Perſon before his Majeſty, to anſwer to divers Informations that were brought againſt him. *Thomas* on the other ſide, entreated the King not to take it ill, that he ſtood to the Privileges of his Dignity, which exempted him from appearing before Secular Judges. The King being much more exaſperated by that Excuſe, gave Orders to the Biſhops and Temporal Lords of his Kingdom to meet together in his royal Caſtle at *Northampton*, and compell'd the Archbiſhop of *Canterbury* to repair thither in Quality of a Criminal rather than of a Judge. The firſt Thing done in the Aſſembly, was to pronounce Sentence againſt him for neglecting to make a perſonal Appearance, when he receiv'd a Summons from the King, and his Eſtate, Goods and Chattels were confiſcated, upon Condition nevertheleſs, that the Execution of that Sentence ſhould depend on his Majeſty's Pleaſure. Afterwards he was convey'd into one of the Halls of the Court, where he being lock'd in, an Account was demanded of him of the Revenues of the vacant Biſhopricks and Abbies, that he had enjoy'd for ſeveral Years, when he was Chancellor. He reply'd, That he would take Advice about the Matter. *Henry* Biſhop of *Wincheſter* ſaid, that he remember'd, that when *Thomas Becket* was choſen Archbiſhop, he had a general Diſcharge. *Gilbert* Biſhop of *London* propos'd that he ſhould reſign his Archbiſhoprick to appeaſe the King's Anger, and the other Prelates, except the Biſhop of *Wincheſter*, were of the ſame Opinion. *Thomas* would not hearken to that Propoſal, but to be ſet at Liberty, he expreſs'd his Deſire to ſpeak with two Lords, who were with the King; when they were come, he deſir'd that he might be allow'd Time till the next Day, and ſaid, that then he would make ſuch an Anſwer as God ſhould direct him. Whereupon the Aſſembly deputed the Biſhops of *London* and *Rocheſter* to deliver that Meſſage to the King; but the former ſaid, that the Archbiſhop was deſirous to have Time, in order to look over his Papers, and to prepare to give an Account to his Majeſty. The King being ſatisfy'd with that Declaration, ſent him Word by the two Lords, with whom he deſir'd to ſpeak, That he was willing to grant him the Time he ſued for, provided that he kept his Word, in giving an Account of the Things that were committed to his Charge. *Thomas* forthwith declar'd that he never made ſuch a Promiſe: However, he was permitted to depart, and that very Night he was ſeiz'd with a violent fit of the Colick, which hindred him from riſing the next Morning.

Conteſts between Thomas Becket and Henry II. King of England.

An Aſſembly at Northampton againſt Thomas Becket.

The King ſent two Lords of his Court to enquire whether he were ſick, and at the ſame time to give him a Summons. He excus'd himſelf for the preſent, by reaſon of his Indiſpoſition, of which they were Witneſſes, and promis'd to appear the next Day. In the mean While a Report was ſpread abroad, that if he went to the Royal Palace, he would be aſſaſſinated or arreſted, the next Day ſeveral Biſhops us'd their utmoſt Endeavours to perſuade him to make a Reſignation of his Archbiſhoprick and of all his Poſſeſſions to the King, in regard that they were much afraid leſt he ſhould loſe his Life if he did not ſubmit. He did not ſeem to be at all concern'd at their Remonſtrance, but forbid all the Biſhops to aſſiſt at the Proceedings that were to be carry'd on againſt him, and declar'd that he appeal'd to the Holy See. The Biſhop of *London* proteſted againſt the Prohibition he then made, and retir'd with all the Biſhops, except thoſe of *Wincheſter* and *Salisbury*, who continu'd with *Thomas Becket*. However that Prelate, after having celebrated Maſs, went to the Palace bearing his Croſier Staff himſelf. The King refus'd to admit him into his Preſence, and retiring into a private Chamber, ſent for the other Biſhops, and made great Complaints to them againſt *Thomas Becket*. The Biſhops approv'd the King's Reſentments, avouching that that Archbiſhop was a perjur'd Traitor, and that it was requiſite to proceed againſt him as guilty of High Treaſon. However they durſt not bring him to a formal Trial, but only ſent him Word by *Hilary* Biſhop of *Chicheſter*, That foraſmuch as after having promis'd Obedience to the King, and ſworn to obſerve the Cuſtoms of the Kingdom, he acted contrary to his Oath, they did not take themſelves to be any longer obliged to obey him, that therefore they put their Perſons and Churches under the Pope's Protection, and cited him to his Tribunal.

His Retreat to France.

The King likewiſe ſent him Word by *Robert* Earl of *Leiceſter*, that he expected an Account of the Things committed to his Charge. *Thomas* proteſted that he was diſcharg'd by the King's Son, when he was made Archbiſhop of *Canterbury*. Afterwards he refus'd to ſubmit to the Judgment of the King, Biſhops and other Lords of the Kingdom; declar'd that he would acknowledge no other Judge but the Pope; and cited the Biſhops before him. After having made this Declaration, he went out of the Palace, the Doors of which he open'd, with the Keys that were found hanging on the Wall, and was accompanied to his Houſe

Conteſts between Thomas Becket and Henry II. King of England.

by a Crowd of poor People. On that very Night he took a Reſolution to retire, and to the end that it might be done more ſecretly, he feign'd an Inclination to lie in the Church, and made his Eſcape, having chang'd his Cloaths and Name, but before he embark'd he took ſome turns about the Coaſts of *England* to avoid being apprehended: Then he paſs'd over into *Flanders*, arriv'd at *Graveline*, and retir'd from thence to the Abby of St. *Bertbin*, where he diſcover'd himſelf and ſent Deputies to *Lewis* VII. King of *France*, to inform him of his preſent Diſtreſs, and to entreat his Majeſty to permit him to ſtay in his Kingdom. They were prevented by the Deputies of the King of *England*; but the *French* King did not receive them favourably, and declar'd on Behalf of *Thomas Becket*, even before the Arrival of his Deputies. Theſe laſt were kindly entertain'd, and the King promis'd all Manner of Protection to the Archbiſhop, in his Kingdom, and ſaid that in that Point, he only follow'd the Cuſtom of the Kings his Predeceſſors, who by a very peculiar Privilege, were always in a Capacity to afford a Sanctuary in their Dominions, to perſecuted Biſhops, and to defend them againſt all their Enemies.

The Pope's Declaration in his Favour.

The Deputies of the King of *England*, and thoſe of the Archbiſhop, went to the Pope, who was then at *Sens*: The former brought over ſome of the Cardinals to their ſide, but the Pope ſtood for the Archbiſhop, nevertheleſs he gave Audience to the Deputies of the King of *England*, who preſs'd him to oblige the Archbiſhop to return to *England*, and entreated him to ſend a Legate *à latere* to take Cognizance of that Affair, and to accommodate it, or to determine it without Appeal. The Pope refus'd to do any Thing till the Archbiſhop arriv'd in Perſon; and having declar'd his Reſolution to the Deputies, they departed very much diſſatisfy'd. A little after, *Thomas Becket* accompanied by the Archbiſhop of *Trier*, and the Abbot of *Bertbin* came to *Soiſſons*, where King *Lewis* admitted him into his Preſence, and reiterated the Promiſes he had made to his Deputies. Afterwards he went to *Sens* to meet the Pope, whom he ſoon made ſenſible of the Juſtice of his Cauſe, by ſhewing him the Articles that were drawn up at *Clarendon*, which with common Conſent were found contrary to the Intereſt and Liberty of the Church. The next Day, he profer'd to quit his Metropolitical Dignity, and entreated his Holineſs to nominate another Perſon to ſupply his Place. But the Pope would by no Means allow it, order'd him to keep his Archbiſhoprick, and recommended him to the Abbot of *Pontigny*, into whoſe Monaſtery he retir'd.

The King of *England* being inform'd of the Pope's Anſwer by his Deputies, confiſcated the whole Eſtate and Goods of the Archbiſhoprick of *Canterbury*, with thoſe of his Relations and Friends; baniſh'd them from his Kingdom, and publiſh'd new Ordinances more prejudicial to the Liberty of the Church, than the former. *Thomas Becket* wrote to him, as alſo to ſome Biſhops of *England* about that Matter; but thoſe Remonſtrances prov'd ineffectual. However he propos'd a Conference in which the Pope was to aſſiſt; but his Holineſs being return'd to *Rome*, the King ſent Deputies to him, whom he caus'd to paſs through *Germany*, where they aſſiſted in the Aſſembly of *Wurtzburg* againſt Pope *Alexander*, and bound themſelves by an Oath, with the Biſhops of *Germany*, to ſtand for *Paſchal* the Antipope; nevertheleſs they did not forbear to continue their Journey, and to meet *Alexander*, to whom they deliver'd the Letter of their Prince, who threaten'd to withdraw himſelf from his Obedience, if he did not give him ſatisfaction as to the Affair of *Thomas Becket*.

He is made Legate of the Holy See in England.

The Pope to advance a Perſon, whom the King thought fit to depreſs, conſtituted him Legate of the Holy See throughout the whole Kingdom of *England*, except the Province of *York*. *Thomas* being inveſted with this new Dignity, thought himſelf obliged to ſhew the Effects of it. Therefore he condemn'd and aboliſh'd the Cuſtoms, that were publiſh'd at *Clarendon*; excommunicated all thoſe who obſerv'd 'em, or caus'd 'em to be obſerv'd by others; ſent Word to the Biſhops, that they were by no Means oblig'd to the Oath they had taken, and threaten'd the King of *England* with an Anathema. On the other ſide, the King to prevent him, appeal'd to the Holy See, by the Advice of the Prelates of *Normandy*, and diſpatch'd *John* of *Oxford* to *Rome*, to entreat the Pope to ſend a Legate *à latere* into *England*, to the end that they might determine or make up the Buſineſs. However, he threatn'd the Monks of *Ciſteaux* to deſtroy all the Monaſteries that they had in his Dominions, if they entertain'd the Archbiſhop any longer at *Pontigny*. Therefore he was forc'd to depart from thence, and made Choice of the Monaſtery of St. *Columba* in the City of *Sens* for the Place of his Abode. He excommunicated many Perſons in the Kingdom of *England* and ſome Biſhops, more eſpecially the Biſhop of *London* his greateſt Enemy.

Conteſts between Thomas Becket and Henry II. King of England.

In the mean while *John* of *Oxford* having gain'd the favour of part of the Court of *Rome*, by his Preſents, aſſur'd the Pope, that the King of *England*, would no longer inſiſt upon the Cuſtoms that he caus'd to be receiv'd in the Aſſembly of *Clarendon*, and procur'd *William* Cardinal Biſhop of *Pavia*, to be nominated Legate, to determine the Affair of the Archbiſhop of *Canterbury*; but in regard, that he might be ſurpriz'd, by reaſon of the intimate Correſpondence that there was between him and the King of *England*, the Pope appointed Cardinal *Otho* to be his Collegue. He alſo gave Abſolution in particular to *John* of *Oxford*, whom *Thomas Becket* had excommunicated, granted him the Deanry of *Salisbury*, and ſuſpended *Thomas*'s Authority, till the Arrival of his Legates. Theſe advantages, which it ſeems, the King of *England* obtain'd at the Court of *Rome*, ſtartled the Archbiſhop of *Canterbury* and his Friends; inſomuch that *Peter Lombard* wrote about it to the Pope, as well as *Thomas Becket*, who excepted againſt the Judgment of the Cardinal of *Pavia*. Theſe two Legates being arriv'd in *France*, inform'd the Archbiſhop of the occaſion of their being ſent by the Pope, and the Cardinal of *Pavia* told him, that he came to put an end to the Difference between him and the King of *England*. *Thomas* had prepar'd a very ſharp Anſwer, but he ſuppreſs'd it by the Advice of *William* of *Salisbury*, and wrote to him with greater Moderation.

John of Oxford's Negotiation at Rome.

Negotiation of the Pope's Legates in England.

The two Legates could not immediately execute their Commiſſion, by reaſon that they were oblig'd to mediate a Peace between the Kings of *England* and *France*. The Cardinal of *Pavia* openly maintain'd the Intereſt of the former, and gave occaſion of Complaint to the other; nay the Pope upon his Sollicitation prohibited *Thomas* to pronounce any Sentence of Excommunication againſt the Perſon of the King of *England*, or of Suſpenſion againſt his Dominions. At laſt the Legate gave notice to the Archbiſhop, to make his appearance on *Novem. 10th. A. D.* 1168. on the Frontiers of the two Kingdoms; but he deſir'd and obtain'd a delay for ſeven Days, to get together again the Companions of his Exile. At laſt he appear'd with a numerous Retinue at *Giſors*, the place appointed for the Conference, and there met with the two Legates, accompanied by the Archbiſhop of *Rouen*, who repreſented to him the inflexibility of the King of *England*, and the Calamities that the Church endur'd by the Perſecution, of which he was the Cauſe. Afterwards they inſiſted upon the Grandeur and Power of that Prince, the Kindneſs and Reſpect that he always expreſs'd for the Holy See, and the extraordinary Favours that he had conferr'd on the Archbiſhop of *Canterbury*: They related with exaggeration the Complaints that he made againſt him, accuſing him of having induc'd the King of *France* and the Count of *Flanders* to make War with his Majeſty. Laſtly they exhorted the Archbiſhop to humble himſelf, and to teſtifie his Obedience to his Sovereign, by making a voluntary Submiſſion, and by ſuppreſſing his Anger, and the fierceneſs of his natural Diſpoſition.

Thomas Becket reſolutely made his defence, and clear'd himſelf from the Suſpicions, that the King of *England* had conceiv'd againſt him, and more eſpecially, as to the particular Accuſation, that he had excited the War between that Prince and the King of *France*, who condeſcended ſo far as to give Teſtimony to his Innocence, by declaring upon Oath, that it was not true, that he ſollicited him to undertake that War. The Archbiſhop of *Canterbury* added that he was well perſuaded, that a Biſhop ought not to have recourſe to thoſe Sorts of Means; That he was ready to ſhew to the King all manner of Submiſſion and Deference, provided that the Glory of God, the Honour of the Apoſtolick See, the Liberty of the Church, the Dignity of the Prieſthood, and the Church-Revenues might receive no detriment. They propos'd that he ſhould promiſe the King to obſerve all the Cuſtoms that were in Uſe in the time of the Archbiſhops his Predeceſſors, or at leaſt that he ſhould tolerate them, and conceal his reſentments: But he would not engage to do either, no not ſo much as to keep ſilence. Then they inſiſted that he ſhould reſign his Archbiſhoprick, in caſe the King could be prevail'd with to renounce the Cuſtoms that were conteſted. but he likewiſe rejected that Propoſal. Laſtly the Legates asked him, whether he were willing to acknowledge them as competent Judges for the deciding of the Differences between him and the King or not. He was ſomewhat perplex'd at this Demand; for on the one ſide, he was unwilling openly to diſown their Authority, and on the other ſide, he did not look upon it as ſafe, that he ſhould be tryed in any other Tribunal but that of the Pope himſelf. Therefore he reply'd; That when the Goods and Chattels, of which he was depriv'd, were reſtored to him, he would readily ſubmit to the Judgment of the Pope, or to that of any other Perſons to whom he ſhould grant a Commiſſion to be his Judges. Thus ended this Conference, which had no effect.

Thomas

Conteſts between Thomas Becket and Henry II. King of England.

Thomas Becket gave an Account of all theſe particular Circumſtances to the Pope in a Letter, and the two Legates went to communicate them to the King of *England*: Whereupon that Prince and the Prelates of his Kingdom demanded of the Legates, whether they had not receiv'd Orders from the Pope to bring *Thomas Becket* to his Tryal, or whether they were not impower'd to do it, by Virtue of their Office? They declar'd that they had no ſuch Power, and that all that they could do, was only to cauſe the Pope's Letters to be read publickly; by which he prohibited the Archbiſhop of *Canterbury*, to excommunicate the King, or to paſs any Sentence of Suſpenſion on his Kingdom; as alſo to inform him of the purport of them, with a prohibition to attempt any thing to the prejudice of that Order; and to confirm the Abſolutions that were given to the Biſhops, and other excommunicated Perſons, under pretence, that the Pope allow'd that ſuch Abſolution ſhould be granted them, in caſe they were in danger of Death, and that thoſe Perſons being conſtrain'd by the King's Orders to paſs over the Sea, ran the hazard of loſing their Lives. But the Pope having permitted it only upon Condition, that they ſhould reſtore the Church-Revenues, and the greateſt part of them not having done it, *Thomas Becket* wrote to the Legates, that they ought to oblige them to make reſtitution, if they were deſirous that their Abſolution ſhould be ratify'd. The Pope himſelf likewiſe wrote to the ſame Effect; but the Cardinal of *Pavia* eluded that Order; alledging, that he could not put it in execution without offending the King.

In the mean while *Thomas Becket* made great complaints againſt thoſe Proceedings, and ſent word to the Court of *Rome* at the ſame time, entreating the Pope to recall thoſe two Legates, who ſhewed too much partiality; inſomuch that his Holineſs not being able to withſtand the importunity, of thoſe who adher'd to the Intereſt of that Archbiſhop at *Rome*, immediately ſent for the Legates and depriv'd them of all Manner of Authority. Cardinal *Otho* before his departure us'd his utmoſt Endeavours to induce the King of *England* to do Juſtice to the Archbiſhop, whereupon his Majeſty reply'd that he would conſent that that Prelate ſhould return to *Canterbury*, and poſſeſs his Church in Peace, and that he for his part would renounce the Cuſtoms, that were not in uſe in the time of his Predeceſſors; but that he would not hear talk of doing him Juſtice, and thoſe of his Party, as to the Eſtates they enjoy'd for a long Time, pretending that they had put them to a good Uſe. The Cardinal in like manner ſpoke to the King much to the ſame effect, but all their Remonſtrances ſerv'd only to draw upon them the diſpleaſure of that Prince, who complain'd when they came to take leave of him, that he was betray'd by the Pope and threatn'd to yield him Obedience no longer, if he did not take care to do him Juſtice with reſpect to the Archbiſhop of *Canterbury*.

An Interview between Thomas Becket and King Henry I. in the preſence of the King of France.

Afterwards, the King of *France* interceded at the Solicitation of the Pope to accommodate that Buſineſs with the King of *England*, and procur'd an Interview, during which the Archbiſhop of *Canterbury* threw himſelf at King *Henry*'s Feet, and after having implor'd his Clemency, declar'd that he would reſign to him, every thing that had occaſion'd the Differences between them, provided that the Glory of God might be indemnify'd. His Majeſty receiv'd that Reſtriction, with a great deal of Diſſatisfaction, and propos'd to the King of *France*, that he would leave *Thomas* in the quiet poſſeſſion of the See of *Canterbury*, ſaying, That he expected to enjoy the Rights that were enjoy'd by the Kings his Predeceſſors in the time of the Predeceſſors of the Archbiſhop; who ſhould likewiſe enjoy the Immunities that his Predeceſſors had actually enjoy'd. This propoſal ſeem'd reaſonable to the Aſſiſtants, and even to the King of *France*; nevertheleſs *Thomas Becket*, would not accept of it, alledging, that his Predeceſſors had tolerated ſome Abuſes, which his Adverſaries would fain compel him to approve againſt his Conſcience. This refuſal caus'd a murmuring among the Lords of both Nations, and gave no manner of Satisfaction to the two Kings. The Enemies of the Archbiſhop accus'd him of Arrogancy, and even many of his Friends did not approve his Inflexibility. However the King of *France* ſoon alter'd his Mind, commended the Conſtancy of that Prelate, and inſtead of Baniſhing him out of his Dominions, as it was expected, he admitted him into his Preſence, ſuffer'd him to reſide at *Sens*, and continu'd to aſſiſt him. King *Henry* ſent Envoys to complain to that Prince, that he treated a Rebel ſo kindly, who had refus'd to accept of Peace upon reaſonable Terms; but perceiving that the French King, was reſolv'd not to abandon him, he ſollicited the Pope again by two Deputations, and prevail'd with the King of *Sicily*, and the Eſtates of *Italy* to joyn their Entreaties to his againſt the Archbiſhop of *Canterbury*.

However all that could be obtain'd of the Pope, was, that he would ſend two other Legates to endeavour again to procure a Reconciliation between them. *Gratian* the the Nephew of Pope *Eugenius* III. and *Vivian* Advocate of the Church of *Rome*, were choſen for that Purpoſe. The Pope deliver'd to them the Articles of the Agreement ready drawn up, and oblig'd them to take an Oath, not to go beyond the Orders he had given them. He prohibited them to receive any Thing of the King of *England*, till the Concluſion of the Treaty, and order'd them to declare to that Prince, that if he neglected to make Peace upon the Conditions preſcribed by him, he would enjoyn the Archbiſhop of *Canterbury*, to make uſe of the Authority of the Church againſt him. Theſe Legates manag'd divers Negotiations in the Year 1169. but none of them took Effect. King *Henry* offer'd to permit *Thomas Becket* to return to *England*, and to re-eſtabliſh him in his Archbiſhoprick, and in the Poſſeſſion of his Eſtate, but would have this Condition annexed, *Provided always that the Rights of the Kingdom be maintain'd*; but the Legates refus'd to admit that Clauſe, unleſs this were alſo inſerted, *Provided that the Liberties of the Church be not infringed.* There was alſo an Interview at St. *Denis* between the two Kings, the Legates, and the Archbiſhop, which prov'd ineffectual. So that the Legates return'd without coming to any Manner of Agreement. The King of *England*, who was not well ſatisfy'd with theſe Legates, demanded others of the Pope, with much Importunity, and even with Menaces. His Holineſs was not of Opinion that his Requeſt ought to be deny'd; and even ſuſpended the Archbiſhop's Authority till the Differences were finally determin'd. He nominated *Simon* Prior of *Mont Dieu* and *Bernard de Corila*, to be his Legates, on that Occaſion, and gave them two Letters for King *Henry*, *viz.* one full of Exhortations and gentle Admonitions, and the other of ſevere Reprimands and Threats, with Orders to deliver the former at firſt; and in caſe he obſtinately perſiſted in his Reſolution, to add the ſecond. Theſe two Legates conducted the Archbiſhop to the Place appointed for the Interview, where the two Kings were preſent, and admoniſh'd him to humble himſelf before his Sovereign: He followed their Advice, and only inſiſted that the Glory of God might be ſecur'd in theſe Terms, *Ad honorem Dei.* King *Henry* was offended at that Expreſſion, and requir'd, That the Archbiſhop ſhould promiſe and bind himſelf by Oath, as a Prieſt, and a Biſhop in the Preſence of the whole Aſſembly, ſincerely to obſerve the Cuſtoms, that were follow'd by the reverend Archbiſhops, under the Kings his Predeceſſors, which he had alſo engag'd to do upon another Occaſion. The Archbiſhop promis'd to be faithful to him in every particular, as far as it was poſſible, *Salvo ordine ſuo*, and added, That for Peace ſake, he would engage to obſerve, as far as his Dignity would allow, ſuch Cuſtoms as were in uſe amongſt his reverend Predeceſſors. The King peremptorily inſiſted, That he ſhould promiſe to obſerve the Cuſtoms of his Kingdom, without any Manner of Reſtriction; but the Archbiſhop would by no means conſent to it, and upon that Refuſal his Majeſty departed out of the Aſſembly. The Legates having exhorted him to re-admit the Archbiſhop to his Favour, and to reſtore him to his Church, he reply'd, That perhaps he might one Day be prevail'd upon to do the latter, but that he would take care never to make him his Confident. During a ſecond Interview between the two Princes, they preſented to King *Henry*, the Pope's menacing Letter, but he was not at all concern'd at it, and always inſiſted upon the Promiſe that the Archbiſhop of *Canterbury* had made to act conformably to the Cuſtoms of the Kingdom, which the Archbiſhops his Predeceſſors had obſerv'd before him: *Thomas Becket* made Anſwer, That he was ready to obey his Majeſty, as far as it could be done, without infringing the Privileges of his Dignity, and thus this Negotiation took no more Effect than the others; inſomuch, that the Pope being wearied with the Delays of the King of *England*, revok'd the Suſpenſion of the Archbiſhop's Authority, and left him at Liberty to act as he ſhould think fit.

Conteſts between Thomas Becket and Henry II. King of England.

Other Legates ſent into England, and their Negotiations.

Some Time after, King *Henry* deſigning to crown his eldeſt Son, appointed the Archbiſhop of *York* to perform that Ceremony; but the Pope being inform'd of his Intention, prohibited that Archbiſhop and all others, under Pain of Suſpenſion, to make any Attempt upon a Right that apparently belong'd to the Archbiſhop of *Canterbury*. *Thomas Becket* likewiſe wrote to the Archbiſhop of *York* and to his Collegues to notifie to them the ſame Prohibition; whereupon the King was ſo extremely incens'd, that he took a Reſolution to oblige his Subjects to take an Oath, That they would not obey the Pope, nor the Archbiſhop of *Canterbury*, and caus'd his Son to be actually crown'd by the Archbiſhop of *York* at *Weſtminſter*, in a Church belonging to the Juriſdiction of *Canterbury*. The young King in like manner took an Oath, to obſerve the Cuſtoms of the Kingdom, that were publiſh'd at *Clarendon*: In the mean while the Pope being preſs'd by the Remonſtrances

Conteſts between Thomas Becket *and* Henry II. *King of* England.

ſtrances of the King of *France*, of the Archbiſhop of *Canterbury*, and of *William* Archbiſhop of *Sens*, declar'd the Archbiſhop of *York* ſuſpended from all Manner of Eccleſiaſtical Functions, and pronounc'd the ſame Sentence againſt all the Biſhops who aſſiſted at that Ceremony. He ſent Word at the ſame Time to *Rotron* Archbiſhop of *Rouen*, and to *Bertrand* Biſhop of *Nevers* to meet the King of *England*, in order to admoniſh him the laſt Time in his Name to make Peace; and in caſe he refus'd to do it, to ſuſpend all his Dominions from Divine Service, that were ſituated on the hither ſide, or beyond the Sea. At the ſame Time, he diſpatch'd a ſmart Reprimand to the King of *England*, requiring him in the Name of God, and by Virtue of the Apoſtolick authority, to be reconciled with the Archbiſhop of *Canterbury*, and to give Peace to the Church, if he deſign'd to avoid an Anathema, like to that which was pronounc'd againſt the Emperor *Frederick*; inſomuch, that thoſe urgent Threats oblig'd King *Henry* to bethink himſelf ſeriouſly of an Accommodation, and perſonally to entreat the Legates to uſe their utmoſt Endeavours to procure it.

The King of England *reconciled to* Thomas Becket.

Whereupon *Thomas Becket* went to meet the King, accompanied with the Archbiſhop of *Sens*; and his Majeſty receiv'd him with ſuch particular Marks of Kindneſs, as he never ſhew'd him ſince their falling out. The Archbiſhop demanded Juſtice for the Indignities put upon the Church of *Canterbury*, and more eſpecially for the Injury he had lately done him, by the Coronation of his Son: The King promis'd to give Orders that that Prince ſhould be crown'd again, and then *Thomas Becket* caus'd Interceſſion to be made by the Archbiſhop of *Sens* (who began to ſpeak,) that his Majeſty would vouchſafe to reſtore to him the Church of *Canterbury*, with all the Revenues belonging to it, and to do him Juſtice, as to what relates to the Coronation of the Prince his Son; he for his part, engaging at the ſame Time, to yield to his Majeſty, all the Reſpect, Obedience and Submiſſion, that is due from an Archbiſhop to his Sovereign Prince, according to the Ordinance of God. The King accepted of thoſe Terms, and thus the Peace was at laſt effectually concluded. Afterwards the Archbiſhop of *Canterbury* humbly entreated the King his Maſter, that he might have Liberty to take Leave of the King of *France*, to return Thanks for the many ſignal Favours he had receiv'd from him. He alſo continu'd ſome Time longer in *France*, with a Deſign not to paſs over into *England*, till he had receiv'd Information, that thoſe Perſons were actually put in Poſſeſſion of the Revenues of the Church of *Canterbury*, whom he ſent thither for that Purpoſe. In the mean While, the Archbiſhop of *York* and the Biſhops of *London* and *Salisbury*, us'd all poſſible Means to break off the Agreement, and further to incenſe King *Henry* againſt the Archbiſhop. At that Time, one *Reunlphus*, who was the Miniſter of the Archbiſhop of *York*'s Fury, made no Difficulty to pillage the Revenues of the Church of *Canterbury*; but neither that Injury, nor the Coldneſs with which the King then treated *Thomas Becket*, were ſufficient to divert him from the Reſolution he had taken to return to *England*, notwithſtanding the Advice of his Friends to the contrary, and the Threats of his Enemies.

Thomas Becket's *Return to* England.

Therefore he embarked at *Calice* in the End of the Year 1170. and arriv'd at *Sandwich*; but before his Departure, he ſent into *England*, the Letter that the Pope had directed to him, and which he kept till that Time. By Vertue of that Letter, his Holineſs ſuſpended the Archbiſhop of *York* with the Biſhops, who aſſiſted at the Coronation of the young King, and excommunicated or ſuſpended for divers Cauſes, a great Part of the Prelates of the Kingdom. The Publication of that Sentence extremely exaſperated the Minds of the Prelates and *Engliſh* Nobility. The Archbiſhop upon his Arrival, met with divers Perſons who attempted to take away his Life; and he was no ſooner at *Canterbury*, but ſome of the King's Officers accompanied with *Reunlphus* and three Clergymen, came (according to the Order they had receiv'd from the Archbiſhop of *York* and two other Prelates) to require him in his Majeſty's Name to abſolve all the Biſhops who were ſuſpended or excommunicated; alledging, That what he had done againſt them, was prejudicial to the King himſelf, ruin'd the Cuſtoms of the Kingdom, and was contrary to the Tranquility of the State. They promis'd at the ſame Time, That when the Suffragan Biſhops of the Metropolitan See of *Canterbury* were abſolved, they would readily ſubmit to his Injunctions, as far as they could do it, without impairing the Dignity of the Crown. The Archbiſhop reply'd, That it did not lie in his Power to repeal a Sentence paſſed by the Holy Apoſtolick See; but they perſiſted in preſſing him more earneſtly, and threaten'd that if he refus'd to do it, the King would revenge the Indignity on the whole Church. *Thomas Becket* proffer'd, That if the excommunicated or ſuſpended Biſhops would take an Oath in his Preſence, in due Form, to ſubmit to what he ſhould think fit to ordain, for the Sake of Peace and upon Account of the Reſpect that he bore to his Majeſty, he would do all that he could in their Favour. But they could by no Means be perſuaded to take ſuch an Oath, without informing the King of its purport, nor to ſubmit in ſuch a Manner to the Will and Pleaſure of the Archbiſhop of *Canterbury*.

Conteſts between Thomas Becket *and* Henry II. *King of* England.

Then the three Prelates above-mention'd, went to meet the King, implor'd his Aſſiſtance, and repreſented to him, that the Archbiſhop of *Canterbury* had diſturb'd the Peace of the Kingdom by his Arrival, openly accuſing him of Arrogancy and Tyranny. The King being highly provoked by that Diſcourſe, ſaid in a Paſſion, *That he was unfortunate in meeting with none that could take Vengeance of one ſingle Prelate, who created him more Trouble, than all his other Subjects, and endeavour'd by all Manner of Means to make void his Royal Authority.* The letting fall of theſe Words, gave Occaſion to four of his Courtiers to form a Conſpiracy againſt the Archbiſhop's Life: For they immediately ſet out, and being arriv'd in *England*, ſhew'd him an Order from the King, to abſolve the excommunicated or ſuſpended Biſhops, and to take an Oath of Allegiance. But the Archbiſhop having refus'd it, they took up Arms, enter'd the Cathedral Church of *Canterbury*, where he was officiating, and aſſaſſinated him at the Altar, one of the laſt Days of the Year, 1170. which was the 52 of his Age, and the 9th ſince his Promotion to the Metropolitan Dignity. Aſſoon as the News of that baſe Act was brought to King *Henry*, he expreſs'd a great deal of Trouble for his Death, and ſent Deputies to *Rome* to aſſure the Pope, That he was by no means conſenting to the Fact. The Pope was tranſported with Grief and Indignation; but the King's Deputies having depos'd upon Oath, that their Maſter was not at all acceſſory to that Murder, and that he was ready to clear himſelf by Oath; his Holineſs contented himſelf only to excommunicate the Aſſaſſins and their Accomplices, and ſent the Cardinals *Theodin* of St. *Vitalis*, and *Albert* of St. *Laurence*, to receive the King's Oath, and to oblige him to give Satisfaction to the Church.

A Conſpiracy againſt Thomas Becker, *His Death.*

Theſe two Legates being arriv'd in *Normandy*, found the King altogether diſpos'd to ſubmit to every thing that the Church ſhould enjoyn him. He took an Oath upon the Holy Goſpels, That he neither commanded nor was deſirous, that the Archbiſhop of *Canterbury* ſhould be kill'd, and that he was more ſenſible of Grief at his Death, than at that of the King his Father; but he confeſs'd, that he had been in ſome Meaſure the Cauſe of it, by reaſon of the Animoſity which he ſo often expreſs'd againſt his Perſon, and that therefore he was ready to undergo ſuch Penance, as the Legates ſhould think fit to impoſe on him. The two Cardinals order'd him, 1. To maintain 200 Soldiers during a whole Year, for the Defence of the Holy Land. 2. To revoke all Cuſtoms and Ordinances introduc'd under his Reign to the Prejudice of the Church, and to reform by the Pope's Advice, ſuch as were eſtabliſh'd. 3. To reſtore to the Church of *Canterbury* all its Revenues and Territories, and to make the ſame Reſtitution to all others that were pillaged. 4. And laſtly, To deliver *Spain* from the Oppreſſion of the Infidels, in caſe it were requir'd by his Holineſs. They likewiſe privately enjoyn'd him, Faſting, Alms-giving and ſome other particular Penances. The King accepted of all thoſe Conditions, with the Marks of an extraordinary Humility, and the Legates gave him Abſolution at the Church-door. The young King took an Oath to obſerve the ſame Things, obliging himſelf, that if his Father died without fulfilling his Penance, to perform, what was ordain'd, in his ſtead.

New Broils

The Canonization of Thomas Becket.

Afterwards *Thomas Becket* was canoniz'd for a Saint, A. D. 1173. and King *Henry* being attack'd by his unnatural Son, who rebell'd againſt him, implor'd his Aſſiſtance, going bare-footed to his Tomb, as it were an humble Suppliant.

His Letters

There are ſtill extant ſix Books of the Letters of this Prelate, and of thoſe that were written to him during his Troubles, which were collected by *John* of *Salisbury*, publiſhed by *Chriſtianus Lupus*, and printed at *Bruxelis* in 4to, A. D. 1682. with a Relation of his Life, taken out of four contemporary Authors, *viz. Herbert* his Clerk, *William* of *Canterbury*, the Abbot *Alanus* and *John* of *Salisbury*. The Life and Actions of that famous Man, ſufficiently ſhew his Character, *viz.* That he was reſolute, of an undaunted Courage, and inflexible to the higheſt Degree; and his Letters, that he was eloquent, had the Art of ſtirring up the Affections, and was endu'd with pious and generous Principles.

CHAP.

CHAP. XI.

An Account of the Lives and Writings of the principal Authors who flouriſh'd in the Twelfth Century.

Geffrey *Abbot of* Vendome.

Of the principal Authors. Geffrey *Abbot of* Vendome.

GEffrey was a Native of *Angers*, deſcended of a noble Family, was educated by *Garnier* Archdeacon of that City, and enter'd very young into the Monaſtery of *Vendome*, which was founded *A. D.* 1050. by *Godfrey Martel* Count of *Angers*. A little While after, he was made Abbot in 1093. being as yet only a Deacon. *Ives* of *Chartres* gave him the *Benediction*, and exacted of him an Acknowledgment, that he ſhould be ſubject to the Juriſdiction of the Biſhop of *Chartres*. However, that Abbot ſoon repented of what he had done, and caus'd himſelf to be freed from that Engagement by the Pope; neither could his Succeſſors be induc'd to renew it, becauſe the Monaſtery of *Vendome* depended immediately on the Holy See. To diſcharge that Obligation to his Holineſs, *Geffrey* took a Journey to *Rome*, the ſame Year that he was conſtituted Abbot, where he did Pope *Urban* II. a very notable Piece of Service, in ſupplying him with Means for the Recovery of the Palace of *Lateran*, out of the Poſſeſſion of *Ferrucius*, who kept it for *Guibert* the Antipope: He receiv'd the Order of Prieſthood from the Hands of that Pope, who made him Cardinal of St. *Priſca*. Afterwards returning to *France*, in 1094. laden with Honour, he took upon him the Government of his Monaſtery of *Vendome*, and was employ'd in the Adminiſtration of the moſt important Affairs of the Church and State. He was invited by the Popes to divers Councils, and was choſen by *Lewis* the Groſs, King of *France*, to be Arbitrator of a Difference that aroſe between that Prince and the Count of *Angers*. He vigorouſly maintain'd the Intereſts of the See of *Rome*; paſs'd over the *Alps* twelve times for the Service of the Popes; was taken thrice by his Enemies, and at laſt for his own Part, was involv'd in many Lawſuits, with Biſhops, Abbots and ſecular Lords, about the Rights and Poſſeſſions of his Monaſtery, which he preſerv'd entire, and even augmented conſiderably. 'Tis not preciſely known in what Year he died, but he was ſtill living in the Time of Pope *Honorius* II. *A. D.* 1129.

The firſt Book of the Letters of this Abbot contain 31. directed to the Popes *Urban* II. *Paſchal* II. *Calixtus* II. and *Honorius* II. and to the Legates of the See of *Rome*. They are almoſt all written for the Preſervation of the Immunities and Poſſeſſions of his Abby, demanding the Protection of it of the Popes, as a Right unqueſtionably belonging to him; in regard that all the Revenues of his Monaſtery by its Foundation, were an allodial Tenure of the Holy See, for which he paid a certain Duty.

In the ſecond Book are compris'd 32 Letters, directed to *Ives* Biſhop of *Chartres*, and to *Geffrey* his Succeſſor, in the greateſt Part of which he vindicates the Exemption of his Monaſtery, avouching that it depends ſolely on the Holy See; that the Biſhop of *Chartres* has no Right either over their Perſons or Poſſeſſions; that they are not to be look'd upon as † *Acephala*, becauſe they have Jeſus Chriſt for their Head, and after him the Pope; that the Promiſe he made to *Ives* Biſhop of *Chartres*, was extorted by Surprize, and afterwards declar'd null by Pope *Urban*. Some of thoſe Letters relate to the Conteſts that he had with the Monks of *Marmoutier*, and the Counteſs of *Vendome*. In the nineteenth, he diſcuſſes the Queſtion concerning the Reiteration of Extreme Unction, and concludes with *Ives* of *Chartres*, that it ought not to be reiterated, by reaſon that it is a Sacrament.

† Deſtitute of a Head.

The third Book comprehends 43 Letters written to ſeveral Biſhops, more eſpecially to thoſe of *Angers* and *Mans*: Some of them purely relate to Morality, others to the Monaſtical Diſcipline, and many others to particular Affairs. 'Tis aſſerted therein, that a Monk accuſed by his Abbot, ought not to be left to his arbitrary Proceedings. This Author likewiſe vigorouſly oppoſes the Inveſtitures; ſhews that Biſhops are forbidden to exact a yearly Salary, for the uſe of the Altars, which they grant to Monks; and laſtly obſerves, that 'tis reaſonable, that thoſe Churches which have Poſſeſſions in the Territories of other Churches, ſhould pay the Tithes of them to the latter.

The fourth Book contains fifty Letters directed to Abbots or Monks, which for the moſt part relate either to Morality, or to particular Affairs; among which the 47th directed to *Robert d' Arbriſſelles* has been much talk'd of. It is written to adviertiſe that Abbot Founder of the Order of *Fontevrault*, that there was a Report concerning him, about a Buſineſs, which did not tend to his Credit, and which he ought ſpeedily to reform, if that Report were really true, *viz.* That he convers'd ſo familiarly with Women, that he permitted them to cohabit with him; that he kept private Correſpondence with them; and that he was not aſhamed even to lye with them, under Pretence of mortifying himſelf by enduring the Stings of the Fleſh, which is a new Kind of unheard of Martyrdom, but very dangerous, and of a very bad Example. We have alſo in our Poſſeſſion another Letter written by *Marbodus* Biſhop of *Rennes*, which paſſes the ſame Cenſure on *Robert d' Arbriſſelles*. Indeed theſe two Letters plainly prove, that the Enemies of *Robert* had caus'd thoſe falſe Reports to be ſpread abroad againſt him; but they are no Proof that he was guilty of ſuch Enormities as were laid to his Charge, and his Conduct is ſufficiently juſtify'd, by the advantageous Teſtimonies that are given of him by the Writers of that Time, who look'd upon him as a Man of great Sanctity.

Of the principal Authors.

However, the Monks of *Fontevrault* imagin'd, that the better to vindicate the Memory of their Founder, it was requiſite to call in Queſtion the Truth of thoſe two Monuments, and to make them paſs for ſpurious Pieces. Father *Mainferme* has exhibited this Charge againſt them in the Name of his Collegues, and has made it a Part of the Subject of his Book, call'd, *The Buckler of the Order of Fontevrault*. Amongſt all the Conjectures alledged by him againſt *Geffrey*'s Letter, there is only one direct, that deſerves any Conſideration, *viz.* That *Abaelard* in one of his Letters ſays, that *Roſcelin*, of whom we have made mention in the preceding Century, wrote an invective Epiſtle againſt that excellent Preacher of Jeſus Chriſt *Robert d' Arbriſſelles* whence Father *Mainferme* concludes it to be that of *Geffrey*, or that of *Marbodus*, or perhaps both; but he has miſtaken *Abaelard*'s meaning: For that Author does not ſay, that *Roſcelin* compos'd one or two Letters under the Name of another Perſon, to declaim againſt *Robert d' Arbriſſelles*, but that he wrote a Letter againſt him and St. *Anſelm*, ſo that this has no relation to thoſe of *Geffrey* and *Marbodus*. As for that of *Geffrey* now in Queſtion, it cannot be denied but it belongs to him; for, 1. 'Tis apparently his Style, and if it be never ſo little compar'd with the others, we ſhall ſoon be perſuaded, that it was written by the ſame Author. 2. It is not only extant in the Manuſcript of *Mans*, which Father *Sirmond* made uſe of; but alſo in two other Manuſcripts, *viz.* one in the Library of *Chriſtina* Queen of *Sweden*, and the other in that of *Santa Croce* at *Florence*, which are refer'd to the Time of *Robert d' Arbriſſelles*; Father *Mabillon* having alſo ſeen and cited the latter in the Relation of his Voyage to *Italy*.

In the fifth Book are contain'd 28 Letters directed to divers particular Perſons, which are full of moral Diſcourſes and Compliments. In the fixteenth, he aſſerts the Neceſſity of making Confeſſion of all Sorts of Sins; and in the laſt, he maintains, that a Man, who has once aſſum'd the Monaſtick Habit, and liv'd for ſome Time in a Monaſtery, cannot return to a ſecular Courſe of Life, altho' he made no expreſs Profeſſion, nor receiv'd the Benediction.

Theſe Letters are follow'd by ſeveral Tracts about divers Eccleſiaſtical Affairs; the firſt of which is a Treatiſe of the Body and Blood of Jeſus Chriſt, in which he endeavours to prove the changing of the Bread and Wine into our Saviour's Body and Blood in the Euchariſt; ſo that after the Conſecration, nothing remains of the Matter or Subſtance of the Bread and Wine, but only the owtward Appearances, and that 'tis really the very ſame Body of Jeſus Chriſt, that was born of the Virgin *Mary*, and which ſuffer'd on the Croſs. He adds, That the Wicked receive

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it in the Sacrament, but do not receive the Effects nor Graces of it, which are only beſtow'd on thoſe, who are in a State of Righteouſneſs.

The ſecond is made about the Election of Biſhops and againſt the Inveſtitures: He maintains in the former, that as Baptiſm makes a Chriſtian, ſo Election and Conſecration conſtitute a Biſhop; and as it is impoſſible to be a Chriſtian without receiving Baptiſm, ſo it is likewiſe impoſſible to be a Biſhop without Election and Conſecration. That thoſe two Qualifications are ſo abſolutely neceſſary, that Conſecration without Election, and Election without Conſecration, are not ſufficient to make a Biſhop: That Conſecration ſuppoſes a Canonical Election, and that whoſoever receives it without being canonically choſen, is rather curſed than conſecrated; by reaſon that nothing can diſannul the Order of Election and Conſecration eſtabliſh'd by Jeſus Chriſt, who himſelf choſe and conſecrated his Apoſtles: That the Clergy ſupply our Saviour's Place in the Election, and the Biſhops in the Conſecration: That all the other Chriſtians have a Right to demand a Biſhop, but they cannot elect nor conſecrate him: That upon that Account, all thoſe who aſpire to Eccleſiaſtical Preferments, by any other Means, than Canonical Election, ſubvert the Order of the Church: That the Church of Rome cannot diſpenſe with that Inſtitution, or permit it to be done otherwiſe; becauſe the Pope cannot do that, which St. *Peter* himſelf had no Power to do. Now Jeſus Chriſt only impower'd St. *Peter* to bind that which ought to be bound, and to looſe that which was of neceſſity to be looſed, and not to looſe that which ought to be bound, or to bind that which ought to be looſed; and when St. *Peter* was about to act otherwiſe, St. *Paul*, tho' a Novice in the Faith, withſtood him to the Face: Laſtly, that the Church of *Rome* ought not to repeal the Laws eſtabliſhed in the Holy Scripture, but to maintain them, nor to make uſe of the Power given by Jeſus Chriſt, according to a capricious Humour, but according to our Saviour's Tradition.

Afterwards he paſſes to the Inveſtitures, and ſays, That to know the Doctrine of the Catholick and Apoſtolick Church, as to that Point, 'tis requiſite only to peruſe the firſt Article of the Council, held under *Gregory* VII. in which that Pope excommunicates and treats as Hereticks all thoſe Clergymen, who ſhall preſume to receive the Inveſtiture from the Hand of Laicks: That that ſort of Hereſy is a more heinous Crime than Simony, in regard that Simony is only practis'd in Secret, but the Inveſtitures are always made publickly: That the Apoſtles forbid Laicks to aſſume the Power of conferring Eccleſiaſtical Orders, and that therefore the Inveſtiture, which is a Sacrament or ſacred Sign, by which the Biſhop is diſtinguiſh'd from other Men, and put in Poſſeſſion of the Government of the Church, ought not to be receiv'd from the Hands of Laicks, but from that of the Clerk, who perform'd the Conſecration: And in fine, that Laymen, who cannot adminiſter the Sacraments of the Church, ought not to deliver the Ring and the Paſtoral Staff, which are Sacraments, ſuch as the Salt and Water, the Chriſm and the conſecrated Oils, when they are adminiſter'd by thoſe who have a rightful Power, and with the requiſite Ceremonies.

The third Tract is written in like Manner againſt the Inveſtitures, in which he repeats the ſame Arguments, and concludes, that they are to be reputed no leſs Hereſie, than Simony.

He continues to handle the ſame Matter in the fourth Tract, and proves that Kings cannot confer the Inveſtiture even of ſpiritual Benefices, with the Ring and Staff; becauſe it is an Eccleſiaſtical Ceremony, and that to ſpeak properly they cannot beſtow the Inveſtiture of Eccleſiaſtical Poſſeſſions, by reaſon that they already belong to the Church. But he acknowledges that after a canonical Election and Conſecration, they may grant the royal Inveſtiture of Church Revenues, and put him that has the Title in Poſſeſſion of them, affording him their Aſſiſtance and Protection, which may be done by certain outward Signs, that are not at all prejudicial to the Rights of the Church: And laſtly, that it is not expedient to excommunicate Princes upon that Account, in regard that ſuch Proceedings, would occaſion a greater Miſchief.

In the following Tract, he lays down a Principle, which alſo has relation to the Buſineſs of Inveſtitures, *viz.* That Condeſcenſion may be ſometimes allow'd, and the granting of Diſpenſations; but 'tis requiſite that it be done with a good Intention for the Benefit of the Church, or in caſe of Neceſſity, and not for Money or Favour; and that that which is abſolutely evil, ought never to be tolerated or permitted. *Of the principal Authors.*

In the ſixth, he maintains three Principles, *viz.* That the Church ought to be catholick, free and chaſte: That *Quatenus* Catholick, it can neither be bought nor ſold; that as 'tis free, it ought not to be brought into Subjection to any ſecular Power; and that as 'tis chaſte, it ought not to be corrupted with Preſents.

The ſeventh Tract contains certain allegorical Explications of the Ark of the Covenant, and of the Tabernacle with Reference to the Church.

In the eighth he explains, what are the Effects of Baptiſm, Confirmation, Extreme Unction, and the Euchariſt. He ſays, That Baptiſm remits Sins by the Vertue of the Holy Ghoſt, That in Confirmation the Holy Ghoſt is invoked, that he would vouchſafe to take up his Abode in the Habitation which he has ſanctified; that he would alſo defend and protect it: That that Sacrament is adminiſter'd by the Biſhops to ſhew, that it gives the higheſt Perfection: That the Extreme Unction of ſick Perſons confers on them Remiſſion of Sins; to the end that Chriſtians may obtain Mercy both in their Life-time, and at the Hour of Death: And laſtly, That in the Communion of the Body and Blood of Jeſus Chriſt, the Chriſtian Soul is healed of all the Diſeaſes of its Vices, re-eſtabliſh'd in a State of everlaſting Salvation, and made one Body with Jeſus Chriſt.

In the ninth, he treats of the Reiteration of the Sacraments, and ſays, That thoſe are not reiterated, in which it ſeems, as if there were an Intention to begin again that which was already done; but the ſame Ceremony may be reiterated when 'tis perform'd for a different End, and has another Effect: That therefore the holy Chriſm is put on the Fore-head, after having anointed the Top of the Head with it; becauſe thoſe ſeveral unctions produce different Effects: But that Extreme Unction cannot be reiterated by reaſon that it is a Sacrament.

In the tenth he proves, That the Biſhops ought not to exact any Thing for Benedictions and Ordinations, and aſſerts it to be a kind of Simony in a Biſhop, not only to receive Money for the Benediction of an Abbot, but alſo to exact of him an Acknowledgment, by which he binds himſelf by Promiſe to his Dioceſan.

The eleventh is a Conſtitution about the Manner how Monks ought to proceed in accuſing others, and in defending themſelves in their Chapter.

In the twelfth, he explains in a few Words, three Vertues neceſſary for Paſtors of the Church, *viz.* Juſtice, Diſcretion and Fore-ſight.

The thirteenth and fourteenth, are certain Dialogues between God, who upbraids the Sinner with his Ingratitude, and the Sinner, who acknowledges his Offences, and implores the Mercy of God.

The fifteenth and ſixteenth, are Prayers made by a Sinner to God, in which he humbly ſues for his Mercy, and begs Pardon for his Tranſgreſſions.

Theſe Tracts are concluded with four Hymns or Proſes, *viz.* one directed to the Virgin *Mary*, and the three others on the Repentance of *Mary Magdalene*.

All theſe Works are follow'd by eleven Sermons on the Nativity, Reſurrection and Aſcenſion of Jeſus Chriſt; On the Purification and Feſtivals of the Virgin *Mary*; On *Mary Magdalene*, whom he confounds with the Sinner; On the penitent Thief; and on St. *Benedict*. Theſe Sermons are dry and barren, containing nothing that is eloquent; and indeed, generally ſpeaking, all the Pieces of this Author are not written with much Elegancy or Politeneſs. However his Compoſitions are very natural, and his Explications eaſy and familiar. Father *Sirmond* caus'd them to be printed at *Paris*, *A. D.* 1610. from two Manuſcript Copies, and annex'd Annotations on the Letters, which are very ſerviceable to make known the Perſons, and to illuſtrate many hiſtorical Matters of Fact that are mentioned therein.

HIL-

HILDEBERT.

Bishop of Mans *and afterwards Archbishop of* Tours.

Of the principal Authors.

Hildebert.

Hildebert Born at *Lavardin* in the Diocese of *Mans*, of Parents of mean Condition, joyn'd the Study of the Liberal Sciences to that of Divinity, and was chosen Bishop of *Mans*, *A. D.* 1098. His first Exercises of the Episcopal Functions were disturbed by the War that broke forth between *William* II. sirnam'd *Rufus* King of *England*, and *Helie* Count of *Mans*, who being taken Prisoner by that Prince, the City of *Mans* fell into the Hands of *Foulques* Count of *Angers*. The King of *England* was marching at the Head of an Army to take it, when the Bishop and Inhabitants, fearing lest the Count of *Angers* should make an Agreement at their Cost, surrendred it to him, on Condition that their Count should be set at Liberty. Afterwards the Count having got together some fresh Troops, re-enter'd the City of *Mans*, and besieg'd the Forts that were possess'd by King *William*'s Forces; but he was repuls'd, and the King remain'd Master of the City. *Hildebert* was accused of having been concern'd in that Enterprize, and oblig'd to pass over into *England* to clear himself. The King enjoyn'd him to cause the Towers of his Church to be pull'd down, and *Hildebert* returning with that Order, found his Church laid waste by the Outrages that were committed against the Clergy, by the pillaging of its Revenues and the burning of the City. But the King of *England* dying a little while after, *A. D.* 1100. Count *Helie* re-took the City, granted a Composition to the King's Soldiers, who were in the Forts, and re-establish'd Order and Peace in those Parts. When *Hildebert* saw his native Country restor'd to its former Tranquility, he undertook a Journey to *Rome*, and went to visit Pope *Paschal* II. by whom he was very kindly entertain'd, and returned from *Rome* laden with Honours and Preferments. Some Time after, he was apprehended at *Nogent le Rotrou*, where he went to bear the Last-Will and Testament of the Count of *Rotrou*, who was detain'd Prisoner at *Mans*. At last having procur'd his Liberty, he solemniz'd the Consecration of the Cathedral Church of *Mans* newly re-built, and continu'd to govern his Diocess in Peace, till the Year 1125. when he was translated to the Archbishoprick of *Tours* after the Death of *Guillebert*.

Hildebert, not long after his Promotion to that Dignity, fell out with *Lewis the Gross*, King of *France*, having refus'd to dispose of the Benefices belonging to that Church, more especially the Deanry and Archdeaconry at the Pleasure of his Prince, who caus'd the Revenues to be seiz'd on, and prohibited him to enter his Dominions. The Person who was nominated Dean, was at Variance with the Canons, who were maintain'd by the Court, which gave Occasion to Disturbances in the Church of *Tours*. At last these Dissensions being appeas'd, he was restor'd to the King's Favour, and died, *A. D.* 1132. after having possess'd the Episcopal See of *Mans* 27 Years, and the Metropolitan of *Tours*, six Years and as many Months.

The Letters of this Author are the most valuable Pieces amongst his Works. They are written in a fine Epistolary Style, after a very natural Manner, and contain divers important Points of Morality, Church-Discipline and History. We shall here produce the Extracts of those that treat of these Matters, omitting the others which relate to meer Compliments, or to particular Affairs, such as the six first.

Therefore we shall begin with the seventh, in which the Author determines, That a Virgin betrothed before she was marriageable, whose Husband died without knowing her carnally, cannot marry the Brother of her former Husband; because Marriage does not consist in Carnal Copulation, but in the Consent of the Parties. The seventeenth is likewise written on the same Subject.

In the ninth he declares, That he refus'd to assist at the Consecration of one who was chosen Bishop of *Angers*; because he was a young Man, and not as yet in Orders, and was not canonically elected by the Clergy, but proclaim'd in a popular Tumult, against whose Election, the Dean, the Chanter, the Archdeacons, and the greatest Part of the Chapter had protested. He declares the same Thing to that elected Person in the twelfth and thirteenth Letter, and exhorts him not to suffer himself to be consecrated.

By the fourteenth, he deposes a certain Person, who had given Money, to be ordain'd a Deacon.

The eighteenth, is a Letter directed to *Paschal* II. and compos'd with a great deal of Art, to excuse the Canons of St. *Martin* at *Tours*, who had given Offence to the Pope, by insisting too much on their Privileges.

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In the nineteenth, he excuses himself for not being able to be present in a certain Council, by reason that his Church and City were pillag'd and oppress'd by the Tyranny of the Councils; alledging also, that he was oblig'd to pass over into *England*, to give an Account why he refus'd to demolish the Towers of his Church; and that he was ready to undertake another Voyage to *Rome*, which would put him out of a Capacity of defraying the Charges, that were requisite for a Journey to the Council.

In the twenty first, he entreats a certain Bishop of *England* to furnish him with St. *Anselm*'s Disputation against the *Greeks* in the Council of *Bari* concerning the Procession of the Holy Ghost, and returns thanks to that Prelate, in the following Letter, for sending it to him.

In the twenty third, he intercedes with an Abbot, in behalf of a Monk who return'd to his Monastery, after he had left it, to treat him favourably.

In the thirtieth, he sharply reproves a Priest, who caus'd a Person to be put to the Rack, whom he suspected to have committed a Robbery.

In the thirty first, he gives excellent Instructions to a Lady who had forsaken the Vanities of the World, and in the thirty third, he reprehends a certain rich Lord for his Pride and Covetousness.

In the thirty fourth, he declares that he refus'd to approve the intended Marriage of a Count with one of his Kinswomen; altho' it might put an end to a War that was carry'd on between him and his future Father-in-Law.

In the thirty sixth, he represents to a Christian Virgin the advantages of a single Life, and gives her wholesome Advice, more especially relating to the Vertue of Humility.

In the thirty seventh, he comforts a certain Person who was much troubled, in regard that he was diverted from the Contemplative Life, to take upon him the Pastoral Charge, and shews, by Examples taken out of Holy Scriptures, that it is profitable to joyn the Active to the Contemplative Life.

In the thirty eight, he acquaints the Bishop of *Angouleme* the Pope's Legate, with the Irregularities of the Monks of St. *Evron*, to the end that he might send him Word, after what manner he ought to proceed against them.

The thirty ninth, is a Circular Letter written to the Bishops and Priests, and in general to all Christians concerning his Imprisonment. He was sent for by the Count of *Rotrou*, who was then a Prisoner; and having receiv'd his Confession, with his last Will and Testament by which that Noble-man bequeath'd his Estate to the Church, carry'd that Will to his Mother, who gave him good Entertainment. But the next day, *Hildebert* himself was taken Prisoner by Count *Hubert* Chancellor of *Rotrou*, who detain'd him, notwithstanding the Entreaties of the Inhabitants of the Country and the Sentence of Excommunication publish'd by the Bishop of *Chartres*, and would not release him till he paid his Ransom. He declares that such an Act is unworthy of a Bishop, and that he chose rather to lose his Life, than to redeem it with Money.

In the fortieth, he exhorts *Serlo* Bishop of *Seez* to excommunicate *Hubert*, who kept him in Prison.

The forty first contains wholesome Instructions to a Young Widow, who after having lead a disorderly Life for some time, devoted her self to God. He furnishes her with proper Remedies against Temptations.

In the forty second, he advertises a Bishop, that *Lisiard* ought not to be excommunicated for committing Sacrilege and a Rape; since the Virgin whom he took to Wife, was only put in a Monastery, to be instructed, and in regard that she left it to marry him, by the Order of her Mother and Aunt.

In the forty fourth, he determines, that a Priest, who offer'd the Sacrifice of the Mass, with ordinary Bread, having no other at Hand, ought to be punish'd, rather upon the scandal he had given, than for the Fault, which was not great.

In the forty ninth, he commends the Action of a Bishop, who had hinder'd the removing of certain Persons out of the Church, who had taken Sanctuary therein.

The fifty first, is a large Confutation of a certain Person, who reviv'd the Error of *Vigilantius*, and maintain'd, that the Invocation of Saints was unprofitable, because they do

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not hear our Prayers, and have no knowledge of Tranſactions on Earth. This Man gave it out, that *Hildebert* was of his mind; which oblig'd him not only to diſown that Opinion, but alſo to ſhew, by the Teſtimony of the Fathers, that the Saints hear our Prayers, and that they make Interceſſion for us with God.

In the fifty third, he excuſes himſelf to *Clarembaldus* Canon of *Oxford*, for not having ſent to him ſooner, the Hiſtory of the Miracles which happen'd in that City, becauſe they had ſlipt out of his Mind: He gives him to underſtand, that the ſecond *Memorandum*, which he directed to him, contain'd ſome of the ſame Miracles, with different Circumſtances; but nevertheleſs, he did not judge it expedient to alter his firſt Relation, yet he left him at liberty, either to correct or to ſuppreſs it according to his Diſcretion.

In the fifty fifth, he congratulates the Biſhop of *Clermont*, for beſtowing an Archdeaconry, on one of the Subdeacons of the Church of *Mans*, a Perſon very worthy to be promoted to that Dignity, upon account of his Learning and Virtue; and declaims againſt the Cuſtom that was introduced to retain Spiritual Livings in a Family, as it were by right of Succeſſion; citing divers Paſſages againſt that Abuſe.

The fifty ſixth, is a conſolatory Letter to a King, upon occaſion of the Death of his Son. It contains divers excellent Moral and Chriſtian Maxims, touching the Conſtancy, with which Wiſe and Chriſtian People ought to bear Afflictions.

In the fifty ninth, he diſſuades a certain Count, from undertaking a Voyage to St. *James* of *Compoſtella*, becauſe his Duty oblig'd him to continue in the Country, where his Preſence was neceſſary.

In the ſixtieth, he writes to the Biſhop of *Chartres*, with reference to a Prieſt, who having been attack'd by a Robber, knock'd him on the Head with a Stone, ſo that he died of the Wound. His Biſhop after having ſuſpended him for ſeven Years from the Celebration of Divine Service; at laſt conſulted *Hildebert*, to know whether he ought to reſtore him to his Functions. The latter declares, That it ſeem'd to him, that a Prieſt who has committed Man-ſlaughter, ought no longer to offer the Holy Sacrifice, although he did it in his own defence. He maintains with St. *Ambroſe*, that it is not lawful for one Man to kill another, even in defending his own Life; and although it were permitted, yet it ought not to be done. He concludes, that if the like caſe had happen'd to one of his Dioceſans, he would have refer'd the Matter to the Holy See.

In the ſixty firſt, he reproves certain Monks, who refus'd to entertain the Biſhop of *Chartres* at their Table: He ſhews, that the Perfection of the Monaſtick Life does not conſiſt in performing the outward Duties, but in the Practice of Humility and Charity: As for what thoſe Monks alledg'd as an Excuſe for their neglect, *viz.* That they were not able to give Entertainment to the Biſhop, by reaſon of their Poverty; he aſſerts, That they ought to ſell or pawn the Ornaments of their Church, to exerciſe Hoſpitality towards their Dioceſan.

In the ſixty ſecond, he recommends to a Widow, who had devoted her ſelf to God, the giving of Alms to the Poor.

In the ſixty third, he commends the Counteſs *Adela*, in regard that after her Converſion, inſtead of undertaking a Pilgrimage to the Holy Land, ſhe had embrac'd the Monaſtick Life.

In the ſixty fourth, he cenſures the Cuſtom of a Monaſtery, where both the *Species* of the Euchariſt were not adminiſter'd ſeparately; but that of the Bread ſteept in the other of the Wine. He maintains, that the ſopt Bread which our Saviour gave to *Judas* was not the Euchariſt.

In the ſixty fifth, written by *Hildebert*, as well as the next, after his Tranſlation from the Biſhoprick of *Mans* to the Archbiſhoprick of *Tours*; he acquaints the Pope, that he had taken a Journey to *Bretagne*, where he held a Synod at *Nantes*, A. D. 1127. for the Reformation of the Church, chiefly as to what concerns inceſtuous Marriages, and the Succeſſion of Relations to Eccleſiaſtical Preferments: That the Prince had remitted in that Synod, the Right which was claim'd by the Lords to ſeize on the moveable Goods of deceaſed Perſons, and even his own Royal Prerogative, by Virtue of which all manner of Wracks at Sea belong to his Demeans: That it was alſo ordain'd, that the Biſhops ſhould publiſh in their Synods, and the Prieſts in their Churches, that thoſe who preſume to contract unlawful Marriages, for the future, ſhall be excommunicated; and that the Children born in ſuch Wedlock were declar'd Illegitimate: That the Eccleſiaſtical Conſtitutions were reviv'd, concerning the Qualities requiſite in Perſons, who deſign to receive Orders: That it was prohibited to ordain the Sons of Prieſts, unleſs they turn'd Regular Canons or Monks; and that as for thoſe who were already ordain'd, they were not allow'd to ſerve their Fathers Pariſhes in that Quality, leſt they ſhould find means to ſucceed them: And laſtly, That very ſtrict Prohibitions were made that Benefices ſhould be tranſmitted, as it were by Succeſſion. He entreats the Pope to confirm what they had done, more eſpecially the Reſignation that the Prince had made of his Right to the Shipwracks. Pope *Honorius* II. grants him this Confirmation in the Letter which immediately follows that of which we have but now made Mention.

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In the ſixty ſeventh, he complains to that Pope, that the King of *France* had confiſcated the Revenues belonging to his Church, and would not ſuffer him to enter the Territories of his Kingdom, becauſe he refus'd to diſpoſe of the Benefices according to the pleaſure of that Prince. He likewiſe wrote to him about the Conteſts that happen'd in the Church of *Tours*, between the Dean and ſome of the Canons, which was carry'd on to that height, that one of the Canons was maimed, by one of the Collegues and by the Dean's Friends. The latter was accuſed of being acceſſory to the Fact, but he deny'd it, and no Proof being brought againſt him, he clear'd himſelf by his own Oath, and by that of ſeven other Prieſts.

In the ſixty eighth, he tells the Pope, that he had done what his Holineſs requir'd of him, having reſtor'd *Bracerius* to his Prebend, which he deſerv'd to loſe, by reaſon of the enormity of his Crimes, and in ſending to him *Radulphus* Dean of St. *Maurice*, of whom mention is made in the preceding Letter. He juſtifies the Innocence of that Dean, and acquaints the Pope with the Judgment paſſed in his favour.

In the ſixty ninth, he entreats the Pope to confirm a Donation, that the King of *England* made to the Church of *Fontevrault*.

In the ſeventieth, he comforts the Queen of *England* for her Barrenneſs, and gives her to underſtand, that ſhe ought not to look upon it as a diſgrace, but as the means of procuring her Salvation, by adopting the Poor for her Children.

In the ſeventy firſt, he exhorts to perſeverance, a Counteſs, who had quitted worldly Affairs to embrace the Monaſtick Life.

The ſeventy fourth, is a Reprimand given to a Clergyman, who did not lead a regular Courſe of Life.

In the ſeventy fifth, he complains that none of his Friends undertook to maintain the Intereſts of his Church, in the Court of the King of *France*.

In the ſeventy ninth, he determines, that Nuns who live in a Monaſtery, ought not to go out of it alone, but accompanied with one of their Matrons: He reproves thoſe who act otherwiſe on Holy-days; and obſerves, that about thirty Years were paſs'd ſince he wrote a Treatiſe of Virginity. Laſtly, he declaims againſt ſome Nuns, who dwell in private Houſes, to lead a more diſſolute Courſe of Life.

The eightieth, is a Letter by *Marbodus* Biſhop of *Rennes*, which we ſhall mention in its proper place.

The eighty ſecond is an excellent Letter directed to Pope *Honorius*, in which he expreſſes himſelf with Submiſſion and Freedom, againſt the Appeals made to the See of *Rome*, which were ſo frequent in that Age. He entreats him at firſt not to be offended at his Letter, nor to attribute that to Preſumption, which he was oblig'd to do by Neceſſity, and leſt the Church ſhould be oppreſs'd by force of Arms, the effects of which he himſelf knew by Experience. He adds, that he has reaſon to hope that his Remonſtrance will not be unacceptable to him, becauſe it is written for the ſake of Juſtice. Afterwards he declares, That that Cuſtom was never approv'd on the hither ſide of the *Alpes*, and that it is not an Article grounded on the Eccleſiaſtical Laws that all ſorts of Appeals ſhould be receiv'd at *Rome*: That if that Innovation prevail, the Authority of the Popes will be diſannull'd, and the whole vigour of Church-Diſcipline will be ſubverted: 'For (ſays he) where is the Oppreſſor 'that does not enter an Appeal, as ſoon as he is threatn'd 'with an *Anathema*? Where is the Clerk who will not 'continue in his exorbitant Courſes, defending himſelf by 'a declinatory Appeal? Or by what means can the Biſhops 'inflict any Puniſhment for the leaſt Act of Diſobedience? 'An Appeal will certainly put a ſtop to his Cenſure, 'weaken his Conſtancy, baffle his Reſoluteneſs, impoſe 'Silence upon him, and cauſe all manner of Crimes to 'go unpuniſhed. However, *Hildebert* owns, that the Church on the hither ſide of the *Alpes* has acknowledg'd ſome Appeals, and 'tis but reaſonable that thoſe who have lawful Grievances, ſhould get them redreſs'd by that means, as alſo that thoſe Perſons, whoſe Judges are their Enemies, or ſuſpected, or who fear the Outragiouſneſs of the People, ſhould have the ſame Liberty to ſecure themſelves: But he maintains, that Appeals which are only enter'd on purpoſe

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to put a ſtop to the Courſe of Juſtice, and to procraſtinate Affairs, ought not to be authoriz'd; and therefore he entreats the Pope no longer to admit any of that Nature.

The eighty third Letter, which is the laſt of this Collection, does not belong to *Hildebert* but is part of the Preface written by *Ives* of *Chartres* on his Decree. Therefore that Piece was only inſerted amongſt *Hildebert*'s Letters by a Miſtake.

Father *Dachery* publiſh'd in the fourth Tome of his *Spicilegium*, nine Letters of *Hildebert*, among which are three very eloquent ones about the Impriſonment of Pope *Paſchal* II. and afterwards the ſame Author ſet forth fifteen others, which are annexed in the End of the thirteenth Tome. There are ſome amongſt theſe laſt, that relate to the Perſecution which *Hildebert* ſuffer'd by reaſon of the Diſpleaſure of the King of *France*, and the Quarrel that aroſe between the Dean of *Tours* and his Canons. In the ninth, he entreats the Pope not to grant the Pall to the Biſhop of *Dol*.

Hildebert's other Pieces, are two Hymns on our Saviour's Nativity; A Paraphraſe on the Canon of the Maſs in Verſe; A Sermon on theſe Words of *Iſaiah*, Chap. 35. *Then the Eyes of the Blind ſhall be opened*; Another on theſe Words of Jeſus Chriſt in St. *Luke*, Chap. 12. *Unto whomſoever much is given, of him ſhall be much requir'd*; A Synodical Diſcourſe to his Curates. All theſe Works and Letters are extant in the Collections call'd *Bibliotheca Patrum*.

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There are alſo to be ſeen in different places, ſome other Works attributed to *Hildebert*, viz. The Life of St. *Hugh* Abbot of *Cluny*, in the *Bibliotheca Cluniacenſis*, publiſh'd by *Du-Cheſne*; The Epitaph of *Berenger*, refer'd to by *William* of *Malmesbury*; A Letter written to *Reginald* the Monk, and the Preface to the Life of St. *Radegonda*, ſet forth by Father *Mabillon* in the firſt Tome of his *Analecta*, with the beginning of that Life, of which that Father has a Manuſcript Copy in his Poſſeſſion. *Roſweida* makes mention of the Life of St. *Mary* the *Egyptian*, in Verſe by *Hildebert*, which (as they ſay) is kept in the Library of *Lipſick*. There are alſo in the Libraries, ſeveral Tracts aſcribed to *Hildebert*, but we have loſt his Treatiſe of Virginity. Beſides theſe Works, Father *Hommey* has likewiſe publiſhed ſome in his Collection, which he attributes to *Hildebert*, but it is not probable, that they belong to that Author.

The other Works of *Hildebert*, fall very much ſhort of the Elegancy and Politeneſs of his Letters. His Poetical pieces are groſs; neither has he obſerv'd the Rules of Quantity. His Sermons are written in like manner, in a weak and very mean Style. However he was a noted Prelate, who ſhew'd a great deal of Prudence, Diſcretion and Conſtancy in the Management of Affairs, during the whole Courſe of his Life.

GUIBERT *Abbot of* Nogent.

Guibert Abbot of Nogent.

Guibert Abbot of *Nogent ſous Coucy*, was born in a Village belonging to the Dioceſs of *Beauvais*, of a rich and noble Family. He loſt his Father *Evrard* in his Youth, and was brought up by his Mother, who took a particular care of his Education, but having afterwards retir'd to a Monaſtery, and being inform'd, that her Son did not follow the Inſtructions ſhe had given him, ſhe oblig'd him to take Lodgings in the Abby of St. *Germain* in the Dioceſs of *Beauvais*, to live under the conduct of his old Tutor, who became a Monk in that Abby. *Guibert* did not continue long there, before he had an inclination to aſſume the Monaſtick Habit, and actually put that Deſign in execution, contrary to the Advice of his Mother and Tutor. After having turn'd Monk, he was afflicted with many Temptations, but at laſt was deliver'd from them, by the means of Prayer and Study, and was choſen Abbot of *Nogent ſous Coucy* in the moſt remote part of the Dioceſs of *Laon*, where he died in 1124.

A certain ſmall Tract about Preaching, is uſually prefix'd to *Guibert*'s Works, being the Preface to his Moral Commentaries on the Holy Scripture, which is full of Inſtructions, and very methodical. He begins with obſerving, that it is very dangerous for a Perſon obliged to Preach by the Duty of his Function, to neglect the performance of that Duty, by reaſon that as it is a matter of pernicious Conſequence to ſhew bad Examples; ſo it is a very great Offence, not to endeavour to contribute ſomewhat to the reclaiming of Sinners by wholſom Inſtructions. He adds, That Men have different Motives to abſtain from Preaching; that ſome are induc'd to do it by Pride, for fear of paſſing for Preachers, a Quality commonly reputed contemptible in the World; others by Envy, not to communicate their Knowledge to others, and others by Diſguſt or or Slothfulneſs, in regard that they do not think themſelves to lie under any Obligation, becauſe they have no cure of Souls. He maintains, that all Chriſtians, who have attain'd to any Knowledge of the Holy Scriptures, are oblig'd to Preach the Word of God, and that they ought to propoſe no other End of their Preaching, but God himſelf, who is the Subject of it: That Biſhops, Abbots, Curates and all Chriſtians in general, are not only obliged to abſtain from doing Evil, and from giving bad Examples, but are alſo under an obligation to do all manner of Good that lies in their Power, both by their Example and Doctrine. He concludes from that Principle, that the practice of Virtues and the Inſtruction of others ought to be joyn'd together: Thus a Preacher ought to lead an innocent Life, and he who lives well, ought to apply himſelf to the Inſtructing of others.

This Author adviſes that Preaching be preceded by Prayer, to the end that the Soul inſpir'd with the Love of God, may ardently expreſs the Sentiments it has of God, to inflame the Hearts of the Auditors with the ſame Zeal, with which it is tranſported it ſelf. 'For (ſays he) a Diſcourſe 'pronounced in a luke-warm and languid Manner, not 'being agreeable even to him that pronounces it, cannot 'give Satisfaction to the Hearers; and it would be wonderful, that a Diſcourſe deliver'd by a Perſon who is 'not animated himſelf, ſhould be capable of animating o-

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'thers. Care ought alſo to be taken (continues he) ſince 'the Word is ſpread abroad according to the effuſion of 'the Heart, that the Diſcourſe be not too tedious by reaſon of its length, and do not clog the Auditors: Therefore how fervent ſoever the Zeal of the Preacher may be, how copious ſoever his Subject, how ſtrong ſoever his Memory, and how extraordinary ſoever his fluency of Diſcourſe, yet he ought to have regard to the Weakneſs of his Auditors, and to conſider, that 'tis more commendable to lay down a few Truths, which will be receiv'd attentively, than to deliver an infinite number of Things, that cannot be retain'd; and that 'tis expedient to leave off before his Auditors be tir'd, to the end when there 'ſhall be an occaſion to Preach to them at another time, they may be diſpoſed to hearken to his Doctrine. He likewiſe admoniſhes Preachers, that they ought to render their Sermons profitable both to the Ignorant and to the Learned, and to explain the Matters they handle in ſuch a manner, as may be intelligible to all ſorts of Capacities; and that it is requiſite, to intermix ſome Sentences taken out of the Old Teſtament in their Diſcourſes, becauſe they appear new, and ſerve to ſtir up the Affections of their Auditors.

Afterwards he treats of the Subjects that ought to be choſen by Preachers, and refers them to the four Senſes of Scripture, *viz.* the Literal, the Allegorical, the Tropological and Anagogical. He obſerves, that altho' Allegories mingled in the connection of a Diſcourſe be agreeable, and it be ſometimes convenient to explain the literal Senſe of ſome Paſſages of Scripture; nevertheleſs the principal aim of a Preacher ought to be, to diſcover the inward diſpoſition of the Man; that is to ſay, his Thoughts, Affections and Paſſions, and to make ſo natural repreſentations of them, that every one may acknowledge therein the ſecret impulſes of his own Mind. 'Furthermore, (ſays he) Ad'monitions ought not only to be given concerning the 'practice of Virtues, but alſo with reference to the con'nection of Vices, and the means of ſhunning them---- Sometimes a Diſcourſe on the Nature of Vice is no leſs profitable than one on Virtue: For how can a Man take delight in the beauty of Virtue, if he be not ſenſible of the deformity of Vice? Or how can he avoid the latter, if he have no Knowledge of the former? Therefore 'tis requiſite to make known both, to cauſe a Man to be acquainted with himſelf, and to repreſent to him the inward Diſpoſition of his Mind.

This inward Diſpoſition of a Man is perfectly deſcrib'd according to *Guibert* in St. *Gregory*'s Treatiſes of Morality and in *Caſſian*'s Conferences, but it cannot be well learnt, but by Experience and the Exerciſes of a Spiritual Life. He would not adviſe thoſe that are not accuſtomed to the practice of it, to venture upon new Allegories, and he gives Rules to thoſe who have attain'd to Perfection in ſpiritual Exerciſes, to walk ſafely in a Path, from whence without due circumſpection they may eaſily go aſtray.

He admoniſhes Preachers, to deliver their Sermons after ſuch a Manner, as it may appear that they have no other Intention, but to inſtruct, and to promote the Salvation of

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their Auditors, and that they do not ſeek for vain Glory by their Eloquence: 'For nothing, ſays he, gives greater 'Offence to an Auditor, than when he is perſuaded that 'the Preacher is only induc'd to ſpeak by Oſtentation or 'private Intereſt; ſo that a Preacher, that has ſuch a Cha'racter, exaſperates rather than inſtructs, and by how much 'the more his Diſcourſes abound with Rhetorical Orna'ments, he renders himſelf ſo much the more contemp'tible to his Auditors.

Laſtly, he treats of the principal Matters, that ought to ſerve as a Subject for Preachers, and adviſes them not only to repreſent to Sinners the everlaſting Puniſhments that they ſhall undergo hereafter in the future State, but alſo the Troubles, Torments, Vexations and other Calamities, to which they are obnoxious in this Life. This is the Subject of the Preface, which he apparently made to ſerve in ſtead of an Apology againſt the Opinion of his Abbot, who was unwilling to permit him either to preach or to write. It is followed by ten Books of moral Commentaries upon *Geneſis*, written in Imitation of thoſe of St. *Gregory* on *Job*, and by ten other Books of Commentaries of the ſame Nature on the Prophecies of *Hoſea* and *Amos*, and on the Lamentations of *Jeremiah*, on which he impos'd the Title of *Tropologiæ*.

Guibert's Treatiſe againſt the *Jews* is a Confutation of a certain Piece full of Blaſphemies againſt Jeſus Chriſt. He diſcourſes particularly of our Saviour's Conception in the Womb of a Virgin, and upon occaſion of that Queſtion, proceeds to treat of Original Sin and Concupiſcence. There is a remarkable Paſſage about Images, in which he ſays, 'That we honour the inviſible Things in the viſible 'Signs; or rather, that we fix our wandering Mind on the 'Contemplation of ſpiritual Things, by looking upon 'Pictures, which ſerve as it were to admoniſh us of our 'Duty.

In his Treatiſe of the Reality of the Body of Jeſus Chriſt, he debates two Queſtions, *viz.* one on the Sop that was given by him to *Judas*, and the other about the Reality of our Saviour's Body in the Euchariſt. As to the firſt, he determines, that *Judas* receiv'd the Sacrament with the other Apoſtles, but that the Sop which our Lord gave him, was not a Sacrament, or ſacred Sign, but the Sign of his Treaſon. In diſcuſſing the ſecond Queſtion, he confutes the Opinion of thoſe, that deny the real Preſence, and who believe, that the Body of Jeſus Chriſt is only a Figure in the Euchariſt.

The Treatiſe of the Praiſes of the Virgin *Mary*, contains many *Encomiums* on the bleſſed Mother of our Lord, and the Hiſtory of ſome Miracles wrought by her Interceſſion. He concludes with a Proſe or Hymn in her Honour.

In the Tract about Virginity, he does not only treat of its Excellency, but alſo of the Means of preſerving it; of the Vertues that ought to accompany it, and of the Vices that are deſtructive of it.

In the Treatiſe of the Pledges or Relicks of the Saints, *Guibert* after having juſtified himſelf in the Preface, as to the Expreſſion utter'd by him that the Euchariſt ſupplies the Place of Jeſus Chriſt, he proceeds to treat of the Honour due to Saints, of their Relicks, and of the Abuſes committed upon that Account; alledging, 1. That the Cuſtoms of Churches may be different, as to Matters of Diſcipline, as about Faſts, the Manner of Singing, &c. 2. That it is neceſſary to receive the Sacrament of Baptiſm and of the Lord's Supper; in ſuch Manner nevertheleſs, that one cannot be ſav'd without being baptiz'd, and yet one may attain to Salvation without actually receiving the Body and Blood of Jeſus Chriſt, as it appears by the Examples of ſome Martyrs, who never receiv'd the Communion, and of ſome Hermits, who receiv'd it very ſeldom. 3. That there are ſome Cuſtoms, which are not neceſſary for Salvation, and yet are obſerv'd in the Churches, as the Relicks of Saints, and certain Things that ſerv'd for their Uſe, which we reſpect and honour to follow their Example, and to obtain their Protection. 4. That they only ought to be taken for Saints, who are acknowledged as ſuch either by an ancient Tradition, or by authentick Records, and not thoſe to whom that Quality is attributed by Fancy or in ſome fabulous Relations. 5. He cenſures thoſe who invent falſe Tales, and requires that the Hiſtories of the Lives and Actions of the Saints be carefully examined, and that thoſe only be honour'd of whoſe Holineſs we have a certain Account, and who undoubtedly died the Death of the Righteous. 6. He diſtinguiſhes ſeveral Sorts of Perſons, by whom God thinks fit to work Miracles; ſome of them being as it were the Canals or Inſtruments that he makes uſe of in the performing of preternatural Operations, which tend to the Advantage of others, and are unprofitable to themſelves: God beſtows ſpecial Graces on others, which they never deſerv'd, and makes them worthy by his meer Mercy: Sometimes he affords them to the Faithful, as a Recompence for their Faith and Uprightneſs. 7. He inſiſts, that ſevere Puniſhments ought to be inflicted on thoſe who forge falſe Miracles. 8. He enquires who they are that ought to be honour'd as Saints; of theſe the Martyrs are the firſt, but it ought to be certainly prov'd, that they ſuffer'd for the Chriſtian Faith. As for Confeſſors, he determines, that they only are to be reſpected in that Quality, who were eminent for their extraordinary Sanctity, and of whoſe Salvation we are morally certain: For when there are grounds to doubt of it, he would by no Means have them invok'd. Upon that Occaſion, he propoſes the Example of the Church, which would not avouch that the Body of the Virgin *Mary* was raiſed from the Dead and glorified, altho' there are many Reaſons that induce us to believe it. 9. He obſerves, in reference to the acknowledged and avouched Saints, that there are many Errors concerning their Relicks; in regard that the Body, Head and other Members of the ſame Saint are to be found in different Places, and every one pretends to have the true Relick. 10. He maintains, That foraſmuch as the Bodies of the Saints are made of Earth, as thoſe of other Men; it were more expedient to leave them in their Tombs, than to ſet them in Shrines of Gold and Silver, to carry them about; and to divide them, as it is uſually done. 'Indeed, ſays he, if the Bodies of the Saints 'had continu'd in the Places where they were, according 'to the Order of Nature, that is to ſay, in their Tombs; 'there would have been no Miſtake nor Conteſt about 'the Reality of their Relicks: For that happens, only be'cauſe they are taken out of their Tombs; cut in Pieces; 'and carried about from one Place to another. 'Tis true, 'that Piety gave Occaſion to the removing of them, but 'Curioſity, in proceſs of Time, corrupted that which was 'done at firſt with Simplicity———Let others Judge as 'they ſhall think fit; for my Part, I make no Scruple to 'aſſert, that they have not done a Thing acceptable to 'God or his Saints, in opening their Tombs, or in divid'ing their Members after ſuch a Manner; ſince the Hea'thens themſelves had a Reſpect for the Sepulchres of the 'Dead. St. *Gregory* return'd for Anſwer to an Empreſs 'who importun'd him upon the like Occaſion, that he 'durſt not ſend her St. *Peter*'s Head, and the Saints have 'often ſhewn notable Marks of their Indignation againſt 'thoſe, who have preſum'd thus to diſmember their Bo'dies.' 11. He acknowledges nevertheleſs, that thoſe, who honour falſe Relicks without knowing them to be ſo, and ſuppoſing them to belong to ſome Saint, do not ſin, and that he that invokes a Perſon, who is no Saint, believing him to be really ſo, may be heard of God, who knows his good Intention. Laſtly, he condemns the filthy Lucre that is made of thoſe Relicks, by ſelling them, or by exacting Money for ſhewing them; carrying them in Proceſſion; expoſing them, &c. Theſe are the principal Points decided by *Guibert* in his firſt Book of the Pledges of the Saints, and they are accompany'd with great Variety of Examples of real and counterfeit Miracles, of true and falſe Saints, and of genuine and ſuppoſititious Relicks, which are capable of affording much Satisfaction and Delight to the Reader.

In the ſecond Book, to confute thoſe, who ſet a great Value on certain Relicks, which they aſſerted to belong to our Saviour, as his Teeth, Fore-skin, &c. our Author treats of the Myſtery in which he has really left us his Body: He maintains, That Jeſus Chriſt left no Relicks of his Body, but that he has given it us entire in the Euchariſt: That that Body is not divided and diſtributed to the Faithful by Parcels, but that it is given altogether entire under every Hoſt: That this Sacrament is receiv'd by the Unworthy, as well as by the Worthy, altho' the former do not receive the Grace of the Sacrament: That it may perhaps be devour'd by Rats and other Animals, and paſs thro' their Belly, yet nothing unworthy can befal the Body of Jeſus Chriſt; ſo that the Corruption and other Alterations that appear to our Senſes happen only to the Species, and not to the real Body of our Saviour: Laſtly, That that Body is not in the Euchariſt in the State of a dead or crucified Perſon, but in that of a living and glorified Redeemer. He ſtarts another Queſtion by the way, *viz.* Whether the Bread that remain'd in the Pyx on the Altar, during the Conſecration, unknown to the Prieſt, were conſecrated; He determines in the negative, and that if an Hoſt were put under the Pale, or a Drop of Wine in the Chalice, without the Knowledge of the Prieſt; they would not be conſecrated.

After having diſcourſed of the true Relick of Jeſus Chriſt in the ſecond Book, *Guibert* proceeds in the third, to confute the falſe ones, which ſome Perſons pretended to have in their Poſſeſſion. He begins with this fine Maxim, 'Tis 'requiſite to approve the Devotion and Reſpect that Peo'ple have for God and the Saints, but only as far as that 'Devotion does not deviate from the Bounds of true Re'ligion; otherwiſe it happens, that the devout Perſon, in'ſtead of receiving the Recompence of his Action, becomes 'culpable by his Error: For when any Thing is ſaid of 'God,

Of the principal Authors.

'God, or a Worſhip is render'd to him, contrary to the 'Teſtimonies of Truth, the Party ſins ſo much the more 'dangerouſly, in regard that Piety is made uſe of for a 'Pretence; ſince nothing is more pernicious, than to do 'Evil, and at the ſame Time to imagine it to be a good 'Action; For how can any Man correct a Fault, if he 'do not only not believe it to be an Error, but is alſo 'perſuaded, that it is an Action which deſerves to be 'well rewarded?' Afterwards he vigorouſly oppoſes the Opinion of the Monks of St. *Medard*, who boaſted, that they had a Tooth of Jeſus Chriſt, and grounds his Aſſertions chiefly on this Argument, that our Saviour being raiſed from the Dead, all his Members and Parts ought to be re-united to his glorified Body. 'Tis true indeed, that thoſe Monks might object, that it may reaſonably be ſuppos'd, that our Saviour's firſt Teeth were ſhed, as thoſe of other Children, and that which they had was one of thoſe. *Guibert* in like Manner propoſes this very Objection in their Name, and eludes it, by averring, that there are many other Reaſons to diſprove their Argument, and that they had none to eſtabliſh it. The Principal that he alledges is, that 'tis not probable, that the Hair, Teeth, Fore-skin and other Things that fell from the Body of the Child Jeſus, were kept at that Time, and that there are no Grounds to believe, that they were preſerved by the Virgin *Mary*. He likewiſe derides the pretended Milk of the bleſſed Virgin, which was kept in the Church of *Laon*, and in ſome other Places. The Monks of St. *Medard* having alledged divers Miracles in Vindication of their Relick, *Guibert* replies, that that Tooth perhaps might be the Tooth of ſome Saint, or that thoſe Miracles were wrought, upon account of the Faith of thoſe Perſons, who came thither to honour a Relick, which they ſuppos'd to belong to Jeſus Chriſt.

In the laſt Book that bears this Title, *Of the Internal World*, he treats of Viſions, and of the Apparitions of Demons or Souls, and ſhews that the Viſions of the Prophets, were Viſions of Corporal Things: He acknowledges that Demons are diſpers'd in ſeveral Places, and that they are preſent in this viſible World. He maintains, That the Happineſs of the Elect, and the Puniſhments of the Reprobates, are not corporeal, for the preſent, but ſpiritual; and is of Opinion that Hell-fire, with which the Devils are tormented, is not a material and corporeal Fire, but the extreme Anguiſh they have, to ſee themſelves depriv'd for ever of the bliſsful State, and of the beatifick Viſion; as the Happineſs of the bleſſed Spirits conſiſts, in the Delight they take in beholding the Glory of God. Laſtly, he proves that Souls are of a Spiritual Nature; that they have no Figure; that they are only capable of ſpiritual Sympathies, and that Bodies cannot act on them.

His Piece call'd, *Geſta Dei per Francos*, or *an Account of the Actions that God perform'd by the* French, is divided into eight Books, and dedicated to *Liſiard* Biſhop of *Soiſſons*. It contains a large and accurate Hiſtory of the firſt Cruſade undertaken by the *French*, and of the Conqueſts they made in the *Levant*, and in the *Holy-Land*, more eſpecially under the Conduct of *Boemond* Duke of *Apulia*, and of *Godfrey* of *Bouillon* King of *Jeruſalem*. This Work is written in a ſwelling Style, ſome Verſes being intermixed with the Proſe; but the Author has every where acted as a very faithful Hiſtorian, and has ever declin'd to inſert ſuch Narratives, as had no other Grounds but popular Reports. *Of the principal Authors.*

The Life of *Guibert* written by himſelf, is not a ſimple Relation of what befel him, but a Work partly moral, in Imitation of St. *Auguſtine*'s Confeſſions, and partly hiſtorical. He makes long Digreſſions on different Subjects, relating to the Hiſtory of the Abbies of St. *Germane*, and *Nogent ſus Couey*, with that of the Churches of *Laon*, *Soiſſons*, &c. There are alſo divers Narrations, as a great number of Miracles, Viſions and Apparitions, and of other hiſtorical Matters of Fact that happen'd in his Time.

Among the Works of St. *Bernard* is likewiſe to be found a Sermon on theſe Words of the laſt Verſe of the XI. Chapter of the Wiſdom of *Solomon*. *Vice ſhall not prevail againſt Wiſdom*; *ſhe reacheth from one End to another mightily, and ſweetly doth ſhe order all Things*; which is attributed to *Guibert* of *Nogent*; becauſe he intimates in the XVI. Chapter of the firſt Book of his Life, that he made a Sermon on that Text.

Beſides theſe Works *Guibert* wrote a Treatiſe on the Sentences taken out of the Goſpels, and the Books of the Prophets, of which he makes mention in the XVI. Chapter of the firſt Book of his Life; but this Work was not brought to Light, and perhaps was never compleated. Father *Oudin* informs us, that he found in the Library of the Abbies of *Vauclair* and *Igny*, certain Commentaries written by *Guibert* on the Prophecies of *Obadiah*, *Jonah*, *Micah*, *Zachariah*, *Joel*, *Nahum*, *Habbakuk* and *Zephaniah*.

This Author having ſpent much Time in the Study of Grammar and Poetry, wrote in a very clear Style, and compos'd indifferent good Verſes. He argues with a great deal of Judgment in his dogmatical Treatiſes, and handles the Matters methodically. He gives a very natural Deſcription of the inward Diſpoſitions and Paſſions of Men, in his Treatiſes of Morality, but is too florid and prolix in the hiſtorical.

His Works were publiſh'd by Father *Luke Dachery*, in Folio, by *Billaine* at *Paris*, *A. D.* 1651. He has illuſtrated them with learned Notes and large Obſervations, in which he refers to a great Number of ancient Monuments, and produces the Hiſtory of divers Abbies. He has likewiſe inſerted in the ſame Volume, to render it of a competent Largeneſs, the Lives of St. *Germane*. St. *Simon*, Count of *Crepy*, and St. *Salberga* the firſt Abbeſs of St. *John* at *Laon*, who founded that Monaſtery, *A. C.* 640. as alſo three Books of *Hugh* Archbiſhop of *Rouen* againſt the Hereticks of his Time, and the Continuation of *Sigebert*'s Chronicle by *Robert* of *Torigny* Abbot of St. *Michael*'s Mount, with a Treatiſe of the ſame Author about the Reformation of divers Abbies, and ſeveral Liſts of the Deans of the Cathedral Church of *Laon*, and of the Abbots of St. *John* and St. *Martins* in the ſame City. *Guibert*'s Hiſtory of the Cruſade was already ſet forth by *Jacobus Bongarſius* in his Collection of Hiſtorians, printed in 1611. under the ſame Title that *Guibert* impos'd on his Work, *viz.* *Geſta Dei per Francos*.

Sigebert *a Monk of* Gemblours.

Sigebert.

SIgebert a Monk of *Gemblours*, after having been publick Profeſſor of Divinity in the Monaſtery of St. *Vincent* at *Metz*, return'd to his own Convent, where he apply'd himſelf entirely to Study, and to the compoſing of Books. He vigorouſly maintain'd the Intereſt of the Emperors *Henry* IV. and *Henry* V. againſt the Popes, and died *A. D.* 1113. The following Catalogue of his Works was made by himſelf.

He compos'd during his Abode at St. *Vincent* at *Metz*, the Life of St. *Thierry*, Biſhop of the ſame City, and Founder of the Abby, with an *Encomium* on that Saint in Heroick Verſe. The Paſſion of St. *Lucia* in *Alcaick* Verſe: An Anſwer to thoſe, who cenſur'd the Prophecy of that Saint, in which (as it is reported) ſhe foretold that the Perſecution would ceaſe within a little while, upon the Expulſion of *Diocleſian* and the Death of *Maximilian*: A Sermon in Commendation of the ſame Saint, in which he relates the Hiſtory of the ſeveral Tranſlations of her Body from *Sicily* to *Corfu*, and from thence to *Metz*: And the Life of St. *Sigebert* King of *France*, who founded the Church and Abby of St. *Martin* near *Metz*.

Sigebert after his Return to the Monaſtery of *Gemblours*, compos'd the following Works, *viz.*

The Hiſtory of the Paſſion of the *Theban* Martyrs in Heroick Verſe, and the Life of St. *Guibert* Founder of the Church of *Gemblours*: He likewiſe corrected the old Relation of the Life of St. *Lambert*, and made a new one illuſtrated with Compariſons taken out of the ancient Writers, as alſo an Anſwer to a Letter that Pope *Gregory* VII. wrote to *Herman* Biſhop of *Metz*. To theſe Pieces are to be added, an Apology for the Emperor *Henry*, againſt thoſe who inveigh againſt Maſſes ſaid by married Prieſts: A Letter written in the Name of the Churches of *Liege* and *Cambray*, againſt *Paſchal* IId's Letter, in which that Pope excites the Count of *Flanders* to make War with the People of thoſe Territories: An Anſwer to the Inhabitants of *Trier* concerning the Faſt of the *Ember*-Weeks. The Book of *Eccleſiaſtes* in Heroick Verſe, according to the literal, allegorical and mythological Senſes: The Continuation of *Euſebius*'s Chronicle after St. *Jerome* to the Year 1111. A Treatiſe about the Reformation of the Cycles, and another of the illuſtrious Perſonages, in Imitation of St. *Jerome* and *Gennadius*. *Sigebert.*

Of all theſe Works there only remain in our Poſſeſſion, the Continuation of St. *Jerome*'s Chronicle from *A. C.* 381. to 1112. The Treatiſe of Eccleſiaſtical Writers: The Letter written in the Name of the Clergy of *Liege* and *Cambray*: And the Lives of St. *Sigebert*, St. *Guibert* and St. *Maclou*, referr'd to by *Surius*.

This Author is very accurate in his Writing, and attain'd to conſiderable Proficiency in the Study of the Liberal Sciences, and in all Sorts of Humane Learning.

Honorius Solitarius, *a Scholaſtick Divine of the Church of* Autun.

Of the principle Authors.

Honorius.

HOnorius, a Prieſt and Scholaſtick Divine of the Church of *Autun*, firnam'd the Solitary, flouriſh'd under the Emperor *Henry* V. *A. D.* 1120. We have little Account of his Life, but many of his Works are ſtill extant.

The moſt conſiderable, is his Treatiſe of the Lights of the Church, or of the Eccleſiaſtical Writers, firſt publiſhed by *Suffridus*, and afterwards by *Aubertus Miræus* in their Collections of Authors, who wrote thoſe that treated of Eccleſiaſtical Affairs. *Honorius* has divided this Work into four Books, the three firſt of which are only an Abridgment of the Treatiſes on the Eccleſiaſtical Writers by St. *Jerome*, *Gennadius* and *Iſidorius*. He gives an Account, in the laſt, of ſome Authors ſince venerable *Bede* to his Time. This Treatiſe contains almoſt nothing elſe but the Names and Characters of the Authors, and the Titles of their Works: It is follow'd by another Treatiſe of the ſame Nature, containing the Names of the ancient Hereticks and their principal Doctrines, printed at *Baſil* in 1544. To theſe two Treatiſes may be added a Chronological Table of the Popes, from St. *Peter* to *Innocent* II. which is extant among the other Works of this Author.

The Treatiſe call'd, *The Pearl of the Soul*; or, *Of the Divine Offices*, is divided into four Books. In the firſt, he treats of the Sacrifice of the Maſs; of its Ceremonies and Prayers; of the Church; of its Parts and Ornaments; of the Miniſters of the Altar and their Habits, *&c.* In the ſecond, he diſcourſes of the Canonical Hours, and of the Eccleſiaſtical Offices for the Day and Night. In the third, of the principal Feſtivals of the Year; and in the fourth, of the Concord or Agreement of the Offices of the whole Year, with the particular Days and Times on which they are celebrated. Theſe Books are full of a great Number of Arguments and myſtical Explications that have no other Grounds but the Author's Imagination. They were printed at *Leipſick*, A. D. 1514. and in the Collections of the Writers who have treated of Eccleſiaſtical Offices.

The Treatiſe of the Image of the World is divided into three Books: In the firſt of theſe, he treats of the World and of its Parts: In the ſecond, of Time and its Parts; and the third is a Chronological *Series* of Emperors, Kings and other Sovereign Princes, from the Creation of the World to the Emperor *Frederick Barberoſſa*.

The Piece that bears the Title of *The Philoſophy of the World*, divided into four Books, is a Treatiſe of the Syſtem of the World, and of its principal Parts: It is follow'd by another Tract of the ſame Nature, touching the Motion of the Sun and Planets.

The Treatiſe of Predeſtination and of Free-will, is written in Form of a Dialogue, and has for its Subject the Explication of that common Queſtion, How can Free-will be reconciled with the Certainty of Predeſtination? He defines Predeſtination to be an eternal Preparation to Happineſs, or Miſery of thoſe that have done Good or Evil, he affirms, that it impoſes no Neceſſity of doing either; becauſe God does not predeſtinate to Happineſs or Miſery, but with reſpect to the Merits of the Perſon: He rejects the Opinion of thoſe who aſſert, that Free-will conſiſts in the Power of doing Good or Evil, and defines it to be a Capacity of performing Righteouſneſs voluntarily and without conſtraint: He maintains, That Man by his Nature, is endued with a Power to act according to the Rule of Righteouſneſs, although he ſtands in need of Grace to do it, and is capable of reſiſting that Grace: He ſays, That God made all reaſonable Creatures for his Glory, but that he left them free to do either Good or Evil by their own Will, and that he would have all Men to be ſav'd, but that 'tis their Free-will, which is the Cauſe of their Damnation. Afterwards he explains, why God made Creatures, when he foreknew that they would ſin againſt him, and that they would be damned: Why the Word was incarnate: Upon what account, Mankind having deſerved nothing but Puniſhment, after the committing of Sin, God leaves ſome in the Maſs of Perdition, who are damned by their Free-will, and ſaves others by his ſpecial Grace, which they by no Means deſerv'd: And how Salvation ought rather to be attributed to Grace than to Free-will, although Free-will co-operates with Grace. He obſerves, That Children, that incur Damnation, are juſtly condemn'd to that Puniſhment; and that thoſe who attain to Salvation, are ſav'd by Grace, which they never merited: And as for adult Perſons, that they are ſav'd by Grace and Free-will, and that thoſe who are damned, are doom'd to that Sentence by Juſtice, and by their Free-will: That Predeſtination neither ſaves nor damns any Perſon by Force; although all the Elect are infallibly ſav'd, and the Reprobates infallibly damned: But foraſmuch as 'tis not known, whether one be of the Number of the Elect or of the Reprobates, that 'tis requiſite to uſe all poſſible Endeavours for the attaining to Salvation: And that the Number of the Elect is certainly determined, becauſe God from all Eternity, knew thoſe who would die in that State. He adds, That Man ſince *Adam*'s Tranſgreſſion, may fall by his Free-will, but that he cannot riſe again but by Grace; and that God ſometimes denies that Grace to thoſe who are too Preſumptuous: That every Thing which happens in the World, ought to be referr'd to God; either becauſe he does it, or becauſe he permits it, or in regard that he does not prevent it; that he cauſes all Things to tend to the Promoting of his own Glory; that he ſhews Mercy on whomſoever he thinks fit, by affording them his Grace; that he hardens others at his Pleaſure, by leaving them in their Wickedneſs and in the State of Reprobation. Laſtly, after having made ſome moral Reflections, our Author concludes this Work, with a Recapitulation of the Principles that he had already eſtabliſh'd.

Of the principle Authors.

In the Catalogue of the Works of *Honorius* of *Autun*, no mention is made of certain Queſtions relating to the Books of *Proverbs* and *Eccleſiaſtes*, but they come very near his particular Style and Genius.

His Commentary on the *Canticles* is preceded by a Preface, concerning the different Senſes of Holy Scripture, the Diviſion of the ſacred Books, and the general Queſtions which relate to that Book in particular. He explains the Text of it according to the four Senſes expreſſed in his Preface, *viz.* the Hiſtorical, the Allegorical, the Tropological and the Anagogical.

This Treatiſe is follow'd by another call'd, *The Seal of the bleſſed Virgin* Mary; in which he applies to Jeſus Chriſt and to the bleſſed Virgin, what is expreſs'd in the Book of *Canticles*, concerning the Bridegroom and the Spouſe.

All theſe Works were collected by *Andreas Scotus* and *Joan Covenius*, and printed in the twelfth Tome of the *Bibliotheca Patrum* of the *Colen* Edition, and in the twentieth of that of *Lyons*.

The following Works compos'd by the ſame Author are loſt, *viz.* An Illuſtration divided into three Books, the firſt of which treats of Jeſus Chriſt; the ſecond of the Church, and the third of Eternal Life. It cannot be that which is attributed to St. *Anſelm*, and which is extant amongſt his Works, becauſe the Subject of the three Books written by the latter, is altogether different: The Mirror of the Church conſiſting of moral Diſcourſes: A Treatiſe call'd, *The Scandal raiſed by the Incontinency of Prieſts*: An Hiſtorical Abridgment: A Treatiſe of the Euchariſt: The Knowledge of Life; or a Treatiſe of God, and of Eternal Life: The Ladder of Heaven, or the Degrees of Viſion: Some Extracts out of St. *Auguſtine*, in Form of a Dialogue between God and the Soul: A Treatiſe of the Pope and the Emperor: A Commentary on the Books of *Pſalms* and *Canticles*: Certain Homilies on thoſe Goſpels that were not explain'd by St. *Gregory*: The Key of natural Philoſophy, concerning the Nature of Things: The ſpiritual Nutriment, about the Feſtivals of our Saviour and the Saints, and ſome Letters. Mention is made of theſe Works, and of thoſe that are ſtill extant, in the End of his Treatiſe of Eccleſiaſtical Writers, and in *Trithemius*.

In the End of the Works of *Honorius* of *Autun*, is annexed a certain Commentary on the *Canticles*, that is more moral than myſtical, and which ſome attribute to him; but it is not his genuine Commentary. This Author is not of good Eſteem, upon account of his Style or Accuracy, but for his Induſtry, and the Pains he has taken in making Enquiries.

ERNUL-

ERNULPHUS *or* ARNULPHUS

Biſhop of Rocheſter.

Of the principal Authors. Ernulphus

Ernulphus or *Arnulphus*, a Monk of St. *Lucian* at *Beauvais*, left his Monaſtery by Reaſon of the Diſorders that happen'd therein, and made Application to *Lanfrank* Archbiſhop of *Canterbury*, under whom he had ſtudy'd in the Abby of *Bec*. He continu'd for a long time in the Quality of a ſimple Monk in his Monaſtery at *Canterbury*, was made Prior of it by St. *Anſelm*, and afterwards Abbot of *Burck*. At laſt he was ordain'd Biſhop of *Rocheſter* in 1115. and govern'd that Church during nine Years and ſome Days. He died, *A. D.* 1124. in the 84th Year of his Age.

Father *Dachery* publiſh'd two Letters written by this Prelate in the ſecond Tome of his *Spicilegium*, which are two ſmall Tracts. The firſt is directed to *Waquelin* Biſhop of *Windſor*, as an Anſwer to a Queſtion, which that Biſhop propos'd to him in a Conference they had together at *Canterbury*; viz. Whether a Woman, who has committed Adultery with her Husband's Son, whom he had by another Wife, ought to be divorced from her Husband? He maintain'd the Affirmative, and the Biſhop to whom he wrote, aſſerted the Negative. In this Treatiſe *Ernulphus* anſwers the Objections of that Prelate; ſhewing, that all the Paſſages of Holy Scripture, in which 'tis forbidden to part Man and Wife, ought only to be underſtood of a voluntary Separation, between Perſons who are not guilty of Adultery, and afterwards confirms his Opinion, by making it appear, that the Biſhops, to prevent Diſorders, have often condemn'd Adulterers, to abſtain for ever from the Uſe of Marriage; that it is the uſual Cuſtom of the Church; that this Puniſhment is ordain'd in the Penitential Books; and that a Divorce is juſtly allow'd upon account of Spiritual Alliance, although it be not expreſs'd in the Scripture as Adultery. He adds, that 'tis not unjuſt, that a Husband ſhould be divorced from his Wife, although he be Innocent of the Crime committed by her, and that there are many other Cauſes, for which a Husband is obliged to put away his Wife.

The ſecond Letter of the ſame Author, is directed to a certain Perſon nam'd *Lambert*, who had propos'd five Queſtions, although he was unknown to him. The firſt is to know why the Euchariſt is adminiſter'd at preſent after a different and almoſt contrary manner, to that which was obſerv'd by Jeſus Chriſt; becauſe it was cuſtomary at that time, to diſtribute an Hoſt ſteept in Wine to the Communicants; whereas Jeſus Chriſt gave his Body and Blood ſeparately? *Ernulphus* replies to that Queſtion, that our Saviour, being come into the World, for the Salvation of Men, preſcrib'd to them what was neceſſary to be done in order to obtain it, without expreſſing the manner in particular: That therefore, he did not tell them, Baptize in this or that manner; let the baptized Perſon be plunged three ſeveral times in the Water; do not permit the Catechumens to be conſecrated at firſt with Holy Chriſm, *&c.* but only ſaid ſimply, Baptize them: That by this means, the Things which are abſolutely neceſſary may be eaſily known, and thoſe that may be ſometimes omitted or alter'd: That upon that very account, ſome Cuſtoms, which were in uſe in the Primitive Church, were not long obſerv'd: That it is certain, for Example, that the Apoſtles receiv'd the Communion after Supper, although it be now receiv'd Faſting: That they celebrated it on a wooden Table, although at preſent it is offer'd on a Stone-Altar; that the Bread they made uſe of was ordinary Bread, and that that which is now us'd is finer and more looſe: That therefore 'tis not to be admir'd, if this Bread be given ſteept; although there was no ſuch Cuſtom heretofore, that the Prieſt ſhould mingle ſome part of the *Species* of Bread with the Wine: That this manner of Adminiſtration is obſerv'd, leſt any ill Accidents ſhould happen in the diſtribution of the Wine alone, and leſt it ſhould ſtick on the Hairs of the Beard or Whiskers, or ſhould be ſpilt by the Miniſter.

Of the principal Authors.

The ſecond Queſtion is, Why a fourth part of the Hoſt is put into the Chalice? He anſwers, that it is not cuſtomary to divide the Hoſt into four Parts, but only into three; yet that third part, which is put into the Chalice, is as large as the fourth part of the Hoſt; although care be taken in ſome Churches, to make it exactly of the bigneſs of the third part. He affirms that this Cuſtom was introduc'd, becauſe the Prieſt or Biſhop who Officiates, ought to communicate with that part which is put into the Chalice, and to diſtribute the two others to the Deacon and Sub-deacon, who are Aſſiſtants. He produces another myſtical Reaſon of the ſame Cuſtom, *viz.* That the Body of Jeſus Chriſt which is offer'd upon the Altar, is the Sacrament or the Figure of his Myſtical Body, which is the Church, compos'd of three Orders; that is to ſay, Superiours, Virgins and married Perſons; or elſe that it is done to be a Figure of the Myſtery of the Trinity, or to denote the three States of Jeſus Chriſt, *viz.* the Mortal, the Dead and the Raiſed.

The third Queſtion is, Why the Blood of Jeſus Chriſt is receiv'd ſeparately from his Body, and why it is receiv'd in his Body? He returns for Anſwer, that they who receive the two *Species* ſeparately, do it in imitation of Jeſus Chriſt; and although his Body be receiv'd entire, under each *Species*, nevertheleſs each *Species* is receiv'd ſeparately, becauſe our Saviour has diſtinguiſh'd thoſe two Things; deſigning to expreſs to us by his Body, his Fleſh and Members, ſuch as they appear'd, ſolid and entire, and by his Blood, that which was ſhed by him on the Croſs.

The fourth, is to know, Whether the Body of Jeſus Chriſt be received with, or without a Soul? He anſwers at firſt, that theſe ſorts of Queſtions are uſually ſtarted by Perſons who affect to ſeem learned, and who endeavour to lay Snares for the Faith of weak Chriſtians, who humbly believe what the Holy Ghoſt teaches them: That 'tis moſt expedient not to enter upon the debate of ſuch Queſtions: That although one cannot comprehend how the Bread and Wine are made the Body and Blood of Jeſus Chriſt; nevertheleſs it cannot be doubted, ſince our Saviour ſaid, *This is my Body, this is my Blood*: That it argues Fooliſhneſs to endeavour to penetrate into the incomprehenſible Secrets of the Myſteries of Chriſtianity, and into that in particular, which is a Myſtery of Faith: That it is certain, that the Subſtance of the Bread and Wine is chang'd into the Body and Blood of Jeſus Chriſt; although it ſtill appears to the Senſes to be Bread and Wine, and that it retains all the Qualities of them: Laſtly, that as the Qualities of the Bread and Wine are to be found, although the Subſtance does not appear; ſo it may be ſaid after the ſame manner, that the Qualities of the Body, are not to be found therein, although its Subſtance remains: And that therefore 'tis impertinent, to ask whether the Body of Jeſus Chriſt, in the Euchariſt, be dead or immortal, or whether it be endu'd with a Soul or not.

The laſt Queſtion is about the Senſe of theſe Words of the Prophet *Joel*, Chap. 2. verſe 14. *Who knoweth if God will turn and repent, and leave a Bleſſing behind him?* He ſays that the turning of God conſiſts in the remiſſion of Sins, which he grants to thoſe who are converted; and that when it is ſaid, That he leaves the Bleſſing behind him, the meaning is, to thoſe who follow him.

St. BRUNO *and* GUIGUE,

Priors of the Carthuſian *Monaſtery at* Grenoble.

Of the principal Authors.

ST. *Bruno*, Founder of the *Carthuſian* Order, was born in the City of *Colen*, and his Parents, tho' of mean Condition, took care that he ſhould apply himſelf to ſtudy; in which he ſoon made a conſiderable Progreſs, and attained to much skill both in Divinity and Humane Learning: After having officiated for ſome time in Quality of Canon of St. *Cunebert* at *Colen*, he was invited to *Rheims*, made Canon and Scholaſtick Divine or Prebend of that Church, and nominated publick Profeſſor of Divinity. He had ſome Conteſts with *Manaſſes* his Metropolitan whoſe Irregularities he could not endure, and was one of his Accuſers. Whereupon he was oblig'd to leave the City of *Rheims*, and took a reſolution to retire entirely from worldly Buſineſs. He had for his Aſſiſtants in carrying on that Deſign, *Lauduin*, two Canons of St. *Rufus*, both nam'd *Stephen*, one of *Burgos* and the other of *Die*; *Hugh* whom they call'd their Chaplain, becauſe he was the only Prieſt among them, and two Lay-men nam'd *Andrew* and *Guarin*. Theſe ſeven Perſons, who were excited by an earneſt deſire to promote their own Salvation, ſeeking for a place convenient to lead a ſolitary Life, ſeparated from all manner of Commerce with other Men, went to *Grenoble*, and made Application to *Hugh* Biſhop of that City, a Prelate of great Sanctity, who receiv'd them with all the Marks of Charity, that they could wiſh for, and appointed the ſolitude of *La Chartreuſe* for their Habitation, where they ſettled, *A. D.* 1086. St. *Bruno*, who was the moſt able Divine among them, was choſen their firſt Prior; but he was ſent for to *Italy*, in 1090. by Pope *Urban* II. and retir'd with his Permiſſion to a ſolitude of *Calabria*, call'd *La Torre*, where he died *October* 6. 1101. *Lauduin* ſucceeded him in the Priory of *La Grand Chartreuſe*, and one *Peter* ſupplied his Place; after whom *John* was promoted to that Dignity, whoſe ſucceſſor was *Guigue de Caſtre* a Native of *Valence* in *Dauphine* the fifth Prior of that famous Monaſtery, who committed the Statutes of the Order to Writing, and govern'd it during 27 Years, that is to ſay, from *A. D.* 1110 to 1137.

The Works of *Bruno* Biſhop of *Segni*, are commonly attributed to this St. *Bruno*, and among thoſe that bear his Name, printed at *Colen* in 1611. and publiſh'd by *Theodore de Camp* a *Carthuſian* Monk of that City; there are only two Letters that really belong to St. *Bruno* which were written concerning his ſolitude in *Calabria*; one of them being directed to *Radulphe le Verd*, Provoſt of the Church of *Rheims*, whom he exhorts to retire from the World, and the other to his Monks of *La Chartreuſe*.

Of the principal Authors.

Guigue in the like manner compos'd divers Works, beſides the Statutes of his Order, lately printed in the firſt Tome of the Annals of the *Carthuſian* Monks, *viz.* the Life of St. *Hugh* Biſhop of *Grenoble*, referr'd to by *Surius* in *April* 1. Certain Meditations, or rather Moral Notions, printed in the *Bibliotheca Patrum*: A Treatiſe of the contemplative Life, or the Ladder of the Cloiſter; or of the four Exerciſes of the Monaſtick Cell, which are annexed to St. *Bernard*'s Works: A Treatiſe of Truth and Peace, a Manuſcript Copy which is kept in the Library of the *Carthuſians* at *Colen*; And divers Letters, four of which are ſtill extant, and were ſet forth by Father *Mabillon*, in the ſecond Tome of St. *Bernard*'s Works.

The firſt is directed to *Haimeric* Chancellor of the Church of *Rome*; in which he inveighs againſt the Pride and Luxury of the Clergymen of his time, eſpecially thoſe of the Church of *Rome*; and aſſerts, that recourſe ought not to be had to Arms or to the Secular Power, to maintain the Intereſt of the Church, or to augment its Grandeur.

In the ſecond, written to *Hugh* Prior of the Knights Templars, he declares, That he does not exhort him to make War with the viſible Enemies of the Church, but to oppoſe its inviſible Enemies, and that he would adviſe him to ſubdue Vice, rather than to attack the Infidels.

In the third, he comforts Pope *Innocent* II. and exhorts him, not to be ſurpriz'd at the Efforts made againſt him by the Schiſmaticks; avouching at the ſame time, that there can be but one Pope, and that the whole World ought, in a manner, to be look'd upon as his Dioceſs.

In the laſt, he writes to the Monks of the *Carthuſian* Convent at *Durbon* near *Marſeilles*, that he had caus'd a Collection to be made of St. *Jerom*'s Letters, and had corrected a great Number of Faults which had crept into them; declaring alſo, that he retrench'd from that Collection thoſe Letters, which the meanneſs of the Style, or the difference of the Conceptions, made it appear to be unworthy of that great Man. He likewiſe makes a Catalogue of the latter, and paſſes a very judicious Cenſure upon them; which ſhews that Solitude and the Practice of Piety, do not hinder a Man from applying himſelf to Study, and that the Art of *Critique* is not incompatible with Morality and Spiritual Exerciſes.

St. NORBERT.

St. Norbert.

ST. *Norbert*, a Native of *Santen*, a Village of the Country of *Cleves*; the Son of *Herbert* and *Hatwiga*, was educated in the Palace of *Frederick* Archbiſhop of *Colen*, and afterwards brought to the Court of the Emperor *Henry* V. He was admitted among the Clergy, and receiv'd the Orders of a Deacon and Prieſt on the ſame Day. He was made a Canon in his native Country, and enjoy'd divers other Spiritual Livings: But being afterwards tranſported with an extraordinary Zeal, he addicted himſelf to Preaching, with the Permiſſion of Pope *Geleſus* II. and having quitted his Benefices, and diſtributed his whole Eſtate to the Poor, he embrac'd a more regular Life. He converted by his Preaching, many Hereticks and a great Number of Sinners. Upon his Arrival at *Laon*, being entreated by *Bartholomew* Biſhop of that City, not to leave his Dioceſs, he was prevail'd upon, by the requeſt of that Prelate, and choſe for the Place of his Abode, a diſmal Solitude call'd *Premontre*, where he retir'd *A. D.* 1120. and there founded the Order of Regular Canons which bears that Name, and which was confirm'd five Years after, by Pope *Honorius* II. in 1126. Some time after, St. *Norbert* was ſent for to *Antwerp* to confute *Tanchelin* or *Tanchelm*, accus'd of Hereſie, and was conſtrain'd the next Year to accept of the Archbiſhoprick of *Magdeburg*. He aſſiſted in the Council held at *Rheims*, A. D. 1131. in favour of *Innocent* II. took a Journey to *Rome*, when that Pope was re-eſtabliſh'd by the Emperor *Lotharius*, and died in 1134. There is only extant a ſmall moral Diſcourſe written by him in form of an Exhortation, and directed to the Monks of his Order.

St. Norbert.

STEPHEN HARDING *Abbot of* Ciſteaux.

Stephen Harding.

ROBERT, Abbot of *Moleſme*, who firſt founded the Monaſtery of *Ciſteaux*, A. D. 1098. with 21 Monks of his Abby, whom he brought into that Solitude, had not long the Government of it; for the next Year, he was oblig'd by the Pope's ſpecial Order, to return to his own Monaſtery. *Alberic*, who ſucceeded him, and govern'd *Ciſteaux* during nine Years and a half, gave no other Rule to his Monks but his Example. Afterwards *Stephen Harding* deſcended of a noble Family in *England*, one of the 21 Monks who came from *Moleſme* with *Robert*, being choſe Abbot of *Ciſteaux*, apply'd himſelf to the compleating of that Order, and may juſtly be reputed the Founder of it: For he was the firſt that held general Chapters of the Convents of the *Ciſtercian* Monks, and made a kind of Rule, which was common to all thoſe Monaſteries. He call'd it the *Charter of Charity*,

Stephen Harding.

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Charity, and publish'd it in 1119. It was approv'd by Pope *Calixtus* II. It is divided into thirty Chapters, which contain the particular Rules to be obſerv'd by thoſe Monks, and is compriz'd in the *Monologia Ordinis Ciſtercienſis*, printed at *Antwerp* in 1635. and in the Annals of the ſame Order, printed at *Lyons* in 1642. There are alſo extant in the *Bibliotheca Ciſtercienſis*, a Treatiſe call'd, *The ſmall Beginning of the* Ciſtercian *Order:* A Sermon on the Death of *Alberic:* And a Diſcourſe made to St. *Bernard*, when he receiv'd the Monaſtick Habit, which bear the Name of that Abbot of *Ciſteaux*.

Of the principal Authors.

BRUNO *Biſhop of* Segni.

Bruno.

BRuno of *Aſti*, Canon of the Cathedral Church of that City, and afterwards of that of *Sienna*, went to *Rome* in the Time of Pope *Gregory* VII. in whoſe Preſence he diſputed againſt *Berengarius*, and by way of Recompence, was made Biſhop of *Segni:* He retir'd to Mount *Caſſin* under *Paſchal* II. who was offended at his Retreat, and drew him out of that Monaſtery, to ſend him in Quality of his Legate into *France* and *Sicily*. He govern'd the Abby of Mount *Caſſin* for ſome Time, but afterwards return'd to his Biſhoprick, and died there, *A. D.* 1123.

The Works of this Author were publiſh'd by *Maurus Marcheſius*, a Monk of Mount *Caſſin*, who caus'd them to be printed in two Tomes at *Venice* in 1651.

The firſt contains his Commentaries on the Pentateuch, on the Books of *Job*, *Pſalms* and *Canticles*, and on the *Revelation* of St. *John*; in which he adheres more to the Moral, than to the other Senſes of the Text.

In the ſecond, are compris'd forty five Sermons on the Goſpels of the whole Year, the greateſt Part of which were printed under the Name of *Euſebius* of *Emiſa* and St. *Eucherius:* A Treatiſe on the Song of *Zachariah:* Another of the Incarnation and Burial of Jeſus Chriſt, in which he enquires how long our Saviour continued in the Sepulchre: A Tract to prove the Uſe of unleaven'd Bread againſt the *Greeks:* An Explication of certain Ceremonies of the Church: The Life of Pope *Leo* IX. A Treatiſe about the Corruption of the Age, proceeding, as he ſays, from Simoniacal Practices; in which he diſcourſes of the Invalidity of Ordinations made by Simoniſts, and of thoſe of Perſons guilty of that Crime: The Life of St. *Peter* of *Anagnia:* Two Letters, *viz.* One directed to the Biſhop of *Porto*, and the other to Pope *Paſchal:* Six Books of Sentences or Moral Diſcourſes on divers Subjects, which ſome have attributed to St. *Bruno* Founder of the *Carthuſian* Order, and which *Marcheſius* reſtor'd to *Bruno* of *Segni* upon the Credit of *Petrus Diaconus*, by reaſon of the Conformity of the Style, and in regard that the Author of theſe Diſcourſes makes it appear, that he obſerv'd St. *Benedict*'s Rule, and that he wrote on the *Apocalypſe*.

Bruno.

To theſe Works are annexed a Commentary on the Book of *Pſalms*, by *Odo* a *Benedictin* Monk of *Acti*, dedicated to *Bruno* of *Segni*.

The Treatiſe of the Sacraments or Rights of the Church, by *Bruno* Biſhop of *Segni*, was publiſhed by Father *Luke Dachery*, in the twelfth Tome of the *Spicilegium*, as a new Piece, although it was printed in the *Venice* Edition.

MARBODUS *Biſhop of* Rennes.

Marbodus

Marbodus, flouriſh'd at *Angers* in the End of the preceding Century in Quality of Canon, Archdeacon and principal Maſter of the Schools of that Church. Afterwards he was nominated for the Biſhoprick of *Rennes* by Pope *Urban* II. was ordain'd in the Council of *Tours*, A. D. 1096. and govern'd that Church during twenty eight Years. When he perceiv'd himſelf to draw near his End, he left his Biſhoprick, and retir'd to the Monaſtery of St. *Aubin* at *Angers*, where he aſſum'd the Habit of St. *Benedict*, and died in the Beginning of the Month of *September* A. D. 1123. *Sigebert* aſſures us that he wrote a Commentary on the Book of *Canticles*, but it is no longer extant.

Marbodus compos'd divers Poetical Works printed at *Rennes*, in 1524. in which Edition are to be found certain Hymns on *Mary Magdalen:* Three Prayers to God: One to the Virgin *Mary:* Several Epigrams and Letters in Verſe: Divers moral Poems: A Piece on the caſting away of *Jonas:* Another on the Martyrdom of the *Maccabees:* The Paſſions of divers Martyrs in Verſe: The Life of St. *Maurillus* of *Angers* in Verſe: Sixty Poetical Pieces on the precious Stones, and on other Subjects: Ten other Poetical Pieces on the following Subjects, *viz.* on the Manner of Writing; on Time; on Eternity; againſt leud Women; in Commendation of vertuous Women, on old Age; againſt thoſe who imagine that the Stars have any Influence over the Bodies of Men; againſt Voluptuouſneſs; on true Friendſhip, and on the Advantages of Death and of the Reſurrection.

These Poems are follow'd by ſix Letters, in the firſt of which directed to *Renaud* Biſhop of *Angers*, *Marbodus* complains, That that Prelate after having perſecuted and traduc'd him, publickly condemn'd him, for writing to the Pope, that the Diſturbances raiſed by the Biſhop of *Angers* hinder'd him from going to *Rome*. He upbraids him with the Services he did him, in cauſing him to be choſen Biſhop, and the Aſſiſtance he gave him in expediting his Journey to *Rome*, to get his Election confirmed; that in ſtead of a grateful Acknowledgment of that Kindneſs, he was no ſooner return'd from *Rome*, but he depriv'd him of thoſe Favours and Privileges, which were granted to him by his Predeceſſors, without ſo much as allowing him ſix Months Reſpit, to make an honourable Retreat; and, that after having made Complaint of his being treated ſo unworthily, the Biſhop of *Angers* cited him to *Rome*, knowing that he was not in a Condition to go thither; obtain'd Power to condemn him, and actually pronounc'd Sentence againſt him under colour, that he had receiv'd Induction into two Churches. After having thus ſmartly reprehended *Renaud*, he adviſes him to moderate his Anger; not to be too far tranſported with the Heat of his Youth; to have a greater Reſpect for his Elders; and to take Care leſt his irregular Conduct ſhould verifie the Report given out by ſome Perſons, *viz.* that Proſperity and the high Station to which he aſpir'd, had ſufficiently diſcover'd the Corruption of his Manners. *Marbodus* adds, that he does not give him this Admonition to the end that he might be more favourable to him, but leſt he ſhould abuſe his Authority in treating others after the ſame Manner.

Marbodus

The ſecond Letter is directed to *Robert d' Arbriſelles*, whom he reproves, as *Geffrey* of *Vendome* had done, for keeping too familiar a Correſpondence with Women, and for ſuffering Men and Women to cohabit together. He repreſents to him the Danger of that intimate Converſe, and the Scandal that it might occaſion. He likewiſe blames him for wearing a torn Garment, as not being ſuitable to the Profeſſion of a Regular Canon, which he imbrac'd at firſt, or to the Sacerdotal Dignity, to which he was afterwards advanced. He accuſes him of affecting ſingularity in that particular, and adviſes him to reſume the Habit of a Regular Canon, and to return to his former Courſe of Life. But he is much more offended at him for taking upon him to reprove the Vices of abſent Clergymen in his Sermons, and for inveighing againſt certain Orders and Perſons of great Eminency: He affirms, that that ſerves only to bring Superiors into Contempt, to ſubvert the Order of the Church, and even to induce many to believe, that his Deſign in declaiming againſt others, was only to gain popular Applauſe. He declares at the ſame Time, that altho' he had a better Opinion of him, yet it cannot be deny'd that his Preaching has the ſame Effect, and that many of his Hearers abandon their Curates, and refuſe to receive the Sacraments from them, or to pay them Tithes; whereas they run after him inceſſantly, being excited by Curioſity and an Inclination to Novelty rather than a true principle of Piety; ſince it does not appear, that there is any Manner of Reformation in their Lives and Converſations: Laſtly, he rebukes him, for giving the Monaſtick Habit, to all thoſe who being mov'd by his Sermons, were deſirous to receive it, without making any Trial of their Integrity and Conſtancy, as alſo in regard that he took no Care, that they ſhould be thoroughly converted, provided the number of his Followers were encreas'd: That after they had once given in their Names, he took no farther Cognizance of their Affairs, but left them at liberty to act as they thought fit: That ſome of them met together, and ran about the Towns

Of the principal Authors.

and Countries, cloathed with Habits of ſeveral Colours, wearing long Beards, and walking bare-footed: And that when they were ask'd who they were, they made Anſwer, That they belong'd to their Maſter. Our Author is unwilling to impute to him the Extravagances committed by thoſe People, but obſerves it to be a Matter of dangerous Conſequence, that they ſhould thus make uſe of his Authority for a Cloke to their Folly, and call themſelves his Diſciples.

As for the Nuns which *Robert d' Arbriſelles* in like Manner caus'd to be ſhut up in Cells; without any Probation, he ſays, that ſome of them broke thro' the Paſſages to make their Eſcape, and that others were brought to Bed in their Appartments, which would not have happen'd, continues he, if the Prudence of the Governor, had made a Trial of their Strength. He concludes with remonſtrating to him, that he was cenſur'd for quitting the Canonical Life which he had imbrac'd, and for leaving the Monaſtery, where he had made a Vow of Conſtancy, and where he was conſtituted Superior of his Collegues, to lead an extraordinary Kind of Life, and to take upon him the Government of a Nunnery. Therefore *Marbodus* demands of him a ſatisfactory Anſwer, as to thoſe particular Articles, otherwiſe he declares that he ſhould have very good Reaſon to doubt of his Salvation. 'Tis probable, that *Robert d' Arbiſelles* clear'd himſelf from theſe Imputations that were laid upon him, even to our Author's Satisfaction; but there is no likelihood, that this Letter was forged, as Father *Mabillon* has aſſerted. In a certain Manuſcript of the Abby of St. *Victor*, it is attributed to *Hildebert* Archbiſhop of *Tours*, nevertheleſs the Style comes nearer to *Marbodus*'s Manner of Expreſſion than to that of the former.

In the third Letter, he reproves a certain Hermit nam'd *Ingilquier*, and thoſe of his Congregation for their indiſcreet Zeal againſt unworthy Prieſts, with which they were tranſported too far; inſomuch that they not only refus'd to aſſiſt at their Oblations, but alſo forbid the Laicks to receive the Sacraments from their Hands. He ſhews by many Paſſages of St. *Auguſtine*, that the Sacraments may be duly adminiſter'd by unworthy Prieſts, and that they ought not to be depis'd by reaſon of the Unworthineſs of thoſe who adminiſter them. The Hermit having return'd for Anſwer, that he did by no means recede from the Doctrine of the Church relating to the Validity of the Sacraments adminiſter'd by unworthy Prieſts, but that he was perſuaded that Hereticks ought to be ſhun'd, and that Prieſts guilty of Fornication ought to be depos'd; *Marbodus* replies in his fourth Letter, that he is of his Opinion, but that he conceives that it does not belong to every one to try or condemn them, and that it ought only to be done according to the Rules of the Church. Therefore he adviſes thoſe Hermits, to reprehend ſuch Offenders with Gentleneſs; to pray for them; and to accuſe them (if they ſhall think fit) before competent Judges who have a Right to bring them to their Trial; to the end that they may be depos'd if they be convicted, or confeſs their Crime.

Of the principal Authors.

The fifth is a Requeſt that he makes to *Vitalis*, the Founder of a Nunnery, to receive a certain poor Orphan, who altho' ſhe was well inſtructed in Matters of Religion, yet could have no Hopes of being admitted into the old Monaſteries, where, by an ill Cuſtom, that was then too common, Money was prefer'd before Learning and Piety.

The laſt Letter is directed to a Nun nam'd *Agenorida*, to whom he gives a great deal of wholſome Advice, for her Inſtruction in the Chriſtian Courſe of Life and religious Exerciſes.

Theſe are all the Works that are contain'd in the old Edition of *Marbodus*, which is become very ſcarce. His Copies of Verſes are not very elegant, nor of a very Poetical Strain, but comprie many judicious and ſolid Notions. His Letters are accurately written, and full of good Maxims and Paſſages of the Holy Scripture and the Fathers, admirably well apply'd. The Monks of St. *Aubin* at *Angers*, wrote a Circular Letter, to give Notice of his Death, according to the Cuſtom of the Order of St. *Benedict*, in which they celebrate his Praiſe, and *Ulger* Biſhop of *Angers* likewiſe wrote a Copy of Verſes in his Commendation. Theſe two Monuments are prefix'd to *Marbodus*'s Works.

ARNULPHUS *Biſhop of* Liſieux.

Arnulphus

Arnoul or *Arnulphus*, Biſhop of *Liſieux*, Archdeacon of *Seez*, was inſtall'd in the Biſhoprick of *Liſieux*, A. D. 1141. and in 1147. accompany'd *Lewis* ſirnam'd the *Young*, King of *France*, in his Expedition to the Holy Land. In 1160 he was ſent into *England* by Pope *Alexander* III. in Quality of his Legate, and afterwards employ'd in the Negotiations between King *Henry* II. and *Thomas Becket* Archbiſhop of *Canterbury*; but having too obſtinately taken part with the latter, he incurr'd the King's Diſpleaſure, and was oblig'd to retire in 1180. to the Monaſtery of St. *Victor* near *Paris*, where he died *Auguſt* 11. A. D. 1182.

This *Arnulphus* made a Collection of his own Letters at the Requeſt of *Gilles* Archbiſhop of *Roan*, to whom he dedicates them by his firſt Letter. Theſe are written in a fine Style, being full of ingenious Notions and moral Sentences, which render them both uſeful and delightful. There are many that contain only Compliments, or relate to certain private Concerns; but there are others about Eccleſiaſtical Affairs, comprehending divers Points of Diſcipline, particularly, thoſe directed to Pope *Adrian* IV. in the firſt of which, this Biſhop recommends to him the doing Juſtice to a certain Perſon, who had recourſe to the See of *Rome*, to get Satisfaction for the ill Treatment he had receiv'd in his own Country, where he could not obtain any Relief of his Dioceſan. *Arnulphus* obſerves in that Letter, that People began not to have the ſame Reſpect for the Holy See as formerly, and that thoſe who appeal'd to it, were ſo far from getting their Grievances redreſs'd, that they were more injuriouſly treated than before, which befel him in whoſe Favour he wrote, who had no ſooner enter'd an Appeal, but he was put in Priſon; neither could he procure his Liberty, but by paying a Sum of Money to his Perſecutor, and by ſubmitting to the Biſhop's Sentence. Therefore he exhorts the Pope to revenge the Indignity, by reaſon that if they were ſuffer'd thus to elude the Deciſions of the Holy See, its Protection would become altogether unprofitable.

In another Letter directed to the ſame Pope, he entreats him to ſend back the Biſhop of *Baieux*, whoſe Preſence was much wanted in his Dioceſs, where he had done a great deal of good.

He wrote again to that Pope, about the Conteſts that aroſe between the Abbot and the Monks of *Jumieges*. Thoſe Monks had accus'd their Abbot of many Crimes, and more eſpecially of Incontinency, and divers Witneſſes had made Depoſitions againſt him, but they gave their Teſtimony about different Matters of Fact, ſo that there was not any compleat poſitive Proof againſt him, becauſe every Fact was prov'd only by one ſingle Witneſs. Whereupon *Arnulphus* admitted him to clear himſelf by his own Oath, and by that of three Abbots and three Monks of known Probity. The Monks appeal'd from his Court to the See of *Rome*, and demanded Letters of Reference, which he calls *Apoſtolos* (this is the firſt Time I met with this Term in that Signification.) He acquaints Pope *Adrian*, that he had granted their Requeſt, and that in the mean while, he order'd both Parties to do nothing, that might tend to the Prejudice of the Appeal.

Arnulphus

He likewiſe wrote to the Abbot of St. *Evroul*, that he was oblig'd to diſcharge the Debts that were actually contracted by his Predeceſſors, and threatens to ſuſpend him, unleſs he gives Satisfaction to his Creditors before *Whitſuntide*. He enjoyns that Abbot by another Letter, under Pain of Suſpenſion, to re-admit a certain Monk, whom he had turn'd out of his Monaſtery, without hearing what he alledg'd in his own Defence.

In another Letter to *William* Biſhop of *Mans*, he deſires him to appoint another Place in ſtead of *Poitiers*, for the Trial of the Treaſurer of *Rouen*; becauſe he would be oblig'd to take a much longer Journey thither, than his Adverſary, who was nearer that City.

Arnulphus being at Variance with a certain Lord, who refus'd to acknowledge his Juriſdiction, it was order'd by the Legates of the See of *Rome*, That the ſaid Lord ſhould reſtore what he had taken from him; that he ſhould cauſe Satisfaction to be made by thoſe of his Vaſſals, who were excommunicated; that he ſhould make a due Preſentation of a Prieſt to govern that Church and People, under his Authority, as belonging to his Dioceſs. The Nobleman offer'd *Arnulphus* to preſent a Prieſt to him by the Hands of *Hugh* Archbiſhop of *Rouen*; but *Arnulphus* reply'd to that Archbiſhop, who made him the Propoſal, That if Matters were ſo order'd, it might be taken for granted, that the Poſſeſſion of that Place was not adjudg'd to him, but only reſign'd by way of Sequeſtration, which would be prejudicial to his Right, when the † Claim ſhould come to be debated: Beſides that 'twas not ſufficient to preſent a Prieſt to him, but that 'twas requiſite that every Thing which was ordain'd, ſhould be effectually put in Execution: Laſtly, as for the reſt, that if they were willing to come to ſuch an Agreement, as would entirely put an End to the Difference, he would readily take

† *Petitoire*

Of the principal Authors.

take such Measures, as should be judg'd most expedient; but that 'twas not reasonable, for him to supply his Adversary with Arms, who was preparing with all his might for the Encounter.

The Schism that happen'd in the Church of *Rome* after the Death of Pope *Adrian* IV. between *Alexander* III. and *Octavian*, gave Occasion to *Arnulphus* to write many Letters; the first of which is directed to *Alexander* III. to congratulate his Election. He assures him in that Letter, That God, who never abandons his Church, altho' he suffers it to be sometimes persecuted; would give him the Victory over his Enemies, and put him in the peaceable Possession of the Holy See, as he had done Pope *Innocent*, altho' he had a more formidable and a more potent Antagonist than *Octavian:* He expresses the great Joy he had at his Promotion, and gives him to understand, that he had taken Care to prepossess the King his Master (meaning *Henry* II. King of *England*) with respect to that Affair, and to make him sensible of the Validity of his Election, and of the Deficiency of that of his Adversary; That upon his Testimony that Prince had declar'd for him, and had promis'd with a great deal of Satisfaction, that he would not acknowledge any other Pope; That having afterwards receiv'd a Letter from the Emperor, who entreated him to defer the declaring in his Favour, he had superseded the publishing of his Declaration; but that he still persisted in his former Resolution, and that whatever Course the Emperor might take, he would not follow him, if he did not find it expedient.

Pope *Alexander* reply'd to *Arnulphus*, That he was very sensible of the Affection that he express'd towards him in his Letter; that he had caus'd it to be read publickly as a Proof of the Sincerity of his Intentions and of his Eloquence; that he was not ignorant by what Means an End was put to the Schism which arose in the Time of Pope *Innocent*; that he hop'd that thro' the divine Assistance, the Storm which at present disturb'd the Tranquility of the Church of *Rome*, would ere long be dispers'd; that he gave Thanks to God, that King *Henry* continu'd strenuously to maintain the Unity of the Church; that he entreated him to use his best Interests with his Majesty to hinder the frequent Sollicitations of the Emperor from obliging him to alter his Mind; and that to that Purpose he thought fit to nominate him his Nuncio in the Court of that Prince, with Authority over the Bishops of his Dominions. He acquaints him, That the Emperor *Frederick* never ceas'd, since his Accession to the Imperial Crown, to persecute and oppress the Church of *Rome*; that in *Adrian*'s Life-time he caused the Prelates, who were returning from *Rome*, to be taken Prisoners; that he miss'd the Legates of the Holy See; that he seiz'd on the Revenues belonging to the Church of *Rome*; and that he us'd his utmost Efforts to expel *Adrian*, and to cause *Octavian* to be made Pope in his stead: That what he was not able to put in Execution, whilst that Pope was yet living, he endeavour'd to compass, after his Death, by favouring the Intrusion of that Man, who attempted to get Possession of the Holy See, and whose Usurpation was abetted only by three Prelates, to the Prejudice of the Canonical Election of himself, which was carry'd on by the others in due Form: That to maintain it, he call'd an Assembly of the Prelates at *Pavia*, and that *Octavian* resign'd the Marks of the Papal Dignity in his Presence: That the Emperor afterwards restor'd 'em to him, invested him with the Pontifical Habits and Ornaments, particularly with the Ring and Crosier-staff, and by Force constrain'd the Bishops of that Council to own him as Pope. Lastly, he further informs *Arnulphus*, that he had actually excommunicated *Frederick* and his Adherents.

Arnulphus having receiv'd this Letter, wrote one to the Archbishops and Bishops of *England*, to make 'em sensible of the Justice of *Alexander*'s Cause. He says, That if the Persons of the two Competitors be compar'd, it will appear, that *Alexander* is endu'd with all the Accomplishments of Learning and Vertue, that can be wish'd for in a Prelate; whereas his Adversary has no other personal Merits to recommend him but his Quality; and if the two Elections be duely examin'd, one may be soon convinc'd, that that of *Alexander* is regular, solemn and reasonable, and that that of the other, on the contrary, is rash and altogether unreasonable. 'For can it be affirm'd '(says he) that an Election manag'd by a single Bishop 'and two Cardinals, ought to be set up in opposition to 'the Authority of the whole Church? Or that a precarious Consecration made by a few private Persons, ought 'to be preferr'd to that which was perform'd with the 'requisite Solemnities, and with the general Approbation of all the People? Can *Octavian*'s Proceedings be 'justify'd, who assum'd the Pontifical Habits, who by an 'unheard of Rashness plac'd himself in St. *Peter*'s Chair, 'and seiz'd on the Palace, whilst *Alexander* chosen with 'an unanimous Consent refus'd, thro' Humility and Modesty, to accept of that Dignity? Or can the Violence 'that *Octavian* afterwards offer'd, in besieging *Alexander* 'and his Electors with armed Men give him any Manner 'of Right or Title? Or could he under that Pretence averr, 'that he was in Possession of the Holy See nine Days be'fore *Alexander*? Indeed the latter was chosen by the Se'nate, and conducted to the Wardrobe, where the Pon'tifical Habits were kept: He was also ordain'd by the 'Bishop of *Ostia*, to whom the Right of consecrating the 'Popes legally belongs; he was acknowledg'd by the Le'gates, who resided in different Countries; and the whole 'Church would have continu'd in Peace; if his Adver'sary had not fled for Refuge to the Emperor, whom he 'knew to be ready to afford him his Assistance.' He adds, That that Prince was glad to meet with so fair an Opportunity, which he sought for after the Example of his Predecessors, who had long ago form'd a Design to bring the Church of *Rome* under Subjection to their Dominion, and upon that account favour'd the Schismaticks, and excited Divisions in that City: That *Octavian* had absolutely made him the Master of his Fortune; that he laid the Marks of the Pontifical Dignity at his Feet; and that he afterwards receiv'd from him the Investiture of the Church of *Rome*, by the Ring and Staff, causing the Imperial secular Power to triumph over the Priesthood: That the Emperor call'd a Council to confirm that Choice, and compell'd the Bishops by Force to sign a Writing, by which they own'd *Octavian* as lawful Pope: That that Writing was full of manifest Untruths, and that the Bishops could not by their definitive Sentence render an Election valid, that was null in its Original. Besides that the *Gallician* Church which always had the good Fortune to maintain Justice and Truth, and to afford a Sanctuary to the Popes when persecuted by the *German* Princes, after having examin'd the Elections of *Alexander* and *Octavian* in a Council call'd by the King's Order, for that Purpose, had determin'd in Favour of the former; but that the King had prudently defer'd the Publication of that Resolution, by reason of the Union between him and the King of *England*, to the end that they might act jointly together: That the latter had in like manner sufficiently declar'd on *Alexander*'s Behalf, in regard that he receiv'd his Letters, and more especially protested, that he would not own any other Pope, having also rejected those of *Octavian*. In the mean while, he admonish'd them to take care that Injustice might not prevail over the Truth, through the sinister Practices of some *English* Noblemen, who gave it out, that they were related to *Octavian*, and exhorted them, whenever they met together, strenuously to maintain the Truth without Fear of offending those Opponents.

Of the principal Authors.

In another Letter written to the Cardinals, he gives a particular Account of divers remarkable Circumstances of the Elections of *Alexander* and *Octavian*, *viz.* That the Bishop of *Frescati*, who was the first of the three Electors of the latter, being a voluptuous Man, took great Delight in Feasting, and soon retir'd from the Conclave because Dinner-time drew near: That one of the two others took it it ill, that he was deny'd the Office of Chancellor, and that the third was *Octavian*'s Kinsman: That assoon as those three had given their Votes for him, he himself took the Cope, and threw it over his Shoulders with so great Precipitation, that that Part which ought to lie on the Neck, fell to the Ground; that he got upon the Papal Throne in that Equipage; and that having caus'd the Doors of the Church to be set open, it was immediately fill'd with his Guards, who conducted him to the Palace: That the King of *France* call'd an Assembly of the Estates of the Realm, as well of the Clergy as of the Nobility, to determine which of the two Elections ought to be ratify'd: That some were of Opinion, that nothing should be done in a hurry about an Affair of that Importance, and that it ought to be deferr'd for some time longer, because it was dangerous to excite a Mis-understanding between the King and the Emperor upon that Account: That they also added, that the Church of *Rome* was always burdensome to Princes; that 'twas requisite to shake off the Yoke, since so fair an Occasion offer'd it self to that Purpose; that the Death of the two Competitors would put an End to the Contest; and that the Government of the Bishops might be sufficient, till God should more clearly make known his Will: Lastly, that the Respect due to the Emperor's Ambassadors, who were present, and to the King of *England*, whose Sentiments the King of *France* declar'd himself ready to follow, caus'd those Measures to be taken in the Assembly. *Arnulphus*, in the End of this Letter, advises the Cardinals not to exasperate the King of *England* by their Threats, but to pacifie him, since the Obedience of the Kingdoms of *England*, *France*, *Spain*, *Ireland* and *Norway* depended on his Declaration.

Of the principal Authors.

Although *Arnulphus* had done ſuch notable Services to *Alexander* III. nevertheleſs that Pope, upon the Accuſations brought againſt him by *Sylveſter*, Treaſurer of his Church, and by *John*, Nephew to the Biſhop of *Seez*, did not forbear to nominate the Biſhops of *Mans* and *Avranches* Commiſſioners, to take Cognizance of that Cauſe. *Arnulphus* appear'd before them, and *William* Biſhop of *Paris* and Cardinal, was preſent at the Trial. The Treaſurer own'd before the Judges, the Falſhood of the Complaints that he had made againſt his Dioceſan, and promis'd that he would not renew them for the future. *John* ſtill maintain'd what he had averr'd, but the Sentence not being favourable to him, he appeal'd from that Court to the See of *Rome*, although the Pope gave Commiſſion to the two Biſhops to paſs Judgment without any Appeal. However *Arnulphus*, who upon that Account might have exempted himſelf from going to *Rome*, and might have refus'd to ſuffer his Cauſe to be tried again there, after having inform'd the Pope of the Manner of the Proceedings, aſſur'd his Holineſs, that he would repair to *Rome*, aſſoon as it was poſſible, and entreated him to detain *John* till he arriv'd, to ſhew how that Perſon and the Biſhop of *Seez* his Uncle, have committed a Treſpaſs againſt the Church and the Holy See.

He explains this in the following Letter directed to *Alexander*. One of his Relations was ſometime Biſhop of *Seez*, who ſubſtituted Regular Canons in that Church in the room of Secular. This Reformation was approv'd by the Popes *Honorius* II. *Eugenius* III, and *Adrian* III. and by *Henry* II. King of *England*, who made them a Donation. Theſe Canons were to have all their Goods in Common, according to their original Inſtitution, and the Biſhops his Succeſſors were likewiſe oblig'd, before they were inſtall'd, to maintain that Settlement. The Biſhop then incumbent, deſign'd to ruine it, or at leaſt to obtain a Licenſe of the Pope, to confer the Archdeaconries on Laymen, that he might have wherewithal to beſtow on his Nephews and Relations. *Arnulphus* ſent Word to the Pope, That that Biſhop palliated his carnal Affections with the Pretence of Piety; giving it out, That there was not any Perſon in that Dioceſs, capable of performing thoſe Functions; as if the Simplicity of the Canons were not to be preferr'd to the worldly Wiſdom of others; or in caſe there were none to be found at *Seez*, worthy of poſſeſſing thoſe Benefices, ſome might not be taken out of the Church of St. *Victor* and St. *Rufus*. He adds, that having been Archdeacon of *Seez*, and educated in that Church, he thought himſelf oblig'd to maintain its Rights and Privileges, and that for that Reaſon, he judg'd it expedient to certifie his Holineſs thereof by a Letter.

Notwithſtanding this Information, the Pope granted to the Biſhop of *Seez* a Licenſe to ſecularize his Archdeaconry; but *Arnulphus* wrote a very ſmart Letter to him on that Subject, in which he remonſtrates, That he had no Authority thus to aboliſh an Inſtitution made by his Predeceſſors, under colour that they could not impoſe Laws on their Succeſſors: He maintains, that that Maxim is falſe, and that it tends to the Ruin of all the Eſtabliſhments of the Saints: That the Privileges of the Popes of *Rome*, are as it were Teſtaments, which are not made void, but rather confirm'd by the Death of the Teſtators: That 'tis true indeed, that the Errors of Predeceſſors may be corrected by their Succeſſors, and that the latter may make ſome Alteration for the better in the Sanctions of the others, when 'tis requiſite for the publick Advantage, and when it may be done without any Detriment to Religion: That for that very Reaſon, Secular Canons may be chang'd into Regular, becauſe the Order of the latter is more perfect; but a more ſtrict Inſtitution cannot be chang'd into one leſs perfect; by which means Remiſsneſs in Diſcipline would be authoriz'd: And laſtly, that there are ſome Perſons ſo prodigal of Diſpenſations, that they retain nothing as an unalterable Law, and ſacrifice every Thing to the Intereſts and inordinate Paſſions of private Men. He reproves the Pope for not ſhewing ſufficient Conſtancy in maintaining the Rights of the Church; and gives him to underſtand, that he had ſcandaliz'd it by revoking the Sentence of Excommunication, denounc'd by his Predeceſſors againſt Laicks who ſhall attempt to get themſelves admitted into the Chapter of *Seez*; by adjudging to a Layman all the Revenues of the Archdeaconry that the Regular Canons enjoy'd in Common, and part of which they diſtributed to the Poor; and by permitting a Man, adorn'd with gorgeous Apparel to take Place amongſt the Canons cloath'd in Sackcloth. He adds, That 'tis further to be fear'd, leſt the Archdeaconry ſhould be left vacant, by reaſon that it is already appointed for another young Nephew, when he ſhall be of Age: That in the mean while, the Biſhop has turn'd out the Prior of the Canons, and ſubſtituted a Perſon of no Repute in his Place, to the end that he might make himſelf Maſter of the Church-Revenues. Therefore he exhorts the Pope to revoke what was extorted from him by Surprize, in order to re-eſtabliſh the Rule in that Chapter, and to put an End to the Complaints and Murmurings occaſion'd by that Innovation.

Of the principal Authors.

The four following Letters are directed to the ſame Pope, and contain an Account of particular Affairs. In the laſt he acquaints him, That the King of *England* was diſſatisfied with his Holineſs, becauſe he deny'd him thoſe Favours he ſu'd for at *Rome*.

He congratulates in another, *Gilbert* Biſhop of *London*, in regard that the Pope had ordain'd, that his Cauſe ſhould be decided without an Appeal, and obſerves that Appeals to *Rome* often put falſe Accuſers in a Capacity to oppreſs innocent Perſons, and give them an Opportunity to avoid the Puniſhment due to their Crimes.

In another Letter, he reproves a certain Abbot for leaving his Monaſtery to ſollicit Law-ſuits at Court, and enjoyns him to return thither.

In a Letter that he wrote to *Henry* Cardinal Biſhop of *Piſa*, ſending him the Works of *Ennodius*; he paſſes a very diſadvantageous Judgment on that Author.

In his Letter to the Biſhop of *Angouleſme*, he determines that the Engagements that a certain Child was under, whom his Uncle had bound to a Clerk, upon Payment of a Sum of Money, ought not to be ratify'd, and that that Biſhop cannot ſuffer the ſaid Child to be detain'd by him.

In a Letter written to *Arnold* Abbot of *Bonneval*, he treats of the Uſefulneſs of the Sacrifice of the Maſs. 'Nothing, ſays he, can be offer'd up more precious than 'Jeſus Chriſt; nothing more efficacious than this Sacri'fice; nothing more advantageous both to him who of'fers it, and to him for whom 'tis offer'd, if the Unwor'thineſs of the Perſons doth not render it unprofitable: 'Tis requiſite that he who offers it have pure Hands, 'and that he, for whom it is offer'd, ſhould know the 'Value of it by Faith; that he ſhould earneſtly deſire it; 'and that he ſhould embrace it with a perfect Charity. 'Oh, how great is this Benefit, which is ſufficient for 'the Perſon who receives it, and for him that adminiſters 'it! For how extenſive ſoever the Prieſt's Charity may 'be towards certain Perſons, this Sacrifice remains alto'gether entire for every one in particular. It is commu'nicated to many, ſo as its Efficacy is not diminiſh'd, 'with reſpect to every Individual; and altho' different 'Perſons partake of it, yet it does not ſuffer any Diviſion. *Quoſcunque enim Sacerdos effuſa charitatis latitudine complectatur, totum ſimul omnium, totum uniuſcujuſque eſt Sigillatim, nec integritatem dividit communicatio plurium, nec ſoliditatem minuit participatio diverſorum.*

He has alſo inſerted amongſt his Letters, a Diſcourſe that he made in the Council of *Tours*, A. D. 1163. in the Preſence, and by the Order of Pope *Alexander* III. In the Beginning of it he ſays, That there are three Qualities requiſite in a Preacher, *viz.* Sanctity of Life, to procure Reſpect for what he delivers; a perfect Knowledge, to be capable of teaching the neceſſary Truths; and Eloquence to cauſe them to be approv'd, to the end that his Sermons may be holy, learned and ſublime. In the Body of this Sermon, he treats of the Unity and Liberty of the Church, ſhewing that thoſe two Qualities are neceſſary therein, and that the Miniſters ought to uſe their utmoſt Endeavours to maintain them, more eſpecially at a Time when both are attack'd; that is to ſay, the former by the Ambition of Schiſmaticks, and the other by the Oppreſſion of Tyrants: That nevertheleſs, 'tis impoſſible that either ſhould compaſs their Deſign: For although the former ſeparate themſelves from the Communion of the Church, yet it is not divided by that means, but the Chaff is only ſeparated from the Wheat; and although the latter ſeizes on the temporal Revenues of the Church, nevertheleſs it does not ceaſe to be free, and to exerciſe its Power with ſpiritual Authority. However, that the Biſhops ought to make uſe of all poſſible Means to reunite the former to the Communion of the Church, and to oblige the others to quit their unjuſt Claim to the Eccleſiaſtical Revenues. This is the Subject of a long and very pathetical Exhortation made by him to the Biſhops of the Council; and in the Sequel of the ſame Diſcourſe, he wiſhes that the Emperor would humble himſelf under the Almighty Hand of God; that he would acknowledge that the Dominion of the Church is above his, and that he would ſubmit to the See of *Rome*, which conferr'd the Empire on his Predeceſſors. He obſerves that Biſhops may poſſeſs large Revenues, provided they do not take themſelves to be the Proprietors, but only the Diſpenſers of them, and are perſuaded that the Patrimony of Jeſus Chriſt is the Inheritance of the Poor, which ought to be diſtributed to them, and that they who put it to another Uſe are to be look'd upon as Robbers.

This

Of the principal Authors.

This Diſcourſe is follow'd by another, pronounc'd in a Synod held for the Ordination of a Biſhop. He begins with the Commendation of the Church, and afterwards rejects the Perſon of *Girard*, who was propos'd, alledging, That although there was a Form of Election in his Favour, nevertheleſs he ought not to be ordain'd, by reaſon that it is not to be endur'd that the Liberty of Elections, which was introduc'd for the Benefit of the Churches, ſhould be made prejudicial to them, and therefore that the Election of *Girard* was null, as having been carry'd on only by ſome few Perſons devoted to his Intereſt.

He acquaints that Pope in another Letter, That he had paſs'd Sentence in Favour of *Hugh* Abbot of *Senlis*, in a Cauſe that was depending between that Abbot and *Garnier* a Prieſt, concerning the Church of *Marine*, for the Trial of which he was nominated a Commiſſioner with *Henry* Biſhop of *Senlis*. He likewiſe gave him Notice in the following Letter, that the King of *England* had favourably receiv'd his Letters and Nuncio's, and that he had re-inſtated the Archbiſhop of *Canterbury*; but he complains that the Nuncio's did not promote the making of Peace, and entreats the Pope to do it.

In another Letter, he informs the ſame Pope, That he had put an End to the Conteſt between the Abbot of *La Couture* and *Hermier* the Prieſt, about the Church of *Breule*.

In one of the Letters directed to the Pope's Legates, *Albert* and *Theodin*, he determines, That it is not expedient to beſtow Altars, that is to ſay, Benefices on the Sons of Prieſts, leſt it ſhould occaſion Diſorders.

Afterwards he writes to Pope *Alexander* againſt thoſe Monks, who refuſe to obey their Biſhop, and claim a Right to retain Cures and Tithes.

He complains in particular of the Abbot of St. *Evrou*, who preſum'd to celebrate Divine Service; notwithſtanding the Sentence of Suſpenſion he had pronounc'd againſt him.

Of the principal Authors.

The Poems of this Author are not very conſiderable as to the Subjects, but they are exact in reference to the Rules of Poetry, and the Verſes are very fine. The firſt is on the Nativity of Jeſus Chriſt, the ſecond is an *Encomium* of the Biſhop of *Windſor*; and the reſt on the Alteration of the Seaſons, and on ſome other profane Subjects. There are alſo two Epitaphs of Queen *Mathilda*, one of *Algarus* Biſhop of *Coutances*, and another of *Hugh* Archbiſhop of *Roan*.

Father *Dachery* has publiſh'd in the ſecond Tome of his *Spicilegium*, an excellent Diſcourſe dedicated to *Geffrey* Biſhop of *Chartres*, and compos'd by *Arnulphus*, when as yet Archdeacon of *Seez*, againſt *Peter de Leon* the Antipope, and *Gerard* Biſhop of *Angouleſme* his Legate. It is written with a great deal of Earneſtneſs and Energy, ſo that the Author gives us a very lively Deſcription of the Irregularities and Vices of that Antipope and of his Legate; maintains the Election and Proceedings of *Innocent* II. and makes it appear that the latter is the true Pope.

Father *Dachery* has likewiſe ſet forth in the End of the thirteenth Tome of the *Spicilegium*, a Sermon upon the Annunciation of the Virgin *Mary*, and five Letters by the ſame Author.

The other Works of *Arnulphus*, Biſhop of *Liſieux*, were printed at *Paris*, from a Manuſcript of *Adrian Turnebius*'s Library, A. D. 1585: and afterwards in the *Bibliotheca Patrum*.

Peter de Celles *Biſhop of* Chartres.

Peter de Celles.

PEter, ſirnam'd *de Celles*, from the Name of his firſt Abby, commonly call'd *Monſtier-la-Celle*, in the Suburbs of the City of *Troyes*, was deſcended of an honourable Family of *Champagne*. He apply'd himſelf to Study at *Paris*, and was apparently a Novice in the Monaſtery of St. *Martin des Champs*. He was choſen Abbot of *Celles*, A. D. 1150. tranſlated from thence to the Abby of St. *Remy* at *Rheims* in 1162. and at laſt made Biſhop of *Chartres* in 1182. in the place of *John* of *Salisbury*. After having govern'd that Church during five Years, he died *Feb.* 17. 1187.

The following Works of this Author were collected and publiſh'd by Father *Ambroſius Januarius*, of the Congregation of St. *Maur*, and printed by *Lewis Ballaine* in 1671. But the firſt of his Works is a Courſe of Sermons on all the Feſtivals of the Year, which were never as yet printed. However, notwithſtanding the Reputation they might have in his Time, Father *Januarius* obſerves, that they are weak, and that *Peter de Celles* is not very ſollicitous to prove a Truth thoroughly, but paſſes lightly over from one Subject to another; although his Writings are full of pious Conceptions, Flowers of Scripture and very uſeful Inſtructions. He might alſo take notice, that they are full of Puns, affected Antitheſes, ſorry Alluſions, mean Deſcriptions and Notions, which have not all the Gravity that is requiſite in Diſcourſes of that Nature. In his eighth Sermon on the Lord's Supper, we find the Term of *Tranſubſtantiation*, which is alſo in *Stephen* Biſhop of *Autun*, who liv'd in the ſame Century: And indeed, thoſe two Authors are the firſt that made uſe of it. The three Books of Bread, dedicated to *John* of *Salisbury*, contain a great number of myſtical Reflections on all the ſorts of Bread mention'd in the Holy Scripture. The myſtical and moral Expoſition of the Tabernacle is a Work almoſt of the ſame Nature. The Treatiſe of Conſcience, dedicated to *Aliber* the Monk, relates altogether to Piety, and that of the Diſcipline of the Cloiſter, comprehends many moral Inſtructions in the Exerciſes of the Monaſtick Life, which he follow'd above thirty Years. This Piece was ſet forth by Father *Dachery*, in the third Tome of his *Spicilegium*.

Peter de Celles.

The laſt Work in this Edition, is a Collection of the Letters of *Peter de Celles*, which were already publiſh'd with Notes by Father *Sirmondus*, A. D. 1613. They are divided into nine Books, and relate either to pious Subjects or to certain particular Affairs, or are merely complimental. Indeed, they are written with greater Accuracy than his other Works, being of a more natural and leſs affected Style; nevertheleſs they are full of verbal Quibbles and Puns. In this Collection are three Letters on the Feſtival of the Conception of the Virgin *Mary*, in which *Peter de Celles* ſtrenuouſly maintains St. *Bernard*'s Sentiments on that Subject. *Nicholas*, a Monk of St. *Alban*, was of a contrary Opinion, and averr'd, That the bleſſed Virgin was never obnoxious to Sin. This is the Subject of the twenty third Letter of the ſixth Book; but the Monk vindicates his Opinion in the ninth Letter of the laſt Book, and confutes that of St. *Bernard*, yet not without expreſſing a great deal of Reſpect for the Perſon of that Saint. However, he does not treat *Peter de Celles* with the ſame Moderation, who being nettled, returns him a ſomewhat ſharp Anſwer in the tenth Letter of the ſame Book. *Peter* was then Biſhop of *Chartres*.

JOHN of SALISBURY Biſhop of Chartres.

Of the principal Authors.

John of Salisbury

JOHN of *Salisbury* the intimate Friend of *Thomas Becket* Archbiſhop of *Canterbury*, and his Companion during his Exile, was at laſt made Biſhop of *Chartres*, A. D. 1179. and died three Years after. He was one of the moſt ingenious, moſt polite and moſt learned Men of that Age, as is evident from his Book call'd *Policraticon*; or, *A Diſcovery of the Fopperies of the Lords of the Court*. *Juſtus Lipſius* aſſures us, that many conſiderable pieces of Purple and Fragments of a better Age, are to be found in that Work: *Peter* of *Blois* in like manner declares that he was even charm'd with it, having diſcover'd therein a well regulated ſort of Learning and abundance of Things, the Variety of which renders them extremely delightful. And indeed, 'tis an excellent Work, treating of the Employments, Occupations, Functions, Virtues and Vices of the Men of the World, but more eſpecially of Princes, Potentates and great Lords; in which is contain'd a vaſt Treaſure of Moral Notions, Sentences, fine Paſſages of Authors, Examples, Apologues, Extracts of Hiſtory, common Places, &c. 'Tis divided into Eight Books, and compos'd in a plain and conciſe Style.

But this Style is more proper for the numerous Letters which the ſame Author wrote to the Popes *Adrian* and *Alexander*; to the Kings of *England* and divers other Princes; to *Thomas Becket* Archbiſhop of *Canterbury*; to ſeveral Engliſh Biſhops; and to many other Perſons; either about general Occurrences and Tranſactions, as the Schiſm of *Octavian* the Antipope, and the Election of *Alexander* III. the conteſt between the Pope and the Emperor *Frederick*; and that between the King of *England* and the Archbiſhop of *Canterbury*; or relating to particular Affairs of the Churches of *England*; or to certain Points of Doctrine and Dicipline: As the 172d Letter concerning the Number of Writers of the Canonical Books of the Old and New Teſtament; the 67th about the Nullity of a ſecond Marriage which a certain Woman had contracted after ſhe was divorc'd from her former Husband who was a Prieſt; the 68th about the Cohabitation of Women with Clerks; and the 69th about the Sums of Mony that were exacted of the Vicars of Churches. In theſe Letters he appears to be much addicted to the Intereſt of *Thomas* of *Canterbury*, whoſe Conduct nevertheleſs he ſometimes cenſures, and ſeems likewiſe to be much devoted to the Pope's Service. although he does not always approve every thing that is done at *Rome*, and condemns the Vices of the Cardinals on certain Occaſions. He openly approves the depoſing of the Emperor *Frederick*, and the Proceedings of Pope *Alexander* againſt him. His Letters are full of Alluſions to the Sacred Hiſtory, and of Examples taken out of Holy Scripture; in which he alſo intermixes many Paſſages of Profane Authors. The number of theſe Letters amounts to 301. and they were Printed at *Paris*, A. D. 1611. with the Life of *Thomas Becket* Arch-biſhop of *Canterbury*, by the ſame Author; to whom are likewiſe attributed certain Commentaries on the Epiſtles of St. *Paul*, Printed at *Amſterdam* in the Year 1656.

Of the principal Authors.

Peter of Blois *Archdeacon of* Bath.

Peter of Blois

PETER, firnam'd of *Blois*, from the Place of his Nativity, deriving his extraction from *Bretagne*, ſtudy'd the Liberal Sciences at *Paris*; the Civil and Canon Law at *Bononia*, and after having attain'd to a profound skill in all ſorts of Humane Learning, apply'd himſelf entirely to the Study of Divinity, under the Tuition of *John* of *Salisbury* Biſhop of *Chartres*. It is alſo probable that *Peter* of *Blois* was Canon of that City; however, having paſs'd into *Sicily*, A. D. 1167. with *Stephen* the Son of the Count of *Perche*, and the Couſin of the Queen of *Sicily*, he was choſen Tutor and afterwards Secretary to *William* II. King of *Sicily*, but he was ſoon oblig'd to leave that Country, when *Stephen* Count of *Perche*, who was made Chancellor of the Kingdom and Archbiſhop of *Palermo*, was baniſh'd from thence. Upon his return to *France*, he was invited over into *England* by King *Henry* II. and after having ſpent ſome time at Court, he retir'd to the Palace of *Richard* Archbiſhop of *Canterbury*, and became his Chancellor. He was ſent by that Archbiſhop to King *Henry* II. and to the Popes *Alexander* III. and *Urban* III. to negotiate Affairs relating to the Church of *Canterbury*, and after the Death of King *Henry*, he continued for ſome time in the Court of Queen *Eleonora*. In the end of his Life, he was depriv'd of the Arch-Deaconry of *Bath*, which was confer'd on him at his arrival in *England*, but ſome time after, he obtain'd that of *London*; in the diſcharging of which Duty, he took a great deal of Pains, and enjoy'd only a ſmall Revenue. He died in *England* A. D. 1200.

Peter de Blois himſelf made a Collection of his Letters, by the Order of *Henry* II. King of *England*, as he intimates in his firſt Letter directed to that Prince, in which he obſerves, That they are not all alike; that ſometimes the great Number of urgent Affairs oblig'd him to write with leſs accuracy; that ſometimes the Subject did not allow him to enlarge; and that ſometimes the meanneſs of the Capacity of thoſe Perſons to whom he wrote, conſtrain'd him to make uſe of a more plain Style. He excuſes himſelf for citing Prophane Authors, as alſo, for ſpeaking freely, and even for preſuming to reprove his Prince. He proteſts, that to the beſt of his remembrance, he never wrote any thing with a Deſign to Flatter, but that Integrity and an unfeigned Zeal for maintaining the Truth, always excited him to ſet Pen to Paper.

The ſecond is a Letter of Conſolation directed to the ſame King on the Death of his Son *Henry* III. in which he induces him to hope for the Salvation of that young Prince, who died in a courſe of Repentance.

In the third, he ſeverely reprehends a certain great Lord, who had reproach'd his Chaplain with the meanneſs of his Birth, and gives him to underſtand, that none ought to be puff'd up, either upon account of Nobility or Riches.

In the fourth he congratulates the Prior of *Ciſteaux*, upon the Tranquility he enjoy'd in his Solitude, proteſting that he even envy'd his Condition, and entreats the ſame Prior to remember him in his Prayers and Oblations.

Peter of Blois

In the fifth, he reproves *Richard* the Succeſſor of *Thomas Becket* in the Arch-biſhoprick of *Canterbury*, for applying himſelf with greater earneſtneſs to the Maintenance of the Temporal Intereſts of his Church, than to the Spiritual Government of his Dioceſs; remonſtrating, that his Dioceſans and Prince are very much ſcandaliz'd at thoſe Proceedings.

In the ſixth, to wipe off the reproaches that a certain School-Maſter who undertook to teach the Liberal Sciences, had put upon the Clerks, who live in the Palaces of Biſhops; he aſſerts, That his Profeſſion was more contrary to the Eccleſiaſtical Function, than the Conduct of thoſe Clergy-men.

In the ſeventh, he rebukes a Profeſſor, who was addicted to Drunkenneſs.

In the eighth, he vindicates the Compariſon he made of the different States of the Church, to the various *Phaſes* or Apparitions of the Moon, and maintains that Terms and Maxims of Philoſophy and of the Civil Law, may be us'd in treating of matters of Religion, when it can be done conveniently.

In the ninth, he reproves one of his Pupils, who after having compleated his Philological Studies, determin'd to reſt for two Years, before he apply'd himſelf to that of Divinity; and ſhews, That that negligence would be extreamly prejudicial to him.

In the tenth, written to one of the Chaplains of the King of *Sicily*, againſt the Deſign which that Prince had, to cauſe to be inſtall'd in the Biſhoprick of *Agrigento*, a certain young Lord, who was by no means capable of performing the Functions of the Epiſcopal Dignity, he admoniſhes the ſaid Chaplain, that his Office obliges him to continue to make Remonſtrances to the King, to hinder him from diſpoſing of the Biſhoprick after ſuch a manner.

In the eleventh, he exhorts a Clergy-man, who had ſolemnly engag'd to embrace the Monaſtick Life, to perform his Vow.

The twelfth, is a conſolatory Letter directed to one of his Nephews afflicted with the Death of his Uncle, the burning of his Houſe, and a Wound he receiv'd in his Foot.

In the thirteenth, he reprehends a Young Monk, who endeavour'd to get a Priory, under pretence, that he ſhould thereby have an opportunity of converting more Souls, and makes it appear, That a Monk ought not to covet Secular Employments, nor to aſpire to Dignities, nor to affect to inſtruct others.

Of the principal Authors.

In the fourteenth, directed to the Chaplains of the King of *England*, he communicates to them certain Reflections that a Fit of Sickneſs caus'd him to make on the miſerable Condition of thoſe Clergymen, who are oblig'd to reſide in the Courts of Princes; of which he gives a very lively Deſcription, and exhorts them to follow his Example in quitting that courſe of Life.

The fifteenth is an Inſtruction to *Rainaud* newly choſen Biſhop of *Chartres*, concerning the Epiſcopal Qualities and Functions. He ſays, That the firſt Thing that is ſometimes done, is to make enquiry into the Revenues belonging to the Biſhoprick, and not into the preſent Condition of it: He cenſures the Luxury and Magnificence of ſome Biſhops of his time, the Pains that they took to heap up Riches and to gratifie Princes, and the Secular Courſe of Life that they led.

In the ſixteenth, he exhorts a certain Biſhop immers'd in the Management of many Affairs to make choice of a more quiet manner of Living, in order to promote his own Salvation.

In the ſeventeenth, he ſhews, that a Clerk who drives a Trade, is no leſs culpable than one that follows Uſury, and that all manner of inordinate Endeavours to get and heap up Riches are unworthy of a Clergyman.

In the eighteenth, he gives us a lively Deſcription of the Irregularities of a certain Biſhop, who was addicted to that Vice.

In the nineteenth, he reſolves two Queſtions, which were propos'd to him by one of his Friends who ſtudied the Law at *Paris*, *viz.* Firſt, whether a Woman, who turn'd Nun, upon a ſuppoſition that her Husband was dead, be oblig'd to leave the Convent, if he return? And ſecondly, in caſe ſhe be oblig'd to follow her Husband, whether ſhe ought to aſſume the Veil again after his Death? He anſwers, that the Vow of Chaſtity made by her, being in the Husband's Power, is not obligatory; and that ſhe ought to return with her Husband, and may marry again after his Deceaſe. In that Letter, there is a remark very Advantageous to the Schools of *Paris*, of which he ſays, that as there was formerly a Proverbial ſaying, that thoſe who had any Queſtion to propoſe ought to repair to *Avila*; ſo in like manner at preſent it paſs'd into a Proverb, that thoſe who were deſirous to have any Queſtion decided need only go to *Paris*, where the greateſt Difficulties are fairly reſolvd.

In the twentieth he complains, that the domeſtick Servants of *Rainaud* Biſhop of *Charters* remov'd him from the Palace of that Prelate, whom he blames for his too great Liberality.

In the twenty firſt, he reprehends the haughtineſs and arrogancy of a Canon, who was formerly one of his particular Friends.

In the twenty ſecond, directed to *John* of *Salisbury*, he commends his Conſtancy, and that of *Thomas* Archbiſhop of *Canterbury*, and adviſes them to perſevere, and not to ſuffer themſelves to be mov'd by any manner of Adverſity or Perſecutions.

In the twenty third, written to *Octavian* the Pope's Legate, he declames againſt the Abuſe that was then predominant, to fill up the vacant Biſhopricks with unworthy and uncapable Perſons, who obtain'd them by the means of ſiniſter Practices or purchas'd them with Money.

In the twenty fourth, he entreates the Friends of *Thomas* Archbiſhop of *Canterbury* to prevail upon that Prelate, to forgive the Archdeacon of *Salisbury*, who was deſirous to be reconcil'd with him.

In the twenty fifth, he exhorts an Official to quit that Employment, which he looks upon as very dangerous. 'I am apt to believe (ſays he) that the Officials were ſo 'call'd, not from the Name of their Office, but from 'the Verb *Officio*, which ſignifies to *be to hurtful, or to 'do Miſchief:* For the whole Function of an Official is 'to ſheer and flea at the pleaſure of the Biſhop the poor 'Sheep that are under his Juriſdiction: They are the Bi-'Biſhop's Horſe-leeches, that caſt up the Blood they have 'ſuck'd out, and which as it were ſo many Spunges, 'that being ſqueez'd reſtore the Water wherein they were 'ſoak'd, pour into their Maſters Boſom the Treaſure that 'they have extorted; inſomuch that of all thoſe execrable 'Purchaſes they have only left the ſtain of Sin: For that 'which is thus hoarded up by oppreſſing the Poor, ſerves 'to gratify the unruly Appetite of the Biſhops, and draws 'Puniſhments on the Officials; who may be well com-'par'd to thoſe private Doors, thro' which the Prieſts of 'Bel, were wont ſecretly to convey the Sacrifices that 'were laid on the Altar of that Falſe God; ſince the Bi-'ſhops make uſe of their Hands to pillage the Eſtates of 'other Men, caſting upon them all the marks of Infamy 'and the whole guilt of thoſe Crimes, of which they 'make the ſole Advantage.—The Office of the Officials 'at preſent, is to confound Right, to create Law-ſuits, 'to diſannul Agreements, to prolong Trials, to ſuppreſs 'the Truth, to maintain Falſhood, to ſeek for nothing 'but filthy Lucre, to ſell Juſtice, to commit all manner 'of unjuſt Actions, and to deviſe Cheats and Artifices 'to deceive the People. Theſe are the Men, who over-'load their Landlords with a numerous Retinue of At-'tendants and coſtly Equipages; who hunt after dainty 'Diſhes; being very prodigal of the Eſtates of other Per-'ſons, and as covetous of their own: They are very 'critical in ſearching out the etymology and ſignificati-'on of Words, and make Gloſſes upon all manner of 'Syllables, on purpoſe to lay Snares for others, in order 'to drain their Purſes: They take upon them to interpret 'the Laws according to their own capricious Humour, 'admitting ſome, and rejecting others at their Pleaſure; 'they corrupt that which is ſound, over-rule juſt Allega-'tions, foment Diviſions, conceal Crimes, make void 'lawful Marriages, penetrate into the Secrets of Families; 'defame innocent Perſons, abſolve the Guilty, and in a 'Word, leave no Stone unturn'd to get Money. This is the Charracter that *Peter* of *Blois* gives us of the Officials of his time, very different (as 'tis to be hop'd) from that of thoſe Gentlemen, who now diſcharge thoſe Functions in our Churches.

Of the principal Authors.

In the twenty ſixth, he adviſes a Friend of his to enter upon a Courſe of Divinity at *Paris*, after having left the Study of the Civil-Law, to which he apply'd himſelf at *Bononia*; becauſe a Clergyman ought not to be entirely immers'd therein. He cenſures, by the way, the ſiniſter Practices of the Advocates of his Time, who made it their whole buſineſs to get Money and to enrich themſelves.

In the twenty ſeventh, he acquaints the Canons of *Beauvior* with the Death of *Thomas Becket* Archbiſhop of *Canterbury*, and tells them that there was reaſon to be ſo far from bewailing his Death, that they ought to rejoice at his Happineſs. He likewiſe makes mention of the Diſſenſions that happen'd in his Church, about the Election of a Succeſſor.

The twenty eighth, is written in the Name of *Rotron* Archbiſhop of *Rouen*, to *William* Archbiſhop of *Sens* and the Pope's Legate, whom he exhorts to uſe his utmoſt endeavours to divert thoſe Calamities, which were ready to break forth in the Territories belonging to the Church of *Roan* by reaſon of the War that was carry'd on by the two Kings.

In the twenty ninth, directed to the Abbot and Monks of St. *Alban*, he complains that one of their Priors had refus'd to entertain him at his Table, and ſhews how much Hoſpitality is recommendable, more eſpecially in Monks.

In the thirtieth, he communicates to his Friend *Rainand* choſen Biſhop of *Bath*, the Dream that he had upon his promotion to the Epiſcopal Dignity.

The thirty firſt is written to the Abbot of *Fontaines*, concerning a Diſtemper with which *Peter* of *Blois* was afflicted.

The thirty ſecond is a recommendatory Letter directed to the Prior of *Canterbury*.

The thirty third is written in the Name of *Rotrou* Archbiſhop of *Roan* to *Henry* III. the Son of *Henry* II. King of *England*, who was preparing to make War with his Father, to entreat him to take into his Protection, *Audely* and the other Territories of the Church of *Roan*.

In the thirty fourth, he excuſes himſelf to the Biſhop of *Perigueux*, who had offer'd him his Houſe; for not accepting of his Propoſal, becauſe he was detain'd by the Promiſes of his old Patron.

The thirty fifth and thirty ſixth, are Exhortations to a certain Nun.

The thirty ſeventh, is a Letter of Excuſe to the Prior of *Jumieges* for neglecting to ſend back a Book he had borrow'd of him.

The thirty eighth, is an Apology directed to *Albert* Cardinal of the Church of *Rome*, for the Conduct of the Arch-biſhop of *Canterbury*, who was accuſed of being ignorant of the Laws, covetous and too much inclin'd to raiſe his Family.

The thirty ninth, is a Letter written by way of a ſecret Truſt to one of his Friends, in which he ſends him word, That the Court of *Rome* according to the uſual Cuſtom had charged him with many Debts, and that if he could once find means to diſcharge them, he would take care not to fall into that Abyſs for the future.

In the fortieth, he condemns the Deportment of a certain Biſhop who ſpoke ill of his Prince.

In the forty firſt, he entreats *Henry* II. King of *England* to give him notice of the Place where he was, to the end that he might wait on him, and acquaints him that his Majeſties Envoys are return'd from *Rome*, clear'd of their Silver and loaded with Lead, without being honour'd with any

Of the principal Authors.

conſiderable Preſents, and that the Ambaſſadors of the King of *Spain* were come to meet him to conſtitute him Mediator of the Peace between them.

The forty ſecond, is written to *Robert* Provoſt of *Aire* in *Flanders* elected Biſhop of *Cambray*, to whom he gives a ſmart Reprimand for contenting himſelf to enjoy the Revenues of his Biſhoprick, without taking care to perform the Epiſcopal Functions, and for leading a Secular and Scandalous courſe of Life.

The forty third, is a very appoſite Conſolation compos'd by him upon occaſion of the Sickneſs of a certain Perſon, in which he ſufficiently makes it appear that he had ſtudy'd the Art of Phyſick.

In the forty fourth, he adviſes *Arnulphus* Biſhop of *Liſieux* not to leave his Biſhoprick, by reaſon of any oppoſition that might be made by his Prince, his Chapter or the People of his Dioceſs; but he would perſuade him to reſign it, in caſe he aſpir'd to that Dignity by underhand dealings.

In the forty fifth, he vindicates *Raimund* Biſhop of *Bath*, from the Imputation of having perſecuted or occaſion'd the Death of St. *Thomas* of *Canterbury*, and obſerves, that if he made ſomewhat too ſevere a Reflection upon him, at the time when that Archbiſhop excommunicated the Biſhop of *Salisbury*, it ought to be forgiven him, as well as what he might have done againſt him thro' Ignorance, and ſo much the rather, in regard that he had expiated that Fault by a very rigorous Penance.

In the forty ſixth, directed to *Richard* Biſhop of *Syracuſe*, after having excus'd himſelf for returning to *Sicily*, he enlarges on the Commendation of *Thomas Becket* Archbiſhop of *Canterbury*.

The forty ſeventh is written in the Name of *Richard* Archbiſhop of *Canterbury*, who exhorts *Henry* the Son of *Henry* II. King of *England* to deſiſt from making War with his Father, and threatens to excommunicate him, unleſs he ſubmit to his Remonſtrances.

In the forty eighth, he congratulates *William* Cardinal Biſhop of *Pavia*, upon account that at laſt an End was put to the Quarrel between Pope *Alexander* and the Emperor *Frederick*, by his Mediation, and declames againſt *Octavian* and his Electors.

In the forty ninth, he complains, That ſome of the Canons of *Chartres*, whom he took for his Friends, had brought an Information againſt him in a Trial depending between him and *Robert* of *Salisbury*, for a Prebend of *Chartres*, and that not being able to ſully his Reputation, they had ſlanderouſly traduc'd the Memory of his Father.

In the fiftieth, he entreats the Biſhop of *Bayeux* to abſolve a certain Perſon, who had committed Manſlaughter in his own Defence, and who being afflicted with a very ſenſible Grief for that unfortunate Accident, had done Penance in due Form.

In the fifty firſt, he admoniſhes *Jocelin* Biſhop of *Salisbury* to pay his Debts, and not to beſtow too great Favours upon his Nephews.

In the fifty ſecond, he acquaints the Archbiſhop of *Canterbury*, who had ſent him to the King of *England*, That he met with a furious Storm, during his Paſſage into *Normandy*, and aſſures him, that he was ready to undertake every Thing, and to endure all manner of hardſhip in his Service.

The fifty third, is a Circular Letter to all the Biſhops of *England*, written in the Name of *Richard* Archbiſhop of *Canterbury*, and Primate of the Kingdom, in which he enjoyns them, not to ſuffer Perſons, whoſe Ordination is not valid, to exerciſe the Epiſcopal Functions in their Dioceſſes, and to denounce a Sentence of Excommunication againſt thoſe who forge the Pope's Bulls or counterfeit the Seals of the Biſhops.

In the fifty fourth, he adviſes the Archdeacon of *Poitiers*, not to compel *Adelicia* his Niece, to become a Nun; becauſe the Monaſtick State, ought not to be embrac'd with leſs freedom than that of Marriage.

In the fifty fifth, he congratulates *Adelicia*, upon the deſire ſhe expreſs'd to take the Vail, and in regard that ſhe had Actually made a Vow to that Purpoſe, and exhorts her to put ſo laudable a Deſign in Execution with all convenient Speed.

In the fifty ſixth, he endeavours to divert *Walter* Biſhop of *Rocheſter* from the ſtrong Inclination he had to Hunting.

In the fifty ſeventh Letter, directed to one of his Friends a Monk of the Abby of *Aulnay* in *Normandy*, who expected to be deliver'd from Temptations immediately after his admittance into a Religious Order; he treats of the continual Conflict between the Fleſh and the Spirit, and ſends him a *Proſe* or Sermon on that Subject.

In the fifty eighth, he complains to *Renaud* Biſhop of *Bath*, by reaſon that the latter had ſuſpended his Vice-Archdeacon, without diſpatching any Canonical Monitions beforehand, and to the prejudice of a Privilege that was granted him in the Council of *Lateran*, that he ſhould not be excommunicated nor any Perſon that belong'd to him by any Biſhop, and declares that he had ſo much the greater reaſon to take it ill, in regard that that which gave occaſion to thoſe rigorous Proceedings, was only a ſmall ſum of Money that was due to the Biſhop, and that he had already given Orders for the Payment of it.

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In the fifty ninth, he exhorts that Biſhop to be reconciled with a certain Perſon nam'd *Henry* and to turn one *Simon* out of his Company, who was a dangerous Flatterer and a Sycophant.

In the ſixtieth, he approves the Complaints made by one of his Friends, who was much offended that the Biſhops ſhould enrich their Nephews with the Church-Revenues, inſtead of maintaining the Poor. He obſerves that that was no new Diſorder, and that Poverty ought to be preferr'd before Riches.

In the ſixty firſt, he diſſuades an Archdeacon from the exerciſe of Hunting.

In the ſixty ſecond, he writes in the Name of *Geffery* Biſhop of *Lincoln* to one *Le blond*, whom he reproves for his Diſobedience in leaving that Biſhop to follow divers Employments, and forbids him to oppoſe the Intereſt of the Archbiſhop of *Canterbury*.

The ſixty third, is a Letter of Thanks to *Peter* Biſhop of *Arras*.

The ſixty fourth, is written in the Name of *Gautier* Archbiſhop of *Roan* and of the Biſhops of *Normandy*, to Pope *Celeſtin* III. to entreat his Holineſs to uſe his utmoſt Endeavours to procure the Deliverance of *Richard* King of *England*, who was taken Priſoner at his return from the Holy-Land by the Duke of *Auſtria*.

The ſixty fifth, is written againſt the Superſtitions of thoſe, who pretend to foretell future Events by Dreams, or by other Means of the like nature.

In the ſixty ſixth, he congratulates *Gautier* Archbiſhop of *Palermo* upon his Promotion to that Dignity: He gives that Prelate a Character of *Henry* II. King of *England*, and clears him from the Murder of *Thomas Becket* Archbiſhop of *Canterbury*.

In the ſixty ſeventh, he proves by many Reaſons to King *Henry* II. that he ought to cauſe his Son to apply himſelf to Study.

The ſixty eighth, is written in the Name of *Richard* Archbiſhop of *Canterbury* to Pope *Alexander* III. againſt the Abbot of *Malmesbury*, who endeavour'd to withdraw himſelf from the Juriſdiction of his Biſhop. He declames in that Letter, againſt the Privileges that are granted at *Rome* to the Abbots for Money, which gives them occaſion to inſult over their Primates and Dioceſans, to loſe the Reſpect they ought to have for them, and by degrees to ſhake off the Yoke of Obedience, which was formerly the only Means to reclaim them, and to reſtrain their Ambition. "The Abbots (ſays he) cannot endure to have a Superi-
" or ſet over them, to reform the Abuſes committed by
" them; They would willingly have an abſolute Power
" to do every Thing with impunity, and neglect the Mo-
" naſtical Diſcipline to gratify their unruly Paſſions. Up-
" on which account it is, that almoſt all the Revenues
" of the Monaſteries are left at Rack and Manger, and
" are liable to be pillag'd by every Invader: For on the
" one ſide, the Abbots mind nothing elſe but following
" their Pleaſures, and are intent only on making good
" Cheer; and on the other ſide, the Monks being as it
" were deſtitute of a Head, ſpend their Life in Idleneſs
" and continual Quarrels. The Miſchief (adds he) re-
" quires a ſpeedy remedy; for if it be not timely apply'd,
" 'tis to be fear'd leaſt as the Abbots ſhake off the Yoke
" of the Biſhops, ſo the latter ſhould throw off that of the
" Archbiſhops, and the Deans and Archdeacons ſhould
" likewiſe find Means to exempt themſelves from the
" Juriſdiction of their Dioceſans. Alas what form of
" of Juſtice is this! or rather, what manner of deformi-
" ty of the Law! to hinder the Pupils fron hearkening to
" their Tutors; Children from obeying their Parents;
" Soldiers from ſerving their Prince; and Servants from
" ſubmitting to their Maſters! What is it to free Abbots
" from the Juriſdiction of their Biſhop, unleſs it be to Au-
" thorize Diſobedience and Rebellion, and to arm Child-
" ren againſt their Father? 'Tis their Office, who ſit as
" ſupreme Judges, to determine this Caſe, and to take
" care leſt unjuſt Actions ſhould take their riſe from the
" Courts of Judicature, where application is made for the
" redreſſing of Grievances.

In the ſixty ninth Letter, directed to *Radulphus* Biſhop of *Angers*, he laments the Failings of the Inhabitants of that City, who had abandon'd King *Henry* II. in the War that he maintain'd againſt his Son.

In the ſeventieth, he adviſes *John* Biſhop of *Chartres*, rather to beſtow Benefices on his Nephews who were upright

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right and poor Men, than on Foreigners, who are not ſo worthy of them.

The two following Letters contain nothing remarkable.

The ſeventy third, written in the Name of *Richard* Archbiſhop of *Canterbury* to all the Biſhops of *England*, is againſt a Cuſtom that prevail'd in that Kingdom, only to puniſh with Excommunication, thoſe who aſſaſſinated Biſhops and other Clergymen, whereas capital Puniſhments were inflicted on other Murderers.

The following Letters to the eighty ſecond, comprehend nothing very remarkable relating to Church-Diſcipline.

In the eighty ſecond, directed under the Name of *Richard* Archbiſhop of *Canterbury*, to the *Ciſtercian* Monks, after having commended that Order, he takes notice of one Fault committed by them, which is their refuſing to pay Tithes to Clerks and Monks: He gives them to underſtand, that it is an Act of Injuſtice; that altho' they might enjoy that Immunity, whilſt they were Poor, yet they had no Right to it at preſent, ſince they were become Rich; and that what Privileges ſoever they might obtain from *Rome*, they could not in Conſcience make uſe of them to uſurp the Eſtates of others: Laſtly, he threatens to excommunicate them if they continue to retain thoſe Tithes.

In the eighty third, written in the Name of *Walter* Archbiſhop of *Oxford* to *Bartholomew* Biſhop of *Exeter*, he adviſes him to declare the Marriage null, that was contracted between *Robert* and *Iſmenia* his Kinſ-woman; according to the expreſs Order that he had receiv'd from the Pope.

The eighty fourth, is directed to Pope *Alexander* III. under the Name of *Richard* Archbiſhop of *Canterbury* to vindicate the Conduct of the Biſhops, who reſide in the King's Court, in order to maintain the Intereſt and Rights of the Church. 'For (ſays he) if there were no Biſhops 'in the Council, nor in favour with the Prince; the 'Wicked would ſoon find Means to harraſs the Church, 'and the Preſumption of Laicks would oppreſs the Clergy 'after an intolerable manner: But at preſent, if any 'Thing be attempted to the Prejudice of the Church, the 'Biſhops are ready to oppoſe it; and if the King ſhould 'be exaſperated againſt Innocent Perſons, his Anger is 'appeas'd by their Entreaties. By this means, the rigor 'of Juſtice is moderated; the Cries of the Poor reach the 'Princes Ear; the Dignity of the Church is maintain'd; 'the Indigence of diſtreſſed People is reliev'd; the Devo'tion of Lay-men is encreas'd; Religion is protected; 'the Sentences in Courts of Judicature are directed; the 'Laws are ſubmitted to; the Decrees of *Rome* are re'ceiv'd, and the Revenues of the Churches are augmented: 'He adds, That the Archbiſhops and Biſhops of *Sicily* 'were wont in like manner to reſide in the Court of their 'Prince, and that there was a Deſign on foot in *England* 'to abrogate that Cuſtom, but that divers prudent and ju'dicious Perſons had determin'd that it was abſolutely 'neceſſary for them to continue there, and that if they 'were hinder'd from having acceſs to the Prince; at the 'ſame time the Monaſteries would be depriv'd of their 'Tranquility, the afflicted of Conſolation, and the Church 'of its Liberty. Therefore our Author concludes, That although the Biſhops were very deſirous to leave the Court, by reaſon of the Inconveniences they ſuffer in that Station, nevertheleſs they are detain'd, as it were by force, upon account of the Publick Advantage.

The eighty fifth Letter, contains a ſharp Reprimand made to *Robert* Biſhop of *Salisbury*, for taking too great delight in Feaſting, and for laying out ſo vaſt Expences in furniſhing his Table, that he let the Buildings of his Church fall to Ruin.

In the eighty ſixth, he diverts a *Carthuſian* Monk nam'd *Alexander*, from the Deſign he had to quit his Order, under pretence that Maſs was not ſaid every day in the Monaſtery; and ſhews, That St. *Benedict* never was a Prieſt, and that he ſpent a great deal of time without hearing Maſs, even not knowing one *Eaſter* day, that it was that great Feſtival: That St. *Paul* and St. *Anthony*, the firſt Hermits, paſs'd many days without hearing Maſs, and that we do not read that ſome great Saints Offer'd up the Holy-Sacrifice daily: That ſuch a frequent Adminiſtration of the Sacraments might render them contemptible, and that the Seldomneſs of it, encreaſes the Reſpect due to them: That indeed we ſin inceſſantly, and that a continual Remedy is requiſite for the expiation of our Guilt; but that nevertheleſs this Hoſt, of an infinite Value, ought not to be offer'd up, but with a Spirit of Humility and a contrite Heart. To that purpoſe, he quotes many Paſſages of the Fathers, and at laſt affirms, That the ſecret Motive which induc'd that Monk to think of quitting his Order, was to lead a leſs auſtere, and a more free Courſe of Life.

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In the eighty ſeventh Letter, he comforts *William* Biſhop of *Ely*, who was diſcharg'd from the Management of the affairs of State in *England*, by the treachery of certain Noble-men, who had miſ-repreſented him to King *Richard*; which gave an occaſion to *Peter* of *Blois* to declaim againſt thoſe Counſellors who give bad Advice to Princes. The eighty ninth is written on the ſame Subject to a Biſhop, who had contributed to the ſaid *William's* diſgrace at Court.

In the eighty eighth, he entreats an Abbot to receive a certain Monk, who was deſirous to return to his Monaſtery.

In the ninetieth, he gives an account to his Brother *William* Abbot of *Mani*, of the reaſons of his Departure from *Sicily*, and takes notice at the ſame time of the News that was ſpread abroad, That that Abbot had obtain'd a Licence of the Pope, to wear the Mitre, Ring and Sandals. He maintains, That the uſe of thoſe Ornaments in any other Perſon but a Biſhop, is an arrogant Vanity, and a preſumptuous Oſtentation; That they ought only to be us'd on ſome extraordinary Occaſions; ſuch as the Dedication of Churches, the Conſecration of Virgins, and the Ordination of Clerks, and that therefore they can be of no uſe to an Abbot, who has no Right to perform thoſe Functions; That they are actually more chargeable to him than profitable, and that they do him a greater Diſhonour than Credit; That that Abuſe has no Grounds neither in the Goſpel, nor in St. *Benedict's* Rule; That it foments the Refractorineſs of the Abbots and the Conteſts they have with the Biſhops, and that no Man ought to flatter himſelf, that the Privilege of *Rome* can be a ſufficient excuſe for ſuch Acts of Diſobedience before God, Therefore he conjures him by the Salvation of their common Father, and by the Breaſts of their Mother, to lay aſide thoſe Pontifical Ornaments, or if it cannot be done without Scandal, to chooſe rather to quit his Dignity. *William* being mov'd with this Remonſtrance, reſign'd his Abby into the Pope's Hands, as it appears by the 93d Letter, in which *Peter* of *Blois* congratulates him; That he preferr'd the Humility of a ſimple Monk to the Dignity of an Abbot, and a place of abode in *France* to one in *Sicily*.

In the ninety firſt, he taxes *Radulphus* Biſhop of *Liſieux* with Covetouſneſs, and the practice of Uſury, more eſpecially in regard that he did not open his Granaries in a time of ſcarcity and dearneſs of Proviſions.

The following Letters contain nothing very remarkable.

The ninety ſeventh directed to the Abbot of *Eveſham*, he ſhews that the diverſity of Monaſtick Orders is advantageous to the Church, but that none ought to paſs lightly from one Order to another, He obſerves in the end, that ſinging of Pſalms for a conſiderable time, is very uſeful, if it could be continu'd with Devotion, and that although it be accompany'd with wearineſs, yet it does not ceaſe to be a good Employment. As for Handy-work, he neither blames, nor commends it in a Monk, *Labores autem manuales in Monacho nec arguere, nec laudare præſumo.*

The ninety eighth and the ninety ninth, are written in the Name of *Richard* Archbiſhop of *Canterbury*; viz. the former to his ſuffragans about the Neceſſity of relieving the Holy-Land, and the ſecond to Pope *Urban* III. to congratulate his Promotion to the Pontifical Dignity, and to thank his Holineſs for the Pall, which he had ſent to him.

In the hundredth Letter, he vindicates an Archbiſhop who was accus'd of being too meek and moderate.

The hundred and firſt, directed to *Robert* Archdeacon of *Nantes*, is a Judgment that he paſſes on the Diſpoſition of two of his Nephews, whom he had put under his Tuition.

The hundred and ſecond, contains a long Complaint made by the Abbot of *Redding* who was deſirous to renounce his Dignity, with *Peter* of *Blois*'s Anſwer, in which he adviſes him not to do it.

The following Letters contain nothing of any great moment as to Eccleſiaſtical Diſcipline.

In the hundred and twelfth, ſent to the Biſhop of *Orleans*, he maintains the Immunities of the Church, and aſſerts that the King of *France* ought to exact no other Supplies of the Clergy, than their Prayers to carry on the War, that he was preparing to manage againſt the *Saracens* in the Holy-Land.

In the hundred and thirteenth, he exhorts *Geffrey* Archbiſhop of *York*, to oppoſe the new Hereticks who appear'd

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in his Dioceſs, and to publiſh ſo ſtrict an Ordinance againſt them, that the others might be terrify'd with the Severity of their Puniſhment.

In the hundred and fourteenth, he congratulates *John* of *Salisbury* upon his Inſtalment in the Biſhoprick of *Chartres*, and commends the Relation that he wrote of the Life of *Thomas Becket* Archbiſhop of *Canterbury*.

In the hundred and fifteenth, after having ſhewn in what Degrees of Conſanguinity *Robert* and *Adelecia* were related one to another, he produces the ſeveral Impediments of their Marriage, and comprehends them in ſix Verſes.

The hundred and ſixteenth, is written to *Hugh* Abbot of St. *Denis*, to whom he ſends one of his Books to be examin'd, and comforts him for the Indignity that was put upon him by the King of *France*.

In the hundred and ſeventeenth, he reprehends *Geffrey* Abbot of *Marmoutier*, by reaſon that he had caus'd an Action to be commenc'd againſt the Prior of St. *Come*, for certain Lands which he claim'd, as belonging to his Juriſdiction.

There is nothing remarkable in the following Letters to the 123. in which he refuſes to accept of the Sacerdotal Dignity, not through Contempt, but an extraordinary Reſpect for that Function.

In the hundred twenty fourth, he comforts *Gautier* Archbiſhop of *Roan*, baniſh'd from his Church, and juſtifies his Retreat.

In the hundred twenty fifth, he admoniſhes the ſame Prelate, to avoid Slothfulneſs during his Exile, and to apply himſelf to the reading of the Holy Scriptures.

In the hundred twenty ſixth, directed to the Abbot of *Gloceſter*, he gives an *Encomium* of *Odo* Chanter of *Bourges* choſen Biſhop of *Paris*; to whom he writes the hundred twenty ſeventh, to renew their old Friendſhip and the Correſpondence that formerly paſs'd between them.

In the hundred twenty eighth, *Peter* of *Blois* complains to *William* Archbiſhop of *Sens*, that he had not as yet perform'd the Promiſe that he made to entertain him in his Houſe, and to confer a Benefice upon him.

In the hundred twenty ninth, he writes againſt the Archdeacon of *Orleans*, who had introduc'd Simoniacal Practices into his Church.

In the hundred and thirtieth, directed to *John* Biſhop of *Chartres*, he clears himſelf from the Charge brought againſt him, that he made uſe of the Recommendation of the King of *England*, of divers Lords, and of the Pope, to procure a Prebend in the Church of *Chartres*.

In the hundred thirty firſt, he reproves one of his Nephews, the Prior of a Monaſtery, by reaſon that neglecting the Study of the Liberal Sciences, and abandoning his Solitude, he frequented publick Places, and endeavour'd to curry Favour with Noblemen.

The hundred thirty ſecond and the hundred thirty fourth, directed to Perſons newly made Abbots, contain very uſeful Inſtructions for the Conduct of Superiors.

In the hundred thirty third, written to the Dean and Chapter of *Salisbury*, he maintains that he is not oblig'd to reſide in his Prebend in that City, in regard of the ſmalneſs of the Revenue, which was not ſufficient for defraying the Charge of a Journey thither.

The hundred thirty fifth, is a Diſpenſation for Non-reſidence granted by the Archbiſhop of *Canterbury* to a Canon of *Salisbury*.

The hundred thirty ſixth, is a Letter from *Henry* II. King of *England* to *Alexander* III. in which he complains of the Rebellion of his Children, and implores the Aſſiſtance of that Pope.

In the hundred thirty ſeventh, he congratulates a Novice Monk, and gives him wholſome Advice.

In the hundred thirty eighth, he expreſſes to *Gautier* Archbiſhop of *Roan*, the Joy that he had upon his return from his Exile.

In the hundred thirty ninth, he entreats the Abbot and Monks of *Ciſteaux* to put up their Prayers to God, that he would vouchſafe to grant him his Grace, to enable him worthily to perform the Functions of the Prieſthood, to which Dignity he was lately rais'd, and explains the reaſons why he deferr'd the receiving of that Order till that Time.

In the hundred and fortieth, he exhorts *Petrus Diaconus* to quit the Study of the Law, and to apply himſelf altogether to that of the Holy Scriptures and of Divinity. In this Letter, he makes uſe of the Term of *Tranſubſtantiation* in treating of the Euchariſt. 'Thus you ſee, ſays 'he, in one ſingle Sacrament a deep Abyſs impenetrable 'to Humane Reaſon; *I mean*, in the Bread and Wine 'tranſubſtantiated by Vertue of the Heavenly Words, in-'to the Body and Blood of Jeſus Chriſt, the Accidents 'that were therein, remaining without a Subject; and 'although the Body of Jeſus Chriſt be Fleſh and not Spi-'rit, nevertheleſs it nouriſhes the Soul rather than the 'Body. The ſame Body is to be found in ſeveral Places 'and on divers Altars, againſt the Nature of Bodies, 'without ceaſing to be in Heaven: For although by its 'Nature it can only be in one Place after a circumſcrip-'tible Manner, yet it is in many Places by its omnipo-'tent Vertue and Energy, and after a ſpiritual Man-'ner.

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In the hundred forty firſt, he complains to *Gautier* Archbiſhop of *Roan*, that a certain private Perſon had detain'd the Revenues of a Prebend that belong'd to him, and entreats that Prelate to cauſe Reſtitution to be made.

In the hundred forty ſecond, he comforts the Prior and Monks of *Eveſham*, who were in great Trouble, and exhorts them to bear it with Patience.

The four following Letters relate to the Confinement of *Richard* I. King of *England*, and were written to procure his Liberty.

In the hundred forty ſeventh, he reproves *Robert* Biſhop of *Bangor*, who determin'd to retain a certain Benefice, which he had conferr'd on another Clerk.

In the hundred forty eighth, he exhorts *Savaric* Biſhop of *Bath* to return to his Dioceſs, and not to leave his Church with a Deſign to travel.

In the hundred forty ninth, he complains, that they were about to deprive him of his Archdeaconry in the End of his Life.

In the hundred and fiftieth, he mollifies what he had ſaid in the fourteenth Letter, againſt thoſe Clergymen, who reſide in the Courts of Princes.

In the hundred fifty firſt, he entreats Pope *Innocent* III. to augment the Revenues of the Archdeaconry of *London*, which was lately conferr'd upon him. He gives his Holineſs to underſtand, that there were about forty thouſand Men within the Juriſdiction of his Archdeaconry, and above one hundred and twenty Churches; nevertheleſs that he was not able to collect any of the Duties that are cuſtomably paid to the Archdeacons.

In the hundred fifty ſecond, he entreats that Pope, to change a Chapter of which he was Dean, into a Monaſtery of the *Ciſtercian* Order.

The hundred fifty third, is written in the Name of *Rotron* Archbiſhop of *Roan*, and of *Arnulphus* Biſhop of *Lifieux*, to *Henry* II. King of *England*; in which they give him an Account of the Negotiations in the Court of the King of *France*, where they were ſent by that Prince.

The hundred fifty fourth, is likewiſe written in the Name of the ſame Archbiſhop, who entreats *Eleonora* Queen of *England*, and her Sons, to be reconcil'd with King *Henry* II.

In the hundred fifty fifth Letter, that Archbiſhop excuſes himſelf to the Prior and Monks of *La Charite*, for not retiring to their Convent, by reaſon that he could not leave his Flock during the War.

The following Letters to the hundred eighty third, and laſt, contain nothing very remarkable as to Eccleſiaſtical Affairs, and many of them are Conſolatory.

There is no Author, who has fill'd his Letters with a greater number of Quotations, out of the Holy Scriptures and Eccleſiaſtical and Profane Writings, than *Peter* of *Blois*; inſomuch, that they are ſcarce any thing elſe but a Contexture of ſuch Paſſages. That which is properly his own Matter, is full of Antitheſes and Puns: However, he diſcourſes with much freedom, ſharply reproves Vices, and maintains Church Diſcipline and the Eccleſiaſtical Conſtitutions.

His Sermons are written almoſt after the ſame Manner as his Letters, in a conciſe and ſententious Style, to the number of ſixty five; neither does he explain therein the Points of Morality in their utmoſt extent, but he fills them with divers Maxims and Notions, which are accompanied with no other Ornaments, but Antitheſes and nice Compariſons of Words: But he handles Matters more at large in his Tracts, which are ſeventeen in Number.

The firſt is a Moral Diſcourſe on the Transfiguration of Jeſus Chriſt.

The ſecond, is another Diſcourſe of the ſame Nature on St. *Paul*'s Converſion.

The third, is a compendious Chronicle on the Beginning and the End of the Book of *Job*.

The fourth, is a very pathetical Exhortation to induce the Chriſtian Princes to ſend Succours to the Holy Land.

The fifth, is an Inſtruction written in the Name of Pope *Alexander* III. to the Sultan of *Iconium*.

The ſixth, is a Treatiſe of Sacramental Confeſſion and Penance.

The ſeventh, is a Tract concerning the Functions and Qualities of a Confeſſor, and the Manner how he ought to demean himſelf in the Adminiſtration of the Sacrament of Penance.

The

Of the principal Authors.

The eighth Piece, call'd the Episcopal Canon, contains Instructions for Bishops.

The ninth, is an Invective against one who pass'd a Censure on his Works, and charg'd him with being a Flatterer of Princes, and a false Accuser of Clergymen and Monks: He clears himself from both Imputations, by producing a Catalogue of his Writings; in which he asserts, that there is nothing to be found that can convict him of what was laid to his Charge, and several Particulars to the contrary. He enlarges in Commendation of the Monastick Life, and explains some Passages of his Works, that were objected against him; and amongst others, what he had laid down concerning Free-will, which he was accus'd of having confounded with Grace: He maintains, That the former is supported by, and depends on the latter, after such a manner, that the Mercy of God is not prejudicial to Merit, nor Grace to Free-will.

The tenth, is a Treatise against the *Jews*, in which he has accurately collected all the Prophecies that relate to Jesus Christ.

The eleventh, is a large Treatise of Christian Friendship, of the Love of God, and Charity to our Neighbour; in which he insists on the Causes, Duties, Parts and Effects of those Vertues.

The twelfth, is of the Usefulness of Afflictions, of which he shews the several Advantages.

The thirteenth, call'd, *What are they, quales sunt?* is a Satyr against unworthy Pastors. He justifies at first, what he is about to write against them, and declares that 'tis not his design to attack the Worthy Pastors, but only the Unworthy, who have no Faith; who have not enter'd the Sheep-fold through the Gate; who do not deserve the Names of Pastor, Pope, Bishop or Prelate; because they have not any of the Qualities signified by those Terms; who enrich their Relations with the Church-Revenues; who confer Canonries and other spiritual Livings upon them; or who being of mean Extraction, and of an unknown Family, are endu'd with no generous Principles, but with a great deal of sordid Baseness without Humility, whose Dignity soon corrupts their Manners. He shews, that these sorts of Bishops ought not to be flatter'd, but that their Faults ought to be expos'd, to the end that those Persons who present themselves to be admitted into Holy Orders, may be duely examin'd, and that a considerable Time may be taken, to be well assur'd of their Demeanour, and of their Course of Life.

Of the principal Authors.

The fourteenth, is a Fragment of a Letter, that he wrote about Silence.

The fifteenth, is a Fragment of his Book, of the Changes of Fortune.

The sixteenth, is a Tract concerning the Sacred Books and Writers of the Old and New Testament.

The seventeenth, is a Poetical Piece on the Eucharist.

The first Edition of *Peter* of *Blois*'s Works, was printed at *Mentz*; the second at *Paris*, A. D. 1519. the third at *Mentz* in 1600. by *Busæus*, who annex'd an Addition of some Tracts in 1605. This Edition was copied out in the *Bibliotheca Patrum*, printed at *Colen*; but in all these Editions, the Sermons of *Peter Comestor*, were inserted instead of those of *Peter* of *Blois*: At last M. *de Goussainville*, publish'd a new Edition of all *Peter* of *Blois*'s Works, in which are to found the genuine Sermons of that Author, printed at *Paris* in 1667. This was follow'd in the last *Bibliotheca Patrum*, set forth at *Lyons*.

Stephen *Bishop of* Tournay.

Stephen.

Stephen, Abbot of St. *Genevieve*, and afterwards Bishop of *Tournay*, was born at *Orleans*, A. D. 1135. and compleated his Studies in the Schools of the Cathedral Churches of that City and of *Chartres*: He apply'd himself more especially to that of the Canon-Law, and became a Regular Canon in 1165. in the Monastery of St. *Everte*, where St. *Victor*'s Rule was establish'd in 1158. by *Roger*, who was the first Abbot since the Reformation. *Stephen* succeeded him in that Office, but the Abby of *Genevieve* being vacant in 1177. by the Death of the Abbot *Aubert*, he was chosen in his Place. He was promoted to the Bishoprick of *Tournay* in 1192. and govern'd it to the Year 1203. which was that of his Death.

This Author wrote a Commentary on *Gratian*'s Decretal, with divers Sermons and Letters. All his Works are extant in Manuscript; but Father *du Moulinet* did not judge, that the Commentary on the Decretal, and the Sermons were worthy to be brought to Light, and therefore he only publish'd the Preface to that Commentary, the first Sermon and the Texts of Scripture, on which the thirty others were compos'd, with his Letters, which he divided into three Parts; the first of which contain the Letters which he wrote being as yet Abbot of St. *Everte*, from A. D. 1163. to 1177.

The first, is a very pathetical Complaint, which he recited in the Synod of the Bishops of the Province held at *Sens*, concerning the Murder committed on the Person of *John* Dean of *Orleans*, by a certain Lord, out of whose Hands, he endeavour'd to wrest some Revenues belonging to the Chapter of *Orleans*, which he had usurp'd.

He was enjoyn'd by the same Assembly, to write to the King, to demand Justice for that execrable Fact. He did it after such a manner, as was capable of exciting him to take Vengeance for so heinous a Crime. However, the King did not approve that Letter, and conceiv'd much Displeasure against *Stephen* upon that Account; which gave occasion to his Enemies to persecute him, and to threaten to pillage his Estate, and to cause him to be put to Death, unless he desisted from the Prosecution of that Suit. Whereupon he had Recourse to *William* Bishop of *Chartres*, the Son of *Thibaud* or *Theobald* Count of *Champagne*, who appeas'd the King's Anger, and restor'd *Stephen* to his Favour, as the latter had entreated him to do in his second Letter.

The third is a Letter written by *Ponce* Bishop of *Clermont*, in which he desires *Maurice* Bishop of *Paris*, and *Stephen* Abbot of St. *Everte* to give a Resolution of a Case of Conscience touching the Validity of the Baptism of Infants that are dipt in the Water, these Words being recited, *viz. In the Name of the Father, of the Son, and of the Holy Ghost*, without expressing the Action by these Terms, *I baptize thee*. A certain Father had baptiz'd his Child after that Manner, and it was customary to do so, in Case of Necessity.

Stephen.

Maurice returns an Answer in the fourth Letter, That that Baptism is null, and determines the Matter with a great deal of Assurance, in a few Words. *Stephen* replies on the contrary, in the fifth Letter, that that Baptism is valid, provided the Three Persons of the Trinity be invok'd, and that 'tis not absolutely necessary to add these Words, *I baptize thee*; because it is not said in the Gospel, *Go and baptize the Nations, saying, I baptize you in the Name of the Father*, &c. but only, *Baptize them in the Name of the Father*, &c. He confirms his Opinion by divers Passages of the Fathers, which only require the Invocation of the Holy Trinity, for the Validity of Baptism. He affirms, that these Terms, *I baptize thee*, are added by the Church, that they have only regard to the Solemnity of the Action, and do not belong to the Substance of the Sacrament: *de solemnitate Ministerii, non de substantia Sacramenti*. He adds, that if a different Opinion were admitted, an infinite number of Children must unavoidably be damned, who were baptiz'd by Laicks in Case of Necessity; by reason that the greatest part of those ignorant People, were wont to baptize only saying, *En nome Patres & Files, & Espirites Sanctos*. However he declares, that those Priests ought to be censur'd and put to Penance, who thro' Negligence or Ignorance omit any Thing that relates to the Solemnity of the Administration of Baptism. But he maintains, that a Child which was once baptiz'd in the Name of the Trinity, ought not to be baptiz'd again, altho' the Father did not express the Action by these Words, *I baptize thee*. Lastly, he says that he who baptizes a Child, contracts a spiritual Affinity with the Mother, which renders him uncapable of marrying her; or of co-habiting with her as his Wife, if they were marry'd before.

The other Letters contain'd in this first Part, are either recommendatory in favour of divers Persons, or relate to particular Affairs; as the rebuilding of the Church of St. *Everte*, which was burnt by the *Normans*, to which purpose, he desires Supplies of the Chapter of St. *Martin* at *Tours*, and of his Friends: The Restoration of a Prior who had wasted the Revenues of his Monastery: The Contest between the Church of St. *Sampson*, and the Chapter of St. *Croix*, &c.

In the second Part, are comprehended the Letters written by *Stephen* of *Tournay* whilst he govern'd the Abby of St. *Genevieve*, from A. D. 1177. to 1192. The greatest part of these Letters are complimental or recommendatory, and contain nothing very remarkable. There are several written in favour of the Archbishop of *Tours*, about the Contest that he had with the Bishop of *Dol*, as the

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in his Dioceſs, and to publiſh ſo ſtrict an Ordinance againſt them, that the others might be terrify'd with the Severity of their Puniſhment.

In the hundred and fourteenth, he congratulates *John* of *Salisbury* upon his Inſtalment in the Biſhoprick of *Chartres*, and commends the Relation that he wrote of the Life of *Thomas Becket* Archbiſhop of *Canterbury*.

In the hundred and fifteenth, after having ſhewn in what Degrees of Conſanguinity *Robert* and *Adelecia* were related one to another, he produces the ſeveral Impediments of their Marriage, and comprehends them in ſix Verſes.

The hundred and ſixteenth, is written to *Hugh* Abbot of St. *Denis*, to whom he ſends one of his Books to be examin'd, and comforts him for the Indignity that was put upon him by the King of *France*.

In the hundred and ſeventeenth, he reprehends *Geffrey* Abbot of *Marmoutier*, by reaſon that he had caus'd an Action to be commenc'd againſt the Prior of St. *Come*, for certain Lands which he claim'd, as belonging to his Juriſdiction.

There is nothing remarkable in the following Letters to the 123. in which he refuſes to accept of the Sacerdotal Dignity, not through Contempt, but an extraordinary Reſpect for that Function.

In the hundred twenty fourth, he comforts *Gautier* Archbiſhop of *Roan*, baniſh'd from his Church, and juſtifies his Retreat.

In the hundred twenty fifth, he admoniſhes the ſame Prelate, to avoid Slothfulneſs during his Exile, and to apply himſelf to the reading of the Holy Scriptures.

In the hundred twenty ſixth, directed to the Abbot of *Gloceſter*, he gives an *Encomium* of *Odo* Chanter of *Bourges* choſen Biſhop of *Paris*; to whom he writes the hundred twenty ſeventh, to renew their old Friendſhip and the Correſpondence that formerly paſs'd between them.

In the hundred twenty eighth, *Peter* of *Blois* complains to *William* Archbiſhop of *Sens*, that he had not as yet perform'd the Promiſe that he made to entertain him in his Houſe, and to confer a Benefice upon him.

In the hundred twenty ninth, he writes againſt the Archdeacon of *Orleans*, who had introduc'd Simoniacal Practices into his Church.

In the hundred and thirtieth, directed to *John* Biſhop of *Chartres*, he clears himſelf from the Charge brought againſt him, that he made uſe of the Recommendation of the King of *England*, of divers Lords, and of the Pope, to procure a Prebend in the Church of *Chartres*.

In the hundred thirty firſt, he reproves one of his Nephews, the Prior of a Monaſtery, by reaſon that neglecting the Study of the Liberal Sciences, and abandoning his Solitude, he frequented publick Places, and endeavour'd to curry Favour with Noblemen.

The hundred thirty ſecond and the hundred thirty fourth, directed to Perſons newly made Abbots, contain very uſeful Inſtructions for the Conduct of Superiors.

In the hundred thirty third, written to the Dean and Chapter of *Salisbury*, he maintains that he is not oblig'd to reſide in his Prebend in that City, in regard of the ſmalneſs of the Revenue, which was not ſufficient for defraying the Charge of a Journey thither.

The hundred thirty fifth, is a Diſpenſation for Non-reſidence granted by the Archbiſhop of *Canterbury* to a Canon of *Salisbury*.

The hundred thirty ſixth, is a Letter from *Henry* II. King of *England* to *Alexander* III. in which he complains of the Rebellion of his Children, and implores the Aſſiſtance of that Pope.

In the hundred thirty ſeventh, he congratulates a Novice Monk, and gives him wholſome Advice.

In the hundred thirty eighth, he expreſſes to *Gautier* Archbiſhop of *Roan*, the Joy that he had upon his return from his Exile.

In the hundred thirty ninth, he entreats the Abbot and Monks of *Ciſteaux* to put up their Prayers to God, that he would vouchſafe to grant him his Grace, to enable him worthily to perform the Functions of the Prieſthood, to which Dignity he was lately rais'd, and explains the reaſons why he deferr'd the receiving of that Order till that Time.

In the hundred and fortieth, he exhorts *Petrus Diaconus* to quit the Study of the Law, and to apply himſelf altogether to that of the Holy Scriptures and of Divinity. In this Letter, he makes uſe of the Term of *Tranſubſtantiation* in treating of the Euchariſt. 'Thus you ſee, ſays 'he, in one ſingle Sacrament a deep Abyſs impenetrable 'to Humane Reaſon; *I mean*, in the Bread and Wine 'tranſubſtantiated by Vertue of the Heavenly Words, in-'to the Body and Blood of Jeſus Chriſt, the Accidents 'that were therein, remaining without a Subject; and 'although the Body of Jeſus Chriſt be Fleſh and not Spi-'rit, nevertheleſs it nouriſhes the Soul rather than the 'Body. The ſame Body is to be found in ſeveral Places 'and on divers Altars, againſt the Nature of Bodies, 'without ceaſing to be in Heaven: For although by its 'Nature it can only be in one Place after a circumſcrip-'tible Manner, yet it is in many Places by its omnipo-'tent Vertue and Energy, and after a ſpiritual Man-'ner.

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In the hundred forty firſt, he complains to *Gautier* Archbiſhop of *Roan*, that a certain private Perſon had detain'd the Revenues of a Prebend that belong'd to him, and entreats that Prelate to cauſe Reſtitution to be made.

In the hundred forty ſecond, he comforts the Prior and Monks of *Eveſham*, who were in great Trouble, and exhorts them to bear it with Patience.

The four following Letters relate to the Confinement of *Richard* I. King of *England*, and were written to procure his Liberty.

In the hundred forty ſeventh, he reproves *Robert* Biſhop of *Bangor*, who determin'd to retain a certain Benefice, which he had conferr'd on another Clerk.

In the hundred forty eighth, he exhorts *Savaric* Biſhop of *Bath* to return to his Dioceſs, and not to leave his Church with a Deſign to travel.

In the hundred forty ninth, he complains, that they were about to deprive him of his Archdeaconry in the End of his Life.

In the hundred and fiftieth, he mollifies what he had ſaid in the fourteenth Letter, againſt thoſe Clergymen, who reſide in the Courts of Princes.

In the hundred fifty firſt, he entreats Pope *Innocent* III. to augment the Revenues of the Archdeaconry of *London*, which was lately conferr'd upon him. He gives his Holineſs to underſtand, that there were about forty thouſand Men within the Juriſdiction of his Archdeaconry, and above one hundred and twenty Churches; nevertheleſs that he was not able to collect any of the Duties that are cuſtomably paid to the Archdeacons.

In the hundred fifty ſecond, he entreats that Pope, to change a Chapter of which he was Dean, into a Monaſtery of the *Ciſtercian* Order.

The hundred fifty third, is written in the Name of *Rotron* Archbiſhop of *Roan*, and of *Arnulphus* Biſhop of *Liſieux*, to *Henry* II. King of *England*; in which they give him an Account of the Negotiations in the Court of the King of *France*, where they were ſent by that Prince.

The hundred fifty fourth, is likewiſe written in the Name of the ſame Archbiſhop, who entreats *Eleonora* Queen of *England*, and her Sons, to be reconcil'd with King *Henry* II.

In the hundred fifty fifth Letter, that Archbiſhop excuſes himſelf to the Prior and Monks of *La Charite*, for not retiring to their Convent, by reaſon that he could not leave his Flock during the War.

The following Letters to the hundred eighty third, and laſt, contain nothing very remarkable as to Eccleſiaſtical Affairs, and many of them are Conſolatory.

There is no Author, who has fill'd his Letters with a greater number of Quotations, out of the Holy Scriptures and Eccleſiaſtical and Profane Writings, than *Peter* of *Blois*; inſomuch, that they are ſcarce any thing elſe but a Contexture of ſuch Paſſages. That which is properly his own Matter, is full of Antitheſes and Puns: However, he diſcourſes with much freedom, ſharply reproves Vices, and maintains Church Diſcipline and the Eccleſiaſtical Conſtitutions.

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The eighth Piece, call'd the Epiſcopal Canon, contains Inſtructions for Biſhops.

The ninth, is an Invective againſt one who paſs'd a Cenſure on his Works, and charg'd him with being a Flatterer of Princes, and a falſe Accuſer of Clergymen and Monks: He clears himſelf from both Imputations, by producing a Catalogue of his Writings; in which he aſſerts, that there is nothing to be found that can convict him of what was laid to his Charge, and ſeveral Particulars to the contrary. He enlarges in Commendation of the Monaſtick Life, and explains ſome Paſſages of his Works, that were objected againſt him; and amongſt others, what he had laid down concerning Free-will, which he was accus'd of having confounded with Grace: He maintains, That the former is ſupported by, and depends on the latter, after ſuch a manner, that the Mercy of God is not prejudicial to Merit, nor Grace to Free-will.

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Stephen *Biſhop of* Tournay.

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He was enjoyn'd by the ſame Aſſembly, to write to the King, to demand Juſtice for that execrable Fact. He did it after ſuch a manner, as was capable of exciting him to take Vengeance for ſo heinous a Crime. However, the King did not approve that Letter, and conceiv'd much Diſpleaſure againſt *Stephen* upon that Account; which gave occaſion to his Enemies to perſecute him, and to threaten to pillage his Eſtate, and to cauſe him to be put to Death, unleſs he deſiſted from the Proſecution of that Suit. Whereupon he had Recourſe to *William* Biſhop of *Chartres*, the Son of *Thibaud* or *Theobald* Count of *Champagne*, who appeas'd the King's Anger, and reſtor'd *Stephen* to his Favour, as the latter had entreated him to do in his ſecond Letter.

The third is a Letter written by *Ponce* Biſhop of *Clermont*, in which he deſires *Maurice* Biſhop of *Paris*, and *Stephen* Abbot of St. *Everte* to give a Reſolution of a Caſe of Conſcience touching the Validity of the Baptiſm of Infants that are dipt in the Water, theſe Words being recited, *viz. In the Name of the Father, of the Son, and of the Holy Ghoſt*, without expreſſing the Action by theſe Terms, *I baptize thee*. A certain Father had baptiz'd his Child after that Manner, and it was cuſtomary to do ſo, in Caſe of Neceſſity.

Stephen.

Maurice returns an Anſwer in the fourth Letter, That that Baptiſm is null, and determines the Matter with a great deal of Aſſurance, in a few Words. *Stephen* replies on the contrary, in the fifth Letter, that that Baptiſm is valid, provided the Three Perſons of the Trinity be invok'd, and that 'tis not abſolutely neceſſary to add theſe Words, *I baptize thee*; becauſe it is not ſaid in the Goſpel, *Go and baptize the Nations, ſaying, I baptize you in the Name of the Father*, &c. but only, *Baptize them in the Name of the Father*, &c. He confirms his Opinion by divers Paſſages of the Fathers, which only require the Invocation of the Holy Trinity, for the Validity of Baptiſm. He affirms, that theſe Terms, *I baptize thee*, are added by the Church, that they have only regard to the Solemnity of the Action, and do not belong to the Subſtance of the Sacrament: *de ſolemnitate Miniſterii, non de ſubſtantia Sacramenti*. He adds, that if a different Opinion were admitted, an infinite number of Children muſt unavoidably be damned, who were baptiz'd by Laicks in Caſe of Neceſſity; by reaſon that the greateſt part of thoſe ignorant People, were wont to baptize only ſaying, *En nome Patres & Files, & Eſpirites Sanctos*. However he declares, that thoſe Prieſts ought to be cenſur'd and put to Penance, who thro' Negligence or Ignorance omit any Thing that relates to the Solemnity of the Adminiſtration of Baptiſm. But he maintains, that a Child which was once baptiz'd in the Name of the Trinity, ought not to be baptiz'd again, altho' the Father did not expreſs the Action by theſe Words, *I baptize thee*. Laſtly, he ſays that he who baptizes a Child, contracts a ſpiritual Affinity with the Mother, which renders him uncapable of marrying her; or of co-habiting with her as his Wife, if they were marry'd before.

The other Letters contain'd in this firſt Part, are either recommendatory in favour of divers Perſons, or relate to particular Affairs; as the rebuilding of the Church of St. *Everte*, which was burnt by the *Normans*, to which purpoſe, he deſires Supplies of the Chapter of St. *Martin* at *Tours*, and of his Friends: The Reſtoration of a Prior who had waſted the Revenues of his Monaſtery: The Conteſt between the Church of St. *Sampſon*, and the Chapter of St. *Croix*, &c.

In the ſecond Part, are comprehended the Letters written by *Stephen* of *Tournay* whilſt he govern'd the Abby of St. *Genevieve*, from A. D. 1177. to 1192. The greateſt part of theſe Letters are complimental or recommendatory, and contain nothing very remarkable. There are ſeveral written in favour of the Archbiſhop of *Tours*, about the Conteſt that he had with the Biſhop of *Dol*, as the

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fortieth, the hundred and ſeventh, the hundred and eighth, the hundred and tenth, and the hundred and fortieth: Others againſt the Regular Canons of St. *John des Vignes*, who were deſirous to enjoy their private Eſtates, and who being provided of good Livings, endeavour'd to withdraw themſelves from their Obedience to the Abbot, to depend only on the Juriſdiction of the Biſhop. He maintains, That they ought always to be ſubject to the Abbot, and to ſubmit to his Will, according to the Cuſtom, which (as he ſays) was always put in practice; otherwiſe all manner of regular Diſcipline would be entirely aboliſh'd, and there would be as many Abbots as Curates: See the ſixty firſt, the ninety fifth, and the hundred ſixty ſecond Letters.

In the ſeventy firſt, he proves, That thoſe who have made a Vow to paſs from the Order of *Grandmont* to that of *Ciſteaux*, ought to perform that Vow, and in general, that Tranſlations from a remiſs Order to a more auſtere are lawful and expedient. In the hundred forty third, he relates a Sentence paſs'd by the King, in favour of certain Clerks of the Order of *Grandmont* againſt the Prior and ſome Lay-brothers of the ſame Order, and writes to the Pope in his own Name, in that of the Abbots of St. *Germain des Prez* and of St. *Victor*; and even in that of his Clergy; to confirm that Sentence. In the hundred forty firſt, he adviſes the Dean of the Church of *Rheims* to hinder the Canons of that Cathedral from abrogating what was left of their ancient Rule, *viz.* to eat always in common in the ſame Refectory, and to live together in the ſame Cloiſter.

The hundred forty ſixth, the hundred forty ſeventh, the hundred forty eighth, the hundred forty ninth, and the hundred fifty third are written to the King of *Denmark*, and to ſome Biſhops of that Kingdom and of *Sweden*, to induce them to procure Lead in *England* to cover the Church of St. *Genevieve*, which was burnt and pillaged by the *Normans*. He makes by the way, a very ingenious *Antitheſis*, between the Lead that is purchaſed at *Rome* for Bulls, and that which is bought in *England*; ſaying, *That one ſerves to impoveriſh the Churches, and the other to cover them: Anglico Plumbo teguntur Eccleſiæ, undantur Romano.* He entreats the Pope to grant two Diſpenſations, *viz.* one in the eighty ſecond Letter for the Chancellor of *France*, who was denied Admittance into Holy Orders, becauſe he was not born in lawful Wedlock, and the other in the hundred and thirteenth upon the ſame Occaſion, in Favour of a certain Perſon who had exerciſ'd the Office of an † Attorney General: He obſerves in the former, that the Canon of not admitting baſe born Perſons among the Clergy, was not generally receiv'd in all the Churches. He likewiſe makes a Requeſt to the Pope, to confirm the Immunity of the Abby of St. *Everte* at *Orleans*, in the fifty eighth and fifty ninth Letters; and in the hundred fifty fifth, to maintain the Revenues belonging to the Prebends of the Cathedral of *Paris*, appropriated to the Church of St. *Victor*.

† *Procureur Fiſcal.*

The hundred fifty ninth, is concerning the Difficulty of leading a ſolitary Courſe of Life, and of the Means of attaining to it. *Evrard* of *Aveſnes* Biſhop of *Tournay* dying, A. D. 1191. the Clergy at firſt choſe *Peter* Chanter of the Church of *Paris*, to ſupply his Place, and *Stephen* wrote the hundred ſeventy fifth and laſt Letter of the ſecond Part, in his Behalf, but that Election being adjudged to be null, he himſelf was inſtall'd in the Biſhoprick of *Tournay*, and caus'd his Nephew to be choſen Abbot of St. *Genevieve* in his ſtead.

The firſt Letters of the third Part, relate to his Promotion to that Dignity. In the two hundred and ſecond, he determines, That the Marriage of a Novice who has left his Convent for that Purpoſe, is valid. In the two hundred and eighth, he gives a particular Account of his Life and Converſation, to juſtifie himſelf againſt *Bertier* Archdeacon of *Cambray*, who accus'd him of not leading a Life conformable to that of a Biſhop. 'I very ſeldom 'go, ſays he, out of the City: I aſſiſt as often as is poſ-'ſible, at the Celebration of all the Divine Offices; I 'preach the Word of God to my Dioceſans, after the beſt 'Manner that I can; I declaim againſt the modern He-'reſies: I freely adminiſter the Sacraments, which I have 'freely receiv'd. I deteſt Simoniacal Practices: I do not 'receive Bribes or unlawful Preſents: I give wholſome 'Advice to all thoſe, who make Confeſſion to me; and 'impoſe on them profitable Penances: I comfort the Af-'flicted as far as it lies in my Power: I ſpend my ſpare 'Hours in reading and meditating on the Holy Scripture: 'I exerciſe Hoſpitality in entertaining my Gueſts cheer-'fully, and keeping a good Table, never eating my Bread 'alone; yet I do not rioutouſly waſt the Patrimony of 'Jeſus Chriſt in maintaining Stage-players and Farce-actors. 'Such is my outward Demeanour, and as for the inward 'Diſpoſition of my Mind, it is known to none but God.

The two hundred twenty fourth, two hundred twenty fifth, and the two hundred twenty ſixth Letters have Reference to the Abbot of St. *Martin* at *Tournay*, whom he ſuſpended for leading a diſorderly Life, and re-eſtabliſh'd him at the Requeſt of the Biſhop of *Arras*, on condition that he ſhould obſerve the Rules, that were preſcribed to him, and which are ſpecified in the two hundred twenty fourth Letter. The two hundred thirty firſt and the following are written againſt the Sentence of Suſpenſion, which *Melior* the Pope's Legate was about to denounce againſt the Country of *Flanders*: In the two hundred forty third, and the next, he puts up Complaints againſt the Inhabitants of *Tournay*, who refus'd to ſubmit to his Authority. In the two hundred forty eighth and two hundred forty ninth, he complains, that the Archbiſhop of *Arras* conferr'd Orders on the Monks of St. *Amand* without his Leave. The two hundred fifty firſt is a Declamation directed to the Pope, on this Subject, *viz.* That the Study of the Fathers was then generally neglected to follow that of Scholaſtick Divinity, and of the Decretals. 'The Stu-'dents, ſays he, having a Reliſh for nothing but Novel-'ties, and the Tutors endeavouring to enhance their own 'Reputation, rather than to promote the Inſtruction of 'others, compile every Day new Sums or Syſtems of 'Divinity, and new Theological Works, on purpoſe to 'amuſe and deceive their Auditors; as if the Writings 'of the Fathers were not ſufficient, who have explain'd 'the Holy Scriptures, by the ſame Spirit with which the 'Prophets and Apoſtles were inſpir'd when they wrote 'them. But theſe modern Doctors bring in new, un-'known and ſtrange ſorts of Meſſes, when the King's 'Wedding Feaſts are quite made ready, when the Oxen 'and Fowl are kill'd, and when it only remains that the 'Gueſts ſhould ſit down at Table to eat: Publick Diſpu-'tations are ſet on foot againſt the Deciſions of the Church, 'touching the incomprehenſible Godhead: Fleſh and Blood 'take upon them irreverently to diſpute about the Incar-'nation of the Word: The Holy Indiviſible Trinity, is 'as it were divided and torn in Pieces (with Reverence 'be it ſpoken) in the Publick Places; inſomuch, that 'there are almoſt as many Errors as Doctors, as many 'Scandals as Auditories, and as many Blaſphemies as 'Places. If there be occaſion to paſs from Theological 'Diſputes to the Trial of Cauſes that are uſually decided 'by the Canon Law, aſſoon as the Judges-delegate are 'appointed, or when the Ordinaries have taken Cogni-'zance of the Matter; a prodigious Labyrinth of Decre-'tal Letters is immediately produc'd, under the Name of '*Alexander* of happy Memory, from whence 'tis impoſ-'ſible for any Man to extricate himſelf; neither is any 'regard had to the ancient Canons, but on the contrary, 'they are rejected and contemned. During which Con-'fuſion, it ſo falls out, that the wholſome Ordinances of 'the ancient Councils are not follow'd in the Modern, 'and Matters are not debated according to their natural 'Order, with reſpect to the true Merit of the Cauſe, by 'reaſon that the Decretal Letters have the Pre-eminence, 'which perhaps are forged under the Name of divers Popes 'of *Rome* by modern Canoniſts. Theſe are collected in-'to an entire Volume, which is read in the Schools, and 'publickly ſold to the great Profit of the Writers, who by 'that means take leſs Pains, and get more Money, by co-'pying out thoſe ſuſpected Works. The third Objection 'that may be made againſt the preſent manner of Studying, 'is, that the Liberal Arts and Sciences have loſt their an-'cient Liberty, and are brought under ſo great Subjection, 'that the Profeſſors Chairs are fill'd with young Perſons, 'and the Quality of Tutors is attributed to ſuch as do not 'deſerve to be look'd upon as Pupils, who without adhe-'ring to the Rules of Art, employ themſelves in ſetting 'Words in order and deviſing Sophiſms, with which they 'ſurprize ignorant and unthinking People; after the ſame 'manner as ſilly Flies are ſoon catch'd in a Cobweb. 'Philoſophy may well cry out, that her Garments are 'ſnatch'd away and that her Body is torn in Pieces; ſo 'that there is no Elder left to comfort her; neither is ſhe 'any longer capable of adminiſtring Comfort to an Elder. 'Theſe abuſes, moſt Holy Father, require your power-'ful Hand to reform them, and that you ſhould eſtabliſh 'by your ſovereign Authority an Uniformity of Teach-'ing, Learning and Diſputing, leſt the moſt noble Science 'of Divinity ſhould become contemptible; leſt it ſhould 'be ſaid that Jeſus Chriſt is here, or there; or leſt Holy 'Things ſhould be thrown to Dogs, and Pearls caſt be-'fore Swine.

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In the two hundred fifty fifth Letter, he inveighs againſt another Abuſe, that is to ſay, Appeals made to the Holy See by Inferiors, to avoid the Correction of their Superiors, and requires that Prelates and Abbots ſhould be inveſted with an abſolute Power to correct their Inferiors, and to change the Officers that depend on their Juriſdiction, with-

Of the principal Authors.

without any manner of Obstruction made by the Means of Appeals to the Court of *Rome*. In the two hundred sixty second Letter, he enlarges on the Commendation of Queen *Ingelburga*, the Wife of *Philip* King of *France*, and advises her in the following, not to suffer her Marriage to be dissolv'd. The other Letters do not contain any Thing very remarkable. The whole Number of them amounts to two hundred eighty and seven in the last Edition set forth by Father *du Moulinet*, and printed at *Paris*, A. D. 1689. altho' there were only two hundred and forty in that of *Masson* in 1611. The Style of these Letters is concise and close, but the Terms are not always pure, nor well chosen; nevertheless they afford much Satisfaction to the Reader, by reason that the Conceptions are regular and natural.

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The Authors who wrote against the Albigeois *and* Vaudois.

GRetser brought to light, A. D. 1614. three Authors who wrote against the *Albigeois* and *Vaudois* in the End of the Twelfth Century: These three Writers are *Ebrard* of *Bethune* in the Province of *Artois*, *Bernard* Abbot of *Fontcaud* and *Ermengard* or *Ermengaud*.

Ebrard of Bethune.

Ebrard of *Bethune*, confutes in his Work, 1. The Error of the *Manichees*, concerning the Law of *Moses*, and the Prophets; by shewing, That the Law ought not to be rejected; that the Patriarchs and the Prophets were saved; and that it is the true God, who gave the Law, and created the World. Afterwards he passes to other Errors common to all the Hereticks of that Time, about the Sacraments, and the Customs of the Church; and establishes against them the following Doctrines, *viz.* That Children ought to be baptiz'd; that it is lawful to marry; that the Sacrifice of the Eucharist, contains the Body of Jesus Christ; that none but Priests have the Power or Right of offering, and that they ought to do it in the Churches: That the Unction of the Sick is profitable; that Pilgrimages upon account of Devotion, are commendable; that it is lawful to take a true Oath; that Malefactors may be punished and even put to Death; that we shall rise again in the future State with the same Body that we now have; that Faith ought to be preferr'd to good Works; that Crosses ought to be honour'd; that Women shall be saved, and rise again with the Distinction of their Sex; that Salvation may be obtain'd by different Means, and in different States; and that it is lawful to eat Flesh: Lastly, he shews that those Hereticks are culpable, in regard that they conceal themselves, and that altho' they boast of renouncing the Possessions of this World, yet they endeavour to enrich themselves by other Means; that they mistake the Meaning of Holy Scripture; and that all the Characters of Hereticks agree with them. He adds, That some of them call themselves *Valois*, and others *Xabatates*; that they are wont to tear off their Shoes, and that they continually expose themselves during the whole Day to the Heat of the Sun, till Supper-time, when they appear in the publick Places. He concludes this Treatise with a Catalogue of all the Hereticks taken out of *Isidorus*, and with the Resolution of divers Questions propos'd by him.

Bernard Abbot of Fontcaud.

The second Author, who is *Bernard* Abbot of *Fontcaud*, dedicated his Book to Pope *Lucius* III. and confutes the *Vaudois*, whom *Bernard* Archbishop of *Narbonne* had twice condemned after having heard their several Pleas. He makes particular mention of the Obedience due to the Popes and Prelates: He declaims against the Permission that those People allow Laymen and even Women to preach; against their Assertion that the Alms, Fastings, Sacrifices and Prayers of the Living do not avail any Thing with respect to the Dead; against those who deny Purgatory, and maintain that Humane Souls are neither in Heaven nor Hell till the Day of Judgment; and against their Asseverations, that the People ought not to meet in the Churches to pray. Thus this Author positively opposes none but the *Vaudois*.

Ermengard.

The third nam'd *Ermengard*, at first impugns the Errors of the *Manichees* about the old Law, Matriage, the Incarnation, Passion, Death and Resurrection of Jesus Christ, and afterwards passes to other Errors concerning the Sacraments and Church-Discipline. He proves, that it is requisite to have Churches and Altars; That the singing of the Praises of God is useful and reasonable: That the Sacrament of the Body and Blood of Jesus Christ ought to be celebrated in the Church, and that the Words of its Institution, ought to be understood in a proper and not in a figurative Sense; That Baptism is necessary for Salvation, and that it ought even to be administer'd to young Children: That Repentance is likewise necessary for those who have fallen into Sin, and that it is composed of three Parts, *viz.* Contrition, Confession and Satisfaction, and that it is requisite to make Confession to a Priest. He refutes in particular the Custom that was in use among those Hereticks in the Imposition of Hands, which they call Consolation, and which they administer'd in the following Manner:

The Superior amongst those People, after having wash'd his Hands, took the Book of the Gospels, and exhorted those, who came to receive the Consolation, to put their whole Trust and Hope of their Salvation therein, and afterwards laying the Book of the Gospels on their Head, repeated seven times the Lord's Prayer, and the Beginning of St. *John*'s Gospel, from *In principio*, to these Words, *Gratia & Veritas per Jesum Christum facta est*. i. e. *Grace and Truth came by Jesus Christ*. Thus ended the Ceremony of their Consolation; but if it should happen that no Superior is present, then one of the Comforted performs the same Ceremony, and even Women do it to sick Persons in the Absence of Men: They believe that this Consolation remits Sins, even mortal ones, and that without it 'tis impossible to be saved: Lastly, they maintain, that those who have actually committed a mortal Sin, are uncapable of administring it effectually. Afterwards *Ermengard* proves against them, that 'tis lawful to eat Flesh, and to take an Oath, and establishes the Doctrines of the Resurrection of the Dead, the Invocation of Saints, and Prayers for deceased Persons.

These three Authors scarce make use of any other Proofs but Passages of the Holy Scripture to confute the Errors they oppose, and to establish the Truths they maintain; nay they produce a great Number of them, amongst which there are some which do not clearly prove, what they assert.

CHAP. XII.

Of the Ecclesiastical Authors of less note, who flourish'd in the Western Countries in the Twelfth Centuty.

Of the Authors of less note.

AFTER having treated in the preceding Chapter of the most noted Ecclesiastical Writers, whose Works are more numerous, or more considerable, we shall now give some Account in this, of a great Number of others less known, who have compos'd divers small Tracts, reserving the particular Enumeration of the Historians and *Greek* Authors, for the following Chapters.

Anselm Dean of Laon.

Anselm, Dean of the Church of *Laon*, flourish'd in the Beginning of the Century, and made publick Divinity-Lectures at *Chalons*, in which he gave Explications of the Holy Scripture. He is also supposed to be in part the Author of the Ordinary Gloss. Some attribute to him the Commentaries on the Book of *Canticles*, on St. *Matthew*'s Gospel, on St. *Paul*'s Epistles, and on the *Revelation* of St. *John*, which were printed under the Name of St. *Anselm* Archbishop of *Canterbury*, but they really belong to *Hervæus* a Monk of *Bourg* near *Dol*, whose Name they bear in the Manuscripts.

Gisilebert or Gilbert Crispin, *Abbot of* Westminster.

Gisilebert or *Gilbert*, firnam'd *Crispin*, St. *Anselm*'s Pupil, after having follow'd his Study in the Abby of *Bec*, took a Journey to *Rome*, and upon his return, had a Conference with a certain *Jew* of *Mentz*. Afterwards he was made Abbot of *Westminster*, A. D. 1106. He wrote a Relation of that Conference, and dedicated it to St. *Anselm*, amongst whose Works it is inserted in the last Edition by Father *Gerberon*. Dr. *Cave* assures us, That there are still extant in the Libraries of *England*, divers Manuscript Homilies written by *Gilbert Crispin* on the Book of *Canticles*, and several Discourses on St. *Jerome*'s Prefaces to the Bible, with a particular Treatise against the Sins of Thought, Word and Deed. The Relation of the Conference made by this Author, is different from that which is annexed to St. *Augustine*'s Works, under the Title of, *The Contest between the Synagogue and the Church*, and is much more accurate. He died A. D. 1114. as some Writers averr, or according to others in 1115.

Petrus Alphonsus, *a Spanish* Jew *converted.*

Petrus Alphonsus, a Spanish *Jew*, who formerly bore the Name of *Moses*, was converted A. D. 1106. was baptiz'd at *Huesca*, and had *Alphonsus* King of *Portugal* for his Godfather. He compos'd a Treatise by way of Dialogue between a Jew and a Christian, concerning the Truth of the Christian Religion, divided into twelve Chapters; in the first of which he shews, That the Jews explain the Writings of the Prophets too carnally, and that they mistake their meaning: In the second, he makes it appear, that the Cause of the Captivity of the Jews, is the putting of the Messiah to death; that it was foretold by the Prophets, and that it will not cease till the End of the World. In the third, he confutes the Opinion of the Jews, who believe, that their Dead shall be raised again one Day to dwell on the Earth, and that they shall multiply therein. In the fourth, he proves that the Jews do no longer observe the principal Articles of the Law of *Moses*, and that what they do observe, is not acceptable to God. In the fifth Chapter, which is written against the *Mahometan* Superstitions; he shews, that *Mahomet* was a false Prophet, who wrought no Miracles, and was destitute of Learning, Religion and Probity. In the sixth, he proves the Doctrine of the Trinity, by Passages of the Old Testament. In the seventh, he demonstrates by the Writings of the Prophets, That the Messiah was to be born of a Virgin, and conceiv'd by the Operation of the Holy Ghost. In the eighth, That the Word of God was made Man, and that Christ is God and Man. In the ninth, That Jesus Christ came at the Time foretold by the Prophets, and that the Prophecies concerning the Messiah are accomplish'd in him. In the tenth, That he died voluntarily to redeem Mankind, according to the Prediction of the Prophets. In the eleventh, That he arose again from the Dead, and ascended into Heaven. And in the twelfth, That the Law of the Christians is not contrary to that of the Jews. This Treatise is one of the best that we have of that kind, and the Author handles these Matters very methodically, with a great deal of Clearness and Solidity of Argument.

Theobald *Clerk of the Church of* Etampes.

Thibaud or *Theobald*, Clerk of the Church of *Etampes*, and afterwards Professor of Divinity in the Schools of *Caen* and *Oxford*, flourish'd in the Beginning of the Century, and wrote several Letters, which were publish'd by Father *Dachery* in the third Tome of his *Spicilegium*. *Of the Authors of less note.*

The first is written to the Bishop of *Lincoln*, about certain Persons who were doubtful of the Mercy of God: He shews, That a Sinner may have recourse to Repentance at all Times; That he may obtain the Remission of his Sins, and that a good Disposition is sufficient for an entire Conversion.

In the second, directed to *Faricius* Abbot of *Abbington*; he proves, That Children who die without receiving Baptism are damned.

The third, is a Complimental Letter to *Margaret* Queen of *England*.

The fourth, is a Consolatory Letter to one of his Friends, who was unjustly slandered.

The last Letter is written against *Roscelin*; in which he shews, That the Sons of Priests are uncapable of being admitted into Holy Orders.

Radulphus Ardens.

Radulphus firnam'd *Ardens*, a Native of *Poitiers*, and Chaplain to *William* III. Duke of *Aquitaine*, flourish'd in the Beginning of this Century. He compos'd a great Number of Sermons on the *Sundays* and Festivals of the Year, printed at *Paris*, A. D. 1568. and 1583. at *Antwerp* in 1576. and at *Colen* in 1604.

Odo Bishop of Cambray.

Odo, Abbot of St. *Martin* at *Tournay*, was ordain'd Bishop of *Cambray*, A. D. 1105. and expell'd for refusing to receive the Investiture from the Emperor *Henry* IV. He retir'd to *Douay* and died there in 1113. He wrote a Commentary upon the Canon of the Mass, in which he explains the Text literally, with a kind of Paraphrase: Three very Scholastick Books concerning Original Sin: A Treatise in form of a Dialogue against a Jew, touching the Necessity of the Incarnation of the Son of God, and of the Grace of Jesus Christ: Another of the Sin against the Holy Ghost: A Tract to explain the Harmony of the Evangelists, and a Sermon on the Parable of the unjust Steward. There is a great deal of Philosophy in these Treatises.

Gilbert *Bishop of* Limerick.

Gilbert, Bishop of *Limerick* in *Ireland*, and the Pope's Legate in that Country, held a Council there A. D. 1110. to regulate the Limits of the Bishopricks of that Kingdom, and assisted in 1115. at the Ordination of *Bernard* Bishop of St. *David*'s, which was perform'd at *Westminster*. But being no longer able to discharge the Functions of his Legateship, he resign'd it to the Pope in 1139. and died a little while after. He wrote a small Tract about the State of the Church, and two Letters, *viz.* one to the Bishops and Priests of *Ireland*, and the other to St. *Anselm* Archbishop of *Canterbury*, which are inserted in the Collection of the Letters of *Ireland*, publish'd by Archbishop *Usher*.

Franco *Abbot of* Afflighem.

Franco, the second Abbot of the Monastery of *Afflighem* near *Bruxels*, compos'd in the Beginning of the Century, twelve Books concerning the Grace and Mercy of God, which contain an History of the principal Benefices that God has bestow'd on Men from the Creation of the World, to the Day of everlasting Happiness: A Letter in which he shews, That a Monk, who has quitted his Habit and Profession cannot be saved: Another Letter directed to certain Nuns, to serve them instead of a Consolation and Exhortation. The Poetical Piece about the Glory of the future State, apparently is not different from certain Copies of Verses on that Subject, which are to be found at the End of his twelfth Book of the Grace of God; but his Sermons on the Virgin *Mary*, mention'd by *Trithemius*, are no longer extant. This Author was made Abbot, A. D. 1111. and died under Pope *Innocent* II. He began these Works being as yet a simple Monk, and compleated them when advanc'd to the Dignity of an Abbot.

William de Champeaux.

William de Champeaux, so call'd from the Name of the Village of *Champeaux* near *Melun* in the Province of *Brie*, after having apply'd himself to study at *Laon* under *Anselm* Dean of the Cathedral Church of that City, was ordain'd Archdeacon of *Paris*, and appointed to read Lectures of Logick in the Schools of that Church. Some time after, he retir'd with some of his Pupils to a Monastery, in which was St *Victor*'s Chappel near *Paris*, and there founded the Abby of Regular Canons. He continu'd

Of the Authors of leſs note

tinu'd to teach in that Convent, and (as it is generally believ'd) was the firſt publick Profeſſor of Scholaſtick Divinity. He was made Biſhop of *Chalons*, A. D. 1113. and died in the end of the Month of *January*, 1121. 'Tis very probable, that being a Perſon of ſo great Learning, he wrote ſome Works, yet we have none of them in our Poſſeſſion: For the Dialogue between a Chriſtian and a Jew, which was publiſh'd under his Name in the *Bibliotheca Patrum* of the laſt Edition at *Lyons*, belongs to *Gilbert* of *Weſtminſter*. However 'tis reported that he wrote a Book of Sentences before *Peter Lombard*, of which a Manuſcript Copy is ſtill kept in the Library of *Notre Dame* at *Paris*.

Stephen Biſhop of Autun.

Stephen, ordain'd Biſhop of *Autun* in the Year 1113. left that Biſhoprick in 1129. to turn Monk in the Abby of *Cluny*, and ſpent the reſt of his Life there. He is the Author of a Treatiſe concerning the Prayers and Ceremonies of the Maſs, and about the Functions of the Miniſters of the Altar, ſet forth by *John* de *Montalon*, Canon and Chanter of *Autun*, and inſerted in the *Bibliotheca Patrum*.

Gautier Biſhop of Maguelone.

Gautier or *Gauterius*, Biſhop of *Maguelone* in *Languedoc* and the Pope's Legate, govern'd that Biſhoprick from A. D. 1103. to 1129. He publiſh'd in the beginning of the Century a Treatiſe call'd *Flowers on the Pſalms*, compos'd by *Letbert* or *Lietbert* Abbot of St. *Rufus*, and dedicated it to *Robert* Provoſt of *Liſle*, his Kinſman, and to the Chapter of that Church, by an Epiſtle which Father *Mabillon* has ſet forth in the firſt Tome of his *Analecta*.

Drogo Cardinal Biſhop of Oſtia.

Drogo or *Dreux*, Prior of St. *Nicatius* at *Rheims*, was conſtituted the firſt Abbot of St. *John* at *Laon* by *Bartholomew* Biſhop of that City, A. D. 1128. and afterwards invited to *Rome* in 1136. by Pope *Innocent* II. who made him a Cardinal and Biſhop of *Oſtia*. He wrote the following Tracts, *viz.* a Sermon on the Paſſion of Jeſus Chriſt: A Treatiſe of the Creation and Redemption of the firſt Man: Another of the ſeven Gifts of the Holy Ghoſt, and a third on the Divine Offices. This Author died in 1138.

Peter Library keeper of Mount Caſſin

Peter the Library keeper of Mount *Caſſin*, was put into that Monaſtery, A. D. 1115. being then aged only eleven Years, by his Father nam'd *Giles*, who was deſcended of a noble Family at *Rome*. After having compleated his Studies under the Abbot *Girard*, from whom he receiv'd the Monaſtick Habit, he was made Deacon of the Church of *Oſtia*, and Library keeper of Mount *Caſſin*. He was turn'd out of that Monaſtery in 1128. through the Envy of his Collegues; and afterwards employ'd in ſeveral Negotiations by the Emperor *Lotharius*, who gave him good Entertainment in his Court, and conſtituted him his Chaplain and Secretary of State: He compos'd a Treatiſe of the Illuſtrious Perſonages of Mount *Caſſin*, printed at *Rome* in 1655. and inſerted in the laſt *Bibliotheca Patrum*. He is likewiſe the Author of the fourth Book of the Chronicle of Mount *Caſſin*, and of another Tract about the Roman Letters, dedicated to the Emperor *Conrad*, which was printed at *Venice* in 1525. In the laſt Chapter of his Treatiſe of Illuſtrious Perſonages, he gives us a Catalogue of his Works; in which are reckon'd up, the Lives of divers Saints; ſeveral Sermons; the Hiſtory of the Famous Men of Mount *Caſſin*; an Expoſition of St. *Benedict*'s Rule; certain *Scholia* or Notes on the Old Teſtament; and Hymns; divers Books relating to Hiſtory or Humane Learning, and ſome Letters.

Richard Abbot of Mount Caſſin.

His Book of the Illuſtrious Perſonages of Mount *Caſſin*, was continu'd by *Richard* Abbot of that Monaſtery, who died in the following Century. Theſe two Writers (after St. *Jerom*'s Example) uſually produce a Catalogue of the Works of thoſe Authors who are mention'd by them.

Anſelm Biſhop Havelberg.

Anſelm, Biſhop of *Havelberg*, in the Marquiſate of *Brandenburg*, flouriſh'd under the Emperor *Lotharius* II. who ſent him in quality of his Ambaſſador to the Court of the *Greek* Emperor at *Conſtantinople*. He had divers Conferences there, about Matters of Religion, which were afterwards collected by him, and committed to Writing in three Books, dedicated to Pope *Eugenius* III. This Work was publiſh'd by Father *Luke Dacbery* in the thirteenth Tome of his *Spicilegium*. In the firſt Book, he ſhews, That Faith was always the ſame even from the Creation of the World, although Cuſtoms and the particular manner of Living were different. He applys to the ſeven States of the Church, what is expreſs'd in the Apocalypſe, concerning the opening of the ſeven Seals, and the Horſes that went out as they were open'd. The firſt is of the Primitive Church, famous for its Miracles, and the Purity of the Faith and Manners of the Believers: The ſecond is that of the Church, perſecuted by the *Jews* and *Gentiles*: The third is that of the Church, infeſted by Hereſies: The fourth is that of the Church, full of falſe Brethren and Hypocrites; to whom he oppoſes the Orders of Monks and Regular Canons: The fifth is the State of the Souls of the Righteous, who are at reſt, waiting for the Reſurrection: The ſixth is the Perſecution raiſed by Antichriſt; and the laſt is the State of everlaſting Happineſs. In the ſecond Book, compos'd by way of Dialogue, between himſelf and an Archbiſhop, of *Nicomedia*; he confutes the Opinion of the *Greeks*, touching the Proceſſion of the Holy Ghoſt, and diſcuſſes divers Queſtions relating to the Myſtery of the Trinity. The third is likewiſe written in form of a Conference with the ſame Archbiſhop, about the other Controverſies that were on foot, between the *Greeks* and the *Latins*; more eſpecially as to what concerns the Uſe of unleaven'd Bread, in the ſacred Myſteries, Primacy, and the Authority of the Church of *Rome*, which he vigorouſly maintains. In like manner, he inveighs againſt the Cuſtom of the *Greeks*, who were wont to put no Water in the Chalice, till after the Conſecration, and cenſures another Cuſtom that prevail'd among them, *viz.* to make uſe of Unction, upon the Reception of thoſe *Latins*, who were admitted into their Communion. Laſtly, a general Council is propos'd on both ſides to procure the Re-union of the two Churches. This Treatiſe is learned and very accurately written.

Of the Authors of leſs note

Hervæus a Benedictin Monk of *Dol*

Hervæus, a *Benedictin* Monk of *Dol*, flouriſh'd in the Year of our Lord 1130. He wrote a Commentary on St. *Paul*'s Epiſtles, which is annex'd to St. *Anſelm*'s Works of the *Colen* Edition. Father *Labbe* aſſures us, that there is alſo extant a large Manuſcript Commentary on the Prophecy of *Iſaiah* by this Author, in the Library of the College of *Clermont*. An account of his Life is contain'd in a circulatory Letter written by the Monks of that Monaſtery after his Death.

They alſo produce a Catalogue of his Works; which are an Expoſition of the Book call'd, *The Hierarchy of the Angels*, attributed to St. *Dionyſius* the *Areopagite*: certain Commentaries on the Book of *Iſaiah*, on the Lamentations of *Jeremiah*, on the end of the Prophecy of *Ezekiel*, on the Books of *Deuteronomy*, *Eccleſiaſtes*, *Judges*, *Ruth* and *Tobit*; in which he applys himſelf to illuſtrate the literal Senſe, for the benefit of Perſons of a mean Capacity: A large Commentary on St. *Paul*'s Epiſtles: Another on the twelve leſſer Prophets, and on the Book of *Geneſis*: Divers Sermons on the Goſpels, and on ſome of the Canticles: A Treatiſe of the Leſſons, that are read in the Churches, in which he ſhews the different readings of thoſe Leſſons from the Sacred Text: A Book of the Miracles of the Virgin *Mary*; and an Explication of the Treatiſe of the Lord's Supper, attributed to St. *Cyprian*.

Hugh de Foliet a Monk of Corby

Hugh de *Foliet*, a Monk of *Corby*, flouriſh'd A. D. 1130. and compos'd divers Treatiſes, which are aſcrib'd to *Hugh* of St. *Victor*, viz. The four Books of the Cloiſter of the Soul: That of the Phyſick of the Soul: The two firſt Books of Birds, dedicated to *Rainier*: Two Books of the carnal and ſpiritual Wedding: A Treatiſe of the ſhunning of Marriage: And a Piece call'd, *The Sinner's Mirrour*, printed among the ſuppoſititious Works of St. *Auguſtin*.

Stephen Biſhop of Paris.

Stephen, Biſhop of *Paris*, had a Conteſt in the Year 1132. with an Archdeacon of his Dioceſs, who had unadviſedly ſuſpended the People of his Archdeaconry from Divine Service, and with *Stephen de Guarlande* his Adverſary. Theſe Quarrels are the Subject of divers Letters writen by this Prelate, by *Henry* Archbiſhop of *Sens*, by *Geffery* Biſhop of *Chartres*, by the Clergy of *Paris*, and by ſome others, which are inſerted in the third Tome of Father *Dachery*'s *Spicilegium*, page 153. *&c. ſequ.*

Hugh Archbiſhop of Roan.

Hugh paſs'd over from *Amiens*, the place of his Nativity, into *England*, and was made Abbot of *Redding* in that Kingdom. Afterwards he was choſen Archbiſhop of *Roan*, and conſecrated A. D. 1130. He was one of the greateſt, moſt pious, and moſt learned Prelates of his time, and govern'd the Church of *Roan* with a great deal of Reputation, to the Year 1164. which was that of his Death. He wrote three Books to ſerve as an Inſtruction for the Clergy of his Dioceſs, againſt the Hereticks of his time. In the firſt, after having explain'd in a few Words, what ought to be belive'd concerning the Trinity and the Incarnation; he treats of the Sacraments of Baptiſm, Confirmation, and the Lords-Supper, and confutes the Errors of thoſe Hereticks, who deny the neceſſity of Baptiſm, more eſpecially of that of Infants, and the Uſefulneſs and Neceſſity of the Euchariſt. In the ſecond, he treats of Holy Orders, and of Eccleſiaſtical Functions. In the laſt, he diſcourſes of the Dignity of the Clergy; Of the Manners of Clerks; Of the Celibacy which they are oblig'd to obſerve; Of the Vow of Chaſtity; Of Unity, and of other Marks of the Catholick Church. There are alſo two Letters written by this Archbiſhop, *viz.* one dedica-

ted to *Thierry* or *Theodoric* Bishop of *Amiens*, concerning the Absolution that was granted to Penitents, who took care of the Building of the Church, provided they made Confession of their Sins, did Penance, and were reconcil'd with their Enemies: The second is a complimental Letter to the Count of *Toulouse*. These Pieces were publish'd by Father *Luke Dachery*, at the end of the Works of *Guibert* of *Nogent*.

Of the Authors of less note.

Hugh Metellus a Regular Canon.

Hugo Mettellus, a Regular Canon of the Abby of St. *Leon* in the Diocess of *Toul*, and the Pupil of St. *Anselm* at *Laon*, flourish'd in the beginning of this Century, and wrote divers Letters which are to be found in Manuscript, in the Library of the Jesuits College at *Clermont*. Father *Mabillon* caus'd one of them to be printed in the third Tome of his *Analecta*, which was directed to a certain Monk nam'd *Gerard* or *Gerland*; and in which he proves the real Presence of the Body of Jesus Christ in the Eucharist, and answers the Passages of St. *Augustin*, on which that Monk grounded his Doubts, as to that Article.

Thomas Abbot of Maurigny

Thomas Abbot of *Maurigny*, wrote a Letter to St. *Bernard*, which is contain'd in the Miscellaneous Works by M. *Baluzius*, Tom. 4. p. 459.

Bernard Monk of Cluny.

Under the Tuition of *Peter*, Abbot of *Cluny*, there was a certain English Monk of that Convent, nam'd *Bernard*, who dedicated to him three Books on the Contempt of the World, in riming Verse. This Work was printed at several times in *Germany*, particularly at *Breme* in 1597. and at *Luneburg* in 1640.

Ulger Bishop of Angers.

Ulger, Bishop of *Angers*, sent a Letter to Pope *Innocent* II. on behalf of the Abby of St. *Mary* at *Roe*, which was at variance with that of *Vendome*, about the Right they claim'd to a certain Church. This Prelate not only obtain'd his Request of the Pope, but also a peculiar Privilege in favour of the Abby of *Roe*, and another for his own Church at *Angers*. This Letter and a Copy of those two Privileges were set forth by M. *Baluzius* in the second Tome of his Miscellaneous Works. *Ulger* likewise made an *Encomium* in Verse on *Marbodus* Bishop of *Rennes*, which is prefix'd to the Works of that Author.

Rodulphus Abbot of St. Trudo.

Rodulphus, a Native of *Munster*, after having follow'd his Studies for some time at *Liege*, travell'd into *Germany*, during which Journey, he took a Resolution to embrace the Monastick Life, and enter'd divers Monasteries: But finding none that were well regulated, he retir'd at last to that of St. *Trudo* or St. *Tron* in the Diocess of *Liege*, which was less Irregular than the others, and the Instruction of the young Monks was committed to his Care. *Thierry*, who was then Abbot, chose him for Prior; and they both us'd their utmost Endeavours jointly to bring about an entire Reformation of that Monastery. Upon the Death of *Thierry*, *Rodulphus* was elected Abbot in his place, A. D. 1108. but his Monastery was pillag'd and burnt a little while after. However, he restor'd it to its former State, yet was expell'd from thence, and took two Journies to *Rome*. He in like manner reform'd the Monastery of St. *Pantaleon* at *Colen*, made *Sibert* one of the Monks of his Abby, Prior of it, and died after the Year 1136.

Rodulphus compos'd a Chronicle of the Abby of St. *Trudo*, from its first Foundation to the Year 1136. which was publish'd by Father *Dachery*, in the seventh Tome of the *Spicilegium*. It is very large, and divided into thirteen Books, the five last of which contain a Relation of the Affairs that were transacted in his time in that Abby.

He is likewise the Author of the Life of St. *Lietbert*, Bishop of *Cambray*, which is annex'd at the end of the seventh Tome of the *Spicilegium*. Besides, these Pieces, he compil'd several other Works, more especially a Treatise against Simonists, divided into seven Books, which Father *Mabillon* found in Manuscript in the Library of *Gemblours*, with a Letrer written by *Sibert*, Prior of St. *Pantaleon*, to *Rodulphus*, and the Answer that was made to it by the latter.

We shall here subjoin the Arguments of the Books, of Simony, as they are related by Father *Mabillon*. *Rodulphus* shews in the first Book, that Simony is the first and greatest Heresie. In the second, he complains of an Abuse that was then predominant *viz.* that there was nothing that belong'd to the House of God, that was not expos'd to Sale. In the third, he gives an Account, after what Manner spiritual Livings are dispos'd of in the Country: In the fourth, he describes the Manner of Trading for Prebends, and other more considerable Benefices. In the fifth, he says, that perhaps it might be objected against him, that he endeavour'd to conceal the Simoniacal Practices that were committed by the Monks, and relates the Censures that were pass'd frequently upon them. In the last, he returns an Answer to the Objections, and clears them from that Imputation.

Of the Authors of less note.

Sibert Prior of Pantaleon

Father *Mabillon* has publish'd a certain Letter written by *Sibert*, of whom we have already made mention, and *Rodulphus*'s Answer. *Sibert* is desirous to be inform'd by that Prelate, what Answer ought to be made to a certain rich and covetous Person, who design'd to put his Son into the Monastery of St. *Pantaleon*, without giving him his Portion; that is to say, whether the Monks ought to exact any Thing of the Party, or to receive him *Gratis*, *Rodulphus* does two Things in his Reply: On the one side, he condemns the Avarice of that rich Man, and accuses him of a kind of Sacrilege, in regard that having determin'd to dedicate his Son to God, he denies him that share of his Estate, which belongs to him by Right of Inheritance: He observes also, that the Monasteries are not establish'd for the benefit of opulent Families, but to receive and maintain the Poor, who are devoted to the Service of God. On the other side, *Rodulphus* does not allow the Monks to exact any Thing for the Reception of Children, and says, that they would do well to admonish their Parents, that 'tis their Duty to offer part of the Hereditary Portion of their Children, but that they ought not to be constrain'd to do it by force: That as the Monastery may either admit or reject a Monk according to Discretion; so the Parents ought to be left at Liberty, either to bestow Children in such a manner, or to retain them, and that nothing can be exacted for the Admission of a Monk, without incurring the Guilt of Simony, For (says he) every Thing that is exacted, or is demanded, or even every Thing that is done in hopes of getting a Recompence, as for what relates to Ecclesiastical Affairs, is Simony, and altho' it does not appear so to the Eyes of Men, nevertheless 'tis look'd upon as such by God. At the end of this Letter, a Discourse is subjoin'd, in which he advises those who take upon them the Monastick Vows, to divide their Estate into three Parts; to the end, that one may be given to the Poor, another to the Monastery where they retire, and the third to be left to their Families. He likewise exhorts Parents who would make their Sons Monks, to allow them some part of their Hereditary Portion to be brought along with them into the Monastery, where they are admitted.

Rodulphus wrote in an indifferent good Style, was well vers'd in the Canon Law and Ecclesiastical Constitutions, and had perus'd the Writings of the *Latin* Fathers.

Waselinus Momalius Prior of Laurence at Liege.

Waselinus, sirnam'd *Momalius*, Prior of the Monastery of St *Laurence*, in the Suburbs of *Liege*, who died A. D. 1147. wrote a Letter directed to *Gaufelin*, Abbot of St. *Florin*, in the same Diocess, in which he debates this Question, *viz.* Whether a Man and his Wife, who have coupl'd together carnally in the Night preceding a Festival, may receive the Communion the next Day? He makes it appear by many Arguments and Authorties cited to that Purpose, that Continency is enjoyn'd those Persons who are desirous to partake of the Holy Sacraments; nevertheless, he is of Opinion that those, who having fallen in the Night into that Inconveniency thro' frailty, may be admitted to the Communion, provided they beg Pardon of God the next Day, make Confession of their Offence; and do Penance for it. Lastly, he leaves it to the Discretion of the Priest, either to permit them to comunicate or to deny them that Privilege. This Letter was publish'd by Father *Mabillon*, in the first Tome of his *Analecta*.

Amedius, Bishop of Lausanna.

Amedeus, Abbot of *Haute-Combe*, a Monastery of the *Cistercian* Order, and sometime Bishop of *Lausanna*, *viz.* from A. D. 1144. to 1149. is reputed to be the Author of eight Sermons, in Commendation of the Virgin *Mary*, which were printed at first at *Basil*, in 1537. afterwards publish'd by *Richard Gibson*, Jesuit, printed at *Antwerp*, in 1600, and inserted in the Collection of Sermons written by St. *Leo*, and other Fathers, as also in the *Bibliotheca Patrum*.

Potho Monk of Prom.

Potho, a Monk of *Prom*, flourish'd under the Emperor *Conrad*, and wrote five very Mystical Books, on the State of the House of God, that is to say, of the Church Militant and Triumphant, in which he produces a great Number of very abstruse Notions, as well as in another Treatise call'd, *The Palace of Wisdom*.

Philip, Bishop of Taranto.

Philip, Bishop of *Taranto*, the Favourer of *Leo* the Antipope, was depos'd upon that account in the Council of *Lateran*, held A. D. 1139. and retir'd to the Monastery of *Clairvaux*, where he receiv'd the Habit of a Monk from St. *Bernard*. He was made Prior of that Convent in 1150, and six Years after, Abbot of the Alms-Monastery of the *Cistercian* Order, in the Diocess of *Chartres*. Some time before the End of his Life, he return'd to *Clairvaux*, and died there. *Charles de Visch*, has annex'd at the End of his Collection of the Authors of the *Cistercian*

cian Order, twenty five Letters, which (as he says) belong to this *Philip*.

Of the Authors of less note.

Serlo Monk of Ceriſy.

Serlo, a Monk of *Ceriſy*, choſen Abbot of *Savigny*, A. D. 1146. compos'd divers Sermons which were publiſh'd by Father *Triſſier*, in the ſixth Tome of the *Bibliotheca Ciſtercienſis*. He retir'd to *Ciſteaux*, not long before his Death, which happen'd in 1158. There is alſo to be ſeen in M. *Colbert*'s Library, a certain Manuſcript, which contains a Treatiſe by *Serlo* on the Lord's Prayer.

Gauterius of Mauritania, Biſhop of Laon.

Gautier, or *Gauterius*, of *Mauritania*, Biſhop of *Laon*, flouriſh'd in the Year 1150. and wrote ſeveral Letters publiſh'd by Father *Dachery*, in the ſecond Tome of his *Spicilegium*.

The firſt is directed to a certain Monk nam'd *William*, who doubted whether Children baptiz'd by Hereticks, receiv'd the ſpiritual Grace appropriated to that Sacrament: He proves the Affirmative, becauſe it is Jeſus Chriſt, who effectually adminiſters Baptiſm.

In the ſecond, he explains the Myſtery of the Incarnation.

In the third, he confutes the Opinion of a certain Doctor nam'd *Thierry*, who maintain'd, That God was Omnipreſent by his Power, but not by his Eſſence.

In the fourth, he oppoſes the Opinion of another Doctor call'd *Albericus*, who aſſerted, That Jeſus Chriſt was not afraid to die, and was not ſenſible of any Grief or Trouble before his Paſſion. *Gauterius* explains, in what Senſe Death might be formidable to our Saviour, and of what ſort of Fear and Sorrow he was capable.

In the fifth, he reproves *Peter Abaelard*, for going about to give a Definitive Explanation of the Myſtery of the Trinity, and to demonſtrate it by Reaſon, and oppoſes in particular, ſome of the Propoſitions that he aſſerted, or which were maintain'd by his Followers.

The laſt is a Letter directed to *Hugh* of St. *Victor*, and publiſh'd by Father *Maton*, in his Notes on *Robert Pullus*.

Wolbero, Abbot of St. Pantaleon at Colen.

Wolbero, Abbot of St. *Pantaleon* at *Colen*, compos'd in the Year 1150. a Commentary on the Book of Canticles divided into four Books, and printed at *Golen* in 1650. This Author died in 1167.

Luke, Abbot of St. Cornelius.

Luke, Abbot of St. *Cornelius*, of the Order of *Premontre* near *Liege*, in like manner wrote a Commentary on the Song of *Solomon* which was extracted out of that of *Aponius*, and dedicated to *Milo*, Biſhop of *Terouane*. This Abbot died in 1157. and his Book was printed at *Friburg* in 1538. as alſo in the *Bibliotheca Patrum*.

Bartholomew de Foigny, Biſhop of Laon.

Bartholomew de *Foigny*, Biſhop of *Laon*, was ſuſpended, A. D. 1142. by *Ives*, Cardinal and Pope *Innocent* II's Legate, for Authorizing the unlawful Divorce of *Rodulphus*, Count of *Vermandois* from his Wife. Afterwards he made an entire Reſignation of his Biſhoprick, and enter'd into a Monaſtery of the *Ciſtercian* Order. He wrote a Letter to *Sampſon*, Archbiſhop of *Rheims*, to clear himſelf from an Accuſation that was brought againſt him, for waſting the Revenues of the Biſhoprick of *Laon*; by ſhewing, that what he had beſtow'd on the Cathedral and on the other Churches of his Dioceſs, that ſtood in need of ſome Supplies, was but a very ſmall Matter, and that his Succeſſor would be to blame if he depriv'd them of it. This Letter is to be found in the laſt Collection of the Councils, Tom. 10. p. 1184.

Radulphus Niger, a Monk of St. Germer.

Radulphus Niger, a Monk of St. *Germer*, in the Dioceſs of *Beauvais*, flouriſh'd A. D. 1157. and compos'd twenty Books of Commentaries on that of *Leviticus*, printed in the ſeventeenth Tome of the laſt *Bibliotheca Patrum*. Another Commentary on the Book of Canticles is likewiſe attributed to him, which was inſerted among St. *Gregory's* Works; and 'tis alſo reported, that he wrote a Commentary on St. *Paul's* Epiſtles, an Hiſtory of *France*, and a Chronicle; but we have no knowledge of theſe Works.

St. Ælred Abbot of Reverby.

S. *Ælred*, or S. *Etheldred*, of the *Ciſtercian* Order, Abbot of *Reverby*, in the Province of *York* in *England*, flouriſh'd in the middle of the twelfth Century, and died A. D. 1166. He addicted himſelf to a ſpiritual Life, and affected to imitate St. *Bernard* in his manner of writing. The following Works written by him are ſtill Extant, *viz.* thirty Sermons on the thirteenth Chapter of *Iſaiah*, concerning the Calamities of *Babylon*, and of the *Philiſtins*, and *Moabites*; A Treatiſe call'd *The Mirror of Charity*, divided into three Books, with the Abridgment of that Treatiſe: Three Books of the ſpiritual Friendſhip, and a Diſcourſe on theſe Words of St. *Luke*, *Jeſus Chriſt being aged twelve Years*: A Fragment of his Hiſtory of *England*, and twenty five Sermons printed in the *Bibliotheca Ciſtercienſis*. His Mirrour of Charity is a very fine Piece, full of ſolid Maxims on the Love of God, and on other Chriſtian Virtues. In the Treatiſe of Friendſhip, which is compos'd in form of a Dialogue, he ſhews, That there can be no true Amity, but amongſt Chriſtian and Virtuous Perſons. *Surius* has publiſh'd divers Lives of Engliſh Saints under the Name of this Author, but he wrote them himſelf in his Style. We have alſo among the Hiſtorians of *England* the Life of St. *Edward*, written by St. *Ælred*, and ſome other Hiſtorical Tracts relating to the Affairs of that Kingdom. His other Works were ſet forth by *Gilbo* the Jeſuit, and printed at *Douay*, A. D. 1631. as alſo in the *Bibliotheca Ciſtercienſis*, and in the laſt *Bibliotheca Patrum*. The Rule for Nuns falſly attributed to St. *Auguſtin*, is inſerted under the Name of St. *Elred*, in the Collection of Rules publiſh'd by *Holſtenius*; and *Gilbert* of *Hoiland*, has made an *Encomium* on the ſame Saint, in the Continuation of St. *Auguſtin's* Commentary on the Book of Pſalms.

Of the Authors of less note.

St. Hildegarda Abbeſs of St. Rupert's Mount.

St. *Hildegarda*, born at *Spanheim* in *Germany*, A. D. 1098. was the Daughter of *Hildebert* and *Mathilda*; ſhe receiv'd the Vail at the Age of eight Years, and in proceſs of time was choſen Abbeſs of St. *Rupert's* Mount near *Binghen* on the *Rhine*. The Fame of her Revelations and Miracles, procur'd her ſo great Reputation, that when Pope *Eugenius* III. came to *Trier* in 1148. *Henry* Archbiſhop of *Mentz*, and St. *Bernard* took an opportunity to acquaint him with the wonderful Operations that God perform'd by his Servant *Hildegarda*; inſomuch that the Pope being much ſurpriz'd at the Relation, ſent *Albert* Biſhop of *Verdun* with ſome other Perſons worthy of Credit, privately to make an Enquiry into the Truth of what was reported concerning that Nun. Theſe Perſons having interrogated her, ſhe gave them a plain Account of her Condition, and deliver'd to them ſeveral Books, which ſhe avouch'd to have written by Divine Inſpiration. The Pope caus'd them to be read publickly in the preſence of all the Prelates, and perus'd a conſiderable part of them himſelf: Whereupon all the Aſſiſtants were ſurpriz'd, and entreated his Holineſs not to ſuffer ſo great a Light to be extinguiſh'd. Then the Pope wrote a Letter to *Hildegarda*, to congratulate her upon Account of thoſe tranſcendent Graces which God had beſtow'd on her, and to exhort her to preſerve them; granting her at the ſame time a Permiſſion to reſide in the Place that ſhe had choſen, to lead a regular Courſe of Life with the other Nuns, according to St. *Benedict*'s Rule. The Popes who ſucceeded *Eugenius viz. Anaſtaſius* IV. *Adrian* IV. and *Alexander* III. honour'd her in like manner with their Letters and Admonitions, as well as the Archbiſhops of *Mentz*, *Colen*, *Trier*, *Saltsburg*, and many other Prelates of *Germany*, not to mention the Emperors *Conrad* and *Frederick*: She return'd an Anſwer to their Letters without deviating from her Character, that is to ſay, in a Myſtical and Prophetical Style. The Collection of all theſe Letters is extant, with divers Viſions directed to particular Perſons; Anſwers to ſeveral Queſtions about the Holy Scriptures, and certain Explications of St. *Benedict*'s Rule, and of St. *Athanaſius*'s Creed. Theſe Works were printed at *Colen* A. D. 1566. and in the *Bibliotheca Patrum*. There are alſo three Books of Revelations which bear the Name of this Saint, printed with thoſe of St. *Brigit* at *Paris*, in 1533. and at *Colen*, in 1628. St. *Hildegarda* died in 1180. and her Life was written in 1200. by *Thierry* or *Theodoric*, an Abbot of the ſame Order of St. *Benedict*.

Thierry, Abbot of the Order of St. Benedict.

St. Elizabeth Abbeſs of Schonaw.

St. *Elizabeth*, Abbeſs of *Schonaw*, in the Dioceſs of *Trier*, near the Monaſtery of St. *Florin*, which her Brother *Ecbert* govern'd in Quality of Abbot, was likewiſe famous for her Revelations. She flouriſh'd A. D. 1155 and died in 1165. aged 36 Years. There are three Books of Viſions or Revelations, written by this Saint, and a Volume of Letters printed at *Colen*, in 1628. Her Brother *Ecbert* compos'd, beſides the thirteen Diſcourſes, againſt the *Cathari*, of which we have already made mention, the Life of his Siſter, which is prefix'd to her Revelations: 'Tis alſo reported that he was the Author of ſome other Letters.

Ecbert Abbot of St. Florin.

Odo, a Regular Canon of St. *Auguſtin*, wrote A. D. 1160. ſeven Letters about the Duties and Functions of Regular Canons, which are inſerted in the ſecond Tome of the *Spicilegium*, by Father *Luke Dachery*.

Odo, a regular Canon.

John of *Cornwall*, had *Peter Lombard* for his Tutor, but afterwards fell at variance with him upon ſeveral occaſions. He ſtudied for a long time at *Rome*, and obtained a great ſhare of the Favours of Pope *Alexander* III. We have not any of his Works printed, but Dr. *Cave*, mentions two Manuſcript Treatiſes of this Author, *viz.* one dedicated to Pope *Alexander*, under the Title of *A Diſcuſſion to Humane Philoſophy, and of Hereſies*; and the other call'd *A Summary of the Manner how the Sacrament of the Altar is made by the Vertue of the Croſs, and of the ſeven Canons, or Orders of the Maſs*.

John of Cornwall.

In the Time of Pope *Alexander* III. *Folmar*, Provoſt of *Trieffenſtein*, near *Wurtzburg* in *Franconia*, was accus'd of maintaining the Errors of *Neſtorius* and *Elipandus*, concerning

Folmar, Provoſt of Trieffenſtin.

cerning the Perſon and Adoption of Jeſus Chriſt, and of ſpreading them abroad in *Bavaria*. Two Monks of that Country, *viz.* *Gerochus*, Provoſt of the Abby of *Reicherſperg*, and another who was Dean of the ſame Monaſtery, wrote againſt him; the former in a Treatiſe of Antichriſt, and the other in a Book written on purpoſe. Their Works are ſtill extant in the Libraries of *Germany*, according to the Report of *Stevart*, who aſſures us, that they are worthy to be brought to Light; altho' thoſe Authors ſeem to have fallen into an Error directly oppoſite to that of the *Eutychians*, or *Ubiquitarians*, in maintaining, That the Divine Perfections paſs'd into the Humane Nature of Jeſus Chriſt, and that the latter is become equal to the Godhead. *Stevart* has produc'd in his Collection the Epiſtle Dedicatory of the Dean of *Reicherſperg*'s Treatiſe, directed to *Henry*, Dean of the Church of *Wurtzburg*, and it is alſo inſerted in the twenty third Tome of the laſt Edition of the *Bibliotheca Patrum*.

Of the Authors of leſs note.

Gerochus *Provoſt of* Reicherſperg.

A nameleſs Dean of Reicherſperg.

Gilbert Foliot, *Biſhop of* London.

Gilbert Foliot, an *Engliſhman* by Nation, and Abbot of *Leiceſter*, was tranſlated A. D. 1161. from the Biſhoprick of *Hereford*, which he obtain'd in 1149. to that of *London*, and was one of the principal Adverſaries of *Thomas Becket*, Archbiſhop of *Canterbury*. He wrote a Commentary on the Book of *Canticles*, which was publiſh'd by *Junius*, and printed in 4to. at *London*, in 1638. There are alſo ſeven of his Letters in the Collection of thoſe of *Thomas Becket*. He died in 1187.

Philip *of* Harvenge, *Abbot of* Bonne Eſperance.

Philip of Harvenge, Abbot of *Bonne Eſperance*, of the Order of *Premontre* in *Hainaut*, firnam'd the Alms-giver, by reaſon of his extraordinary Liberality to the Poor, flouriſh'd A. D. 1150. and died in 1180. His Works were publiſhed by *Nicholas Chamart*, Abbot of *Bonne Eſperance*, and printed at *Douay*, in 1621. according to the following Catalogue, *viz.* Twenty one Letters: A Commentary on the *Canticles*: Moral Obſervations on the ſame Book. Several Diſcourſes on King *Nebuchadnezzar*'s Dream, on *Adam*'s Fall, and on the Damnation of King *Solomon*: Six Treatiſes of the Dignity, Learning, Uprightneſs, Continency, Obedience, and Silence of Clergymen. A Relation of the Lives of St. *Auguſtine*, Biſhop of *Hippon*, and of St. *Amand*, Abbot of *Tongres*: The Paſſion of *Cyricius*, and St. *Julitta*, with that of St. *Salvius*: The Lives of St. *Foillan*, St. *Giſlen*, St. *Landelin*, St. *Ida*, and St. *Valtruda*: The Paſſion of St. *Agnes* in Elegiack Verſe, with divers other Poetical Pieces, and ſome Epitaphs.

Adamus Scotus, *a Regular Canon.*

Adamus Scotus, a Regular Canon of St. *Auguſtine*, of the Order of *Premontre*, flouriſh'd A. D. 1160. and died in 1180. He compos'd a Commentary on St. *Auguſtine*'s Rule: A Treatiſe of the triple Tabernacle of *Moſes*: Another of the three kinds of Contemplation, and forty ſeven Sermons. Thoſe Works were printed at *Antwerp* in 1695. and Father *Ouden* ſays, That he ſaw fifty three other Sermons, and a Soliloquy of the Soul, by the ſame Author, in the Library of the *Celeſtine* Fathers of *Mante*.

Joannes Burgundus, *a Magiſtrate of* Piſa.

Joannes Burgundus, a Magiſtrate and Citizen of *Piſa*, was ſent to *Conſtantinople*, to negotiate certain Affairs for that Republick at the Court of the Emperor *Manuel Comnenus*, where he met with ſome Copies of St. *Chryſoſtom*'s Homilies, on St. *John* and St. *Matthew*, and tranſlated them into *Latin*. He likewiſe tranſlated St. *John Damaſcenus*'s Treatiſe of the Orthodox Faith, and *Nemeſius*'s eight Books of Philoſophy. The latter of thoſe Works was printed at *Strasburg*, in 1512. This Author flouriſh'd in 1150. and died in 1184. His Tranſlations are not very polite, but extremely faithful.

Peter *of* Riga, *Canon of* Rheims.

Peter of Riga, Chanter and Canon of the Church of *Rheims*, flouriſh'd A. D. 1170. He compos'd ſeven Books under the Title of *Aurora*, which contain the two Books of Kings, and the four Goſpels in Verſe, according to the literal and allegorical Senſe. This Piece is ſtill to be found in the Libraries; and Father *Oudin* aſſures us, That he had them all ready to be printed. However the Publick may well excuſe him from taking that Pains, without ſuffering much detriment; in regard that ſuch ſort of Works are of no great uſefulneſs.

Henry *Archbiſhop of* Rheims.

Henry, Archbiſhop of *Rheims*, diſpatch'd two Letters, A. D 1170. in favour of *Dreux*, Chancellor of the Church of *Noyon*, whom Pope *Alexander* III. determin'd to condemn, *viz.* one to the Cardinals, and the other to the Pope himſelf: They are both written with a great deal of Freedom, and he complains, that notwithſtanding the ſignal Services he had done to the Holy See, ſo little Regard was had to Perſons, for whom he had a particular Eſteem. However the Pope, return'd a very civil Anſwer, without granting his Requeſt, ſhewing, That if he did not do what was expected, it ought not to be inferr'd from thence, that he was not deſirous by all means to give him Satisfaction; but that the preſent Conjuncture of Affairs, would not admit of ſuch a Compliance. Both the Letters written by this Archbiſhop, were publiſh'd by M. *Baluſius*, in the ſecond Tome of his Miſcellaneous Works.

Robertus Paululus, a Prieſt of *Amiens*, compos'd A. D. 1178. three Books of the Offices of the Church, which were printed ſeparately, and under the Name of *Hugh* of St. *Victor*, among the Works of that Author. The Treatiſe call'd the Canon of the Myſtical Purification, which is alſo inſerted among the Works of *Hugh* of St. *Victor*, ought in like manner to be reſtor'd to the ſame *Robert* of *Amiens*.

Of the Authors of leſs note.

Robertus Paululus, *Prieſt of* Amiens.

Maurice, ſirnam'd *de Sully*, from a ſmall Town of that Name, ſituated on the River *Loire*, (which was the Place of his Nativity) was born of mean Parentage, nevertheleſs upon account of his ſingular Merits and extraordinary Learning, he was promoted to the Biſhoprick of *Paris*, A. D. 1164 after the Death of *Peter Lombard*. *Henricus Gandavenſis* aſſures us, that he compos'd Sermons for all the *Sundays* and Feſtivals of the Year, and certain Inſtructions for the Prieſts of his Dioceſs; the Manuſcript Copies of which are kept in the *French* King's Library, and in that of St. *Victor*. He died, A. D. 1196. and was bury'd in the Abby of St. *Victor*

Maurice de Sully, *Biſhop of* Paris.

Gervaſe *a Prieſt of* Chicheſter

Gervaſe, a Prieſt of *Chicheſter*, one of the Favourers of *Thomas Becket* Archbiſhop of *Canterbury*, was in good repute for his Learning, and wrote a Commentary on the Prophet *Malachy*, which (as we are informed by M. *James*) was kept in the *Lomley* Library.

Odo *Abbot of* Bel.

Odo, of the County of *Kent*, Prior of the Monaſtery of *Canterbury*, and afterwards Abbot of *Bel*, was likewiſe the Friend and Protector of *Thomas Becket*. He wrote divers Works, but we have none left, except a certain Letter directed to his Brother, a Novice in the Abby of *Igny*, in which he exhorts him ſpeedily to aſſume the Monaſtick Habit. This Letter was publiſh'd by Father *Mabillon* in the firſt Tome of his *Analecta*.

Laborantius *Cardinal.*

Laborantius, Cardinal with the Title of St. *Mary*, who flouriſh'd in the Year 1180. compos'd a Collection of Canons: A Treatiſe of Juſtice and Equity divided into four Parts, and dedicated to the Governor of *Sicily*: Another to *Hugh* Archbiſhop of *Palermo*: A Letter directed to the ſame *Hugh* againſt the *Sabellians*: And another Letter to *Vivian* Cardinal of St. *Stephen* concerning Appeals. All theſe Pieces are contain'd in a certain Manuſcript of St. *Peter*'s Church at *Rome*, cited by *Baronius* and *Poſſevinus*.

Aluiphus *Monk of* St. Martin *at* Tournay.

Aluiphus, a Monk of St. *Martin* at *Tournay*, compil'd a Collection of Sentences and Maxims, taken out of the Works of St. *Gregory*, and call'd it *The Gregorial*. It is extant in Manuſcript in ſeveral Libraries, and Father *Mabillon* has produced the Preface to it in the firſt Tome of his *Analecta*.

Baldwin *Archbiſhop of* Canterbury.

Baldwin, a Native of *Exeter*, in the County of *Devon*; of a School-Maſter, became an Archdeacon, afterwards turn'd Monk, and was made Abbot of *Ferden*: From that Abby he was tranſlated to the Biſhoprick of *Winchester*, A. D. 1181. and at laſt advanc'd to the Dignity of Archbiſhop of *Canterbury* in 1185. He accompany'd King *Richard* I. in his Expedition to the Holy Land, and died there in 1191. or 1192. 'Tis reported that Pope *Urban* ſent him a Letter, the Superſcription of which was to this Effect: *To* Baldwin, *a moſt zealous Monk, a fervent Abbot, a luke-warm Biſhop, and an effeminate Archbiſhop.* The following Works written by this Prelate are contain'd in the fifth Tome of the *Bibliotheca Ciſtercienſis* ſet forth by Father *Triſſier*, *viz.* ſixteen Treatiſes of Piety on different Subjects, particularly, on the Love of God, the twofold Reſurrection, the Efficacy of the Word of God, the Angelical Salutation, *&c.* A Treatiſe of the Recommendation of Faith: And another of the Sacrament of the Altar dedicated to *Bartholomew* Biſhop of *Exeter*.

Iſaac *Abbot of* L'Etoille.

Iſaac, Abbot of *L'Etoile*, of the *Ciſtercian* Order in the Dioceſs of *Poitiers*, flouriſh'd in the End of the Century: He compos'd divers Sermons publiſh'd in the ſixth Tome of the *Bibliotheca Ciſtercienſis*, with a Treatiſe of the Spirit and the Soul, attributed to St. *Auguſtine*: He is alſo reputed to be the Author of a certain Letter on the Canon of the Maſs, which is contain'd in the firſt Tome of the *Spicilegium*.

Henry, Peter *and* Garnier *Abbots of* Clairvaux.

The Abby of *Clairvaux*, has produc'd in the End of this Century three Abbots, who may be reckon'd amongſt the Eccleſiaſtical Writers, *viz.* *Henry* the ſeventh Abbot, who wrote a Treatiſe call'd, *De peregrinante Civitate Dei*, and ſome Letters. *Peter* the eighth Abbot, who was the Author of ſome Letters, and *Garnier* his Succeſſor, who compos'd divers Sermons. If any Perſons are deſirous to conſult thoſe Works, they may have Recourſe to the third Tome of the *Bibliotheca Ciſtercienſis*.

Gilbert *of* Sempringham.

Gilbert of *Sempringham*, an *Engliſhman*, and Founder of the Order of the Canons call'd *Gilbertines* in *England*, flouriſh'd in the End of this Century. He compil'd two Books of Conſtitutions for his Order, which are to be found in the *Monaſticon Anglicanum*.

In the Library of St. *Germain des Prez* is to be ſeen, a Manuſcript Collection of divers Sermons, which bear the Name

Chriſtian

Of the Authors of less note.

Name of *Christian:* Some are of Opinion, that this Author was Abbot of St. *Peter au Val*, in the Dioceſs of *Chartres:* Others attribute this Piece to *Christian* Archbiſhop of *Mentz*, who died, A. D. 1183. and who wrote (as it is generally believ'd) an Hiſtory of the Emperor *Frederick*'s Expedition to the Holy Land: But others with greater Probability aſcribe it to one of the two *Chriſtians*, Monks of *Clairvaux*, and the Pupils of St. *Bernard*, who were made Abbots and Biſhops in *Ireland*, and of whom mention is made in Chap. 8. of the ſecond Book of St. *Bernard*'s Life. Let the Caſe be how it will, this Author has apparently taken many Notions out of the Works of that Saint.

Gautier de Chatillon.

Gautier, firnam'd *de Chatillon*, a Native of *Liſle* in *Flanders*, was the Author of the *Alexandreis*, or Poem on the Actions of *Alexander*, printed at *Strasburg*, A. D. 1531. and at *Lyons* in 1558. He alſo compos'd three Books in Form of Dialogues againſt the *Jews*, which Father *Oudin* ſays he has ſeen in Manuſcript in the Library of the Monaſtery of *Premontre* at *Braine*.

Garnier of St. Victor.

Garnier, a Canon and Superior of the Abby of St. *Victor* at *Paris*, compil'd in the End of the Century, a Treatiſe call'd *The Gregorian*, containing certain Allegorical Explications on the Bible, taken out of the Writings of St. *Gregory* Pope. This Work was printed at *Paris*, A. D. 1608.

Thomas *Monk of* Ciſteaux.

Thomas, a Monk of *Ciſteaux*, is the Author of a Commentary on the *Canticles*, divided into twelve Books, and dedicated to *Pontius* Biſhop of *Clermont*; altho' ſome Perſons have attributed it to other Authors of the ſame Name, and *Paul de Reatino* a *Cordelier* took the Boldneſs to cauſe it to be printed at *Rome*, A. D. 1655. under the Name of *John Duns* firnam'd *Scotus*; but he was ſoon oppos'd by the Sollicitor General of the *Ciſtercian* Order, who obtain'd a Decree of the Maſter of the Sacred Palace, by which it was declar'd, that that Commentary was unadviſedly printed under the Name of *Scotus*, and a Prohibition was made at the ſame Time, to ſell or publiſh it for the future under that Name, but only under that of *Thomas* of *Ciſteaux*. *Charles de Wiſch*, who caus'd this Work to be printed in the *Bibliotheca Præmonſtratenſis* attributed it to divers *Thomas*'s, and afterwards *John le Page* the Collector of the Library of *Premontre*, aſcrib'd it to one *Thomas* Canon of that Order in the Monaſtery of *Queſnoy*; but the true Author of it is *Thomas* Monk of *Ciſteaux*, as it appears from the ancient Manuſcripts which are extant in the Libraries of the ſame Order. It likewiſe bears his Name in the firſt Editions ſet forth by *Badius* at *Paris*, A. D. 1521. and at *Lyons* in 1571. This Author flouriſh'd in the End of the Century.

Petrus Comeſtor *Dean of St.* Peter *at* Troyes.

Peter, firnam'd *Comeſtor*, or the Eater, a Native of *Troyes* in *Champagne*, Prieſt and Dean of the Church of St. *Peter* in that City, acquir'd ſo great Reputation, that he was invited to *Paris*, and made Chancellor of the Univerſity. He retir'd near the End of his Life to the Monaſtery of St. *Victor*, and died there A. D. 1198. His principal Work, is a Scholaſtical Hiſtory divided into ſixteen Books, which comprehends an Abridgment of all manner of Sacred Hiſtory, from the Beginning of *Geneſis* to the End of the Acts of the Apoſtles; but he intermixes therein divers Paſſages of profane Hiſtory, and ſome fabulous Narrations. This Work was printed at *Rutlingen* A. D. 1473. and afterwards at *Strasburg* in 1483. as alſo at *Baſil* in 1486. and at *Lyons* in 1543. The Sermons, which *Buſæus* caus'd to be printed under the Name of *Peter* of *Blois*, belong to this Author, as well as ſome others which are extant in the Libraries.

Of the Authors of less note.

Robert of Flameſbury.

Robert of *Flamesbury*, a Regular Canon of St. *Auguſtine*, and Penitentiary in the Abby of St. *Victor*, was in good Repute for his Learning. He compos'd a large Penitential, which is kept in Manuſcript in the Library of St. *Victor*, and in that of the College *Des Cholets*.

Bartholomew *Biſhop of* Oxford. Odo *of* Chirton.

The *Engliſh* were always very accurate in their penitential Books, and two Authors were more eſpecially famous for writing on that Subject in the End of the Twelfth Century. The firſt is *Bartholomew* Biſhop of *Oxford*, a Manuſcript Copy of whoſe Work is to be ſeen in the Library of St. *Victor*; and the other is *Odo* of *Chirton*, whoſe Piece call'd *The Summary of Repentance*, is extant in divers Libraries of *England*, with ſeveral Homilies by the ſame Author.

Elie *of* Coxie *Abbot of* Dunes.

Elie of *Coxie*, ſo call'd from the Name of a Village in the Territory of *Furnes* in *Flanders*, the Place of his Nativity, was at firſt a Monk of *Ciſteaux*, and afterwards Abbot of *Dunes*. He has left us two large Diſcourſes made by him in the Chapter of *Ciſteaux*, which are contain'd in the *Bibliotheca Ordinis Ciſtercienſis*. He died A. D. 1203.

John *a* Carthuſian *Monk of* des Portes.

John, a *Carthuſian* Friar of the Monaſtery of *Des Portes*, flouriſh'd in the End of this Century, and compos'd five Letters on pious Subjects, *viz.* the firſt about ſhunning of the World; the ſecond and third of Prayer, the fourth of the Care that ought to be taken to obſerve the Inclinations of the Heart; and the fifth of Perſeverance in the State that one has once embrac'd, dedicated to *Bernard* his Nephew, a *Carthuſian* Monk, who was tempted to quit that Order.

Stephen de Chaulmet a Carthuſian *Monk.*

There is alſo a Letter written by another Monk of the ſame *Carthuſian* Convent, nam'd *Stephen de Chaulmet*, about continuing in the Order into which one has been admitted, which was dedicated to the Novices of the Monaſtery of St. *Sulpicius* of the *Ciſtercian* Order. Theſe two Authors wrote in the End of the Century.

Zachary *Biſhop of* Chryſopolis.

Zachary, a Regular Canon (as ſome ſay) of the Order of *Premontre* in the Monaſtery of St. *Martin* at *Laon*, or according to others, Biſhop of *Chryſopolis*, wrote a Commentary on *Ammonius*'s *Evangelical Concord*, which was printed at *Colen*, A. D. 1535. and in the nineteenth Tome of the *Bibliotheca Patrum*. We have no certain Account of the Life and Character of this Author, or of the time when he flouriſh'd.

CHAP. XIII.

Of the Writers of Eccleſiaſtical Hiſtory of the Twelfth Century.

Of the Writers of Eccleſiaſtical Hiſtory.

THE Twelfth Century has produc'd ſo great a Number of Hiſtorians, and hiſtorical Works, as well Eccleſiaſtical as Prophane, that 'tis in a manner impoſſible to give a particular Account of every one of them; nevertheleſs we have endeavour'd to make a Catalogue of them, and at leaſt to repreſent the Authors, and their Works in general: In order to do which more conveniently, and more methodically, we have diſtributed them under ſeveral Articles and Diviſions.

Of the Writers of Eccleſiaſtical Hiſtory.

The Writers of General History.

Of the principal Authors.

Florentius Bravo Monk of Winch.

FLorentius Bravo, an *English* Monk of *Winchester*, wrote a Chronicle from the Creation of the World to the Year of our Lord 1118. taken in part from that of *Marianus Scotus*, printed at *London* A. D. 1595. and at *Francfort* in 1601. as also a Genealogical Account of the Kings of *England*, which is likewise annex'd to the *London* Edition. He died A. D. 1119.

Eckard, Abbot of Urangen.

Eckard, Abbot of *Urangen*, in the Diocess of *Wurtzburg*, flourish'd A. D. 1130. and left a Chronicle to Posterity. *Trithemius* makes mention of a Work of this Author, call'd, *The Lantern of Monks*, there are also extant certain Letters and Sermons written by him.

Hugh, Monk of Fleury.

Hugh, a Monk of *Fleury*, compos'd A. D. 1120. a Chronicle from the Creation of the World to the Year 840. which was printed at *Munster* in 1638. The same Author wrote two Books concerning *the Royal Authority and the Sacerdotal Dignity*, which were dedicated to *Henry* I. King of *England*, and publish'd by M. *Baluzius*, in the fourth Tome of his Miscellaneous Works.

Ordericus Vitalis Monk of St Evrou.

Ordericus Vitalis, born in *England* at *Attingesham* on the River *Severn*, A. D. 1075. was sent at the Age of eleven Years to *Normandy*, and plac'd in the Abby of St. *Evroul*, where he assum'd the Habit of a Monk, and compleated his Studies. He likewise enter'd into Holy Orders, and spent his whole Life in that Monastery; leaving 13 Books of Ecclesiastical History, from the Nativity of Jesus Christ to the Year 1142. which were publish'd by M. *du Chesne*, in the Volume of the Historiographers of *Normandy*.

Anselm Abbot of Gemb.

Anselm, Abbot of *Gembloux* in *Brabant*, continu'd *Sigebert*'s Chronicle from the Year 1112. to 1137. This Continuation, with two others, the first of which is extended to the Year 1149. and the second to 1225. was set forth by *Albertus Moreus*, and printed at *Antwerp*, A. D. 1608.

Otho, Bishop of Frising.

The Birth of *Otho*, Bishop of *Frisingben*, is no less illustrious than the Reputation he acquir'd by writing his History: For he was the Son of *Leopold* Marquis of *Austria*, and of *Agnes* the Daughter of the Emperor *Henry* IV. That Princess was twice marry'd, *viz.* at first to *Frederick* Duke of *Suevia* or *Schwaben*, to whom she brought forth two Sons, namely, *Conrad* the Emperor, and *Frederick* Duke of *Suevia*: But by her second Marriage with *Leopold*, she had *Leopold* Duke of *Bavaria*, *Henry* Duke of *Austria*, *Gertrude* Dutchess of *Bohemia*, *Bertha* Dutchess of *Poland*, *Ita* Marchioness of *Montferat*, *Otho* and *Conrad*. These two last being design'd by their Father for the Ecclesiastical Functions, *Otho* obtain'd the Government of a College, which his Father had founded at *Newburg*, and where he order'd himself to be bury'd: But *Otho* soon resign'd his Office to *Opoldus*, and being incited with an ardent Desire of becoming Master of the Liberal Sciences, went to *Paris*, where he compleated his Studies: Some Years after he turned *Cistercian* Monk, in the Abby of *Morimond*, with fifteen of his Companions. In 1138. the Emperor *Conrad*, his Brother, conferr'd on him the Bishopriek of *Frisingben* in *Bavaria*, and honour'd him with the Dignities of Chancellor and Secretary of State. He accompanied that Prince in his Expedition to the Holy Land, A. D. 1147. and at last in 1156. leaving his Bishoprick, retir'd to the Abby of *Morimond*, where he died in the Month of *September* in the same Year.

This Prelate compos'd a Chronological History from the Creation of the World to his Time, divided into seven Books, and annex'd an eighth concerning the Persecution to be raised by Antichrist, and the Resurrection of the Dead. He wrote a very fine Style, with respect to the Age in which he liv'd, and much more politely than the other Historians of those Times. He was well versed in Scholastical Divinity, as also in *Aristotle*'s Philosophy; and was one of the first, who (as *Radwic* has observ'd) introduced that Science into *Germany*. Upon which Account, 'tis not to be admir'd that he has been very favourable to *Gillebert de la Porree*, in the Dissertation prefix'd before his History: It was first published by *John Cuspinian*, and printed at *Strasbourg*, A. D. 1515. afterwards at *Basil* in 1569. and among the *German* Historiographers at *Francfort* in 1585. and 1670. *Otho*, in like manner, wrote two Books containing the History of the Actions of *Frederick Barberossa*, which are subjoyn'd at the End of his Chronicle. Moreover *Wolfgangus Lazius* says, that he saw an History of *Austria* compos'd by the same *Otho*, but there has been no talk of it since; neither has it as yet appear'd any where in Print.

Of the principal Authors.

Godfrey of Viterbo

Godfrey of *Viterbo*, so call'd from the Name of his Native Country, who was a Priest, Almoner, and Secretary of State to the Emperors *Conrad* III. *Frederick* I. and *Henry* VI. wrote an Universal Chronicle, dedicated to Pope *Urban* III. and call'd *Pantheon*, by reason of the great Variety of Occurrences contain'd therein: It ends at the Year 1186. and is inserted among the Works of the *German* Historians collected by *Pistorius*, and printed at *Francfort* in 1584. It is reported that this Writer spent forty Years in travelling; that he made a prodigious Collection of all sorts of Observations during his Voyages; and that he understood the *Hebrew*, *Chaldaick*, *Greek*, and *Latin* Tongues. *Lambecius* makes mention of another Work by the same Author, which is to be seen in Manuscript in the Emperor's Library, bearing this Title, *The Mirror of Kings, or Genealogies of all the Kings and Emperors from the universal Flood to the Time of* Henry VI.

Robert of Torigny Abbot of Mount St. Michael.

Robert of *Torigny*, a Monk, afterwards Prior of *Bec* Abby, and at last Abbot of St. *Michael*'s Mount, compos'd a Supplement of *Sigebert*'s Chronicle, and a Continuation to the Year 1184. as also a Treatise of the Monasteries and Abbies of *Normandy*; the History of that of St. *Michael*'s Mount; a Commentary on St. *Paul*'s Epistles taken from St. *Augustine*; and the History of the Reign of *Henry* II. King of *England*. Father *Luke Dachery* has caused to be printed at the End of *Guibert*'s Works, the Supplement and Continuation of *Sigebert*'s Chronicle, and the Treatise of the Abbies of *Normandy*, with a Letter written by the said *Robert*, and his Preface to the Commentary on St. *Paul*'s Epistles.

Otho of St. Blasius

Otho of St. *Blasius*, continu'd the Chronicle of *Otho* of *Frisingben* to the Year 1190.

John Brompton Abbot of Jorval.

John Brompton, an *English* Monk of the *Cistercian* Order, and Abbot of *Jorval* in the Diocess of *York*, is the reputed Author of a certain Chronicle from the Year 588. to 1198. but the learned Mr. *Selden* assures us, that it was not written by him; that he only caus'd it to be transcrib'd, and that he did not live in this Century.

Historians

Historians of England.

Of the Writers of Ecclesiastical History.

THE Kingdom of *England* has brought forth so many approved Authors, who have employ'd their Pens in writing the History of their native Country, that they well deserve to be referr'd to a particular Article.

Henry *Archdeacon of Huntington.*

Henry of *Huntington*, the Son of a marry'd Priest named *Nicholas*, and the Pupil of *Albinus Andegavius* Canon of *Lincoln*, was made Canon of the same Church, and afterwards Archdeacon of *Huntington*, by *Alexander* Bishop of *Lincoln*, whom he accompanied in his Journey to *Rome*. He wrote the History of the *English* Monarchy from its first Foundation till the Death of King *Stephen*, which happen'd in 1154. It is dedicated to the said Bishop *Alexander*, and divided into eight or ten Books, being contain'd among the Works of the *English* Writers in Sir *Henry Savil*'s Collection, printed at *London* A. D. 1596. and at *Francfort* in 1601. Father *Luke Dachery* has likewise publish'd in the eighth Tome of his *Spicilegium*, a small Tract of this Author, concerning the Contempt of the World, dedicated to *Gauterius*. He there shews how the Things of this sublunary World ought to be contemned, relating many Examples of Misfortunes that happen'd to the great Personages of his Age, and the miserable Death of divers profligate Wretches: He declares, in the Preface to this Tract, that he had before made a Dedication to the same Person of a Collection of Epigrams, and of a Poem about Love. There are also in the Libraries of *Oxford* and *Cambridge* several other Manuscript Works of this Author, particularly a Letter concerning the *British* Kings, dedicated to *Warinus*: a Treatise of the Counties of *Great Britain*; another of the Image of the World; and a third of the *English* Saints.

Gulielmus Neubrigensis.

William Little, known by the Name of *Gulielmus Neubrigensis*, was born at *Bridlington* near *York*, A. D. 1136. and educated in the Convent of the Regular Canons of *Newtbridge*, where he embrac'd the Monastick Life: He compos'd a large History of *England*, divided into five Books, from the Year 1066. to 1197. This History is written with much Fidelity, and in a smooth and intelligible Style. It was printed at *Antwerp*, A. D. 1567. at *Heidelberg* in 1587. and lastly at *Paris* with *John Picard*'s Notes in 1610. It is believ'd that he died A. D. 1208.

Walter, *Archdeacon of* Oxford.

Walter, born in the Principality of *Wales*, Archdeacon, and even (as some say) Bishop of *Oxford*, translated out of *English* into *Latin* the History of *England*, composed by *Geffrey* of *Monmouth*, and continued to his Time.

John Pyke

John Pyke, wrote an History of the *English*, *Saxon*, and *Danish* Kings of *England*, and flourished with the former Historian under King *Henry* I.

Gervase, *Monk of* Canterbury.

Gervase, a Monk of *Canterbury*, compos'd several Treatises relating to the History of *England*, which are contain'd in Mr. *Selden*'s Collection of the *English* Historiographers; particularly a Relation of the burning and repairing of the Cathedral Church of *Canterbury*; an Account of the Contests between the Monks of *Canterbury*, and *Baldwin* their Archbishop; a Chronicle from the Year 1122. to 1199. and the Lives of the Archbishops of *Canterbury*.

Geffrey Arthur, *Bishop of* St. Asaph.

Geffrey Arthur, Arch-deacon of St. *Asaph*, was chosen Bishop of that Diocess, *A. D.* 1151. He left his Bishoprick by reason of certain Commotions which happened in *Wales*, and retir'd to the Court of *Henry* II. King of *England*, who gave him the Abby of *Abbington* in *Commendam*. Afterwards in a Council held at *London*, A. D. 1175. the Clergy of St. *Asaph* caus'd a Proposal to be made to *Geffrey* by the Archbishop of *Canterbury*, either to return to his Bishoprick, or to admit another Bishop to be substituted in his room: He refus'd to return, designing to keep his Abby; but both the Abby and the Bishoprick were dispos'd of, and he was left destitute of any Ecclesiastical Preferment. He wrote, or rather translated out of *English* into *Latin*, an History of *Great Britain* from the Beginning to his Time; which is full of Fables, dedicated to *Robert* Duke of *Gloceſter*, and divided into twelve Books. It was printed at *Paris* A. D. 1517. at *Lyons* by *Potelier* in 1587. and by *Commelin* in the same Year; it is also inserted among the Works of the *English* Historians printed that Year at *Heidelberg*. It is reported that he, in like manner, translated out of *English* into *Latin*, the ancient Prophecies of *Merlin*, which were printed at *Francfort* with *Alanus*'s Observations, A. D. 1603.

Of the Writers of English Ecclesiastical History.

The History of the Church of *Durham* was written by several Authors, the first of whom is *Turgot*, a Monk of that Diocess, who compos'd one from its first Foundation to the Year 1096.

Turgot, *Monk of* Durham.

Simeon of *Durham*, copied out *Turgot*'s History almost word for word, from the Year 625. to 1096. and continu'd to 1154. He likewise wrote an History of the Kings of *England* and *Denmark*, from the Year 731. to 1130. A Letter to *Hugh* Dean of *York*, about the Archbishops of that City; and a Relation of the Siege of *Durham*. These three last Pieces were published by Father *Labbé*, in the first Tome of his Library of Manuscripts. The Historians of the Church of *Durham*, by *Turgot* and *Simeon*, were printed at *London*, with the Works of the other *English* Historiographers, A. D. 1652.

Simeon *of* Durham.

William of *Somerset*, a Monk of *Malmesbury*, is justly preferr'd before all the other *English* Historians. His History of *England*, divided into five Books, contains the most remarkable Transactions in this Kingdom, since the Arrival of the *Saxons* to the 28th Year of King *Henry* I. that is to say, from A. D. 449. to 1127. He afterwards added two Books, continuing the History to A. D. 1143. and anexed to the whole Work four Books continuing the History of the Bishops of *England*, from *Augustine* the Monk, who first planted Christianity in these Parts, to his Time. These Works were printed at *London*, and published by Sir *Henry Savil*, A. D. 1596. and at *Francfort* in 1601. Father *Mabillon* has likewise set forth, in the first Tome of his *Benedictin* Centuries, the Life of St. *Adelm* Bishop of *Salisbury*, compos'd by this Author, who died A. D. 1143.

William *of* Somerset, *Monk of* Malmesbury.

John of *Hexam*, a Native of the County of *Northumberland*, Monk and Provost of the Monastery of *Hagulstadt*, flourished about the Year 1160. He made a Continuation of *Simeon* of *Durham*'s History of the Kings of *England* and *Denmark*, from A. D. 1130. to 1154. This Work is extant among those of the other *English* Historians, printed at *London* in 1652.

John *of* Hexam, *Provost of* Hagulstadt.

Sylvester Girald, born in *Wales*, flourished in the End of the Reign of King *Henry* II. to whom he dedicated a Natural History, a Topography of *Ireland*, and a History, in form of a Prediction of the Conquest of *Ireland* by that Monarch, printed at *Antwerp*. These Works were published by Mr. *Camden*, and printed at *Francfort* in 1602. He also wrote an Itinerary of *Wales*, upon a Visitation there made by him, with *Baldwin* Archbishop of *Canterbury*, to excite the People of that Country to undertake a Voyage to the Holy Land. This last Work is extant among the others, and was likewise printed at *London* in 1585. with a Description of the same Country of *Wales*. Besides these Pieces, he wrote the Lives of several Saints, and died Bishop of St. *Davids* in the Beginning of the following Century. One of his Letters is contain'd in Archbishop *Usher*'s Collection of the Letters of *Ireland*, and divers other Works of this Author are found among the Manuscripts of the publick Libraries of *England*.

Sylvester Girald, *Bishop of* St. Davids.

Roger of *Hoveden*, an Officer under King *Henry* II. and afterwards *Regius* Professor of Divinity in the University of *Oxford*, compos'd the Annals of *England* from the Year 731. where venerable *Bede* ends to 1202. This Work is among those of the *English* Historians published by Sir *Henry Savil*, and printed at *London* A. D. 1595. as also at *Frankfort* in 1601.

Roger Hoveden, *Regius Professor of Divinity.*

Historiographers of the Crusade.

THE History of the famous Crusade, instituted under Pope *Urban* II. and the Conquests which the Western People made in the *Levant*, from the Year 1095. to 1099. have afforded Matter to many contemporary Historians, the greater Part of whom were Eye-witnesses of the Transactions related by them.

Petrus Theutbodus.

The first of these Historiographers is *Petrus Theutbodus*, who saw the most part of the memorable Actions which he has committed to Writing; and from whom those that wrote after him, took a considerable Part of their Relations.

The second is a nameless *Italian* Author, who accompanied *Boamond* King of *Sicily* in the Expedition to the Holy Land. His Work is known by the Title of, *The notable Exploits of the French, and other Christians of* Jerusalem, and divided into four Books.

A nameless Italian Author.

Of the Writers of Eccleſiaſtical Hiſtory.

The third is *Robert*, a Monk of St. *Remy* at *Rheims*, who aſſiſted in the Council of *Clermont* in the Year 1095. and afterwards made a Voyage to the Holy Land. At his return, he wrote the Hiſtory of the War of *Jeruſalem*, divided into eight or nine very ſhort Books: He excuſes himſelf in the Preface, upon account of the Roughneſs of his Style.

Robert Monk of St. Remy at Rheims.

The fourth is *Baudry*, Abbot of *Bourgueil*, who was afterwards ordain'd Biſhop of *Dol*, A. D. 1114 and died *January* 27. 1131. His Hiſtory is divided into four Books; but he was not an Eye-witneſs of what he relates, although he aſſiſted in the Council of *Clermont*: Therefore he contents himſelf only to follow, and to ſupply the Defects of an ancient nameleſs Hiſtory, which was ill written, inſerting ſuch Accounts as he had receiv'd from others. This Author likewiſe wrote the Life of St. *Hugh* Archbiſhop of *Rouen*, and a Tract concerning the Monaſtery of *Feſcamp*, publiſhed in the Book called *Neuſtria Pia*. To him alſo is attributed the Life of *Robert d' Arbriſſelles*, which is in *Surius*, and the Hiſtory of the Tranſlation of St. *Valentin*'s Head, which is extant in *Bollandus*'s Collection in *Febr.* 14. Moreover it is obſerv'd that he is the Author of the Life of St. *Sampſon*, and that he promiſes certain Notes on the Pentateuch, in the Preface to his Hiſtory. Laſtly, 'tis reported that there is a ſmall Manuſcript Tract of the ſame Biſhop *Baudry*, concerning the Viſitation of the ſick, in the Library of *Vienna* in *Auſtria*. He was employ'd in writing his Hiſtory near the End of his Life.

Baudry, Biſhop of Dol.

The fifth is *Raimond d' Agiles*, Canon of *Puy*, and Chaplain to the Count of *Thoulouſe*, who was an Eye-witneſs. He wrote this Hiſtory at the Requeſt of *Peter Ponce de Baladin*, a particular Friend of the ſaid Count, who was kill'd in the Siege of *Arache*, and dedicated it to the Biſhop of *Viviers*.

Raimond d'Agiles.

The ſixth is *Albert*, or *Alberic*, Canon of *Aix* in *Provence*, who compos'd his Hiſtory from the Relations of others: It is extended to the ſecond Year of the Reign of *Baldwin* II. that is to ſay, to A. D. 1120.

Albert, or Alberic, Canon of Aix.

The ſeventh is *Foucher*, a Monk of *Chartres*, who accompanied *Robert* Duke of *Normandy* in the Expedition to the Holy Land, A. D. 1095. His Hiſtory is carried on to the Year 1124. But *Guibert* of *Nogent* accuſes him of having written fabulous Narrations.

Foucher, Monk of Chartres.

Gautier, or *Gauterius*, who aſſumes the Quality of Chancellor, is the eighth: He publiſhed an Hiſtory of the Advantages obtain'd by the Weſtern Chriſtians at *Antioch*, A. D. 1115. and of the Misfortunes that befel them in 1119. He was an Eye-witneſs of thoſe Occurrences, and was taken Priſoner in the War; but his Hiſtory is not very accurate.

Gautier, the Chancellor.

The ninth is *Guibert*, Abbot of *Nogent*, an Author of great Note, whoſe Works deſerve to be ſpecified in a ſeparate Article.

Guibert Abbot of Nogent.

The tenth is a nameleſs Writer, who has only made an Abridgment of *Foucher*'s Hiſtory, to the Year 1106. where he ended.

A nameleſs Author.

The eleventh is another anonymous Author, who compos'd a Relation of the ſame Tranſactions, under the Title of the Hiſtory of *Jeruſalem*: It was divided into two Parts, but the ſecond is only extant, which begins at the Year 1110. and ends in 1124. This Author has in like manner only follow'd *Foucher*.

Another Nameleſs Writer.

The twelfth, and moſt conſiderable of the Writers of this Hiſtory, is *William* Archbiſhop of *Tyre*, who has deduc'd it from the Beginning of the Cruſade to the Year 1183. in 23. Books. It is probable that this Author was a Native of *Syria*; however he paſſed very young into the Weſtern Countries, and having compleated his Studies, return'd to the *Levant*, where he was ordain'd Archdeacon of the Church of *Tyre*, A. D. 1167. Afterwards he was employ'd in the Negotiations that were tranſacted between the Kings of *Jeruſalem*, and the *Greek* Emperors; and at laſt was advanc'd to the Dignity of Archbiſhop of *Tyre*, in the Month of *May* 1174. In 1179. he aſſiſted in the Council of *Lateran*, the Acts of which were drawn up by him: He return'd from *Italy* by *Conſtantinople*, and after having reſided ſome time at the Court of the Emperor *Manuel Comnenus*, arriv'd at *Tyre* twenty Months after his Departure. The Patriarchal See of *Jeruſalem* being then vacant, *William* of *Tyre* was nominated to fill it up; but a certain Clerk of *Auvergne*, named *Heraclius*, Archbiſhop of *Cæſarea*, was preferr'd before him; nevertheleſs *William* refus'd to acknowledge his Election, and cited him to *Rome*; where he went incontinently, and was kindly entertain'd by the Pope. In the mean while *Heraclius*, before he came thither, ſent a Phyſician, who poyſon'd *William* of *Tyre*: But the later foretold before his Death, that the Chriſtians ſhould loſe the City of *Jeruſalem*, and the real Croſs, under the Government of *Heraclius*, which happen'd a little while after.

Raimond d'Agiles.

Albert, or Alberic, Canon of Aix.

Foucher, Monk of Chartres.

Gautier, the Chancellor.

Guibert Abbot of Nogent.

A nameleſs Author.

Another Nameleſs Writer.

William, Archbiſhop of Tyre.

William of *Tyre* wrote his Hiſtory by the Order of *Amaury* King of *Jeruſalem*: He makes uſe of the Memoirs of other Hiſtorians to the Reign of *Baldwin* III. and afterward relates ſuch Matters as fell within the Compaſs of his own Knowledge, but the twenty third Book is not finiſhed. His Style is plain and natural, ſhewing much Sagacity of Judgment, Modeſty, and Learning, with reſpect to the Time when he liv'd. He likewiſe compos'd the Hiſtory of the *Levantine* Princes, from the Year 614. to 1184. but this Work is not as yet come to our Hands.

The thirteenth Hiſtoriographer is *James de Vitry*, who did not flouriſh till the following Century. This Author, after having been Curate of *Argenteuil*, became a Regular Canon in the Monaſtery of *Oignies*, in the Dioceſs of *Namur*. He preached up the Cruſade againſt the *Albigeois*, and afterwards againſt the *Saracens*, and took upon him the Croſs for the Holy War in *Paleſtine*: He was ordain'd Archbiſhop of *Ptolemais*, and at laſt, by way of Recompence for the Services he had done the See of *Rome*, was invited thither by Pope *Honorius* III. and created Cardinal: He was alſo ſent into *France* in Quality of Legate, to preach up a new Cruſade againſt the *Albigeois*, and at his return to *Rome* died there A. D. 1244. after having order'd his Body to be convey'd to *Oignies*. His Hiſtory is divided into three Books; in the firſt of which, he gives an Account of the State of the Eaſtern Churches; in the ſecond, of that of the Weſtern; and in the laſt, of the Occurrences which happen'd in the *Levant* in his Time. There is alſo extant a Letter by the ſame Author about the taking of *Damietta*, which follows his Hiſtory; and another Letter, containing a Relation of the Tranſactions before *Damietta*, which was written in 1219. to Pope *Honorius* III. and publiſhed by Father *Dachery* in the eighth Tome of his *Spicilegium*.

James de Vitry, Cardinal.

The fourteenth is a nameleſs Author, who liv'd at that Time, and wrote the Hiſtory of *Jeruſalem* from the Year 1177. to 1190.

A nameleſs Author.

To theſe Hiſtorians may be added divers Letters written by ſeveral Kings, Princes and Prelates, to *Lewis* the Young, King of *France*; as alſo a Relation of the taking of *Damietta* by *Oliver* of *Colen*, and ſome other Monuments gather'd together by *Bongarſius*, in his Collection of the Hiſtoriographers of the Cruſade, call'd *Geſta Dei per Francos*, printed at *Hanaw* A. D. 1611. in which all the Works but now recited are contain'd. Some of them were printed ſeparately, as the Hiſtory by *Robert* Monk of St. *Remy*, of which there is an old Edition without the Printer's Name, or the Date of the Year; and another at *Baſil* in 1533. There is only one Part of *Foucher*'s Hiſtory in this Collection, but M. *du Cheſne* has publiſh'd it entire among the Works of the *French* Hiſtoriographers. *Alberic*'s Hiſtory was printed at *Helmſtadt* in 1589. under the Title of *The Chronicle of* Jeruſalem; that of *William* of *Tyre* was publiſhed by *Poiſnot*, and printed at *Baſil* in 1546. and afterward by *Henry de Pantaleon*, printed at the ſame Place in 1560. And laſtly, *James de Vitry*'s Hiſtory was printed at *Doway* in 1597.

Oliver of Colen.

Writers of Chronicles, and particular Hiſtories.

Hugh, Abbot of Flavigny.

Hugh, a Monk of *Verdun*, and afterwards Abbot of *Flavigny* in the Dutchy of *Burgundy*, compoſed a Chronicle of *Verdun* divided into two Parts, one of which begins at the Nativity of Jeſus Chriſt, and ends in the Year 1002. and the other contains the Hiſtory to 1102. This Work was publiſhed by Father *Labbe*, who gives a very great Character of it, in the firſt Tome of his new Library of Manuſcripts; but the ſecond Part is much more valuable than the firſt.

Baudry, Biſhop of Noyon, and Terouane.

Baudry, Secretary to *Gerard* I. *Liethert* and *Gerard* II. Biſhops of *Cambray*, afterwards Chanter and Canon of *Terouane*, and at laſt Biſhop of *Noyon* and *Terouane*, wrote the Hiſtory of the Churches of *Cambray* and *Arras*, under the Title of the Chronicle of *Cambray*, publiſhed by *Colvenerius*, and printed at *Doway* A. D. 1615. This Author was ordain'd Biſhop in the Year of our Lord 1097. and died in 1112.

Leo, Cardinal.

Leo of *Marſi*, a Monk and Library-Keeper of Mount *Caſſin*, was made Biſhop of *Seſſa*, and Cardinal Biſhop of *Oſtia*, by Pope *Paſchal* II. A. D. 1101. He eſcap'd by Flight from *Rome*, with *John* Biſhop of *Freſcati*, when that Pope was apprehended by the Emperor *Henry* V. and run all about *Italy* to excite the People to take up Arms in his Defence: He alſo ſign'd a Bull of the ſame Pope

Paſchal

Of the Authors of leſs note.

Paſchal II. in 1115. and died a little while after. He wrote a Chronicle of the Abby of Mount *Caſſin* divided into three Books, which begins at the time of St. *Benedict*, and ends in that of the Abbot *Deſiderius*, who was choſen Pope under the Name of *Victor* III. This Chronicle was printed at *Venice* A. D. 1513. at *Paris* with that of *Aimoin* in 1603. at *Naples* in 1616. and again at *Paris* in 1668. It tis reported that there are ſome other Manuſcript Tracts of this Author, particularly certain Sermons, and Lives of the Saints, *&c.* In the *Vatican* Library are to be ſeen ſeveral Letters of another *Leo*, in like manner Cardinal Deacon, who was promoted to that Dignity by *Urban* II. and who made a Regiſter of the Letters written by the ſame Pope.

Another Cardinal Leo,

Hariulphus, a Monk of St. *Riquier*, compos'd a Chronicle of his Abby, printed in the fourth Tome of Father *Dachery*'s *Spicilegium*; the Life of St. *Arnoul* of *Soiſſons*, publiſh'd by *Surius*; a Treatiſe of the Miracles of St. *Riquier*; and the Life of St. *Maldegiſilus*, ſet forth by Father *Mabillon* in his *Benedictin* Centuries. This Author wrote in the beginning of the twelfth Century.

Hariulphus, Monk of St. Riquier

Rainerius, a Monk of St. *Laurence* at *Liege*, who flouriſh'd A. D. 1130. is the Author of a Treatiſe of the Illuſtrious Perſonages of his Monaſtery, and of the Biſhoprick of *Liege*, publiſh'd by *Chapeauville*, in his Collection of Monuments relating to the Church of *Liege*.

Rainerius, Monk of St. Laurence at Liege.

Herman, a Monk of St. *Vincent* at *Laon*, and afterwards Abbot of St. *Martin* at *Tournay*, flouriſh'd in the beginning of this Century. He wrote a large Narrative of the Reſtauration of the Church of St. *Martin* at *Tournay*, which contains the Hiſtory of that Abby, from the Reign of *Philip* I. King of *France*, to his time; that is to ſay, to the Year 1150. being inſerted in the twelfth Tome of Father *Dachery*'s *Spicilegium*. He likewiſe compil'd three Books of the Miracles of St. *Mary* of *Laon*, printed with the Works of *Guibert* of *Nogent*, and another Manuſcript Treatiſe about the Incarnation of *Jeſus Chriſt*, dedicated to *Stephen* Archbiſhop of *Vienna*.

Herman, Abbot of St. Martin at Tournay.

Falco of *Beneventum*, who was created Magiſtrate of that City by Pope *Innocent* II. left a Chronicle in Hiſtory from the Year 1102. to 1140. in which he gives a particular Account of Matters relating to his native Country. This Work was publiſh'd by Father *Caracioli* of the *Theatine* Order, and printed at *Naples* A. D. 1626

Falco of Beneventum.

Udaſcalchus, a Monk, compos'd a Relation of the Controverſies between *Herman* Biſhop of *Augsburg*; and *Egino* Abbot of St. *Ulric*, with a Poem concerning the Voyage and Death of the ſaid *Egino*, publiſh'd by *Caniſius* in the ſecond Tome of his Collection. This Author wrote in the time of Pope *Paſchal* II. and of *Arnulphus* Archbiſhop of *Mentz*, ſome of whoſe Letters are inſerted by him in his Relation.

Udaſcalchus, a Monk.

Alexander, an Abbot in *Sicily*, compil'd four Books of the Life and Reign of *Roger* King of *Sicily*, which were printed at *Saragoſſa*, A. D. 1578. and the Book call'd, *Hiſpania Illuſtrata*. This Author wrote after the Death of King *Roger*, which happen'd in 1154.

Alexander, Abbot in Sicily.

John, a Monk or *Marmoutier*, wrote the Hiſtory of the Actions of *Geffrey Plantagenet* Count of *Angers* and Duke of *Normandy*, publiſh'd by M. *du Bouchel*, and printed at *Paris* A. D. 1610. as alſo in M. *du Cheſn*'s Collection of the Hiſtorians of *Normandy*.

John Monk of Marmoutier.

Geffrey, or *Walter de Vineſauf*, of *Norman* Extraction, but born in *England*, after having run through a courſe of Learning in his native Country, travell'd beyond Sea, and acquir'd a great deal of Reputation. He compos'd a Work in Herameter Verſe, dedicated to Pope *Innocent* III. under the Title of *The new Poeſy, or the Art of Speaking*; and another Treatiſe about the planting and improving of Trees. Both theſe Works are only in Manuſcript; but in the ſecond Tome of the *Engliſh* Hiſtorians, printed at *Oxford* in 1687. is contain'd his Hiſtory, or the Itinerary of King *Richard* I. to the Holy-Land, which was attributed to other Authors; in the ſame Place are alſo found certain Copies of Verſes on King *Richard*.

Geffrey, or Walter de Vineſauf.

Odo of Deuil, Abbot of St. *Cornelius* at *Compeigne*, and afterward Succeſſor to *Suger* in the Abby of St. *Denis*, wrote a Relation of the Voyage of *Lewis* VII. King of *France* to the *Levant*, publiſh'd by Father *Chifflet* in his Treatiſe of the Nobility of S. *Bernard*, printed at *Paris* A. D. 1660. This Author died in 1168.

Odo, Abbot of St. Cornelius at Compeigne.

Laurence, a Monk of *Liege*, being ſent to *Verdun* reſided in the Monaſtery of St. *Vito*, and was employ'd in writing a Chronicle of all the Biſhops of that Dioceſs to the Year 1148. printed in the twelfth Tome of his *Spicilegium*: It is reported that he liv'd till A. D. 1179.

Laurence, a Monk of Liege.

Suger, Abbot of St. *Denis*, famous as well for his Learning and Zeal in maintaining the Rights of the Church, as on account of the Nobleneſs of his Birth, and the conſiderable Employments he obtain'd in the State, wrote the Life of *Lewis* the Groſs King of *France*; divers Letters relating to the publick Affairs of the Kingdom, during his Adminiſtration of the Government; a Treatiſe of his Tranſactions in the Abby of St. *Denis*; a Narrative of the Conſecration of that Church; with certain Conſtitutions, and his laſt Will and Teſtament. Theſe Monuments are no extant in the fourth Tome of the Hiſtorians by *du Cheſne*; except the Account of the Conſecration of the Church, which is not there entire, and to which Father *Mabillon* added a Supplement, in the firſt Tome of his *Analecta*. *Suger* was choſen Abbot of St. *Denis* A. D. 1122. during his reſidence at *Rome*, and conſecrated in 1123 He died in 1153.

Suger, Abbot of St. Denis.

Of the Authors of leſs note.

Aldebert, or *Albert*, Abbot of *Hildeſheim*, flouriſh'd in the Year 1160. He wrote a Relation of the Reſtauration of his Monaſtery to the *Benedictins* under Pope *Eugenius* III. which was publiſh'd by *Gretſer*, and printed at *Ingolſtadt* A. D. 1117.

Aldebert, or, Albert Abbot of Hildeſheim.

Teulphus, a Monk of *Maurigny*, compos'd in the Year 1150. a Chronicle of his Monaſtery, from A. D. 1008. to 1147. which is to be found in the three Tomes of the Hiſtorians by M. *du Cheſne*.

Teulphus, Monk of Maurigny

Hugh of Poitiers, a *Benedictin* Monk, Secretary to the Abby of *Vezelay*, began in the Year 1156. by Order of *Ponce* Abbot of *Vezelay*, the Hiſtory of that Monaſtery, and compleated it in 1167. under *William* Abbot of the ſame Abby. It is divided into four *Books*, and was publiſh'd by Father *Dachery* in the third Tome of his *Spicilegium*. *Richard*, an *Engliſh* Man of the County of *Northumberland*, Monk and Prior of the Monaſtery of *Hagulſtadt*, flouriſh'd A. D. 1180. and died in 1190. His Works were publiſh'd among thoſe of the *Engliſh* Hiſtorians, printed at *London* in 1652. They are, an Hiſtory of the Church and Biſhops of *Hagulſtadt*; that of the Actions of King *Stephen*; and that of the War manag'd by *Standardius* from A. D. 1135. to 1139.

Hugh, of Poitiers, Monk of Vezelay.

Richard, Prior of Hagulſtadt.

Thierry, or *Theodoric*, a Monk, wrote about the Year 1180. a compendious Hiſtory of Eccleſiaſtical Affairs, and of the Kings of *Norway*, publiſh'd with another Peice of a Nameleſs Author, concerning the Expedition which the *Danes* undertook to the Holy Land, A. D. 1185. which was ſet forth by *Gaſper Kirkman*, from the Memoirs of *John Kirkman* of *Lubec* his Uncle, and printed at *Amſterdam* 1684

Thierry, or Theodoric, a Monk.

Geffrey, a *French* Monk of the Monaſtery of St. *Martial* at *Limoges*, and afterward Prior of *Vigeois* in the ſame Dioceſs, who was ordain'd Prieſt in 1167. by *Gerard* Biſhop of *Cahors*, wrote a Chronicle or Hiſtory of *France* from the Year 996. to 1184. which was publiſh'd by Father *Labbé* in the ſecond Tome of his new Library of Manuſcripts.

Geffrey, Prior, of Vigeois.

Gonthier, or *Gontherius*, a Monk of the Abby of St. *Amand*, had the Reputation of being a good Poet, and compos'd a Poem of the Exploits of the Emperor *Frederick Barberoſſa* in *Lombardy* and *Liguria* which on that account was call'd *the Ligurine*, and was printed at *Strasburg*, A. D. 1531. as alſo at *Baſil* in 1569. at *Francfort* in 1584 among the *German* Hiſtorians, He likewiſe wrote a Treatiſe of Prayer, Faſting and Almſ-giving printed at *Baſil* in 1504. and 1507. The Lives of St. *Cyrinus*, and St. *Julia* in Verſe, are alſo attributed to the ſame Author.

Gonthier, Monk of St. Amand

Saxo, ſirnam'd the Grammarian, by reaſon of the Purity of his Style, was a *Dane* by Nation, of the Iſle of *Seeland*. He was Provoſt of the Church of *Roſchild*, and Chaplain to *Abſalon* Archbiſhop of *Lunden*, who ſent him to *Paris*, A. D. 1177. to conduct the Monks of St. *Genevieve* into *Denmark*. He wrote the Hiſtory of his native Country to the Year 1186. *Eraſmus* extols the Vivacity of of his Conceptions, the Nobleneſs of his Expreſſions, the Fluency of his Rhetorick, and the admirable Variety of his Figures, and wonders much, by what means a *Dane* could arrive at ſuch a height of Eloquence in that Age. He chiefly affected to imitate *Valerius Maximus*. His Hiſtory was publiſh'd by *Chriſtian Petri*, Canon of *Lunden*, and printed at *Paris* A. D. 1514. *John Bebelius* caus'd it to be printed at *Baſil* in 1534. as alſo did *Philip Leonicier*, and *John Fichard* at *Francfort* in 1576. Laſtly, *Johannes Stephanius* ſet forth a more large and correct Edition of it, with *Prolegomena* and Annotations, at *Sora* in 1644. This Author died in 1204.

Saxo Grammaticus Provoſt of Roſchild.

Ralph de Diceto, an *Engliſh* Man by Nation, and Dean of St. *Paul*'s at *London*, a Perſon well known on account of his Learning and Travels into foreign Countries, wrote a compendious Chronicle from the Creation of the World to the Year 1198. The firſt Part of it ending at the time of Pope *Gregory* the Great was never publiſh'd, becauſe it only contain'd trivial Matters, He alſo compos'd certain Hiſtorical Tracts call'd *Portraitures*, from A. D. 1148. to 1200. Theſe Works are among thoſe of the *Engliſh* Hiſtorians printed at *London* in 1652.

Ralph de Diceto.

†

Writers of Relations of the Lives and Miracles of Saints.

Of the Writers of Eccleſiaſtical Hiſtory.

Anſcherus *Abbot of* St. Riquier

ANſcherus Abbot of St. *Riquier* compos'd in the Year 1110. a Relation of the Life and Miracles of St. *Angilbert* Abbot of the ſame Monaſtery, which was publiſh'd by Father *Mabillon* in the firſt Tome of his *Benedictin* Centuries.

Theofredus. *Abbot of* Epternach.

Theofredus, Abbot of *Epternach* in the Dutchy of *Luxemburg*, wrote a large Account of the Life of St. *Willbrod* the firſt Biſhop of *Utrecht*; four Books of Epitaphs of Saints, printed at *Luxemburg* A. D. 1619. and certain Sermons, which are inſerted in the Book call'd *Bibliotheca Patrum*.

Rainaud *of* Semur, *Archbiſhop of* Lyons.

Rainaud, or *Rainoldus* of *Semur*, the Son of *Dalmace de Semur* and *Aremberge du Vergey*, of an illuſtrious Family in *Burgundy*, being the Brother of *Hugh* Abbot of *Cluny*, was choſen Abbot of *Vezelay*, and aſſiſted in that Quality in the Council of *Troyes* A. D. 1104. He was afterwards promoted to the Archbiſhoprick of *Lyons*, and died in 1109. in the 85th Year of his Age, leaving a Narration of the Life of *Hugh* his Brother Abbot of *Cluny*, which is extant in the *Bibliotheca Cluniacenſis* publiſh'd by M. *du Cheſne*.

Nicolas, *Monk of* Soiſſons.

Nicolas, a Monk of *Soiſſons*, wrote in the Year 1120. the Life of St. *Godfrey* Biſhop of *Amiens*, dedicated to *Robard* Biſhop of *Soiſſons*, and referr'd to by *Surius* in *November* 8.

Domniſo *Prieſt.*

Domniſo, an *Italian* Prieſt, liv'd in the end of the preceding Century, in and the beginning of the preſent, under the Emperors *Henry* IV. and *Henry* V. He wrote in Heroick Verſe, the Life of the Princeſs *Mathilda* printed by *Sebaſtian Tengnagelius* at *Ingolſtodt* A. D. 1612. with the Letters of *Gebehard* of *Saltzburg*, *Sigefred* of *Mentz*, and *Stephen* of *Halberſtadt*, relating to the Conteſt between the Emperor and Pope *Gregory*; as alſo the Treaty of *Bertholdus* of *Conſtance* about excommunicated Perſons; the Lives of St. *Altman* of *Paſſaw*, *Thiemo*, of *Satzburg*, and *Anſelm* of *Lucca*, written by nameleſs Authors. and *Heſſo*'s Treatiſe concerning the Tranſactions between the Emperor *Henry* V. and Pope *Calixtus* II. in 1119.

Ælnoth, *Monk of* Canterbury.

Ælnoth, a Monk of St *Auguſtin* at *Canterbury*, flouriſh'd in the beginning of this Century, and ſpent a conſiderable part of his Life in *Denmark*, where (as 'tis reported) he reſided 24 Years. He wrote about A. D. 1120. an Hiſtorical Account of the Life and Paſſion of *Canut* King of that Country, which was publiſh'd by *Arnold Whitfield*. A. D. 1602. and afterward printed with *Meurſius*'s Notes at *Hanaw* in 1631.

Gualbert, *Monk of* Marchiennes.

Gualbert, a Monk of the Abby of *Marchiennes*, compos'd in the Year 1125. or 1126. two Books, concerning the Miracles wrought by St. *Rictruda*.

Pandulphus *of* Piſa.

Pandulphus of Piſa flouriſh'd A. D. 1130. and wrote the Life of Pope *Gelaſius* II. who died at *Cluny* in 1119. It was printed at *Rome* in 1638.

Fabricius Tuſcus, *Abbot of* Abbington.

Fabricius Tuſcus Abbot of *Abbington* in *England*, wrote a Relation of the Life and Actions of St. *Adelm* an Abbot in *Scotland*. He flouriſh'd in the beginning of the preſent Century.

Auctus, *Abbot of* Vall'Ombroſa.

Auctus, a Native of *Florence*, and Abbot of the Monaſtery of *Valombra*, or *Vall'Ombroſa*, in the Territories of that City, who flouriſh'd in the beginning of the Century, has left us the Life of St. *John Gualbert*, and that of *Bernard Hubert* Cardinal, with a Narrative of the Tranſlation of the Head of St. *James* the Apoſtle.

Odo, *Abbot of* St. Remy *at* Rheims

Odo, Abbot of St. *Remy* at *Rheims*, ſent a Letter to Count *Thomas* Lord of *Coucy*, which is ſtill extant, and contains the Relation of a Miracle, which he heard at *Rome* from the Mouth of a certain Archbiſhop of *India* concerning the Body of St. *Thomas* the Apoſtle, which was interr'd in his Church. This Letter was written about A. D. 1135. for the next Year, *Odo* return'd from *Rome* to *France*, and gave Lands to the Houſe of *Mont-Dieu* belonging to the *Carthuſians*.

Geffrey the Groſs, *Monk of* Tiron.

Geffrey the Groſs, a Monk of *Tiron*, wrote in the Year 1135. the Life of St. *Bernard* Abbot of that Monaſtery, referr'd to by the *Bollandiſts* in *April* 14.

Ulric, *Biſhop of* Conſtance

Ulric, a Monk of St. *Blaſius* in the Black Foreſt, who was afterwards promoted to the Biſhoprick of *Conſtance* A. D. 1120. wrote the Life of St. *Gebehard* Biſhop of *Augsburg* cited by *Caniſius*, and that of St. *Conrad*, Biſhop of the ſame City, whoſe Canonization he had obtain'd of the Pope. In the end of his Life he left his Biſhoprick, and return'd to the Monaſtery of St. *Blaſius* in 1138. where he died in 1140.

Of the Writers of Eccleſiaſtical Hiſtory.

Archard, *Monk of* Clairvaux.

Archard, a *Ciſtercian* Monk, and Tutor to the Novices in the Abby of *Clairvaux*, in St. *Bernard*'s time, compos'd a Relation of the Life of St. *Geſelin* a Hermit, which was publiſh'd by *Arnoldus Raiſius* and printed at *Douay* A. D. 1626. It is alſo reported, that he made certain Sermons for the Uſe of the Novices. He flouriſh'd in 1140.

Sifred, Ebbo, Thimo, *and* Herbord.

At the ſame time *Sifred*, *Ebo*, *Thimo*, and *Herbord*, wrote the Life of St. *Otho*, who firſt planted Chriſtianity in *Pomerania*, and died A. D. 1139. This Piece is inſerted by *Caniſius* in his Antiquities.

Robert, *Arch-Deacon of* Oſtervandt *a nameleſs Author.*

To theſe Writers may be added *Robert*, Archdeacon of *Oſtervandt* in *Haynaut*, who compos'd a Narrative of the Life of St. *Aibert*, a Monk and Prieſt of the Monaſtery of *Creſpin*, referr'd to by *Surius*, and a nameleſs Author, who wrote the Life of St. *Ludger* in Verſe.

Turſtin, Archbiſhop of York.

Turſtin, Archbiſhop of *York*, who near the End of his Life retir'd to a Monaſtery of his Dioceſs call'd *Rippon-Springs* of the *Ciſtercian* Order, wrote a ſmall Tract concerning the Original of that Monaſtery.

Thibaud, *Monk of St.* Peter *at* Beze.

Thibaud, or *Theobald*, a *Benedictin* Monk of *Peter* at *Beze* in *Burgundy*, compil'd in the middle of the Century four Books, concerning the Acts, Tranſlation, and Miracles of St. *Prudentius* Martyr, publiſh'd by Father *Labbé* in his new Library of Manuſcripts.

Hugh, *Monk of* Cluny.

Hugh, a Monk of *Cluny*, wrote in the Year 1160 a Letter giving an Account of the excellent Endowments of St. *Hugh*, ſometime Abbot of the ſame Monaſtery, and afterwards the entire Life of that Saint, which is inſerted in the *Bibliotheca Cluniacenſis*, and in *Surius*.

Gautier, *Canon of* Terouane.

Gautier, or *Gauterius*, a Canon of *Terouane*, compos'd a Narration of the Life and Martyrdom of *Charles* ſir-nam'd *the Good* Count of *Flanders*, which was ſet forth by Father *Sirmond*, A. D. 1615.

Nicolas, *Canon of* Liege.

Nicolas, a Canon of *Liege*, wrote the Life of St. *Lambert*, publiſh'd by *Chapeaville* in his Collection of Pieces relating to the ſaid Church of *Liege*.

Alanus, *Biſhop of* Auxerre.

Alanus, a Native of *Liſle* in *Flanders*, a Monk of *Clairvaux*, and afterwards Abbot of *Larivoir*, a Monaſtery of the Order of *Clairvaux* in the Dioceſs of *Trier*, was made Biſhop of *Auxerre* A.D. 1153. and compos'd an Abridgment of the Life of St. *Bernard*, publiſh'd by Father *Mabillon*. He left his Biſhoprick to return to *Clairvaux*. in 1161. and died in 1182.

Sibrand, *Abbot of* Marieg.

Sibrand, Abbot of *Mariegard* in *Frieſeland*, is the Author of an Account of the Life of St. *Frederick*, Founder of that Abby, who died A. D. 1175. *Sibrand* wrote ſome time after.

Bertrand, *Abbot of* LaChaiſe-Dieu

Bertrand, Abbot of *La Chaiſe-Dieu*, compil'd the Hiſtory of the Life and Miracles of *Robert* the firſt Founder of that Abby, which is divided into three Parts, and was publiſh'd by Father *Labbé* in the ſecond Tome of his new Library of Manuſcripts.

Ladulphus Tortarius.

Roul, or *Radulphus*, ſir-nam'd *Tortarius*, wrote a Book concerning the Miracles of St. *Benedict*, ſet forth by Father *Mabillon* in the fourth *Benedictin* Century.

Stephen, *Abbot of* St James's *at* Liege.

Stephen, Abbot of St. *James* at *Liege*, wrote in the beginning of the Century the Life of St. *Modoaldus* Archbiſhop of *Trier*, divided into three Books, and the Hiſtory of the Tranſlation of that Saint, publiſh'd by *Surius* and the *Bollandiſts*.

Hugh, *Monk of* St Saviour. *at* Lodeve.

Hugh, a Monk of St. Saviour at *Lodeve*, compos'd a Relation of the Converſion of *Ponce de Laraze*, Founder of that Monaſtery, which was ſet forth by *M. Baluzius* in the third Tome of his Miſcellaneous Works.

Herman *a convert Jew of* Colen.

Herman, a *Jew* of *Colen*, being converted by the Sermons of *Egbert* Biſhop of *Munſter*, and by the Conferences he had with Abbot *Rupert*, retir'd to a Monaſtery of Regular Canons in his native Country. He wrote a ſmall Tract about his Converſion, publiſh'd by *Carpzovius* in the laſt Edition of *Raimond*, printed at *Leipſick* in 1687.

Thomas, *Monk of* Ely.

Thomas, a Monk of *Ely* in *England*, wrote an Account of the Life and Tranſlation of St. *Etheldrith* the firſt Abbeſs of *Ely*, who died A. C. 679. This Piece was publiſh'd by Father *Mabillon* in the ſecond *Benedictin* Century.

CHAP.

CHAP. XIV.

An Account of the Lives and Writings of the Eccleſiaſtical Authors of the Levant *in the* Twelfth Century.

Of the Writers of Eccleſiaſtical Hiſtory.

THE County of *Greece* has produc'd in this Century a great number of Writers of good Note, who attain'd to much Skill as well in Divinity, as in the Canon and Civil Law. Of the chief of theſe we ſhall give a particular Account in this Chapter.

Euthymius Zygabenus, a *Greek* Monk of the Order St. *Baſil*, flouriſh'd in the beginning of this Century, under the Emperor *Alexis Comnenus*, by whom he was highly eſteem'd. He apply'd himſelf very much to the reading of the Writings of the antient *Greek* Fathers, and compos'd the following Works. *Viz.*

Euthimius Zygabenus, a Greek Monk.

A Collection of Paſſages taken out of the Fathers on divers Points of Religion againſt the Errors of the Hereticks, which is divided into two Parts, and call'd *Panoplia Dogmatica*, or *the Defence of the Orthodox Faith againſt all Hereſies*. The *Greek* Text of this Work never as yet came to our hands, only a *Latin* Verſion made by *Zinus*, printed at *Lyons* A. D. 1536. at *Paris* in 1556. at *Venice* in 1575. and in the *Bibliotheca Patrum*. A large Commentary on the 150 *Pſalms*, and the 10 *Canticles*, taken out of the Works of the Fathers, which was printed in *Greek* at *Verona* A. D. 1530. and in *Latin* of *Saulius*'s Tranſlation at *Paris* in 1543. and 1547. as alſo at *Venice* in 1568. *M. le Moine* has publiſh'd in the firſt Tome of his Collection of Monuments the Preface to this Commentary, in which the Author treats of ſeveral Queſtions relating to the *Pſalms*. A Commentary on the four Goſpels, printed in *Greek* at *Verona* in 1530. and in *Latin* of *Henteninus*'s Verſion at *Louvain* in 1544. as alſo at *Paris* in 1560. *Simlerus* aſſures us, that there is a Manuſcript Copy in *Sambucus*'s Library, of a Commentary by this Author on the Catholick Epiſtles; and ſome Eccleſiaſtical Writers make mention of his Commentary on St. *Paul*'s Epiſtles. The Commentaries of *Euthymius Zygabenus* are Literal, Moral, and Allegorical; in the Literal, he makes it his Buſineſs to explain the proper ſignification of the Terms; his moral Diſcourſes are ſolid, and his Allegories natural, and fitly adapted to the Matter in debate.

Philip the Solitary, a Greek Monk.

Philip ſirnam'd *the Solitary*, a *Greek* Monk, compos'd in the Year 1105. a Work call'd *Dioptron*, or *The Rule of Chriſtian Life*, dedicated to *Callinicus*, and divided into four Books, a Verſion of which made by *Jacobus Pontanus* was printed at *Ingolſtadt* A. D. 1604. and afterwards inſerted in the *Bibliotheca Patrum*. It is written by way of Dialogue between the Soul and the Body, the Author introducing the former as a Tutreſs or Guardian, and the other as the Pupil: The Soul gives many moral Inſtructions to the Body, who acknowledges and approves the Truths laid down, owns her natural Infirmities, and even ſometimes gives Advice to the Soul. The Author in this Diſcourſe produces great Variety of fine Paſſages out of the *Greek* Fathers, and takes an Occaſion to diſcuſs ſome doctrinal Points, amongſt others, the Neceſſity of Confeſſion is more particularly inculcated. He alſo proves, that the Souls of the Righteous, after their Death, are tranſlated to Heaven, and there enjoy everlaſting Happineſs; and explains ſeveral Queſtions about the Reſurrection; but he chiefly treats of Points relating to Morality, and the State of humane Nature.

Petrus Chryſolanus

Petrus Croſolanus, or *Chryſolanus*, being tranſlated from a certain Biſhoprick to the Metropolitan See of *Milan*, in the beginning of this Century, was ſent in Quality of Legate by Pope *Paſchal* II. to the Court of *Alexis Comnenus* Emperor of *Conſtantinople*; where he diſputed with much earneſtneſs, both by word of Mouth and Writing againſt the Opinion of the *Greeks*, concerning the Proceſſion of the Holy Ghoſt. Upon his return, the Archbiſhoprick of *Milan* was conteſted with him by *Jordanes*, and he was condemn'd in a Council held at *Lateran* in 1116 to leave it, and to return to his Biſhoprick. The Diſcourſe is ſtill extant which he made to *Alexis Comnenus* about the Proceſſion of the Holy Ghoſt: It is in *Latin* in *Baronius*, under the Year 1119. and in *Greek* and *Latin* in the firſt Tome of *Allatius*'s Book, call'd *Græcia Orthodoxa*.

Euſtratius, Archbiſhop of *Nice*, was one of thoſe Perſons who reply'd to *Chryſolanus*: He was a Man of profound Learning and Skill, as well in Eccleſiaſtical as Civil Affairs. His Treatiſe againſt *Chryſolanus* is extant in Manuſcript in ſeveral Libraries, and *Leo Allatius* makes mention of five other Treatiſes of this Author; but we have none printed, except certain *Greek* Commentaries on *Ariſtotle*'s Analyticks publiſh'd at *Venice* A. D. 1536. and in *Latin* at *Paris* in 1543.

Of the Writers of Eccleſiaſtical Hiſtory.

Euſtratius, Archbiſhop of Nice.

At the ſame time *Nicetas Seidus* wrote a Treatiſe againſt the *Latins*, the Deſign of which was to prove, that Antiquity is not always moſt Venerable, and therefore that greater Honour is not due upon that account to Old *Rome* than to the New. *Leo Allatius* produces a great number of Fragments taken out of this Treatiſe, in his Books of the Concord between the *Greek* and *Latin* Churches. *L.* 1. *c.* 14. §. 1, 2. *L.* 2. *c.* 1. §. 2. *L.* 3. *c.* 12. §. 4.

Nicetas Seidus.

Iſaac, an *Armenian* Biſhop, being ſeparated from the Communion of his Country-men, and turn'd out of their Society, compos'd againſt them in the Year 1133. divers Works, in which he confutes their Errors. In the firſt and chief of theſe Writings, he accuſes them of being addicted to the Hereſy of the *Aphtartodocites*, that is to ſay, of beliveing that the Body of *Jeſus Chriſt* was not like ours, but impaſſible, immortal, uncreated, and naturally inviſible; that by the Incarnation it was chang'd into the Divine Nature, which abſorb'd it, as a drop of Honey thrown into the Sea, is ſo far intermix'd with the Water that it entirely diſappears. He adds, that by reaſon of this Error, they did not attribute to the Holy Myſteries of the Euchariſt the Name of the Body and Blood of *Jeſus Chriſt*, but that of his Divinity or Godhead. *Iſaac* confutes his Adverſaries by ſeveral Paſſages of Holy Scripture, and Teſtimonies of St. *Athanaſius*, and St. *Cyril* of *Alexandria*. Afterwards he reproves them upon account of divers Matters which relate only to Diſcipline, although he makes as many Errors of them as Hereſies. *Viz.*

Iſaac, an Armenian Biſhop.

1 That they neglected to celebrate the Feſtival of the Annunciation in any Month of the Year, under pretence that the Virgin *Mary* did not conceive in *March*: *Iſaac* maintains that ſhe conceiv'd on the 25. Day of that Month, and endeavours to prove it by the Teſtimonies of *Euſebius*, St. *Athanaſius*, and St. *Chryſoſtom*; but they are taken out of ſuppoſititious Pieces.

2. That they do not celebrate the Nativity of *Jeſus Chriſt* with due Solemnity, contenting themſelves only to commemorate in a mournful manner, without any Ceremony, the Annunciation of our Saviour's Nativity and Baptiſm in one Day.

3. That they do not mingle Water with the Wine in the Chalice in order to the Conſecration.

4. That in the Adminiſtration of the Sacrament of the Lord's-Supper, they make uſe of unleavened Bread. *Iſaac* confutes this Cuſtom, and affirms, that *Jeſus Chriſt* us'd leaven'd Bread in the Inſtitution of the Euchariſt; and that although it were granted, that he made uſe of unleaven'd, yet that would not infer a Neceſſity of imitating him, in regard that the Church obſerves many Things in the Celebration of the Holy Myſteries, which are not conformable to what our Saviour did at that time. He produces ſeveral Examples in the eighth Chapter to that purpoſe.

5. That they were wont to make an Oblation of Oxen, Sheep, and Lambs, at the Altar.

6. That they have not a due Veneration for the Sign of the Croſs.

7. That they ſometimes join three Croſſes together, and impoſe on them the Name of the Trinity.

8. That they uſually ſing the *Triſagion*, with *Petrus Fullo*'s Addition; that is to ſay, in adding to theſe Words, *Holy God, Almighty God, Immortal God*, theſe, *who waſt crucify'd for us.*

9. That they do not receive Ordination from the Archbiſhop of *Cæſarea*.

10. That they do obſerve a very rigorous Faſt call'd *Artoburia*, in the Week proceeding *Tyrophagia*; that is to ſay,

ſay, the Week before the beginning of Lent, during which the *Greeks* abſtain from eating Fleſh, and live on White-meats. *Iſaac* condemns this Cuſtom as ſuperſtitious, and the Original of that Faſt, refuting the Reaſons alledg'd in vindication of it. Afterwards he makes an Exhortation to the *Armenians* to renounce their Errors, and abſur'd Cuſtoms contrary to the Faith and Diſcipline of the Church eſtabliſh'd in the Councils, and by the Biſhops of *Rome*.

Of the Writers of Eccleſiaſtical Hiſtory.

Biſhop *Iſaac*'s ſecond Treatiſe againſt the *Armenians* is not ſo large as the former: He there reckons up 29 Articles of heretical or erroneous Opinions to be imputed to them, the moſt part of which may be referr'd to thoſe we have but now obſerv'd; adding,

11. That they do not ſolemnize the Feſtival of * *Lumieres*, on the fifth day of *January*, in Commemoration of the Baptiſm of *Jeſus Chriſt*.

* Lights,

12. That they uſually make their conſecrated Oils of Rape-ſeed, and not of Olives, and that they do not adminiſter Unction at the Sacrament of Baptiſm.

13. That they permit none but thoſe Perſons who officiate to ſay the Lords Prayer.

14. That they do not blow upon baptis'd Perſons.

15. That they do not ſhew due reſpect to the Images.

16. That during the time of Lent they do not reſort to the Church, nor adore the Croſſes.

17. That they were wont to eat Cheeſe on *Saturdays* and *Sundays* in *Lent*.

18. That they do not rightly honour the Saints.

19. That they do not obſerve the Week *Tyrophagia*.

20. That they appear before the Altar with their ordinary Habits, and that they keep their Hats on during the Celebration of Divine Service.

21. That they do not adminiſter the Communion on Holy Thurſday.

22. That they imitate the *Jews* in eating a Paſchal-Lamb on *Eaſter-day*, with the Blood of which they ſprinkle their Door-poſts, and keep the reſt to ſerve for Benedictions, cauſing a Victim painted red to be brought to the Church-door, where they ſacrifice it with a great deal of Ceremony.

About that time the *Armenians* ſent Legates to *Rome* to Pope *Eugenius* III. to enter into a Union with the *Latin* Church, whoſe Cuſtom they follow'd in the uſe of unleaven'd Bread, and in ſome other Matters. This Embaſſy is referr'd to by *Otho* of *Friſingben*.

Michael Glycas, a *Sicilian*, compos'd in the beginning of this Century his Annals, divided into four Parts: which is not only an hiſtorical Work, but alſo has ſome relation to Divinity, and natural Philoſophy. In the firſt Part he treats of the Creation of the World: The ſecond contains an Hiſtory from the Creation of the World to the Nativity of *Jeſus Chriſt*; The third continues the Hiſtory from our Saviour to *Conſtantine* the Great: And in the fourth it is brought down to the Death of *Alexis Comnenus*. Theſe Annals were printed in *Latin*, of *Lewenclavius*'s Verſion at *Baſil* A. D. 1572. But they were publiſh'd in *Greek* and *Latin* by Father *Labbé*, and printed at *Paris* in 1660. *Jacobus Pontanus* likewiſe ſet forth two Diſcourſes of the ſame Author, with the *Dioptron* of *Philip* the Solitary, printed at *Ingolſtadt* in 1604. *Leo Allatius* produces ſeveral Fragments of divers Letters written by *Michael Glycas*, and cites a Treatiſe which he compos'd about the Proceſſion of the Holy Ghoſt, dedicated to *Maximus Semeniota*; another Piece concerning the Queſtion, Whether *Jeſus Chriſt* made uſe of unleaven'd Bread at his laſt Supper? And a Tract of the State of Souls ſeparated from the Body. Laſtly, *Poſſevinus* obſerves, that there are certain Treatiſes of this Author on the Holy Scripture, in the Emperor's Library at *Vienna*.

Michael Glycas, a Sicilian.

At the ſame time *Nicetas*, a Philoſopher or Monk of *Conſtantinople*, wrote an Apologetical Treatiſe for the Council of *Chalcedon* againſt a certain Prince of *Armenia*, which was publiſh'd by *Allatius* in the firſt Tome of his *Græcia Orthodoxa*.

Nicetas of Conſtantinople.

Conſtantine Manaſſes flouriſh'd in *Greece* A. D. 1150. and wrote an Epitome of Hiſtory, dedicated to *Irene* the Siſter of the Emperor *Manuel Comnenus*, from the Creation of the World to the Reign of *Alexis Comnenus*, that is to ſay, to the Year 1081. The *Latin* Verſion of this Chronicle by *Lewenclavius* was printed at *Baſil* in 1573. The *Greek* Text was publiſh'd ſeparately by *Meurſius* at *Amſterdam*, in 1616. but it was printed in *Greek* and *Latin* with the Notes of *Lewenclavius*, *Meurſius*, *Allatius*, and *Fabrottus* in Folio at *Paris* A. D. 1655.

Conſtantine Manaſſes.

Conſtantinus Harmenopulus, a Judge of *Theſſalonica*, flouriſh'd A. D. 1150. at the time when the Hereſie of the *Bogomiles* began to appear: He was an able Lawyer, and compil'd a Dictionary of the Civil Law, which was printed in *Greek* at *Paris* in 1540. in *Latin* at *Lyons* in 1556. and in *Greek* and *Latin* with the Notes of *John Mercerus*, and *Dionyſius Gothofredus* at *Geneva* in 1587. as alſo a Collection of Canons divided into ſix Titles or Articles, and publiſh'd in *Greek* and *Latin* by *Lewenclavius* in the firſt Tome of his *Jus Græco-Romanum*, or Collection of *Greek* and *Roman* Laws. To theſe Works may be added his Treatiſe of the Sects of Hereticks, with a Confeſſion of Faith, which is inſerted in the firſt Tome of *Fronto Ducæus*'s Supplement to the *Bibliotheca Patrum*.

Conſtantinus Harmenopulus.

Of the Writers of Eccleſiaſtical Hiſtory.

John, a Monk of the Iſland of *Oxia*, and Patriarch of the *Greek* Church of *Antioch*, A. D. 1150. is the Author of a ſmall Treatiſe againſt the Cuſtom that was then introduced of conferring Monaſteries on Noblemen or Laicks. This Tract is mention'd by *Balſamon* and *Blaſtares*, and was publiſh'd by *Cotelerius* in the firſt Tome of his Monuments of the *Greek* Church. Perhaps it may not be improper here to ſhew after what manner he treats of the Original and Progreſs of the Monaſtick Life.

John Patriarch of Antioch.

'Our Lord *Jeſus Chriſt* (ſays he) having deſcended 'from Heaven to Earth for the Salvation of Mankind, 'having alſo actually redeem'd us by his Death, and eſta-'bliſh'd his Religion throughout the whole World; the 'Devil us'd his utmoſt Efforts to cauſe Men to return to 'their former exorbitant Courſes: To which purpoſe 'he at firſt excited the Emperors and Potentates to raiſe 'cruel Perſecutions againſt the Chriſtians: Afterwards, 'when the Chriſtian Religion was embraced by Kings and 'Princes, he cauſ'd Hereſies to ſucceed Superſtitions; but 'when theſe Means in like manner prov'd ineffectual, he 'made uſe of another Method, which was to induce the 'Chriſtians to defer the Adminiſtration of Baptiſm: But 'our Anceſtors the Succeſſors of the Apoſtles, perceiving 'the Damnage ſuch Procraſtinations brought to the Catho-'lick Church, and that many Perſons died without Bap-'tiſm, ordain'd that all Infants ſhould be baptis'd and 'educated in the Chriſtian Religion by their Parents, or 'by their God-fathers and God-mothers. The Devil be-'ing thus defeated, had recourſe to another Artifice; 'which was to corrupt the Manners of baptis'd Perſons, 'well knowing that Faith without good Works is un-'profitable to Salvation: Whereupon the Church enjoyn'd 'Penance as an Antidote againſt theſe Diſorders; but 'the Devil often cauſ'd the Penitents to fall again into 'the ſame vicious Courſes, before the time of their Pe-'nance was expir'd. This difficulty of living virtuouſly 'and ſoberly in the World, cauſ'd many Perſons to take 'a Reſolution to retire to ſolitary Places there to lead an 'aſcetick Life; inſomuch that their Reputation drew 'many People thither, who imitated their manner of Li-'ving; and their Number being thus encreaſed, they for-'med regular Societies, and erected Monaſteries.

'This Inſtitution began in *Egypt*, and from thence was 'ſpread abroad throughout the whole World, as St. *A-'thanaſius* and *Theodorus Studita* have obſerv'd. The Bi-'ſhops, to render the Monaſtick Life more commendable, 'thought fit to confer on the Monks a kind of Conſecra-'tion, or Benediction, which is as it were renewing the 'Baptiſmal Vows. There were among the Monks a great 'Number of Saints who wrote excellent Books relating 'to the Monaſtick Diſcipline, and by that means brought it 'to perfection. In the mean while the Devil not being 'able to endure their Proceedings, at firſt attack'd them by 'Leo the Image-breaker, who endeavour'd to extirpate 'their Order; but this Emperor was deſtroy'd, and 'after his Reign the Monks obtain'd ſo great Reputation, 'that they were permitted to receive Confeſſions, to im-'poſe Penances, and to give Abſolution. How many 'Attempts has the Devil made to ruin an Order ſo well 'eſtabliſh'd? He has cauſ'd Monaſteries and Hoſpitals 'to be made over by Princes and Patriarchs to Lay-men: 'Indeed at firſt they were not conſign'd to ſuch Perſons, 'to the end that they might make any Advantage of them, 'but that they might be re-eſtabliſh'd and improved. Af-'terwards Covetouſneſs being cloked with this ſpecious 'Shew, the Emperors and Patriarchs began to grant Mo-'naſteries and Hoſpitals to Laicks, to gain profit by them. 'The Patriarch *Siſinnius* oppos'd this Abuſe, which pre-'vail'd from time to time, and which is at preſent ſo great, 'that almoſt all the Monaſteries of Monks and Nuns are 'in the poſſeſſion of Lay-men, nay even of thoſe that are 'married.

The Patriarch of *Antioch* condemns the ſaid Cuſtom in the remaining Part of this Treatiſe, alledging the following Reaſons: *viz.* 1. That the very Title of Donation imports a kind of Blaſphemy; in regard that a Monaſtery, or Church, which bears the Name of our Saviour, of the Virgin *Mary*, or of the Saints, is given to a meer Man. 2. That the Donor has no Propriety in ſuch Poſſeſſions. 3. That the Monaſteries are Places of Retreat for Perſons who are deſirous to ſerve God, where his Praiſes are ſung, and the Revenues of which are appointed for the Maintenance of the Saints, and of the Poor. 4. That the Go-

vernment

Of the Writers of Ecclesiastical History.

vernment of the Church is subverted by such irregular Proceedings, when Secular Persons are substituted in the room of Monks. 5. That Monasteries, which are thus made over to Laymen, are soon ruin'd or demolish'd; and that under Pretence of enfranchising them under the Protection of some Lord, they are made subject to the Jurisdiction of such as are ready to pillage and ruin them; treating the Priors and Monks as Slaves, and allowing them only a very small Portion of the Revenues, and that too grudgingly, and as it were out of pure Charity. Besides that these Patrons cannot be perswaded to keep their Monasteries in Repair, nor to give Alms, neither do they take care that Divine Service be celebrated therein, nor that a regular Course of Discipline be duly observ'd: But, on the contrary, they apply the Revenues altogether to prophane Uses. That without having any regard to the Monastick Rules and Constitutions, which import, that whoever presents himself in order to be admitted to the Profession, shall undergo a Probation of three Years; they usually nominate Monks at their Pleasure, and enjoin the Priors to admit them by Vertue of their *Mandamus*. Lastly, that the Monks who are placed there, after so irregular a Manner, generally make no Scruple to live as dissolutely, eating Flesh inordinately, committing Outrages upon the Laicks, setting forth publick Shews, driving Trades, haunting Ale-houses or Taverns, and making their Monasteries common Receptacles for all sorts of Secular Persons.

6. That greater Disorders were occasion'd on that Account in the Convents of Nuns; the Ladies to whom they are consign'd often usurping their Revenues: That they take up their Abode, and cause Houses to be built within the Bounds of the Monasteries; and that they introduce Secular Persons, and entirely subvert the Monastick Discipline. From all these Arguments he concludes, that it is a very high Misdemeanour, and a kind of Impiety equal to Heresy, to put Monasteries into the Hands of Laicks; and that 'tis a mortal Sin for such Persons to take Possession of them; and that they who die in that State, without doing Penance for their Offence, (which frequently happens) incur Damnation. The Name of *Charistochairi* was then usually impos'd among the *Greeks* on those Laymen, who had any Abbies consign'd to them. *Theodorus Balsamon*, in his Remarks on the 13th. Canon of the seventh Synod, and *Matthæus Blastares*, are of a different Opinion from this Author, and approve the Donations of Monasteries which are made by Bishops, provided they be done on good Grounds.

Germanus *Patriarch of Constantinople.*

There are extant two Homilies of *Germanus* Patriarch of *Constantinople*, *viz.* one published by *Gretser*, on the Reformation of Image-worship, under the Empress *Irene*, an annual Commemoration of which was made on the first *Sunday* in Lent, and the other by Father *Combefis*, on the Burial of the Body of Jesus Christ.

Arsenius.

Arsenius, a Monk of Mount *Athos*, compos'd in the Year 1150. a compendious Collection of Canons, which is inserted in M. *Justel*'s Library of the ancient Canon Law.

Andronicus Camaterus.

Andronicus Camaterus, Governor of the City of *Constantinople*, and the Kinsman of the Emperor *Manuel Comnenus*, wrote at the same time a Treatise against the *Latins*, in form of a Dialogue, between the Emperor *Manuel* and certain Cardinals of *Rome*, concerning the Procession of the Holy Ghost. This Book was afterwards refuted by *Veccus*. *Andronicus* is also the Author of another Tract, written by way of Conference between the same Emperor, and *Peter* Patriarch of the *Armenians*; and of a Treatise of the two Natures in Jesus Christ. These Works are not as yet printed, but 'tis reported that they are in the Library of *Bavaria*.

George *Archbishop of* Corfu.

George, Archbishop of *Corfu*, was sent into *Italy* by the Emperor *Manuel Comnenus*, to assist in a Council held at *Rome*; but he did not pass beyond *Brundusium*, where he fell sick. However being recall'd by the Emperor, he was present in a Patriarchal Council conven'd at *Constantinople*. He wrote a Treatise of Purgatory, and another against the *Latins*, in Vindication of the use of leaven'd Bread in the Eucharist. *Allatius* makes mention of both these Works, which are in Manuscript in the Library of *Barberino*. *Baronius* has also published in *Latin* a *Monodia*, compos'd by this Archbishop in Honour of the Abbot *Nectarius*, with several Letters in his Annals.

Antonius Mcliffus.

Antonius, sirnam'd *Melissus*, by reason of his singular Eloquence, a *Greek* Monk, apparently liv'd in this Century: He compil'd a Collection of Common Places, or Maxims, taken out of the Writings of the *Greek* Fathers, on the Vertues and Vices, which are divided into two Books, and were printed in *Greek* and *Latin* at *Basil* A. D. 1546. as also at *Geneva* in 1609. and in *Latin* at *Paris* in 1575. and 1589. They are likewise inserted in *Latin* in the *Bibliotheca Patrum*.

Basil of *Acris*, Archbishop of *Thessalonica*, being importun'd by *Adrian* IV. to come to an Accommodation with the Church of *Rome*, wrote a Letter to that Pope, to shew that the *Greek* Church is not Schismatical, and that the *Roman* is not superiour to it. *Baronius* published this Letter with that of *Adrian* in *Anno* 1155. of his Annals. It is also extant, but somewhat different, in *Greek* and *Latin*, in the Collection of the *Greek* and *Roman* Law, with an Answer by the same Archbishop to certain Questions about Marriage.

Basil *of* Arcis, *Archbishop of* Thessalonica.

Lucas, sirnam'd *Chrysobergius*, promoted to the Patriarchal See of *Constantinople* A. D. 1148. or 1155. held a Council in that City in 1166. and died the Year following. In the Collection of the *Greek* and *Roman* Laws are contain'd thirteen Statutes by this Patriarch, relating to Ecclesiastical Matters; among others, one to prohibit Marriages between Relations to the seventh Degree of Consanguinity; another against Clerks who intermeddle with Secular Affairs; as also to forbid the performing of rash Oaths, with a Discourse about the Baptism of captive Children.

Lucas Chrysobergius, *Patriarch of* Constantinople.

Michael of *Thessalonica*, Master of the Rhetoricians, and principal Defender of the Church of *Constantinople*, being condemn'd in the Year 1160. for maintaining the Heresy of the *Bogomiles*, retracted his Errors, and made a Confession of Faith, referr'd to by *Allatius* in the second Tome of his *Concordia Ecclesiæ Orientalis & Occidentalis*. L. 2. *c.* 12.

Michael Thessalonica,

Alexis Aristenes, Oeconomus, or Steward of the Church of *Constantinople*, assisted in a Council held in that City A. D. 1166. and there cited the 37th Canon of the Council in *Trullo*, against *Nicephorus* Patriarch of *Jerusalem*. He wrote Annotations on a Collection of Canons printed in Dr. *Beverege*'s Pandects.

Alexis Aristenes, *Steward of the Church of* Constantinople.

Simeon Logotheta, who liv'd at the same time, in like manner compos'd Notes on the same Collection of Canons, but they are lost. He is also reputed to be the Author of a Piece concerning the Creation of the World, a Manuscript Copy of which M. *du Cange* had in his Possession.

Simeon Logotheta

Joannes Cinnamus, sirnam'd the Grammarian, Secretary to the Emperor *Manuel Comnenus*, under whom he likewise serv'd in the Army, compos'd a History of the Reigns of the two Emperors nam'd *Comneni*, viz. *John* and *Manuel*, from the Year 1118. to 1176. *Leo Allatius* gives us this Character of the Author: 'His Style is fine, (says 'he) although he often makes use of foreign Terms, 'and Figures, taken out of the Sophisters Store-house; 'his Periods are concise and full; but the new Method 'of their Composition, renders them somewhat harsh and 'obscure.' This Author every where affects to imitate *Procopius*, and highly extols *Manuel Comnenus*: He was still living when *Andronicus Comnenus* usurped the Imperial Throne, by causing *Alexis* to be put to Death. His History, divided into four Books, was published in *Greek* and *Latin* by *Cornelius Tollius*, and printed at *Utrecht* A. D. 1652. M. *du Cange* in like manner caus'd it to be printed at the *Louvre*, divided into six Books, and illustrated with Annotations.

Joannes Cinnamus.

Theorianus was sent into *Armenia* by *Manuel Comnenus* to endeavour to procure a Re-union between that and the *Greek* Church. Upon his Arrival there, *May* 15. 1170. he acquainted *Nanuesius* their Patriarch with the Design of his Embassy, and deliver'd to him the Emperor's Letter: The Patriarch receiv'd it with due Acknowledgments of his Imperial Majesty's Favour, and agree'd to enter into Conference with *Theorianus* about the Opinions and Customs in which the *Armenians* differ'd from the *Greeks*. Their first Conferences were concerning the Error of the *Armenians*, with respect to our Saviour's Incarnation. *Theorianus* endeavour'd to convince them by a great Number of Testimonies of the Fathers, that there were two Natures in Jesus Christ; and after having discoursed largely of that Doctrine, he discussed the other Questions of less Consequence, which were in debate between the *Greeks* and *Armenians*, relating to the Festival of Christmas-day, the *Trisagion*, the Confection of consecrated Oils with Olives, and not with Rape-seed; and the Custom of singing the Divine Office without the Church, which was disapproved by the *Greeks*. *Theorianus* vindicated the Practice of the later in those Points, and oblig'd the *Armenian* Patriarch to acknowledge that they were not blame-worthy, and that these different Customs ought not to be insisted on, provided they were agree'd as to the same Matters of Faith. In order to fix his Judgment, *Theorianus* produc'd the Decree of the fourth General Council, and shew'd that it was conformable to St. *Cyril*'s Doctrine. The *Armenian* Patriarch approv'd it, and engag'd to use his utmost Endeavours to get the Consent of those of his Nation, and to cause the Bishops to sign a Confession of Faith, by Virtue of which they should acknowledge the

Theorianus.

Council of *Chalcedon*, and anathematize *Eutychius*, *Dioscorus*, *Severus*, *Timotheus*, *Ælurus*, and other Adversaries of that Council; and lastly, that for his part, he wou'd always adhere to the Faith of the *Greek* Church, and continue in its Communion. *Theorianus* wrote, with his own Hand, a faithful Relation of these Conferences, and of every thing that was said and propos'd on both sides. He solidly confutes, and in a very methodical manner, the Error of the *Monophysites*, and discourses with a great deal of Moderation, of those Points that relate to the different Customs in use among the *Armenians* and *Greeks*. This Work was published by *Lewenclavius*, and printed at *Basil* A. D. 1578. as also afterwards in the *Greek* and *Latin* Edition of the *Bibliotheca Patrum*, by *Fronto Ducæus*.

Of the Writers of Ecclesiastical History.

Hugh Etherianus.

Hugh Etherianus flourished at the same time, and under the same Emperor *Manuel*, being a Native of *Tuscany*, from whence he passed to *Constantinople*, and resided in the Court of that Emperor, who had a very great Respect for him. However he did not forbear to write a Treatise in vindication of the *Latins* against the *Greeks*, in which he proves, that the Holy Ghost proceeds both from the Father and the Son. It is divided into three Books, and dedicated to Pope *Alexander* III. He is also the Author of another Piece, concerning the State of the Soul separated from the Body, in which he treats of the Original and Nature of the Soul; of its Union with the Body, and Separation from it, of its Sentiments and Functions in the future State; of the Resurrection of the Body; and of the Day of Judgment. These Works were printed at *Basil* A. D. 1543. and are also contain'd in the *Bibliotheca Patrum*.

Nicephorus Bryennius.

Nicephorus Bryennius, a *Macedonian*, the Grandson of that *Nicephorus*, whose Eyes the Emperor *Nicephorus Botaniata* caus'd to be put out, for aspiring to the Empire, and the Son-in-Law of *Alexis Comnenus*, had the greatest share in the Administration of State Affairs under that Emperor. He improv'd his Skill in Politicks by an assiduous Application to the Study of the Liberal Sciences, and has left us a *Byzantine* History from the Year 1057. to 1081. which was printed in *Greek* with Father *Poussin*'s Version and Notes at *Paris* A. D. 1661. and with those of M. *du Cange* at the End of *Cinnamus*, in the Volume of the *Byzantine* History set forth in 1670.

Anna Comnena.

In the same Place is likewise to be found the *Alexias* of *Anna Comnena*, the Wife of *Nicephorus*, and the Daughter of the said Emperor *Alexis Comnenus*; she relates therein the History of her Father's Reign, from the Year 1069 to 1118. All learned Men generally give great *Encomiums* of this Work, by reason of its Elegancy, and extol the Genius and Learning of that Princess. The *Alexias* is divided into fifteen Books; the eight first of these were published in *Greek* with *Hæschelius*'s Version and Notes at *Augsburg* A. D. 1610. and the entire Work was afterwards printed with the Translation and Notes of the same Author at *Paris* in 1651. This last Edition was follow'd with that of M. *du Cange*, who likewise illustrated it with excellent Annotations.

Joannes Zonaras, *Secretary of State at* Constantinople.

At the same time liv'd *Joannes Zonaras*, Secretary of State to the Emperor *Alexis Comnenus*, who having lost his Wife and Children embraced the Monastick Life, and to mitigate his Grief apply'd himself to study, and to the compiling of Books; insomuch that we are indebted to his learned Lucubrations for a great number of very useful Works, *viz.*

His Annals, or a compendious History from the Creation of the World to the Death of *Alexis Comnenus*, which happen'd A. D. 1118. This Work was taken out of divers Authors, by way of Extracts, and divided into three Tomes. It was printed in *Greek* with *Wolfius*'s *Latin* Version at *Basil* A. D. 1557. and afterwards M. *du Cange* set forth a new Edition at the *Louvre* in 1686. which he divided into eighteen Books.

Commentaries on the Canons of the Apostles, as also on those of the Councils, and of the Canonical Epistles of the *Greek* Fathers; which were printed in *Greek* and *Latin* at *Paris* A. D. 1618. and 1622. and in Dr. *Beverege*'s Collection at *Oxford* in 1672.

A Discourse of Impurity, inserted in the fifth Book of the *Jus Græco-Romanum*.

A Canon of the Virgin *Mary*, or a kind of Hymn, containing certain Collects, or short Prayers, made to the blessed Virgin against all Hereticks. Some part of this Work was published in *Latin* in the *Bibliotheca Patrum*, and was afterwards set forth entire in *Greek* and *Latin*, in the third Tome of *Cotelerius*'s Monuments of the *Greek* Church.

A Preface to St. *Gregory Nazienzen*'s Poetical Pieces, printed at *Venice* A. D. 1563. and a Treatise to prove that a Widow cannot marry her Husband's Cousin German.

Fifty six Letters, that are in the Emperor's Library at *Vienna*, and some of which were published by *Vulcanius* in his Notes on the Treatise of St. *Cyril* of *Alexandria*, concerning the *Anthropomorphites*.

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Besides these Works, *Lambecius* makes mention of an Explication of the Canons relating to the Festival of *Easter*, some Fragments of which were published by *Gretser*. *Allatius* likewise cites his Discourse on the Adoration of the Cross; the Life of St. *Sylvester*; a Discourse about the Presentation of Jesus Christ in the Temple; and a Panegyrick on *Sophronius* Patriarch of *Jerusalem*. *Pontanus* makes mention of some of his Poems on the Procession of the Holy Ghost; and lastly, *Henry Stephen* had a *Lexicon* suppos'd to be written by the same *Zonaras*.

Joannes Phocas, a Greek Monk.

Joannes Phocas, a Native of *Crete*, after having serv'd in the Wars under the Emperor *Manuel Comnenus*, embraced the Monastick Life, and made a Journey to the Holy Land, A. D. 1185. Upon his return, he wrote a Relation of what he had seen and heard, which was published by *Allatius*, in his Collection of Miscellaneous Works, and bears the Title of, *A brief Description of the Places from* Antioch *to* Jerusalem, *and those of* Syria *and* Phœnicia.

Neophytus, a Recluse.

Neophytus, a *Greek* Priest, and Recluse Monk, flourished A. D. 1190. M. *Cotelerius* set forth a Piece written by this Monk, containing a Relation of the Calamities that befel the Island of *Cyprus*, when taken by the *English* A. D. 1191.

John, Bishop of Lydda.

John Bishop of *Lydda*, flourished in the Year 1194. and M. *Baluzius* has published a Letter by this Author to *Michael* chosen Patriarch of *Jerusalem*.

George Xiphylin, Patriarch of Constantinople.

George Xiphylin, elected Patriarch of *Constantinople* in the Year 1193. besides an Ordinance about the Jurisdiction of Territories, which is extant in the Collection of the *Greek* and *Roman* Laws; two Synodical Statutes, concerning the Right of consecrating Churches by setting up Crosses in them; of which Custom *Allatius* makes mention of the Treatise of the *George*'s, and of their Writings. This Author died A. D. 1199.

Demetrius Tornicius.

Demetrius Tornicius wrote in the Year 1193. under the Name of the Emperor *Isaac*, a Treatise of the Procession of the Holy Ghost, which is extant in the *French* King's Library. *Allatius* has likewise produc'd the Beginning of it, in his Book call'd *Concordia Ecclesiæ Orientalis ac Occidentalis*.

Lupus Protospatus.

Lupus Protospatus, Captain of the Eastern Emperor's Life-Guards, and a Native of *Apulia*, compos'd a Chronicle of Occurrences in the Kingdom of *Naples*, from the Year 860. to 1102. This History was published by *Antonio Caraccioli*, a *Theatin* Monk, who caus'd it to be printed at *Naples* in 1626. with a Continuation to the Year 1519.

Michael Anchialus, Patriarch of Constantinople.

Michael Anchialus, who was promoted to the Patriarchal See of *Constantinople* in the Year 1167. and honour'd by *Balsamon*, with the Title of *most excellent of the Sages*, compil'd certain Synodical Statutes, prohibiting Clergymen to take upon them any secular Employments, or to ordain Clerks in another Diocess, &c. which are contain'd in the Collection of the *Roman* Laws, *L.* 3. *p.* 227. He also wrote an Account of the Conference he had with the Emperor *Manuel Comnenus*, when the Pope's Legates came to *Constantinople* to negotiate an Union between the two Churches; some Fragments of which are produced by *Allatius*.

Theodorus Balsamon, Patriarch of Antioch.

Theodorus Balsamon, Chancellor and Library-keeper of the Church of *Constantinople*, and Provost of that of *Blachern*, was nominated Patriarch of *Antioch*; but in regard that that City was taken up by the *Latins*, he was never able to get himself actually install'd, and was also flatter'd by the means of the Emperor *Isaac Comnenus*, with the vain Hopes of being advanced to the Patriarchal See of *Constantinople*. He flourished from the Year 1180. to 1203. and during that time compos'd divers excellent and very useful Books, relating to the Canon Law of the Eastern Countries: The chief of which are his Commentaries on the Apostolical Canons; the General and Particular Councils; and the Canonical Letters of the *Greek* Fathers. He undertook this Work by the special Order of the Emperor *Manuel Comnenus*, and of *Michael Anchialus* Patriarch of *Constantinople*, and compleated it under the Patriarch *George Xiphylin*, to whom he dedicated it. It was printed in *Greek* and *Latin* at *Paris* A. D. 1620. and in Dr. *Beverege*'s Pandects of Canons, printed at *Oxford* in 1672.

Balsamon in like manner wrote a Commentary on *Photius*'s *Nomo-canon*, and a Collection of Ecclesiastical Constitutions, printed in the second Tome of the *Bibliotheca Juris Canonici* by *Justellus*; as also Answers to divers Questions relating to the Canon Law, particularly, of the Erection of Bishopricks into Metropolitan Sees; of such Persons as are chosen Bishops of the Eastern Churches; of the Right of the Patriarchs over the Monasteries; of Festivals, &c. These last Works are to be found with an

Answer

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Answer to certain Questions propos'd by *Mark* Patriarch of *Alexandria*, and Resolutions to several others in the second, fifth, and seventh Book of *Lewenclavius*'s Collection of the *Greek* and *Roman* Laws. M. *Cotelerius* has likewise furnished us with two Letters of this Author, *viz.* One written to the People of *Antioch*, about the Fasts they ought to observe; and the other to *Theodosius*, Superior of *Papicius*'s Monasteries, concerning the Custom of Shaving, Admitting, and Investing with the Habit, such Persons as present themselves to embrace the Monastick Life, a little while after their Appearance, without obliging them to submit to a Probation of three Years. The first of these Letters is inserted in the End of the second Tome of the Monuments of the *Greek* Church; and the second, in the third Tome of the same Work. *Balsamon* without doubt is the most able Canonist that appear'd among the *Greeks* in these later Times.

Of the Writers of Ecclesiastical History.

Joannes Camaterus, *Chartophylax*, and afterward Patriarch of *Constantinople*, in the End of this Century, wrote in the Year 1199. a Letter to Pope *Innocent*, in which he declares that he cannot but admire that the Church of *Rome* shou'd assume the Title of the Catholick or Universal Church. There is also in the Collection call'd *Jus Græco-Romanum*, a Statute of this Patriarch about the Marriages of Cousin Germans: He died A. D. 1206.

CHAP. XV.

Of the Original of Scholastical Divinity, and of the first Divines of that Faculty who flourished in the Twelfth Century.

Of the Original of Scholastical Divinity.

THE Manner of treating of the Christian Religion, and of its Mysteries, has not been always uniform in the several Ages of the Church; but has been chang'd at several times, according to the various Occasions, or the different Inclinations of Men. The Apostles contented themselves only to teach with much Simplicity, the Doctrine they receiv'd from Jesus Christ; to propose it to Believers as the Object of their Faith; and to render it credible by the Means of Authority, by the Testimony of the Prophets, by our Saviour's Resurrection, and by Miracles. They never observ'd the difficult Points that might be form'd from the sacred Mysteries; neither did they take any Pains to make a thorough search into them, nor to discover all the Consequences arising from them, much less to explain them according to the Principles of Philosophy and human Reason. Neither were the holy Fathers, nor Ecclesiastical Writers, who liv'd in the first Ages of the Church, more careful to insist on the Explication of these Mysteries; nor did they make use of Philosophy, but only to extirpate the Errors of the Pagans, relating to their Gods, Idols, and false Worship, which might be easily confuted by the Light of Reason, and the Authority of the Philosophers. As for the *Jews*, and primitive Hereticks, they only alledg'd to convince them, the Authority of the holy Scriptures, and of Tradition, and the general Belief of all the Churches in the World; and in the Disputes they had with them, they never undertook to give particular Reasons for the several Mysteries, but only to prove, that they ought to be believ'd. It is true indeed, that in Process of time, the Heresies gave occasion more thoroughly to examine the Doctrines, and to fix the Terms that ought to be us'd in explaining them, and to draw Consequences from the Articles of Faith which were formally reveal'd; but the Fathers enter'd upon the Discussion of those Points, being only incited by a kind of Necessity: Neither were they so bold as to start a great number of new Questions relating to the Mysteries, nor to resolve them according to Philosophical Principles. Upon the whole, as they did not commit to Writing any Speculations about Doctrinal Points, but only with respect to the Heretical Opinions; so neither did they compose any particular Theological Treatise concerning the Doctrines of the Christian Religion, of set Purpose, but they treated of them whenever there was occasion to refute some new Heresy.

Origen was the first who undertook to compile as it were a Body of Divinity, in his Work call'd *The Principles*: But this new Undertaking did not at all prove successful, insomuch that the Author relying too much upon his own Knowledge, and being desirous to accommodate the Doctrines of Christianity to the Maxims of *Plato*'s Philosophy, had the Misfortune to fall into many Errors, which have sullied his Memory. But such Inconveniences did not happen to those Divines, who contented themselves only to teach with the Simplicity of Catechists, the principal Mysteries of our Religion contain'd in the Apostles Creed, and to prove them by Passages taken out of the Holy Scriptures. In the Ages following the great Heresies of the *Arians*, *Nestorians*, *Eutychians*, &c. the reverend Fathers were oblig'd to treat at large of the Mysteries of the Trinity, and of the Incarnation; but the Holy Scriptures, and Tradition, were the only Principles on which they grounded their Proofs, and they only made use of Argumentations to discover the Sense of the Passages of Scripture, and of the ancient Fathers. The same thing was done with respect to other Heresies; and we do not find any other Arguments alledg'd to refute them, nor any other Rules made use of in the Councils to condemn them: But by little and little an over-weaning Curiosity induced Men to start divers new Questions relating to Theological Matters, particularly the Mysteries and other difficult Points of the Christian Religion. Indeed at first the Authority of Holy Scriptures, and of Tradition, was only brought to decide them, but afterwards Philosophy was also call'd in to their Assistance, more especially the *Platonick*, that was then most in vogue, and which seem'd most conformable to the Rules of Christianity. The Author of the Works ascrib'd to St. *Dionysius* the *Areopagite*, who wrote in the End of the fifth Century, follow'd this Method, and treated in his Books of the Divine Attributes, and Hierarchy, of divers Theological Questions, according to the Principles of the *Platonick* Philosophers.

Of the Original of Scholastical Divinity.

Some time after, *Boethius*, a Man well versed in *Aristotle*'s Philosophy, made use of his Maxims to explain the Mysteries of the Trinity, and of the Incarnation; which engag'd him in Debates about some very subtle and intricate Questions. But St. *Joannes Damascenus* is the first who undertook methodically to discuss all sorts of Theological Questions, and to reduce them into an entire Body. In the Ninth Century, *Joannes Scotus Erigena* apply'd *Aristotle*'s Method and Principles to the Resolution of several Questions relating to Points of Divinity; but his subtle Notions having led him into divers Errors; his Doctrine and Method were rejected by the Divines of his Time. The Study of the most necessary and most obvious Points being neglected in the Tenth Century, it is not to be admir'd, that no Application was made to those abstruse and difficult Questions; so that *Aristotle*'s Philosophy was not begun to be taught in the publick Schools, according to the Method of the *Arabians*, till the Beginning of the Eleventh Century; neither was there any use of it made at first, in Theological Matters: But in process of time, Men, whose Heads were fill'd with those Notions, insensibly introduced them into Divinity, and apply'd them not only to illustrate and decide ordinary Questions, but to form a great number of new ones, which were never heard of before. *John* the Sophister, *Roscelinus* and St. *Anselm*, were the first who put this Method in practice; and after them *Abaelardus*, *Gillebert de la Porree* and many others, brought it into vogue, and made publick Lectures on that Subject. *Otho* of *Frisinghen* introduced it into *Germany*, and within a little while after, it took place almost throughout all Christendom.

But forasmuch as it is difficult not to go astray in following a new Tract, some of the first Authors of this manner of handling Theological Points, particularly *Roscelinus*, *Abaelardus*, *Gillebert de la Porree*, as also *Amaury* or *Amalaricus*, and many others, in the Beginning of the following Century, fell into divers Errors; or at least expressed themselves in such a manner as was condemn'd by those Persons, who adher'd to the Sentiments and Method of Discourse us'd by the Ancient Fathers. There also happen'd another Inconvenience, which was, that the different Opinions of these Authors, about the most part of those Questions, gave occasion to many Contests and Disputes among the Divines; and in regard that the number of the Questions encreased daily, and every one to maintain his Opinions had recourse to the most subtle Topicks of the *Aristotelean* Logick and Metaphysick; the Disputes were almost innumerable, and became so full of Obscurities, intricacies, and Evasions, that only those who

who were well verſed in that Art, were able to comprehend any thing, and thus it was impoſſible to come to any Determination. Beſides the uncouth Manner of handling the ſeveral Subjects, and the barbarous Terms that were us'd, render'd this kind of Study much more diſagreeable.

Of the Original of Scholaſtical Divinity.

To prevent theſe Inconveniences, *Peter Lombard*, Biſhop of *Paris*, undertook to make a Collection of the Paſſages of the Fathers, and chiefly of St. *Hilary*, St. *Ambroſe*, St. *Jerome*, and St. *Auguſtine*, on the principal Queſtions that were then in debate among the Schoolmen; imagining by that means to put an end to their Diſputes, and to form ſuch Deciſions, as the Authority of thoſe Perſons, on whoſe Teſtimonies they were grounded, might render venerable, and might even cauſe them to be receiv'd with common Conſent. This Collection was call'd, *The Book of the Sentences*, (a Title then uſually impos'd on Theological Works) and being preferr'd before all others, was receiv'd with ſo general Approbation, that in a little time, it became the only Model of Scholaſtical Divinity that was publickly us'd in the Schools; inſomuch that the Author of it was call'd, by way of Excellency, *The Maſter of the Sentences*: But the Doctors of the Faculty, not contenting themſelves with the Simplicity of this Work, made voluminous Commentaries on the Text, in which they renewed their Conteſts; reviv'd the ſame Queſtions; and again intermixed, with Theological Matters, the Principles of Philoſophy, and the Maxims of *Ariſtotle*, which were never us'd by the Maſter of the Sentences: Nay, ſome proceeded ſo far, as to find fault with his Deciſions, although they were expreſſed in the very Words of the Fathers. Thus Pope *Alexander* III. cenſur'd one of his Expreſſions; the Abbot *Joachim* wrote a Book againſt him; and the Faculty of *Paris* drew up a Catalogue of Articles, in which the Maſter of the Sentences was not uſually follow'd. However, he may be eſteem'd as the chief of all the School Divines; for although in his Work he has made uſe of a Method quite different from the others, as to the Manner of diſcuſſing the Theological Queſtions, yet his Book has always ſerv'd as their Model or Groundwork, and apparently they have done nothing elſe but commented upon it. Upon which account we are oblig'd to enlarge ſomewhat more on the Life, and perſonal Endowments, of *Peter Lombard*, as alſo on the Contents of his Work.

He was born in a Village near *Novaria* in *Lombardy*, from whence his Sirname was taken, and perform'd part of his Studies at *Bononia*, where there was at that time a famous Univerſity, more eſpecially for the Study of the Civil Law; but in regard that thoſe of *France* were much more noted, with reſpect to the Faculty of Divinity, he took a Reſolution to go thither, having obtain'd a Letter of Recommendation from the Biſhop of *Lucca* to St. *Bernard*, in which he entreated him to take a particular Care of *Peter Lombard*'s Education, whilſt he apply'd himſelf to ſtudy in *France*. St. *Bernard* provided all things neceſſary for his Subſiſtence, as long as he reſided at *Rheims*; and upon his Departure for *Paris*, recommended him to *Gildin* Abbot of St. *Victor*, to the end that he might maintain him *Gratis*. *Peter*, in a little time, acquir'd a great deal of Reputation, and was nominated Profeſſor of Divinity in the Univerſity of *Paris*, of which he is alſo ſtyl'd Preſident by the contemporary Writers. He follow'd this Employment with ſo good Succeſs, that the Biſhoprick of *Paris* being vacant in 1150. *Philip* Archdeacon of *Paris*, the Son of King *Lewis* the Groſs, who was choſen Biſhop of that City by the Chapter, reſign'd his Place to him, and condeſcended ſo far as to permit a Stranger of an obſcure Parentage, and of as mean Fortunes, to be preferr'd before him, by reaſon of his extraordinary Learning; although he was the Son and Brother of a King: A ſingular and rare Example of Humility! However, *Peter Lombard* did not long enjoy this Dignity; for he died *July* 20. A. D. 1164. and was buried in St. *Marcel*'s Church, where the Licentiates of the Faculty of *Paris* are oblig'd every Year to compoſe a Form of Divine Service in honour of his Memory.

This Author wrote, beſides the Book of Sentences, certain Commentaries on the *Pſalms*, and on St. *Paul*'s Epiſtles, which in effect are almoſt nothing elſe but Extracts out of the Commentaries of St. *Hilary*, St. *Ambroſe*, St. *Auguſtine*, *Caſſiodorus*, and *Remegius*, or *Remy* of *Auxerre*. The Commentary on the Book of *Pſalms* was printed at *Paris* A. D. 1541. and that on St. *Paul*'s Epiſtles at the ſame Place in 1535.

His Collection of the Sentences is divided into four Books, and every Book into ſeveral Sections; the Diviſion of the whole Work being grounded on St. *Auguſtine*'s Axiom, That Knowledge has two Objects, *viz.* Things, and Signs; that Things are diviſible into thoſe that may be enjoy'd, and thoſe which are only to be us'd; that is to ſay, God and the Creatures. In the firſt Book he treats of thoſe Things that ought to be enjoy'd, particularly the Three Perſons of the Holy Trinity, and the Divine Attributes. In the ſecond, he ſpecifies thoſe Things the uſe of which is only allow'd, namely, the Creatures; diſcourſing of the Creation of the World; of the Fall of the Angels, and that of Man; of Grace and Free-will; of original and actual Sins, &c. In the third, he gives an Account of the Myſtery of the Incarnation of Jeſus Chriſt, by Vertue of which Mankind is delivered from Sin; of Faith, Charity, and the other practical Vertues; and of the Commandments of God, which muſt be obſerv'd for the attaining to Salvation. The fourth and laſt Book, contains Matters relating to the Signs or Sacraments of the Church, except the ſeven laſt Sections, in which he treats of the Reſurrection; of the laſt Judgment; and of the future State.

Of the Original of Scholaſtical Divinity.

In the firſt Section of the firſt Book, he examines what are the Things which ought to be enjoy'd, and what are thoſe that are only to be us'd, as alſo, what it is to enjoy and uſe Things; who are the Perſons capable of enjoying and uſing them, and by what means both the one and the other is done. Then he proceeds to reſolve theſe Queſtions according to the Maxims of St. *Auguſtine*, who maintains that we ought to enjoy God alone; that is to ſay, we ought only to adhere to him as our ultimate End, and to love him upon his own Account; and that we ought not to ſet our Affections on the Creatures; that is to ſay, not to love them but for God's ſake, and not to adhere to them any farther than it ſeems good to the Will of God.

He proves, in the ſecond Section, the Myſtery of the Holy Trinity, by Paſſages taken out of the Old and New Teſtament.

In the third, he explains after what manner God may be known by the Creatures, and brings Compariſons taken from the Creatures, that may ſerve to give ſome Idea of the Myſtery of the Trinity; and inſiſts more particularly on that of the Soul conſiſting of divers Faculties, which are nothing but the Soul it ſelf. He obſerves, at the ſame time, that this Compariſon, is not alike in all Points, and ſhews the Difference.

In the fourth, he diſcuſſes this Queſtion, *Whether it may be ſaid, that God the Father is begotten himſelf; or whether it ought to be ſaid, that he begot another God?* And concludes with St. *Auguſtine*, that it ought to be affirm'd, that God the Father begot another Perſon, who is God, and the ſame with him in Subſtance.

In the fifth, he examines another Queſtion about the Generation of the Word; viz. *Whether it may be ſaid, that the Father begot the Divine Eſſence, or the Divine Eſſence begot the Son; or whether one Eſſence produced another; or whether the Eſſence be neither produced, nor producing?* He relates divers Paſſages of the Fathers concerning theſe Queſtions, and maintains, that it cannot be ſaid, that God the Father produced the Divine Eſſence; or that the Eſſence produced the Son; or that the Eſſence produced another Eſſence: But that it muſt be expreſſed, that the Father produced the Son and the Holy Ghoſt, who are two Perſons of the ſame Subſtance, and of the ſame Eſſence with the Father.

In the ſixth, he enquires, *Whether the Father begot the Son, Volens aut Nolens*; (as it is uſually termed,) that is to ſay, *by Neceſſity, or by his own Will?* He replies with St. *Auguſtine*, that the Son of God was begotten according to Nature, and not according to Will; and that although God was willing to beget him, yet his Generation is not an Effect of that Will.

In the ſeventh, he propoſes another more ſubtle Queſtion; *viz. Whether the Father were endu'd with a particular Will and Power to beget his Son?* If an Anſwer be made affirmatively, it then follows, that the Father has a Power and Will which the Son has not, in regard that the latter is neither able nor willing to beget. He reſolves this Difficulty by ſaying, that Generation is not an Effect either of the Will, or of the Power, but of Nature, and that is not a Thing. Afterwards he explains in what Senſe St. *Auguſtine* ſaid, that the Son had Power to beget; that is to ſay, that it is not by reaſon of Impotency that he did not beget.

In the eighth Section, he treats of the Nature, Immutability, and Purity of God: He affirms, that he is improperly call'd a Subſtance, and that there is nothing in God, that is not God himſelf.

In the ninth, he diſcourſes of the Generation of the Son from Eternity.

In the tenth, he begins to treat of the Holy Ghoſt, and ſhews in what Senſe he is call'd Charity.

In the eleventh, he proves that he proceeds from the Father and the Son.

In

In the twelfth, he explains in what Senſe it may be ſaid, that the Holy Ghoſt proceeds chiefly from the Father, *viz.* in regard that the Son, from whom he proceeds, as well as from the Father, receives his Nature from the Father. He adds, that in this Senſe it is ſaid, that the Father ſends the Holy Ghoſt by his Son.

In the thirteenth, he ſhews, that human Underſtanding cannot comprehend the Reaſon of the Difference between the Generation of the Word, and the Proceſſion of the Holy Ghoſt; and declares in what Senſe the Holy Ghoſt may be ſaid to be *Ingenitus*.

In the fourteenth, he treats particularly of the temporal Proceſſion, or Communication of the Holy Ghoſt; and maintains, that it is really imparted to Men; and that Men, though never ſo holy, cannot have Power to confer it, but only the Father and the Son.

He adds, in the fifteenth Section, that the Holy Ghoſt likewiſe communicates himſelf, and debates on that Occaſion divers Queſtions relating to the Miſſion of the Son.

The ſame Subject is continu'd in the ſixteenth Section.

In the ſeventeenth, the Author repreſents ſeveral Queſtions about the Miſſion of the Holy Ghoſt.

He explains, in the eighteenth, in what Senſe the Holy Ghoſt is call'd a Gift, and how he is given to us.

In the nineteenth, he treats of the Equality of the Three Perſons in the Holy Trinity, and of their Union in the ſame Eſſence.

In the twentieth, he proves the Equality of Power among the Three Divine Perſons.

In the twenty firſt, he ſhews in what Senſe it may be ſaid, that the Father is God alone, the Son God alone, and the Holy Ghoſt God alone.

In the twenty ſecond, he diſtinguiſhes the Terms that agree with the Three Perſons in common, and do not agree with any in particular, as that of the Trinity: Thoſe that agree with every one of the Three Perſons, which expreſs the abſolute Attributes, or relative to the Creatures; as the being Infinite, Almighty, Creator, *&c.* And laſtly, thoſe that agree with one Perſon, but not with another; as to be the Father, to be Begotten, to be Given, *&c.*

He ſhews, in the twenty third, that all the Terms relating to the Subſtance cannot be ſaid in the Plural Number, of the Three Perſons of the Trinity, but only in the Singular. Thus it is not ſaid, The Father, the Son, and the Holy Ghoſt, are Almighty; although every one of theſe Perſons is declar'd to be Almighty. He excepts the word Perſon, which cannot be ſaid of the Three Divine Perſons in the Singular Number, but only in the Plural; for it cannot be ſaid, that the Father, the Son, and the Holy Ghoſt, are one Perſon, but that they are Three Perſons, or according to the *Greeks*, Three *Hypoſtaſes*.

In the twenty fourth, and in the twenty fifth, he examines divers Queſtions about the Terms of Unity, Trinity, and the Diſtinction in ſpeaking of the Trinity.

In the twenty ſixth, twenty ſeventh, twenty eighth, and twenty ninth, he diſcourſes of the Relative Properties of the Three Divine Perſons among themſelves.

In the thirtieth, he treates of the Relative Properties of God, with reſpect to Men; as to be a Creator, *&c.* and ſhews, that they do not imply any Change or Alteration in the Divine Nature.

In the thirty firſt, he ſhews, that the Equality and Likeneſs of the Three Perſons are not grounded on their Relative Properties, but on the Identity of their Nature.

In the thirty ſecond, he lays down two principal Difficulties; *viz. Whether the Father and the Son mutually love one another by the Holy Ghoſt; or whether the Father be wiſe by the Wiſdom he has begotten?* He acknowledges theſe Queſtions to be difficult; yet declares, that there is in God a certain Love, and a certain Wiſdom, which are common to the Three Perſons, although the Son be a Wiſdom which is not the Father, nor the Holy Ghoſt; and the Holy Ghoſt a Love, which is neither the Father, nor the Son; nevertheleſs without imagining Two Wiſdoms, or Two Loves, to be in the Trinity.

In the thirty third, he propoſes this Queſtion, *viz. Whether the Properties of the Perſons are to be diſtinguiſhed from the Perſons themſelves, and from the Divine Eſſence?*

He maintains the Negative, and condemns the contrary Opinion as Heretical.

He oppoſes the ſame Opinion, in the thirty fourth Section, and ſhews, that the Perſons are not diſtinguiſhed from their Nature.

In the thirty fifth, he begins to treat of the Attributes of God, which deſerve a particular Conſideration, ſuch are his Omniſcience, Omnipotency, Providence, Will, Predeſtination, *&c.* The Author ſhews, in this Section, that theſe Attributes are relative to the Creatures.

In the thirty ſixth, he makes it appear, that all Things are expos'd to God's Omniſcience, as well Good as Evil; although Evil be not an Effect that proceeds from him.

In the thirty ſeventh, he treats of the manner of God's being every where, by his Preſence, Power, and Eſſence; diſcourſing by the way, of the manner how Spiritual Creatures are in a Place, and how they paſs from one Place to another.

Afterwards, returning to the Queſtion about the Fore-knowledge of God, he ſays, that it is not the Cauſe of Things, if it be taken for a ſimple Knowledge; but if his Will, Decree, and Inclination, be comprehended under that Name, in that Senſe it is the Cauſe of all Things. That upon this account God cannot be the Author of Evil, becauſe he does not require, nor ordain it, although he knows it. In the End of this Section, is produced the famous Diſtinction of the Compoſit, and divided Senſation, to explain how God's Fore-knowledge cannot be erroneous, although the Things might happen otherwiſe. It is impoſſible that that ſhould not happen which God has foreſeen; that is to ſay, that it cannot ſo fall out that God ſhould foreſee it, and yet that it ſhould not happen; but perhaps it might not happen, and then God ſhould not have foreſeen it.

In the thirty ninth, he proves, that the Omniſcience of God has always been the ſame, and that it cannot be diminiſhed or augmented.

In the fortieth, he begins to treat of Predeſtination, and diſtinguiſhes it from Fore-knowledge, in regard that the former has reſpect only to the Good which God ought to do. Then he again makes uſe of the Diſtinction of Compoſit, and Divided Senſation; to explain in what Senſe it may be ſaid, that none of the predeſtinated Perſons can be damned, nor any of the Reprobate ſav'd. He makes Predeſtination to conſiſt in an eternal Decree of God, by which he elected thoſe whom he thought fit, and prepar'd Graces for them; and Reprobation in the Fore-knowledge of their Sins, by Virtue of which he prepar'd everlaſting Puniſhments to be inflicted on them.

In the forty firſt Section, he treats of the Cauſes of Predeſtination, and ſhews that it is purely Gratuitous; and that God has not choſen the Elect, becauſe he knew them to be Righteous, but that he call'd them to be ſo by his Grace.

From Predeſtination he paſſes to Omnipotency; and explains, in the forty ſecond Section, in what Senſe God is Almighty.

He proves, in the forty third, that God can do an infinite number of Things, which he does not, and confutes the Arguments and Allegations brought by ſome Perſons to evince the contrary.

In the forty fourth, he ſhews, that God can abſolutely make Things more perfect than he has done, if reſpect only be had to the Quality of the Creature; but cannot do ſo, if the Wiſdom and Intention of the Creator be taken into conſideration. He adds, that God can always do what he has done, becauſe he always has the ſame Power; although it happens that he cannot do in particular what he has already done.

He treats at large, in the forty fifth Section, of the Will of God, of its Nature and Effects, and of its different Kinds.

In the forty ſixth, he explains in what Senſe the Will of God cannot be ineffectual; and in what Senſe he is willing, or unwilling, that Evil be committed: He has no Inclination to Evil, yet he is not abſolutely willing to prevent it.

He proves, in the two following Sections, that the Will of God is always efficacious; that whatever he thinks fit inevitably comes to paſs, and nothing happens but by his Will: That although he does not approve all the Inclinations of Men, nevertheleſs he willingly admits the Effects of their depraved Will, but does not approve the Act of it.

In the firſt Section of the ſecond Book, the Author confutes the Error of thoſe Hereticks, who admitted two Principal or Sovereign Beings; ſhews that God created Angels and Men, and diſcourſes in general of their Nature, and of the End for which they were created.

In the ſecond, he examines when, and in what Place, the Angels were created.

In the third, he treats of the State in which they were created; and maintains, that they were created in Uprightneſs, and that their Fall happen'd but ſome Moments after their Creation.

He adds, in the following Section, that they did not enjoy perfect Bleſſedneſs, till they were confirm'd in Good.

In the fifth, ſixth, and ſeventh Sections, he debates divers Queſtions about the Fall of the Wicked, and the Confirmation of the Juſt.

In the eighth, he follows St. *Auguſtine*'s Opinion, who believ'd that the Angels have Aerial Bodies; and upon

occaſion of that Queſtion, he enquires after what Manner God was wont to appear to Men, and in what Senſe it is ſaid, that the Devils enter into Humane Bodies.

Of the Original of Scholaſtical Divinity.

In the ninth, he treats of the different Orders of the Angels.

In the tenth, he examines whether any Angels of different Orders were ſent, and gives an Account of the different Opinions of the Fathers, with reſpect to theſe Queſtions.

He proves, in the eleventh, that every one of the Elect has a Guardian Angel, yet owns that the ſame Angel may ſerve as a Guardian to ſeveral Perſons; and afterwards proceeds to examine in what particulars the Knowledge of the Angels may be augmented.

In the following Sections, to the ſixteenth, he explains the Work of the Creation.

In the ſixteenth and ſeventeenth, he treats of the Creation of Man; and enquires in what his Likeneſs to God conſiſts, when his Soul was created, and in what Place he was ſet.

He diſcourſes, in the eighteenth, of the Formation of Woman; and endeavours to explain, why ſhe was taken out of the Man's Rib.

In the nineteenth he treats of the State of Immortality, in which the firſt Man was created.

In the twentieth, he debates concerning the manner how Men were to be brought into the World, and how they were to be nouriſh'd, in caſe the State of Innocence had contin'd.

In the twenty firſt, he gives an Account after what manner the Devil tempted Man.

He diſcuſſes, in the twenty ſecond, divers Queſtions relating to the Quality and Circumſtances of the Sin of *Adam* and *Eve*.

In the twenty third, he reſolves this difficult Point, *Why God permitted Man to be tempted, knowing that he was to fall?* And afterwards treats of the Knowledge with which the firſt Man was endu'd.

In the twenty fourth, he begins to diſcourſe concerning the Free Will, and Grace, inherent in the firſt Man; and treats in general, in the two following Sections, of the Freedom of Grace, according to St. *Auguſtines* Principles.

In the twenty ſeventh Section, he diſcourſes of Vertue and Merit, which are the Effects of Grace and Free Will.

In the twenty eighth, he confutes the Errors of the *Pelagians*, as alſo thoſe of the *Manichees*, and of *Jovinian*.

In the twenty ninth Section, he returns to the State of the firſt Man; and after having ſhewn, that Man even in the State of Innocency ſtood in need of operating and co-operating Grace. for the doing of Good, he debates certain Queſtions about the manner how he was expell'd Paradiſe, and concerning the Tree of Life which preſerv'd him from Death.

In the thirtieth, thirty firſt, thirty ſecond, and thirty third, he treats of Original Sin, and enquires *in what it conſiſts; how it is transferr'd from Parents to their Children; after what manner it is remitted by Baptiſm; whether Children contract the Sins of their Parents, as Original Sin*, &c.

In the thirty fourth and thirty fifth, he diſcourſes of the Nature of Actual Sin.

In the thirty ſixth, he ſhews, that there are Sins which are both the Cauſe, and the Puniſhment of Sin.

He makes it appear, in the thirty ſeventh, that God is the Author of the Actions, by which Sin is committed, and of the Puniſhments of Sin, although he is not the Author of Sin.

In the thirty eighth, he demonſtrates, that it is the End and Intention of the Will which renders the Action either Good or Bad; and that in order to its being Good, it muſt of neceſſity be terminated in God.

In the thirty ninth, he enquires into the Reaſon, *Why, of all the natural Faculties, the Will only is ſuſceptible of Sin?*

In the fourtieth, he continues to ſhew, that an Action to be denominated Good, ought to have a good End and Intention.

In the forty firſt, he produces divers Paſſages of St. *Auguſtine*, about the neceſſity of Faith, and of an upright Will, to avoid the committing of Sin; and ſhews, that the corrupt Will is the Cauſe of Sin.

He enquires in the forty ſecond, *Whether the Will and the Action be two different Sins?* And afterward explains the Diviſion of the ſeven Capital Sins; ſhewing, that they derive their Original from Pride and Concupiſcence.

In the forty third, he relates the Opinions of St. *Ambroſe*, and St. *Auguſtine*, concerning the Sin againſt the Holy Ghoſt.

Laſtly, he makes it appear, in the forty fourth Section, that the Power of committing Sin proceeds from God; and that the Power the Devil has to tempt us to Evil, ought to be reſiſted.

Of the Original of Scholaſtical Divinity.

The third Book begins with the Queſtions relating to the Myſtery of the Incarnation. In the firſt Section, the Author lays down the Reaſons, Why it was more expedient that the Son ſhould be Incarnate, rather than the Father, or the Holy Ghoſt; and diſcuſſes this Queſtion, *Whether two Perſons were in like manner capable of being Incarnate.*

In the ſecond Section, he treats of the Union of the Word, with the Body and the Soul.

In the third, he ſhews, that the Body taken by the Word was free from the corruption of Sin; that the Virgin *Mary* herſelf was then alſo free from Sin; and that in the very moment that the Humanity of *Jeſus Chriſt* was conceiv'd, the Word was united to it.

He enquires, in the fourth, *Why the Incarnation is attributed to the Holy Ghoſt, rather than to the other Perſons of the Trinity; and in what ſenſe it is ſaid* Jeſus Chriſt *was conceiv'd and born of the Holy Ghoſt?*

In the fifth Section, he treats of the Union of the Perſon of the Son with the Humane Nature; and ſhews, that the Word was not united to the Perſon, but to the Nature.

In the ſixth, he gives an Account of theſe Propoſitions; *viz. God was made Man, God is Man*; and produces three ſeveral Explications of them made by the Fathers.

The ſame matter is farther handled in the ſeventh Diſtinction.

In the eighth, he reſolves this Queſtion, *Whether it may be ſaid, that the Divine Nature was born of the Virgin* Mary? And diſcourſes of the two fold Nativity of *Jeſus Chriſt*.

In the ninth, he produces certain Paſſages of the Fathers, concerning the Adoration of the Body of *Jeſus Chriſt*.

In the tenth, he propoſes this Queſtion, *viz.* Whether *Jeſus Chriſt, quatenus* Man, be a Perſon or a Thing? He maintains the Negative, and afterwards proves that the Quality or Title of *Adoptive Son* cannot be appropriated to him.

In the eleventh, he aſſerts, that neither ought *Jeſus Chriſt* to be call'd a Creature, without adding *quatenus* Man.

In the twelfth, he diſcuſſes divers Queſtions; *Whether it may be ſaid of* Jeſus Chriſt *as Man, that he always was, or that it was poſſible that he might not be God?* He determines, that it cannot be ſaid of the Perſon of *Jeſus Chriſt*, but only of his Humane Nature.

In the thirteenth and fourteenth Sections, he treats of Knowledge, Grace, and the Power of *Jeſus Chriſt, quatenus* Man.

In the fifteenth and ſixteenth, he proves that *Jeſus Chriſt* took upon him the Infirmities of Humane Nature, Sin and Ignorance only excepted, and that he was capable of undergoing Sufferings.

In the ſeventeenth, he explains the two-fold Will of *Jeſus Chriſt*.

In the eighteenth, he diſcourſes of what *Jeſus Chriſt* merited for himſelf, and of what he merited for us.

In the nineteenth, he treats of Redemption.

In the twentieth, he enquires, *Why* Jeſus Chriſt *redeem'd us by his Paſſion and Death? And whether he could not have done it by ſome other Means?*

In the twenty firſt, he propoſes this Queſtion; *viz. Whether the Word remain'd united to the Body of* Jeſus Chriſt, *as well as to his Soul, after his Death?* And concludes in the affirmative.

In the twenty ſecond, he enquires, *Whether it may be ſaid, that* Jeſus Chriſt *was Man during the time that his Body lay in the Sepulchre?*

In the following Sections, he treats of Faith, Hope, and Charity.

In the thirty third, he diſcourſes of the four Cardinal Virtues.

In the thirty fourth, of the ſeven Gifts of the Holy Ghoſt, and chiefly of the Fear of God.

In the thirty fifth, he explains the difference between Wiſdom and Knowledge.

In the thirty ſixth, he treats of the Connexion of all the Virtues, and of the Relation they have to Charity.

The four laſt Sections of this Book, contain a compendious Explication of the Decalogue.

The Holy Sacraments are the principal Subject treated of in the laſt Book.

In the firſt Section, he gives a definition of the Sacraments; ſhews the Cauſes of their Inſtitution; obſerves the difference between thoſe of the Old and New Law; and treats in particular of Circumciſion, which he believes to have been ſo neceſſary for the Remiſſion of original Sin, that he affirms, that the Children of the *Jews*, who died with-

without partaking of that Sacrament, were confing'd to Damnation.

In the second, after having nominated the seven Sacraments of the new Law, he discourses of the Baptism by St. *John* the Baptist.

In the third, he treats of the Baptism of *Jesus Christ*, and after having confirm'd St. *Ambrose*'s Opinion, that Baptism might be absolutely administer'd in the Name of *Jesus Christ*, he enquires, *When the Baptism of* Jesus Christ *was instituted, and under what Form the Apostles baptis'd Persons?* As also, *Why Water is us'd in the Administration of this Sacrament, and no other Liquor; and how many Immersions ought to be made in Baptizing?*

In the fourth Section, he treats of the Effects of Baptism; shewing how some Persons receive the Sacrament, and the Grace of the Sacrament; and how others receive the Sacrament without the Grace, and the Grace without the Sacrament. He proves that Infants receive both; and adds, that they even receive actual Grace, which afterwards enables them to perform good Actions.

In the fifth, he makes it appear from St. *Augustine*'s Principles, that Baptism administer'd by an unworthy Priest, is no less Holy than that which is perform'd by the Hands of a worthy one; because the effective Power of baptizing is inherent in *Jesus Christ*, which he does not communicate to the Ministers.

In the sixth Section he observes, that the Bishops, or Priests, have a Right to administer this Sacrament; although in case of necessity it may be done by Lay-men, and even by Women: And that it is valid by whomsoever it be adminstered, nay when perform'd by Hereticks, provided it be done in the Name of the Holy Trinity. He asserts, that an Infant cannot be baptis'd in the Mother's Belly, and afterwards handles several other Questions relating to the Form and Ceremonies of Baptism.

In the seventh Section, he treats of the Sacrament of Confirmation; and at first observes, that the Form of this Sacrament are the Words pronounc'd by the Priest, when he anoints the Forehead of the baptis'd Person with the Holy *Chrism*. The Author adds, that the Administration of this Sacrament was always reserv'd to the Bishops; that they alone are capable of administring it effectually in due Form; and that it cannot be reiterated

He begins, in the eighth Section, to discourse of the Sacrament of the Eucharist; and after having shewn some of the ancient Figures of this Sacrament, proceeds to treat of its Institution; of its Form, which he makes to consist in these Words, *This is my Body, this is my Blood*; and of the Things contain'd therein. He says, three Things are to be distinguish'd in the Eucharist; *viz.* the Sacrament consisting in the visible *Species* of the Bread and Wine; the Sacrament and the Thing, which is the proper Body, and the proper Blood of our Lord, contain'd under the *Species*; and the Thing, which is not the Sacrament, that is to say, the mystical Body of *Jesus Christ*, or the inward Grace.

In the ninth Section, he distinguishes two Manners of receiving the Body of *Jesus Christ*, *viz.* one Sacramental, which is common to the worthy, and to the unworthy Communicants; and the other Spiritual, which is peculiar only to the former.

In the tenth, he proves the real Presence, and the changing of the Bread and Wine into the Body and Blood of *Jesus Christ*, and refutes the Opinion of those, who believe the Eucharist to be only a Figure.

In the eleventh, he at first enquires of what Nature this Change is, and proves it to be Substantial, insomuch that the Body and Blood of *Jesus Christ* are under the Accidents, which before cover'd the Substance of the Bread and Wine, which is annihilated or return'd to the first Matter. He confutes those Persons who asserted, that the Substance of the Bread remain'd after the Consecration; and afterwards gives an Account, why the Body and Blood of *Jesus Christ* are administer'd to us under two different Kinds, and why Water is intermix'd with the Wine.

In the twelfth, he endeavours to explain divers Questions relating to the Eucharistical *Species*, and affirms, that the Accidents remain therein without the Subject; and that they only are broken and divided into many Parts. Afterwards he discourses of the Quality which is peculiar to this Sacrament, as also of its Institution and Effects.

In the thirteenth Section, he acknowledges, that unworthy Ministers may consecrate the Elements; but denies, that it can be done by excommunicated Persons, and declared Hereticks.

In the fourteenth, he begins to treat of Repentance; distinguishing the Vertue of Repentance from the Sacrament of Penance: He gives divers Definitions of Repentance, and shews the Necessity of it, as also that it may be often reiterated.

In the fifteenth, he proves that one cannot be truly penitent for one Sin, without actually repenting of all.

In the sixteenth, he distinguishes the three Parts of Repentance; *viz.* the Compunction of the Heart, the Confession of the Mouth, and the Satisfaction of Works; and discourses in particular of the Satisfaction that ought to be made for venial Sins.

He treats of Confession, in the seventeenth Section, and shews, that it is requisite to confess one's Sins to a Priest, in order to obtain the Remission of them.

In the eighteenth, he treats of the Sacerdotal Power, and of the Use of the Keys; and after having produced different Opinions relating to that matter, concludes, That God alone has the Power of absolutely Binding and Loosing the Sinner, by cleansing the Pollution of his Sin, and remitting the Penalty of eternal Damnation: That the Priests do indeed bind and loose, by declaring that such Persons are bound or loosed by God, and by imposing Penance, or by readmitting to the Communion those whom they have excommunicated.

In the nineteenth, he discourses of the Qualities requisite in Ministers, who are employ'd to bind and loose Sinners; nevertheless he acknowledges that unworthy Priests have the Power of the Keys as well as the worthy.

The twentieth Section contains the Opinions of the Fathers concerning the Repentance of dying Persons.

In the twenty first, he discourses of the Expiation of light Sins by the Pains of Purgatory; of the general Confession of venial Sins, and of the Penalties to be inflicted on Priests, who divulge matters related to them in Confession.

In the twenty second, he proposes this Question, *viz. Whether Sins that have been once forgiven, return by the Commission of following Sins?* And after having produced the Reasons on both sides, leaves the Question undecided.

In the twenty third Distinction, he treats of the Sacrament of Unction, which he believes to have been instituted by the Apostles; the Effect of it being the Remission of Sins, and the Comfort of the sick Person: He also proves that this Sacrament may be reiterated.

In the twenty fourth he treats of the Functions and Dignity of the seven Orders, and of the different Dignities among Bishops.

In the twenty fifth, he discourses of the validity of Ordinations made by Hereticks; and after having produced different Opinions, seems to approve that of those who affirm, that Persons who were ordain'd in the Church still retain the Power of ordaining, though they turn Hereticks: but deny that those whom they ordain have the same Power. Afterwards he treats of Simoniacal Ordinations, and of the Age requisite for admission into Orders.

In the twenty sixth, he shews the Antiquity of the Sacrament of Marriage.

In the twenty seventh, he enquires in what Marriage consists, and distinguishes a Promise of future Marriage, from Marriage contracted by the present Consent of the Parties.

In the twenty eighth, twenty ninth, and thirtieth, he gives a farther Account of the Conditions that ought to be annexed to such a Consent as is necessary for the Consummation of Marriage.

In the thirty first, he explains the Advantages of Marriage, which are Fidelity, the lawful Procreation of Children, and the Benefit of the Sacrament, and treats of the contrary Vices.

In the thirty second, he discourses of Matters relating to the Continency of married Persons at certain times.

In the thirty third, he relates divers Considerations of the Fathers, with respect to the Polygamy of the Patriarchs.

In the thirty fourth, he treats of the Impediments that render Persons uncapable of contracting Marriage, and which makes their Marriage void and of none effect.

In the thirty fifth, he shews that a Man may be divorced from his Wife upon the Account of Adultery, and that they may be afterwards reconcil'd. The Author adds, that he who has committed Adultery with a Woman may marry her, after her Husband's decease, provided he were not accessory to his Death, and did not promise his Wife to marry her in his Life-time.

In the thirty sixth Section, he treats of the Impediment that arises from the difference of Age, and Condition between the Parties who contract Marriage.

In the thirty seventh, he discourses of the Injunctions of Celibacy observ'd by Bishops, Priests, Deacons, and Subdeacons, and of Pope *Calixtus*'s Ordinance, declaring such Marriages null.

In the thirty eighth, he treats of the Impediment of a Vow.

In the thirty ninth, of that of difference in Religion.

In the fortieth, forty first, and forty second, of the Degrees of Consanguinity and Affinity, as well Temporal as Spiritual.

The other Sections, contain divers Questions concerning the Resurrection; the State of the Elect, and of the

Reprobates after their Death; Prayers for the Dead; the Invocation and Interceſſion of the Saints; the Circumſtances of the laſt Judgment: the ſeveral Degrees of Beatitude and Glory; and the State and Torments of the Damn'd, with which ends the fiftieth Section of the fourth Book, by the Maſter of the Sentences.

This Work was publiſh'd by *John Aleaume*, and printed at *Paris* A. D. 1565. and at *Lyons* in 1581. It was alſo reviſ'd by *Antony de Monchy*, and reprinted in the ſame City in 1618. and in other Places. The Author makes it his chief Buſineſs (as we have already hinted) to collect the Opinions of the Fathers concerning all the Queſtions diſcuſſed by him: He adds very little of his own, except ſometimes in reconciling certain Paſſages which ſeems to be contradictory; and when he cannot bring them to an Agreement, he uſually leaves the Queſtion undecided. He He avoids to meddle with Queſtions concerning which the Fathers have writ nothing, and ſcarce ever makes uſe of Philoſophical Terms and Arguments, much leſs of *Ariſtotle*'s Authority, who is often cited by the other Schoolmen.

The Book of Sentences, by *Robert Pullus*, is not a Collection of Paſſages of the Fathers, as that of *Peter Lombard*, but a Theological Work, in which he himſelf reſolves certain Queſtions which were propos'd, either by by Ratiocination, or by Proofs taken out of Holy Scripture. This Author. ſirnamed *Pullus*, or *Pullen* or *Pulley*, being an *Engliſh* Man by Nation, paſſed over into *France* and flouriſh'd in the Schools of *Paris*. He return'd to *England* about the Year 1130. and there re-eſtabliſh'd the Univerſity of *Oxford* in 1133 He was made Archdeacon of *Rocheſter*, and although he enjoy'd that Benefice, yet forbore not to go back to *Paris*, where he reſided in Quality of Profeſſor of Divinity. However, his Metropolitan thought fit to recall him, and not being prevail'd with, even upon St. *Bernard*'s Requeſt that he might ſtill remain at *Paris*, caus'd the Revenues of his Archdeaconry to be ſeiz'd on, to oblige him to return to *England*. Whereupon *Pullus* appeal'd to the See of *Rome*, and having much Intereſt in that Court, was not only vindicated againſt the Archbiſhop, but alſo invited to *Rome* by Pope *Innocent* II. and created Cardinal and Chancellor of the Church of *Rome* by *Lucius* II. in 1144. This Dignity was enjoy'd by him till the third or fifth Year of the Pontificate of *Eugenius* III. when he died A. D. 1150.

Cardinal *Pullus*'s Book of Sentences is divided into eight Parts, in the firſt of which he treats of the Exiſtence of God, of the three Perſons of the Holy Trinity, and of the Divine Attributes.

In the ſecond, of the Creation of the World, of the Angels, of the Nature of Man, of the Origine of the Soul, of *Adam*'s Fall, of the Corruption of humane Nature, and of Original Sin.

In the third, of the Law, of the Circumciſion, of the Law of Grace, and of the Incarnation of Jeſus Chriſt.

He continues his Diſcourſe concerning that Myſtery in the fourth Part; where he alſo treats of Faith, Hope, and Charity; of Purgatory; and of the State of Souls after their Separation from their Bodies.

In the fifth, he treats of the Reſurrection of Jeſus Chriſt, of the Gift of Faith, of the Sacraments, of Baptiſm, of Confirmation, of the Remiſſion of Sins, of Charity, and of Sin.

In the ſixth Part, he diſcourſes of the Effects of Sin; of Concupiſcence; of Ignorance, and other Puniſhments of Sin; of the Temptations of the Devil; of the Aſſiſtance of good Angels, and their Functions; of Repentance; and of the Prieſt's Power of binding and looſing, and of the Uſe that they ought to make of it.

The ſame Subject is farther handled in the ſeventh Part, where he alſo treats of the Fruits of Repentance; of Church-Diſcipline; of Eccleſiaſtical and Civil Power; of the Diſtinction of Sacred Orders; of the Qualities of Miniſters; and of Marriage.

In the eighth Part, he treats of the Euchariſt; of the laſt Judgment, and of the State of the bleſſed and damned Spirits.

This Author is ſomewhat obſcure, but argues with a great deal of Judgment: His Style is not altogether rude, neither is it perplexed with Scholaſtical Terms and Diſtinctions: He does not ſtart any ſubtle and Metaphyſical Queſtions, but only ſuch as relate to Points of Doctrine, Diſcipline or Morality; neither does he reſolve them by Principles of Logick or Philoſophy, but by Paſſages of the Holy Scripture, and according to the received Doctrine of the Church, and of the Fathers, which he makes uſe of as a firm Baſis or Ground-work. He ſometimes produces certain Particular Opinions, which nevertheleſs are common to him with many of theſe ancient Schoolmen; and he is one of thoſe who have maintain'd the feweſt erroneous or dangerous Opinions. In the firſt Part he ſays, that the Father and the Son are Two Principles of the Holy Ghoſt; but this Expreſſion may be taken in a good Senſe, and he never aſſerted, that the Father and the Son were Two Principles or Eſſences of a diſtinct Subſtance; but Two Perſons, who produced a Third by an Action, which, although really the ſame, may be virtually diſtinct. He ſhews, in diſcourſing of the Sacrament of Penance, that it does not take away the Guilt of Sin, but only remits the Puniſhment; and that the Prieſt's Abſolution is a Declaration that the Penitent is abſolv'd from the Guilt of his Sin, and that he is freed from the Puniſhment due to it, by the Satisfaction made by him to God: An Opinion which the Author holds in common with many ancient School-Divines. There are alſo found in his Book ſome other Opinions which are not approv'd; and amongſt others, That the Union of the Word was not made with an animated Body, but with the Maſs of Fleſh, of which the Body was firſt form'd, and afterwards the Soul: That the Torments of the Damned may be diminiſhed: That the Devils are not as yet caſt into everlaſting Flames, and that they ſinn'd even at the very Inſtant of their Creation: That if the Firſt Man had not committed Sin, thoſe who are damned would not have been brought forth into the World: That the Saints do not really deſcend on Earth in Apparitions: And that St. *Benedict* had a clear Knowledge of God in this World, even ſuch as the bleſſed Spirits have in Heaven.

This Author is one of thoſe who have moſt peremptorily affirmed, That the Souls are immediately created by God at that Inſtant when they are united to their Bodies, and that the Angels are pure Spirits. He likewiſe maintains, That the inward Intention of the Miniſter is not neceſſary for the Validity of the Sacrament; that without the Love of God Sin could not be forgiven; that Infants dying without Baptiſm are damn'd, and that for that Reaſon they are not bury'd in conſecrated Ground. For matter of Diſcipline, it may be obſerv'd, That Confeſſion made to Laicks for Venial Sins, and even for Mortal ones, in caſe of Neceſſity, when there was no Prieſt preſent, was in uſe at that Time: That not only the Communion, but alſo Abſolution, was alſo deny'd to Criminals condemn'd to Death: That Prieſts were wont to diſcipline their Penitents: That Parents were prohibited to enter the Church till their Children were baptiz'd: That it was permitted to receive, but not to exact Money, for the Adminiſtration of the Sacraments, and even for the Celebration of Maſs: That Faſt was uſually broke at Noon, or at the Hour of * *None*, but that there was no Collation: That the Cuſtom of Faſting on *Fridays* was obſerv'd, although not reputed to be of very great Antiquity, and that *Saturday*-Faſts were not ſo regularly kept: That in many Churches ſome Repaſt was taken on holy *Thurſday* in the Evening, and that this Cuſtom began to prevail: That Baptiſm, even that of Infants, was reſerv'd for ſolemn Days: That the Participation of the Cup in the Communion among the Laity was ſtill in uſe, but ſeldom put in Practice: And that the Belief of the corporal Aſſumption of the Virgin *Mary* was eſtabliſhed by the Cuſtom of the Church.

This Work, by *Robert Pullus*, was publiſhed by Father *Matboud* of the Congregation of St. *Maur*, illuſtrated with learned and curious Notes, and printed at *Paris* A. D. 1655. The Eccleſiaſtical Writers, who cite this Author, mention ſome other Works compos'd by him; particularly a Commentary on the *Pſalms* of *David*, another on the *Revelation* of St. *John*, a Treatiſe of the Contempt of the World, four Books concerning the Sentences of the Doctors, a Volume of his Lectures, and ſeveral Sermons. We have none of theſe Works printed; neither is it known, whether any of them be ſtill extant in Manuſcript, except certain Sermons which were in *Petavius*'s Library.

Peter of *Poitiers* made uſe of a more Scholaſtick Method than any of the above-mention'd Authors: He ſucceeded them in the Divinity-Chair of the Schools at *Paris*, and was promoted to the Dignity of Chancellor of the Church of that City, which he enjoy'd during 38 Years. He compil'd his Collection of the Sentences in the Year 1170. dedicated it to *William* Archbiſhop of *Sens*, and died in 1200. In the Doctrinal Points, he follows the Maſter of the Sentences, but uſes a quit different Method, as to the Manner of handling the Matters: For he explains and reſolves all the Queſtions by the Principles of Philoſophy, and treats of them as a Logician, with formal Arguments, after a very dry and uncouth Manner. This Work was ſet forth by Father *Matboud*, at the End of that of *Robert Pullus*. *Peter* of *Poitiers* likewiſe wrote certain Allegorical Commentaries on the Books of *Exodus*,

Of the Writers of Eccleſiaſtical Hiſtory.

dus, *Leviticus*, and *Numbers*; a Commentary on the Book of *Pſalms*; and other Works; ſome of which are to be found in the Libraries.

Robert de Melun liv'd at the ſame Time, and in the End of his Life was ordain'd Biſhop of *Hereford* A. D. 1163. His Syſtem of Divinity in Manuſcript is kept in the Library of St. *Victor* at *Paris*, and often cited by Father *Mathoud*, in his Notes on *Robert Pullus*.

Gautier, or *Gauterius*, a Regular Canon of St. *Victor*, in the End of this Century, took upon him to confute the new Method of theſe Divines, and compos'd a Work which he call'd, *A Treatiſe againſt the four Labyrinths of* France, *viz. Peter Abaelard*, *Gillebert de la Porree*, *Peter Lombard*, and *Peter* of *Poitiers*, whom he accuſes of having aſſerted many Hereſies and Errors, in treating of the ineffable Myſteries of the Holy Trinity, and of the Incarnation, according to the uncertain Scholaſtick Method, and *Ariſtotle*'s Principles, with which they were intoxicated. There are indeed ſufficient Grounds for this Cenſure on three of theſe Authors, but he had no reaſon to fall foul upon *Peter Lombard*, whoſe Work is only a Collection of Paſſages of the Fathers, in which *Ariſtotle* is not cited: However, it muſt be acknowledg'd, that the Maſter of the Sentences, as well as the others, ſtarted a great number of Opinions that were not approv'd by the ſucceeding Divines, and of which the Doctors of the Faculty at *Paris* made a Catalogue in the Twelfth Century, under this Title, *Articles in which the Maſter of the Sentences is not generally follow'd.*

Of the Original of Scholaſtical Divinity.

CHAP. XVI.

Of the Commentaries on the Holy Scripture compos'd in the Twelfth Century, *and of the three famous Commentators,* Rupert *Abbot of* Duyts, Hugh *and* Richard *of St.* Victor.

A New Method of commenting upon Holy Scripture was likewiſe introduced in this Century: The ancient Fathers, in their Commentaries on the ſacred Books, were wont to explain the Text either literally or allegorically, in reference to the Inſtruction of the People; and the Eccleſiaſtical Authors of the Eight and Ninth Centuries, who wrote on the Bible, only made it their Buſineſs to compile or collect divers Commentaries of the Fathers, of which they compos'd *Catena*'s or continued Collections of Commentaries. Some alſo then brought in the Uſe of Gloſſes for the Explication of the Letter; but in the Century we now ſpeak of, they began to explain Holy Scripture, almoſt after the ſame Manner, as they treated of Theological Matters; that is to ſay, according to the Principles of *Logick*, diſcuſſing divers ſubtle Queſtions concerning the Doctrinal Points, and producing a great number of common Places.

This Method was follow'd by *Rupert*, Abbot of *Duyts* near *Colen*, in his Commentaries on the Holy Scripture; where he propoſes to treat of the Holy Trinity, and its Works, and divides them into three Parts; the firſt of which is extended from the Creation of the World to the Fall of *Adam*; the ſecond, from the Fall to the Paſſion of Jeſus Chriſt; and the third, to the Day of the laſt Judgment: The firſt Period of Time is appropriated to the Father, the ſecond to the Son, and the third to the Holy Ghoſt. The firſt Part contains three Books of Commentaries on the three firſt Chapters of *Geneſis*: The ſecond comprehends ſix other Books on the Remainder of *Geneſis*; four on *Exodus*; two on *Leviticus*; as many on *Numbers* and *Deuteronomy*; one on *Joſhua*; one on the Book of *Judges*; one on ſome Places of the Books of *Kings* and *Pſalms*; one on *Iſaiah*; one on *Jeremiah*; one on *Ezekiel*; two Books on *Daniel*, *Zachariah* and *Malachy*; one Book of the Hiſtory of the *Macchabees*; and another on ſome Places of the four Goſpels. The third Part relating to the Works of the Holy Ghoſt, being divided into nine Books, is not a continued Commentary on any particular Book, but on divers Paſſages of Scripture choſen by him, with reſpect to the Matters of which he deſign'd to treat.

The Commentaries of this Author on the 12 leſſer Prophets, and on the Book of *Canticles*, are more continual, come nearer to the Form of Commentaries, and recede leſs from the Manner of Writing in uſe among the Ancients; but they are extremely myſtical, and full of too ſubtle Reflections, and of Remarks which have not all the Accuracy that might be expected.

The thirteen Books of the Victory of the Word of God, contain a great Number of Queſtions and common Places on divers Paſſages of Scripture.

The Commentaries of the Glory and Dignity of the Son of God on St. *Matthew*, and the Commentary on St. *John*'s Goſpel, and his Revelation, are very like thoſe on the leſſer Prophets.

The Treatiſe of the Glorification of the Trinity, and of the Proceſſion of the Holy Ghoſt, divided into nine Books, contains the Explication of many Paſſages of Scripture, that have ſome relation to the Queſtions, which he propoſes concerning the Three Divine Perſons, and more eſpecially that of the Holy Ghoſt.

As for his Treatiſe of Divine Offices, it is a Work of another Nature; in which he treats of the Divine Service, and of its Ceremonies, and gives myſtical Reaſons of them. He there ſeems to ſtart a particular Notion concerning the Euchariſt, *viz.* That the Bread is made the Body of Jeſus Chriſt, by the hypoſtatical Union with his Soul; nevertheleſs ſome Authors have vindicated the Aſſertion, and affirm that it may be explain'd in a good Senſe; but we ſhall not now examine this Queſtion.

The moſt part of *Rupert*'s Works are dedicated to *Cuno* Abbot of *Siegberg*, and afterwards Biſhop of *Ratisbon*, to whom he was recommended by *Berenger* Abbot of St. *Laurence* at *Liege*, in which laſt Monaſtery *Rupert* ſometime reſided in Quality of a Monk. His Works were printed at *Colen* A. D. 1578. in three Volumes, and in two at *Paris* in 1638. He himſelf gives us a Catalogue of them, in the Preface to his Treatiſe of Divine Offices: He there makes mention of all thoſe that are ſtill extant, and we have every one of them, except his Treatiſe of the glorious King *David*, of which he had then only compos'd eleven Books.

There are two ſorts of Commentaries on the Holy Scripture that bear the Name of *Hugh* of St. *Victor*; the former are certain literal and hiſtorical Annotations on the Text; to which is prefix'd a critical Preface concerning the ſacred Writers, and the Books written by them: The others are allegorical Commentaries intermixed with a great number of Queſtions and common Places. Theſe laſt are call'd, *A Volume of Extracts*, and divided into 24 Books: The ten firſt of theſe, which are inſerted in the ſecond Tome of the Works of *Hugh* of St. *Victor*, contain general Remarks on the Arts and Sciences: The nine following, which are in the firſt Tome, comprehend variety of Allegories and Queſtions relating to the Hiſtories of the ſacred Books, from the Creation of the World till the Time of the *Macchabees*, that is to ſay, to all the hiſtorical Books of the Bible: The tenth, is a Collection of moral Homilies on *Eccleſiaſtes*: In the four laſt, are compris'd divers Queſtions relating to the four Goſpels. To theſe are annexed, to render the Work compleat, Explications of the ſame Nature, but more at large, on all the Epiſtles of St. *Paul*.

Theſe 24 Books of Commentaries are attributed by *Thritbemius*, and ſeveral other Authors, to *Richard* of St. *Victor*; and the firſt Part is to be ſeen under his Name in a certain Manuſcript very near his Time, which is extant in M. *Colbert*'s Library; ſome part of it is alſo printed among the Works of that Author. However, it is affirm'd by ſome Perſons, that this Work cannot belong either to *Hugh* or to *Richard*, by reaſon that in the Chronological Table which the Author makes of the Kings of *France*, in the tenth Chapter of the tenth Book, he ends with *Philip* the Son of *Lewis* the Young, before whoſe Reign theſe two Writers were dead. Indeed this Reaſon may ſerve to prove, that the ſaid Work was not compos'd

Of the Commentaries on the Holy Scripture.

by *Hugh* of St. *Victor* deceaſed in 1142. but it is not ſo evident a Proof to ſhew, that *Richard* is not the Author of it; becauſe the latter not dying till the Year 1173. and *Philip* being born in 1165. he might joyn him with King *Lewis* the Young his Father. However, this very Paſſage makes it appear, that the Author of that Work could not have written later than the Reign of *Philip Auguſtus*; ſince he is the laſt of the Kings of *France* mention'd by him, and conſequently the ſaid Author flouriſhed in the Twelfth Century. As for the literal Notes, it cannot be doubted, that they were the genuine Works of *Hugh* of St. *Victor*, of which the following are ſtill extant; *viz.* his Preface concerning the ſacred Books, and the inſpired Penmen of them; his Notes on the Pentateuch; on the Book of *Judges*; on the Books of the *Kings*, and on ſome *Pſalms*. Theſe Notes are conciſe, and do not recede from the literal and hiſtorical Senſe. Thoſe that he made on the *Lamentations* of *Jeremiah*, and on the Prophecies of *Joel* and *Obadiah*, are larger, and Allegories are intermixed with them. To theſe Explications of the Books of the Holy Scripture are annex'd others, which he wrote on the Book of the Hierarchy attributed to St. *Dionyſius* the *Areopagite*. We might alſo add his Explication of the Decalogue, and thoſe of St. *Auguſtine*'s Rule, which are of the ſame Style.

The four Books of the Cloiſter of the Soul; the four other Books of the Soul; the ſmall Tract of the Phyſick of the Soul; the two Books of Birds; and thoſe of the ſpiritual and carnal Marriages, belong to *Hugh de Foliet*, a Monk of *Corby*: I alſo aſcribe to the ſame Monk, the Dialogue between the Fleſh and the Spirit, the Style of which is different from that of *Hugh* of St. *Victor*; nay, perhaps he is the Author of the four Books of the Myſtical Ark, and of the Ark of *Noah*, which bear the Name of the *Benedictin* Monk of *Saxony*: Inſomuch that in the ſecond Tome of the Works of *Hugh* of St. *Victor*, there are but very few of his genuine Pieces; *viz.* the Soliloquy of the Soul; the *Encomium* of Charity; the Diſcourſe on the Manner of Praying; the Diſcourſe of the Love of the Bridegroom, and of the Spouſe; the four Books of the Vanity of the World, and the 100 Sermons.

The laſt Tome contains Dogmatical Works; the firſt of which is called *Didaſcalick, or Inſtructive Inſtitutions*, being divided into ſeven Books, in which are certain Rules for ſtudying, and general Notions of the Sciences. In the fourth, he treats of the ſacred Books, of the Writings of the Fathers, and of the Councils and Canons. In the fifth, of the Senſe of the Holy Scriptures: In the ſixth, of the Manner of reading it; and in the laſt, which is the largeſt, of the Manner of attaining to the Knowledge of God, and of the Trinity, by the Creatures.

The ſecond, relates to the Will and Omnipotence of God; in which he examines this Queſtion; *viz.* Whether his Power be of a larger Extent than his Will?

The following Tracts are compos'd on divers Queſtions relating to the Myſtery of the Incarnation, particularly in reference to the Will of Jeſus Chriſt, his Wiſdom and Knowledge, concerning the Union of the Word with the human Nature; againſt the Opinion of the Maſter of the Sentences, that Jeſus Chriſt is not a Thing; and touching ſeveral other Scholaſtical Queſtions; beſides three Conferences about the Incarnation, and a Treatiſe of the Perpetual Virginity of the Virgin *Mary*.

To theſe Treatiſes are ſubjoyn'd five Books, call'd *Miſcellanies of Theological Learning*, which contain many common Places concerning Paſſages of the Holy Scripture, and divers Points of Divinity and Morality.

The three Books of Divine Offices, and that of the Canon of the myſtical Offering, belong to *Robert Paululus*, a Prieſt of the Church of *Amiens*, of whom we have made mention elſewhere.

The ſmall Tract, by way of Dialogue between Maſter and Scholar, concerning the Law of Nature, and the written Law, contains brief Reſolutions of a great number of Theological Queſtions.

The Summary of the Sentences, divided into ſeven Treatiſes, is a compendious Syſtem of Divinity.

But his chief Theological Work, is a Treatiſe of the Sacraments, divided into two Books, of which the firſt comprehends twelve Parts, and the ſecond eighteen. It is one of the largeſt Treatiſes of Divinity that was compos'd in the Twelfth Century, and the Author therein explains the Queſtions after a very clear manner, altogether free from the Logical Method and Terms, without involving himſelf in the Labyrinth of obſcure and intricate Speculations. He proceeds to reſolve theſe Queſtions by Paſſages of the Holy Scripture, and according to the Principles of the Fathers, more eſpecially of St. *Auguſtine*, whoſe Doctrine he follows, affecting even to imitate his Style; which gave occaſion to ſome Perſons to call him, *The Tongue of that Father*. He was a Native of *Flanders*, born in the Territories of *Ypres*, and not in *Saxony*, as it was generally ſuppos'd: But he ſpent his Life in *France*, in the Monaſtery of St. *Victor*, of which he was a regular Canon and Prior. He died *Feb.* 11. A. D. 1142. aged forty Years. His Works were printed at *Paris* in 1526. at *Venice* in 1588. at *Mentz* in 1617. and at *Rouen* in 1648.

Of the Commentaries on the Holy Scripture.

This Author had for his Pupil *Richard*, a *Scots* Man by Nation, and a Regular Canon of the ſame Monaſtery, who likewiſe attain'd to the Office of Prior in the Year 1162. and acquir'd much Reputation by the great Number of his Writings. We have but now obſerv'd, that to him may be attributed the Collection of Queſtions on the Bible, part of which is printed amongſt his Works, and the reſt among thoſe of *Hugh* of St. *Victor*. The following Works on the Holy Scripture are undoubtedly his. *Viz.*

Richard of St. Victor.

Three Treatiſes of critical Remarks and Hiſtory, that is to ſay, the firſt to explain the Form and Parts of the Tabernacle; the Second, to give a Deſcription of *Solomon*'s Temple, and of every Thing that was contain'd therein; and the third, to adjuſt the Chronology of the Books of *Kings* and *Chronicles*, concerning the Kings of *Judah* and *Iſrael*. To theſe Treatiſes muſt be added a larger Explication of the Temple in *Ezekiel*. Theſe four Treatiſes relate altogether to critical Matters, and have no regard to Allegories, nor to myſtical or moral Significations.

His other Commentaries are not of the ſame Nature, as not being literal, but allegorical, moral or dogmatical: They conſiſt in Explications of divers *Pſalms*; a Commentary on the Book of *Canticles*; Queſtions on certain difficult Paſſages of St. *Paul*'s Epiſtles; and a large Commentary on the Apocalypſe. The other Works of *Richard* of St. *Victor* are of two Sorts; ſome of them being Pieces relating to Points of Doctrine, and others being Treatiſes of Piety and practical Divinity.

Among the former are to be reckon'd his Treatiſe of the Trinity, divided into ſix Books: A Tract dedicated to St. *Bernard*, concerning the Attributes appropriated to every one of the Divine Perſons: His Treatiſe of the Incarnation: Two Treatiſes of the *Emmanuel*, or on theſe Words of the Prophet *Iſaiah*, *Behold, a Virgin ſhall conceive, and bear a Son, and ſhall call his Name* Emmanuel; in which he proves againſt a certain *Jew*, that theſe Words can be interpreted of none but the Virgin *Mary* and Jeſus Chriſt: A Treatiſe of the Power of Binding and Looſing, in which he follows the common Opinion of the School-Divines of his Time, concerning the Effect of the Keys, and the Power of the Miniſters: A Diſcourſe of the Sin againſt the Holy Ghoſt: Certain Explications dedicated to St. *Bernard* on ſome difficult Places of Scripture: A Diſcourſe to explain in what Senſe the Holy Ghoſt is ſaid to be the Love of the Father, and of the Son: And a Treatiſe of the Difference between Moral and Venial Sins.

His Works of Piety and Morality are theſe; *viz.* A Treatiſe of the Means of rooting out Evil, and promoting Good: A Diſcourſe on the State of the inward Man: Three Books of the Inſtruction of the inward Man, or of the ſpiritual Exerciſe, upon occaſion of the Dreams of *Nebuchadnezzar* and *Daniel*: A Treatiſe of the Preparation of the Soul for Contemplation: Five Books of the Grace of Contemplation, on the Ark which was ſet in the Tabernacle, with an Addition containing ſome Allegories on the Tabernacle: A Diſcourſe or Meditation on the Plagues that will happen on the Day of Judgment: Another Diſcourſe on the Day of the laſt Judgment: A Treatiſe of the Degrees of Charity: Another of the four Degrees of fervent Charity: A Diſcourſe of the two Paſſovers, with a Sermon on the Feſtival of *Eaſter*: A Diſcourſe of the Baptiſm of Jeſus Chriſt: A Sermon on the Effuſion of the Holy Ghoſt: A Tract concerning the Compariſon that is made of our Saviour to the Flower, and of the Virgin *Mary* to the Branch: Another about the Quality of *the Standard of the People*, attributed to Jeſus Chriſt: And laſtly, two Diſcourſes, *viz.* One concerning the Difference between *Abraham*'s Sacrifice and that of *David*; and the other relating to the Difference between the ſame Sacrifice, and that of the Virgin *Mary*.

This Author died *March* 10. A. D. 1173. and his Works were printed at *Paris* in 1518. and in 1540. as alſo at *Venice* in 1592. at *Colen* in 1621. and at *Rouen* in 1650. He ſhews a great deal of Subtilty in his Theological Treatiſes, and argues methodically with an Exactneſs befitting an able Logician. His critical Pieces are very accurate for his Time, but his Style is not very lofty, and upon that Account it is, that his Treatiſes of Piety, though full of excellent Matter, have not all the Grandeur, nor all the Energy that might be wiſhed for.

CHAP.

CHAP. XVII.

Of Gratian's *Collection of Canons.*

Gratian.

ALthough many Collections of Canons, Decretals, and Passages of the Fathers, relating to the Canon-Law, were compil'd before the Twelfth Century; yet none of them was generally follow'd, or publickly taught: They were look'd upon as the Work of private Persons, and the Decisions contain'd in them had no greater Authority than the Monuments out of which they were taken; whilst every one apply'd them to his particular Benefit, but none made them the Subject of publick Lectures. The Collection which *Gratian* a Monk of St. *Felix* at *Bononia*, and a Native of *Chiusi* in *Tuscany*, compleated in the Year 1151. met with much better Success; for assoon as it appear'd, it was so favourably receiv'd, that the Canonists taught it publickly, and in a little Time, a great number of Commentaries were written on that Work.

In the ancient Manuscripts, and in the first Editions, it bears this Title, *viz. The Concord of disagreeing Canons*, and afterwards was call'd, *The Book of Decrees*, or simply, *The Decrees*. It is divided into three Parts, the first of which contains Matters relating to the Law in general, and the Ministers of the Church, under the Name of Distinctions; the second, divers particular Cases, upon occasion of which are debated many Questions that are call'd, *The Causes*; and the third, entituled, *Of the Consecration*, such Matters as relate to the Divine Offices, and the Sacraments.

In the first twenty Distinctions of the first Part, he treats of the Division of the Law; of the different Sorts of Laws, as well Civil as Ecclesiastical; of the Authority of the Canons, of the Councils, and of the Decretals of the Popes; of the sacred Orders; of the Qualities of Persons who ought to be ordain'd; of the Form and Ceremonies of Ordination; of the Functions and Conduct of Clergymen; of the Power of the Pope, and of the Bishops; of the Use of the *Pall*, and of every Thing that relates to the Ministers of the Church. This Part is divided into 101 Distinctions.

In the second, containing thirty six Causes, every one of which comprehends divers Questions, every Question being likewise divided into several Chapters; the Author treats of Simony; of Appeals; of Incumbents depriv'd of their Benefices; of the Quality of Witnesses and Accusers; of Elections; of the Government of Churches; of Ecclesiastical Censures; of last Wills and Testaments; of Burials; of Usury; of what ought to be observ'd with respect to † outragious or distracted Persons; of Sentences passed contrary to the due Forms of Law; of Monks and Abbots, and their Rights; of those who assault Clergymen; of *Commendams*; of Oaths; of War; of Heresies; of Infractions of the Canons; of Sorcerers; of Marriage, and its Impediments; of the Degrees of Consanguinity; and of Rapes. In the thirty second Cause, he has inserted a Dissertation concerning Repentance, in seven Sections; in which he follows the Error of some Writers of Penitentials, who do not believe Confession to be of Divine Right, or absolutely necessary for the Remission of Sins.

† *Furiosus.*

The third Part contains five Distinctions, or Sections; *viz.* the first, concerning the Consecration of Churches, the Celebration of Mass, and the Divine Service; the second, concerning the Eucharist; the third, about the solemn Festivals of the Year, and the Use of Images; the fourth, about the Sacrament of Baptism, and its Ceremonies; and the fifth, concerning Confirmation, Fasts, manual Labour, and some other Points of Discipline. Some Articles have been since added from Time to Time, under the Title of *Palea*, which is suppos'd to be the Name of the Author of these Additions, which were call'd *Propalea*, or *Palea*.

The first Edition of this Work was printed at *Mentz*, A. D. 1472. and the second at *Venice*, four Years after: The third is that of *Paris* in 1508. which is the first that bears the Name of *Gratian*; whose Text is to be found in these Editions after the same Manner that it was written by him; that is to say, full of false or erroneous Quotations: For *Gratian* has not only cited in his Collection, the false Decretals of the Popes, and other suppositious Works, but is also often mistaken in quoting one Author, or one Council for another, or in relating Passages otherwise than they are in the Original; upon which Account it was judged Expedient to correct the Faults of this Author. *Antony de Mouchy*, and *Antony Contius*, were the first that undertook to do it in *France*, in the preceding Age, and the whole Work was printed with their Notes at *Antwerp* in 1570. and 1573. At the same Time the Popes having consider'd the Importance of this Undertaking caus'd several Persons to be employ'd in it, in order to publish a new Edition of *Gratian*'s Decretal, corrected, and at least clear'd of the principal Errors: They began to set about the Work under the Popedom of *Pius* IV. and carry'd it on under his Successor *Pius* V. but did not compleat it till the Time of *Gregory* XIII. They apply'd themselves more especially, 1. To correct the Errors that had crept into the Text of *Gratian*, through the Negligence of the Transcribers or Printers, by revising it exactly according to the ancient Manuscripts. 2. By substituting the Name of the true Author of the Passages cited by *Gratian*, in the room of that which he had set down, when it was evident that he was mistaken. 3. By observing the Differences between the genuine Text and that which is quoted by *Gratian*, and even correcting it in the Text of *Gratian* in those Places, where he only copies out their Words.

Gratian.

When this Work was compleated, it appear'd at *Rome* in 1580. with the Approbation of Pope *Gregory* XIII. who prohibited it to be published after another Manner. Whereupon it was soon printed according to the Copy of the *Roman* Edition in many Places; *viz.* at *Venice* in 1584. at *Paris* in 1585. at *Francfort* in 1586. and 1590. and at *Lyons* in 1591. and a great number of Editions of it have been since set forth. Whilst the *Roman* Edition was preparing for the Press, the famous *Antonius Augustinus*, Archbishop of *Taragona*, compos'd certain Dialogues concerning the Correction of *Gratian*, and afterwards made Additions to the same Edition, when he had procur'd a Copy of it. This Piece was printed at *Taragona* A. D. 1587. the next Year after his Death, and some Time after at *Paris*, but it was published with much more accuracy by M. *Balusius* in 1682. *Antonius Augustinus* discovers a vast number of Faults, Over-sights, and Errors in *Gratian*'s Decretal, and makes many curious and very useful Remarks; to which may be added those of M. *Balusius*, which are no less judicious. But whatsoever Correction of this Work has been already, or can be made for the future, it is difficult, or rather impossible, to bring it to that Perfection which is requisite for a general Collection of the Canons and Ecclesiastical Constitutions, that is to serve as it were a perpetual Standard.

However *Gratian*'s Collection was generally receiv'd and taught in the Schools assoon as it appear'd, but within a little while after, were added to it certain new Decretals of the Popes, particularly of *Alexander* III. of which were made Collections like those that are found in the End of the third General Council of *Lateran*, and these were likewise explain'd publickly. It is against this new Body of Law, which began to be Vogue, that *Stephen de Tourney* declames, in his 251 Letter, of which we have already related the Passage, to which we desire the Reader to have Recourse upon this Occasion, because it may serve as a Conclusion to what we have said in this, and in the preceding Chapters.

CHAP. XVIII.

Of the General Councils held in the Twelfth Century.

Of the General Councils held in the Twelfth Century.

ALthough the Name of Oecumenical, or General Council, denotes an Assembly compos'd of Bishops of all the Churches of the World; nevertheless the eight first General Councils held in the *Levant*, chiefly consisted in Bishops of the Eastern Churches, those of the Western being represented by the Legates of the See of *Rome*, who often were accompany'd with few or none of the Prelates of the Western Churches: But after the Separation of the *Latin* Church from the *Greek*, it was scarce possible any longer to hold Councils, in which the *Latins* and *Greeks* were willing to assemble together, in order to pass their Judgments in Ecclesiastical Affairs, or unanimously to make common Constitutions. Therefore the succeeding General Councils were compos'd only of a great number of Prelates of the Western Churches conven'd by the Popes, who were wont to publish Decisions conformable to the Doctrine and Discipline which the Bishops of these Councils had approv'd and confirm'd. There were three of this Nature held at *Rome* in the Twelfth Century; *viz.* the first under Pope *Calixtus* II. the second under *Innocent* II. and the third under *Alexander* III. We have already produc'd a Relation of the first, with the Extract of its Canons, in treating of the Investitures; so that it remains only to give the like Account of the second and the third.

Of the General Councils held in the Twelfth Century.

The second General Council of Lateran.

The second General of Lateran.

POpe *Innocent* II. having obtain'd the quiet Possession of the See of *Rome*, by the Death of *Peter* of *Leon*, conven'd in the Month of *April* A. D. 1139. a Council in the Palace of *Lateran*, call'd, the Second General; which (as they say) was compos'd of near a thousand Prelates, and of which thirty Canons were published.

The first imports, That all Clergymen, who were ordain'd by Simony, shall be depos'd from the Dignity which they have unjustly usurped.

The second, that all those, who have bought or sold any Benefice, shall be depriv'd of it, and branded with Infamy; and that nothing shall be exacted for the conferring of Ecclesiastical Dignities and Livings.

The third, that none shall entertain those who are excommunicated by their Bishop.

The fourth, that the Bishops, and the rest of the Clergy, shall endeavour to please God and Men, by their inward Disposition, as well as by their outward Behaviour: That they shall give occasion of Scandal to none, neither by the Colour nor Fashion of their Habits: That they shall be cloath'd after a regular and modest Manner: And that they, who neglect to observe this Rule, shall be depriv'd of their Benefices, unless they be reform'd, after having been admonished by their Bishops.

The fifth, forbids the Pillaging of the Goods, or Revenues of the Bishops after their Death.

The sixth ordains, that those who officiate as Subdeacons, or have enter'd into Orders of a higher Station, if they marry, or keep Concubines, shall lose their Offices or Benefices.

The seventh, prohibits the hearing of Mass of Priests who are married, or keep Concubines; declares the Marriages of Priests to be null; and ordains, that those who have contracted it shall be divorc'd, and put to Penance.

The eighth, regulates the same Thing, with respect to Virgins consecrated to God, if they marry.

The ninth, forbids Regular Canons, or Monks, to study the Civil Law, or the Art of Physick, in order to make Profit by the Practice of those Sciences.

The tenth, enjoyns Laicks, who have Churches or Tithes in their Possession, to restore them to the Bishops under pain of Excommunication; prohibits the conferring of Archdeaconries or Deaconries on any Persons but Priests and Deacons; declares that those who have procur'd them without entering into Orders, shall be depriv'd of them, if they refuse to be ordain'd: And in like Manner forbids the granting of them to young Men, who are not admitted into Orders, or the demising of Churches to Priests for Rent.

The eleventh ordains, that Priests, Clerks, Monks, Travellers, Merchants, and Country People, shall have free Liberty to come and go with Safety at all times.

The twelfth, specifies the Days and Times when it is forbidden to make War, and exhorts the Christians to Peace.

The thirteenth, condemns Usury and Usurers.

The fourteenth, prohibits military Combats that were practised at Fairs, and ordains, that those who are mortally wounded in Rencounters shall be depriv'd of Christian Burial; although Penance, and the *Viaticum*, ought not to be deny'd them.

The second General of Lateran.

The fifteenth, denounces an Anathema against those who abuse a Clergyman, or a Monk, and prohibits the Bishops to give them Absolution, except in case of Necessity, till they have made an Appearance before the holy See. The same Canon re-establishes the Right of Sanctuary for Churches and Church-yards.

The sixteenth, is a Prohibition to lay Claim to Prebends, or other Benefices, by Right of Succession.

The seventeenth, reinforces the Laws against Marriages amongst Relations.

The eighteenth, denounces an Anathema against Incendiaries, and declares them to be unworthy of Christian Burial; forbids to give them Absolution, till they have made Restitution for the Damage done by them; and enjoyns them for Penance to take a Journey to the holy Land, or to *Spain*, for the Service of the Church.

The nineteenth, suspends for a Year, and condemns to Restitution, the Archbishops or Bishops, who shall take upon them to remit the Rigor of the Punishment ordain'd in the preceding Canon.

The twentieth imports, that Kings and Princes have a Power to execute Justice, in consultation with the Bishops and Archbishops: A Canon which cannot be understood but in reference to Ecclesiastical Persons.

The twenty first, forbids to admit into Orders the Sons of Priests; unless they have led a religious Course of Life in Monasteries, or in Canonical Houses.

In the twenty second, Priests are admonished not to suffer Laicks to be deceiv'd by false shews of Penance; and it is observ'd therein, that that Penitence is of none Effect, when only one Crime is repented of, without reforming the others; or when one continues to dwell in the Confines of Sin, by retaining an Office or Employment that cannot be exercised without Sin; or when one bears Malice in the Heart; or when one refuses to give Satisfaction to an injur'd Person; or when we do not freely forgive those who have done us an Injury; or lastly, when an unjust War is maintain'd.

The twenty third, is against Hereticks who condemn the Sacraments.

The twenty fourth, forbids to exact any Thing for the holy Chrism, for the consecrated Oils, and for officiating at Burials.

The twenty fifth, deprives those Persons of their Benefices, who receive them from the Hands of Laymen.

The twenty sixth, prohibits Nuns to reside in private Houses.

In the twenty seventh, they are likewise forbidden to appear in the same Choir with Monks or Canons, in order to sing the Divine Offices.

The twenty eighth, prohibits the Canons of Cathedral Churches, under pain of Anathema, to exclude Persons of known Piety from the Election of Bishops, and declares those

The second General of Lateran.

those Elections to be null, that they make without sending for, and advising with them.

The twenty ninth, denounces an Anathema against Slingers and Archers.

The thirtieth, declares to be null the Ordinations made by *Peter* of *Leon*, and other Hereticks or Schismaticks.

The second General of Lateran.

The third General Council of Lateran.

The third General of Lateran.

POpe *Alexander* III. conven'd in the Year 1179. a great Council at *Rome*, which is call'd, the third General of *Lateran*, to reform a great number of Abuses that had crept into the Church; to make Constitutions about Matters of Discipline; to condemn the *Albigenses*, and other reputed Hereticks; to maintain the Immunities of the Church; and to redress many Grievances that were become very common. This Council which began to sit on the second Day of *March*, was compos'd of about three hundred Bishops, and published twenty seven Capitularies, or Articles of Canons.

The first, is a Decree for preventing the Schisms of the Church of *Rome* in the Election of the Popes, ordaining, That if all the Cardinals cannot agree to chuse the same Person, he shall be esteem'd as lawful Pope, who shall obtain two Thirds of their Suffrages in his Favour; but that he cannot be ordain'd, or acknowledg'd as such, who has less than two Thirds of the Votes: Provided nevertheless that this Constitution shall not be prejudicial to the Custom of other Chapters, in which the Consent of the greater and sounder Part usually prevails; by reason that the Contests which arise in those Bodies, may be determin'd by the Judgment of the higher Powers, whereas the Church of *Rome* cannot have Recourse to any Tribunal that is superior to it.

The second, declares to be null the Ordinations made by the three Antipopes, *Octavian*, *Guy*, and *John de Struma*; deprives those of Benefices who receiv'd them from their Hands; abrogates the Alienations of Church-Revenues made by the said Antipopes; and suspends from Orders those Clergymen, who took an Oath to maintain the Schism.

The third ordains, that a Person nominated to be chosen Bishop shall be thirty Years old; that he shall be born in lawful Wedlock, and noted for his Learning, and the Probity of his Manners: That when his Election is confirm'd, when he has taken Possession of the Revenues of his Church, and when the time prescrib'd by the Canons for his Ordination is expir'd; he who had a Right to dispose of the Benefices, which he enjoy'd before he was made Bishop, shall have free Liberty to confer them: That the Deaneries, Archdeaconries, Curacies, and other Church-Livings, with the Cure of Souls, shall be granted only to those who have attain'd to the Age of twenty five Years: That they who are advanced to a higher Dignity, if they do not cause themselves to be ordain'd in due time, shall be depriv'd of their Benefices, without a possibility of reinstating themselves by vertue of an Appeal. It is also declar'd, that this Constitution shall be observ'd not only with respect to those who shall receive Induction to Benefices for the future, but also in reference to Incumbents, if the Canons require it: That those who neglect to observe it in carrying on their Elections, shall be depriv'd of their Right of electing, and even of their Benefices for three Years: And lastly, if the Bishop infringe it, or consent to the Infringement of it, he shall lose the Right of conferring Spiritual Livings; which shall be granted by the Chapter, or by the Metropolitan.

The fourth Constitution, regulates the Number of Horses which the Prelates may keep for their Equipage, during the Visitation of their Dioceses; that is to say, forty or fifty are allow'd to Archbishops; twenty five to Cardinals; twenty or thirty to Bishops; five or seven to Archdeacons, and two to Deans: Now in regard that this Number is very considerable, it is declar'd in the End of the Canon, that what is granted by way of Toleration, ought only to be put in execution in Churches which have large Revenues, and that in those Places where the Ecclesiastical Revenues are very mean, the Superiors shall take care not to overburden their Inferiors in visiting them; and that it is not the meaning of the Decree, to enlarge the Privilege of those, who were not accustom'd to have so great a Retinue. The Bishops are likewise forbidden to oppress the inferior Clergy with Taxes and Impositions, although they are permitted upon urgent Occasions to demand of them necessary Supplies: But the Archdeacons and Deans are absolutely prohibited to lay any Taxes upon the Priests or Clerks of their Jurisdiction.

The sixth, regulates the Formalities of Ecclesiastical Judicature, in which are observ'd two common Abuses, *viz.* One, that the superior Clergy, fearing left the Inferior should withdraw themselves from their Jurisdiction by an Appeal, frequently begin with suspending or excommunicating them, without having sent them any Monitory before; and the other, that the Inferior, on the contrary, who fear the Censure of their Superiors, appeal without having receiv'd any Wrong, and to maintain their unjust Practice, make use of the Remedy appointed for the Relief of the Innocent. Therefore to prevent these Abuses, it is ordain'd, That the Superiors shall pronounce no Sentence of Suspension or of Excommunication against the inferior Clergy, unless it were preceded by a Canonical Monition; if the Crime of which they are guilty be not of the Number of those, that render the Persons *ipso facto* excommunicated or suspended; and the Inferior are forbidden for enter an Appeal, before Issue be joyn'd: As for those, who make a lawful Appeal, it is decree'd, that a competent Time shall be allow'd them to prosecute it, and that in case they neglect to do it, within the limited Time, the Bishop, after the expiration of that Term, may make use of his Authority: Lastly, that if the Party summoned present himself in Court, and the Appellant does not appear, the latter shall be oblig'd to re-emburse the former all his Charges. It is also requir'd, that this Ordinance be regularly observ'd, more especially in Monasteries, and with respect to religious Persons.

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The seventh, condemns the Abuses which passed into a Custom, of exacting Money for Induction to Benefices; for the Burial of the Dead; for the Benediction of Marriages, and for the Administration of the Sacraments. The Bishops are likewise forbidden to impose new Duties on the Churches, to augment the old ones, and to appropriate any part of their Revenues to their own private Use, and they are enjoyn'd to maintain the Liberty of their Churches.

The eighth, prohibits to bestow, or even to promise, Spiritual Livings, before they become vacant; ordains Patrons to make their Presentations within six Months after the Vacancy; and grants to the Chapter the Right of nominating to such Benefices, as are too long left vacant by the Bishop, when they are in his Gift; also to the Bishop, the like Right of nominating to those that ought to be conferr'd by the Chapter, upon the same Default: But if both Parties neglect to do it, the Right is declar'd to devolve on the Metropolitan.

The ninth, reforms the Abuses that prevail'd under colour of Privileges granted to the Knights Templars, and other religious Societies, who by virtue of these Privileges attempted many Things against the Authority of the Bishops: For they receiv'd Churches from the Hands of Laicks; admitted excommunicated Persons to the Participation of the holy Sacraments; allow'd them Christian Burial; placed and displaced Priests in several Churches by their own arbitrary Power, and without acquainting the Bishops; frequently celebrated Divine Service in Churches that lay under a Suspension; and weaken'd the Episcopal Authority by Combinations and Fraternities. To put a stop to the career of these Abuses, the Council prohibits all privileged People to entertain excommunicated Persons; enjoyns them to present to the Bishops those Priests whom they would have put in the Churches, which do not by undoubted Right belong to their Jurisdiction; and that these Priests shall give an Account of their Spiritualities to the Bishops, and of their Temporalities to the religious Society on whom they depend; so that these Benefices cannot be taken from them without the Consent of the Bishops. It is also farther declared, that if the Knights Templars come into Places lying under a Suspension, they shall only have Liberty to perform Divine Service once in them; and that the Members of their Society shall not be exempted from the Jurisdiction of the Bishops. This Regulation is extended to all other Societies, that enjoy any Privileges, and make an ill use of them.

The ſecond general of Lateran.

The tenth imports, That Money ſhall not be exacted for the admitting of Monks into Monaſteries; that they ſhall not be ſuffer'd to have any Perſonal Eſtate; that they ſhall not live privately in Towns, Villages, or Pariſhes, but in large Convents; that they ſhall not go out of them alone; that the Monks, who give any Thing for their Entrance into a Monaſtery, ſhall not be advanced to Sacred Orders; and that they who exact any Thing upon that Account, ſhall be depos'd from their Office; that he who enjoys private Poſſeſſions, unleſs they were given him by the Abbot for his Office, ſhall be excommunicated; that an Abbot, who neglects to put this Order in execution, ſhall be degraded from his Dignity; that Priories, or Commiſſions, ſhall not be given for Money; that Conventual Priors ſhall not be chang'd, unleſs for a juſt Cauſe, as in the Caſe of Dilapidation, or Irregularity, or if it be judg'd expedient to remove them to higher Station.

The eleventh, renews the Prohibitions ſo often reiterated with reſpect to Clergy-men, who are in Orders, to keep Company with Women; condemns Sodomites to very ſevere Puniſhments; and forbids Eccleſiaſtical Perſons to frequent the Monaſteries of Nuns, unleſs upon ſome emergent Occaſion.

The twelfth, forbids all Clerks, who are maintain'd by Church-Revenues, to exerciſe the Functions of Attorneys or Solicitors in Law-ſuits, unleſs it be to manage their own affairs; or thoſe of the Churches, or thoſe of the Poor, who are not able to defend themſelves. They are alſo prohibited in this Canon, to ſerve as Receivers or Judges to Lay-Lords, under the Penalty of being ſuſpended from the Exerciſe of their Miniſterial Functions. The ſame Thing is likewiſe more rigorouſly forbidden to Monks.

The thirteenth, enforces a Prohibition to the ſame Perſon to poſſeſs ſeveral Benefices, with the Cure of Souls, and ordains reſidence therein.

The fourteenth, in like manner, prohibits the Plurality of Prebends, and condemns the Proceedings of Laicks, who put Clergy-men in the Churches, and turn them out whenever they think fit; who take upon them to diſtribute the Goods and Revenues of the Church at their Pleaſure; and who exact Duties, and lay Taxes on the Churches, and on Eccleſiaſtical Perſons. Therefore they who perſiſt in ſuch Practices for the future, are threaten'd to be anathematiz'd; and the Prieſts and Clerks, who receive Benefices from the Hands of Lay-men, to be depos'd: The latter are alſo forbidden, under pain of Excommunication, to ſummon Clergy-men before their Judges; and it is decreed, that they who retain the Tithes, and other Church-Revenues, ſhall be depriv'd of Chriſtian Burial,

The fifteenth ordains, That the Eſtate or Goods which Clergy-men have got out of the Revenue of their Benefices, ſhall be left to the Churches to which they belong, whether they have ſo diſpos'd of them by their laſt Will and Teſtament or not. By this Canon is alſo aboliſhed the Cuſtom of Deans commiſſionated by the Biſhops to exerciſe Epiſcopal Juriſdiction, who upon that account exact a certain Sum of Money.

The ſixteenth determines, That in Chapters, affairs ſhall be tranſacted according to the Advice of the greater, and more ſound part of the Canons.

The ſeventeenth, provides a Remedy for the Inconvenience that happens, when the Lay-Patrons are divided, and preſent ſeveral Clerks for the ſame Church. It is ordain'd, That he ſhall be prefer'd who is the moſt worthy, and has the greateſt Number of Suffrages.

The ſecond general of Lateran.

The eighteenth, orders the Settlement of a School-Maſter in all the Cathedral Churches, for the Inſtruction of Youth, to whom is to be allotted a Benefice of a ſufficient Revenue for his Maintenance; in conſideration of which, he is forbidden to exact any Thing for granting a Licence to teach, and oblig'd to deny it to thoſe who are not capable of performing that Employment.

The nineteenth prohibits, under the Penalty of an *Anathema*, the Taxes and Impoſitions laid by Magiſtrates on the Churches, and Eccleſiaſtical Perſons; at leaſt unleſs the Biſhops and the reſt of the Clergy, having regard to the Exigencies of the State, eſpecially when the Revenues of the Laity are not ſufficient for the diſcharging of them, ſhall judge it expedient that the Churches ſhould contribute ſomewhat to that purpoſe.

The twentieth, condemns the Turnaments in which Soldiers fight, and often kill one another, to ſhew their Courage and Dexterity.

The twenty firſt preſcribes, under pain of Excommunication, the obſerving of a Truce, that is to ſay, of a Ceſſation of all manner of Acts of Hoſtility, from *Wedneſday*-Evening at Sun-ſet to *Monday*-Morning, from Advent to the Octave after the Epiphany, and from *Septuageſima* till the Octave after *Eaſter*.

The twenty ſecond ordains, That Monks, Clerks, Pilgrims, Merchants and Peaſants, who come and go to manage the Affairs of Husbandry, ſhall paſs on the Roads with Safety, and that no new Tolls ſhall be exacted of them.

The twenty third, grants to Lepers, who are ſufficiently numerous for the keeping of a Church, a Church-yard, and a Prieſt, a Licence to that purpoſe, upon Condition that they do no Injury to the ancient Churches, as to their Parochial Rights,

The twenty fourth, forbids Chriſtians to furniſh the *Saracens* with Iron, Arms, Ship-tackle or other Inſtruments of War, and excommunicates thoſe who liſt themſelves in their Service at Sea, as alſo ſuch Perſons as ſeize on the Goods of thoſe that have ſuffer'd Shipwreck.

The twenty fifth ordains, That Publick Uſurers ſhall be depriv'd of the Communion during their Life-time, and of Chriſtian Burial after their Death.

The twenty ſixth declares, That it ought not to be endur'd that the *Saracens* ſhould have Chriſtian Slaves, nor that the Chriſtians ſhould reſide among them. It gives permiſſion to receive the Teſtimony of Chriſtians againſt the *Saracens*, and ordains that thoſe who are converted to the Chriſtian Religion, ſhall remain in the quiet Poſſeſſion of the Eſtates which they enjoy'd before.

The twenty ſeventh Canon is that which relates to the *Albigeois*, and others who were reputed Hereticks in thoſe Times, of which we have already given ſome Account elſwhere.

Theſe are all the Regulations that were made in the third General Council of *Lateran*. *Bartholomew Laurent*, ſir-nam'd *Poin*, who publiſh'd the Acts of this ſame Council, has annexed to it a large Collection of divers Conſtitutions of *Alexander* III. and of the Popes who preceded or ſucceeded him, which he look'd upon at leaſt, in part, as a Sequel of this Council, becauſe he found it in the ſame Manuſcript: But this Work does not in any manner belong to the Council, and ought not to be eſteem'd as a part of it; ſo that we ſhall take no farther Notice of it in this Place.

CHAP. XIX.

Of the Provincial Councils held in the Twelfth Century.

Of the Provincial Councils of the twelfth Century.

WE ſhall only treat in this Chapter of thoſe Councils which made Regulations of the Church-Dicipline, or that determin'd any important Eccleſiaſtical Affairs, and we ſhall paſs by in ſilence a great Number of leſſer Councils, which were held only to re-eſtabliſh or confirm the Privileges of particular Churches and Monaſteries; or to conſecrate certain Churches; or to tranſlate the Relicks of Saints; or to paſs Judgment concerning the Differences between Churches and private Perſons about Temporalities; or laſtly, to condemn or to acquit ſome Perſons accuſed of Crimes.

Of the Provincial Councils of the twelfth Century.

The

The Council of *Valence* held in the Year 1100.

The Council of Valence in 1100.

IN the Year 1100. *John* and *Benedict* the Popes Legates, arrived in *France*, and call'd a Council at *Autun*, which was held in the Month of *September* at *Valence*. It was compos'd of twenty four Prelates, as well Archbishops as Bishops and Abbots, and the Deputies of the Archbishop of *Lyons* assisted therein. The Canons of *Autun* accus'd their Bishop of Simony, and the Matter was warmly debated on all sides, but the Determination of it was referr'd to the Council of *Poitiers*. *Hugh* Abbot of *Flavigny*, who was turn'd out by the Monks, obtain'd Letters of Restavration in this Council of *Valence*.

The Council of Valence in 1100.

The Council of *Poitiers* held in the Year 1100.

The Council of Poitiers in 1100.

THIS Council was assembled on the Octave of St. *Martin* in the same Year. The Bishop of *Autun*, not having sufficiently cleared himself of the Accusation brought against him, was depos'd and excommunicated, notwithstanding his Appeal to the Pope in this Council, and in the preceding: For the Legates had declared, that no regard ought to be had to that Appeal, since they were invested with the whole plenitude of the Pontifical Power. This Council was compos'd of eighty Dignitaries, as well Bishops as Abbots, and in it was pronounced a solemn Excommunication against King *Philip* for retaking *Bertrade*. The Abbot of St. *Remy* at *Rheims* was confirm'd in his Abby; the Case of *Drogo*, Treasurer of the Church of *Châlons*, was argu'd, and it was made to appear, that he could not possess that Benefice, having another in another Diocess: Lastly, a certain Church was adjudg'd to *Ives* Bishop of *Chartres*, which had been usurped from him, and sixteen Canons were made in this Council.

The first imports, That only the Bishops or Abbots shall be empower'd to administer Clerical Tonsure to the Monks, that is to say, to engage them in the Monastick Life by vertue of that Ceremony, and that they ought only to confer it on those Persons who actually turn Monks.

The second, That nothing shall be exacted upon account of such Tonsure, nay not so much as for the Sizzers and Napkins that are us'd in performing the Ceremony.

The third ordains, That Clerks shall not do Homage to Lay-men, and shall not receive Church-Livings from their Hands.

The fourth, That the Benediction of the Sacerdotal Habits, and of the Utensils belonging to the Altar, shall be reserv'd to the Bishop.

The fifth, That the Monks shall not be allow'd to wear the Maniple, unless they exercise the Office of Sub-deacons.

The sixth, That the Abbots shall not make use of Gantlets and Sandals, nor of the Ring, in officiating, unless they have obtain'd a Privilege from the See of *Rome*.

The seventh, That Prebends shall neither be bought nor sold, and that no Houshold-Provisions shall be exacted for conferring of them.

The eighth, That no Prebends, nor no other Benefices, shall be dispos'd of during the Life-time of the Incumbents.

The ninth, That the Clerks and Monks shall not buy any Altars or Tithes of the Laicks.

The tenth declares, That the regular Canons may baptize, preach, enjoyn Penance, and bury the Dead with a Licence from the Bishop.

The eleventh, That the Exercise of these Functions, is forbidden to Monks.

The twelfth ordains, that those Clerks, who carry about Relicks to get Money by them, shall not be suffer'd to preach.

The Council of Poitiers in 1100.

The thirteenth, that the Archbishops shall not exact of the Bishops, nor the Bishops of the Abbots, any Copes, Carpets, Basons, or Napkins, for their Consecration.

The fourteenth, that Laicks shall have no share in the Offerings made at the Altar, nor in the Gratuities allow'd to the Priests, especially upon the account of Burials.

The fifteenth, that no authoriz'd Judges shall seize on the Revenues of the Bishops, either in their Life-time, or after their Death.

The sixteenth, and last Canon, confirms every Thing that Pope *Urban* had ordain'd in the Council of *Clermont*; particularly concerning Tithes and Altars unjustly retain'd by Laicks, as also concerning the Celibacy of Priests, Deacons, Sub-deacons, and Canons, and the Prohibition to hold two Prebends, or two Dignities in two several Churches. Moreover it is related in a certain ancient Chronicle, that this Council ordain'd, that the Bishops should have a Right to redover their Possessions.

King *Philip*, to cause the Excommunication which was denounced against him in the Council of *Poitiers* to be taken off, wrote to the Pope, that he was ready for the future not to have to do carnally with *Bertrade*. Whereupon the Pope refer'd the Management of that Affair to *Richard* Bishop of *Albano* his Legate, who held at *Beaugency* a Council of the Bishops of the Provinces of *Rheims* and *Sens*, in which the King and *Bertrade* took an Oath upon the Holy Gospels, that they would no longer have carnal Copulation together, and that they would not see one another, but in the Presence of such Persons as could not be suspected, till they had obtain'd a Dispensation from the Pope. However the Bishops and the Legate durst not give them Absolution, but reserv'd the Determination of the Matter to the Pope: Afterwards *Richard* being departed from *France*, the Pope granted a Commission for that purpose to *Lambert* Bishop of *Arras*, with the Archbishops and Bishops of the Provinces of *Rheims*, *Sens* and *Tours*, whom he impower'd to absolve the King, in case he renounc'd his unchast Correspondence with *Bertrade*, and engag'd no longer to see her, unless it were in the presence of unsuspected Persons. At last, *Lambert* Bishop of *Arras*, *Diambert* Archbishop of *Sens*, *Radulphus* Archbishop of *Tours*, and many of their Suffragans, being conven'd at *Paris* A. D. 1105. receiv'd the Oaths of the King and of *Bertrade*, conformably to the Tenor of the Pope's Letter, and gave them Absolution upon those Conditions.

The Council of Poitiers in 1100.

The Council of *Anse*.

The Council of Anse.

IN the Year 1100. the Archbishops of *Canterbury*, *Lyons*, *Tours*, and *Bourges*, and eight Bishops, assembled at *Anse* near *Lyons*, held a Council, in which they debated Matters relating to the Voyage to the Holy Land, and excommunicated all those Persons, who had taken upon them the Cross, but had not made the Journey, till they should perform their Vow.

The Council of Anse.

The Council of *Troyes*.

The Council of Troyes *in* 1104.

RICHARD Biſhop of *Albano*, Legate of the See of *Rome*, held a numerous Council at *Troyes* in *Champagne* A. D. 1104. in which *Godfrey* was choſen Biſhop of *Amiens*, and *Hubert* Biſhop of *Senlis* accuſed of Simony, clear'd himſelf by Oath: This Council approv'd of, and confirm'd the Privileges of the Monaſteries of the Church of St. *Peter* at *Troyes*, and of the Abby of *Moleſme*.

The Council of Troyes *in* 1104.

The Council of *Beauvais* held in the Year 1114.

The Council of Beauvais *in* 1114.

GODFREY, who was ordain'd Biſhop of *Amiens* in the preceding Council, being ill us'd in that Country, took a Reſolution to quit his Biſhoprick; inſomuch that in the Year 1114. *Conon*, the Pope's Legate, having call'd a Council at *Beauvais*, the People of *Amiens* demanded another Biſhop, and *Godfrey*'s Letter was read, in which he declar'd that he had renounc'd his Biſhoprick. The Council, that nothing might be done with precipitation, reſerv'd that Affair to be determin'd, in the Council of *Soiſſons*. However they made a Conſtitution in which it was declar'd, That the Revenues, of which the Churches had a quiet Poſſeſſion during a Year and a Day, ſhould belong to them forever; provided that this Poſſeſſion ſhould take Place only againſt Lay-Men, and that a Poſſeſſion of thirty Years ſhall be requiſite to transfer a Right from one Church to another.

The Council of Beauvais *in* 1114.

The Council of *Rheims* held in the Year 1115.

The Council of Rheims *in* 1115.

CONON, held a Council the next Year at *Rheims*, in which he excommunicated the Emperor *Henry*, and oblig'd *Godfrey*, to return to *Amiens*.

The Council of Rheims *in* 1115.

The Council of *Toulouſe* held in the Year 1119.

The Council of Toulouſe *in* 1119.

POPE *Calixtus* II. being arriv'd in *France*, held *June* 6. A. D. 1119. a Council at *Toulouſe*, compos'd of certain Cardinals, and of the Archbiſhops and Biſhops of *Aquitaine*, in which he publiſh'd ten Canons.

The firſt, is againſt thoſe who buy or ſell Spiritual Livings.

The ſecond imports, that no Man ſhall be made a Provoſt, Arch-Prieſt, or Dean, who is not a Prieſt; nor an Archdeacon, who is not a Deacon.

The third ordains, that Hereticks, who contemn the Communion of the Body and Blood of Jeſus Chriſt, the Baptiſm of Infants, Holy Orders, and Lawful Wedlock, ſhall be excommunicated, and that the ſame Puniſhment ſhall be inflicted on their Adherents.

The fourth, forbids Princes and Lay-men to poſſeſs Tithes, Oblations, Monaſteries, or other Revenues belonging to the Churches.

The fifth, prohibits to make Slaves of Free-men.

The ſixth ordains, that Clergy-men ſhall not be oblig'd to perform any manner of Service to Laicks for Church-Revenues.

The ſeventh, that none ſhall ſeize on the fourth Part of the Offerings which belong to the Biſhop.

The eighth, that neither Biſhops, nor Prieſts, nor any other Eccleſiaſtical Perſons, ſhall be permited to leave their Benefices to their Heirs, as an Inheritance by Right of Succeſſion.

The ninth, that nothing ſhall be exacted for the Conſecrated Oyls, Holy Chriſm, or the Burial of the Dead.

The tenth, that the Monks, Canons, or Clerks, who quit their Profeſſion, ſhall be excommunicated.

The Council of Toulouſe *in* 1119.

The Council of *London* held in the Year 1125.

The Council of London 1125.

IN the Year of our Lord 1125. *John de Crema*, Legate of the See of *Rome*, *William* Archbiſhop of *Canterbury*, *Turſtin* Archbiſhop of *York*, twenty Biſhops, and about forty Abbots, aſſembled at *London*, made ſeventeen Decrees, in which they prohibit Simony; to give or to receive any Thing for Ordinations; to receive a Spiritual Living from the Hands of Laicks; to chuſe a Succeſſor to ſuch Livings; to confer them on Perſons who are not in Orders; to deprive a Clergy-man of a Benefice without a Legal Sentence paſſed againſt him by his Biſhop; to ordain one who belongs to anothers Dioceſs; to entertain one who has been excommunicated by his Biſhop. Clerks are likewiſe forbidden to cohabit with ſtrange Women, and to follow Uſury; Witchcraft is condemn'd, and Marriages are prohibited between Relations to the ſeventh Degree; but it is declar'd, that Husbands who endeavour to get their Wives divorced, under pretence of Conſanguinity, are not allow'd to make Proof of it by Witneſſes.

The Council of London 1125.

The Council of *London* in the Year 1127.

The Council of London 1127.

WILLIAM Archbiſhop of *Canterbury*, held another Council at *London* two Years after the former; in which he renew'd the moſt part of thoſe Conſtitutions, adding ſome others againſt the Plurality of Benefices, alſo concerning the Reſtitution of Tithes, and the Plainneſs that ought to be obſerv'd by the Abbeſſes in their Habits and Attire.

The Council of London 1127.

The Council of *London* held in the Year 1138.

The Council of London 1138.

PArt of the ſame Conſtitutions were reviv'd in the Council held at *London*, A. D. 1138. during the Vacancy of the See of *Canterbury*, by *Alberic* Cardinal Biſhop of *Oſtia*, the Pope's Legate in *England*. This Council was compos'd of eighteen Biſhops, and about thirty Abbots, and in it were publiſh'd ſeventeen Canons; of which the following are not comprehended in the preceding Councils: *viz.* The ſecond, which forbids the keeping of the conſecrated Elements in the Euchariſt, above eight Days, and ordains, that they ſhall be reverently carry'd to the Sick by the Prieſts or Deacons, and even by Lay-men, in caſe of Neceſſity: The fourth, which prohibits a Biſhop, who is ſent for by another Biſhop to conſecrate a Church, to exact any Thing beſides his Right of Procuration: The tenth, in which is referr'd to the Pope the giving of Abſolution to thoſe who have miſus'd Prieſts, or Perſons conſecrated to God: The twelfth, being a Prohibition to build a Chappel without a Licence from the Biſhop: The thirteenth, in which Church-men are forbidden to engage in Warlike Affairs, and to bear Arms: The fourteenth, prohibiting Monks to quit their Profeſſion: The fifteenth, which forbids Abbeſſes to be attir'd, and to have their Heads dreſſed after the manner of Secular Women: And the ſeventeenth, which imports, That School-Maſters ſhall not be permitted to let out their Schools to others for Money. Laſtly, *Theobald* Abbot of *Bec*, was choſen Archbiſhop of *Canterbury* in this Council, and divers means were treated of for the making Peace between the Kings of *England* and *France*.

The Council of London 1138.

The Council of *Rheims* held in the Year 1131.

The Council of Rheims 1131.

POpe *Innocent* II. as it has already been declar'd, held a Council at *Rheims*, A. D. 1131. in which he crown'd *Lewis* ſirnam'd the Young, King of *France*, and publiſh'd ſeventeen Canons very advantageous to the Church, but ſince they are recited in the ſecond general Council of *Lateran*, it were needleſs to produce an Extract of them in this Place.

The Council of Rheims 1131.

The

The Council of *Rheims* held in the Year 1148.

The Council of Rheims *in* 1148.

THis Council conven'd by Pope *Eugenius* III. *March* 22. A. D. 1148. publiſh'd eighteen Canons, which are all among thoſe of the ſecond general Council of *Lateran*. We have already given an Account of the Tranſactions therein, relating to the Condemnation of *Gillebert de la Porrée*.

The Council of Rheims *in* 1148.

The Council of *Tours* held in the Year 1163.

The Council of Tours *in* 1163.

THis Council held at *Tours* by Pope *Alexander* III. on the 28. Day of *April*, was compos'd of ſeventeen Cardinals, 127 Biſhops, and of a very great Number of Abbots, and other Eccleſiaſtical Perſons. *Arnulphus*, Biſhop of *Liſieux*, made an excellent Diſcourſe before mention'd; *Alexander* renew'd his Bull, of Excommunication againſt *Octavian*, and the ten following Canons were publickly ſet forth.

The firſt, forbids the dividing of Prebends, and the changing of Dignities.

The ſecond, condemns Uſury, more eſpecially that by Vertue of which the Intereſt of Things left in pawn by poor People, amounts to a greater Sum than the Principal.

In the third, Clergy-men are forbidden to beſtow Churches, Tithes, or Offerings on Laicks.

The fourth, is againſt the *Albigeois*, which we have already recited in diſcourſing of thoſe People.

The fifth, prohibits the letting out of Churches to Prieſts for an Annuity or yearly Rent.

The ſixth, forbids the exacting of any Thing for admiſſion into Orders; for Nominations to Benefices; for the Burial of the Dead; for the Holy Chriſm; and for conſecrated Oils.

The ſeventh, is a Prohibition to Biſhops to grant Commiſſions to Deans, or to Arch-Prieſts, for the carrying on of Judiciary Proceedings in their room, or inſtead of Archdeacons.

By the eighth, Monks are forbiden to go out of their Cloiſters in order to ſtudy, or to become Profeſſors of the Civil Law, or to practiſe Phyſick.

The ninth, declares the Ordinations made by *Octavian*, and by the other Sciſmaticks or Hereticks, to be void and of none effect.

The tenth, propoſes new Methods for maintaining the Revenues and Liberty of the Churches, and ordains, That whenever the Chaplains, who reſide in the Caſtles, perceive any Injury to be done to the Church, they ſhall make an Addreſs to the Lord of the Caſtle, to demand Reſtitution; and if he neglect to do it within the ſpace of eight Days, the Celebration of the Divine Offices ſhall be ſuſpended in the Caſtle; except that of Baptiſm, Confeſſion, and the Communion, in caſe of Danger of Death: Only it is permitted to ſay Maſs privately once a Week in a neighbouring Village, to conſecrate the Hoſt: It is added, That if the Inhabitants of the Caſtles continue in their Obſtinacy forty Days, the Chaplains ſhall abſolutely abandon the Place. They are alſo order'd to retire in three Months, if they be charged with any manner of Services, and enjoyn'd to get Information when the Booty is brought in; whether any of it belong to the Churches, or be claim'd by Clergy-men: All the Vicars and Chaplains are requir'd to take an Oath to obſerve theſe Injunctions.

The Council of Tours *in* 1163.

By this Canon, the Inn-keepers and Inhabitants of Towns or Villages, are forbidden to entertain excommunicated Perſons: Church-yards and Eccleſiaſtical Revenues are exempted from all manner of Rent-charges and Aſſeſſments: The Excommunication to be inflicted on thoſe who miſuſe Clergy-men is reviv'd, with a Reſervation of that Cauſe to the See of *Rome*. All manner of Converſe or Correſpondence is prohibited with Perſons who lie under a Sentence of Excommunication: The Deans are enjoyn'd to take care that theſe Ordinances be duly put in execution, and to give notice to the Biſhop or Archdean, of the Treſpaſſes that ſhall be committed upon them. The Abbots, Monks, Priors, Abbeſſes and Prioreſſes, are likewiſe freed from all manner of Rent-charges, and Impoſitions. Laſtly, an *Anathema* is denounc'd againſt Clergy-men and Laicks, who ſhall preſume to buy or to ſell any Revenues or Poſſeſſions, which they know to belong to the Church.

The Council of *Caſſel* in *Ireland*.

The Council of Caſſel *in* 1172.

IN the Year of our Lord 1172. *Henry* II. King of *England*, having made himſelf Maſter of *Ireland*, call'd a Council at *Caſſel*, compos'd of the Prelates and other Clergy of *Ireland*, in which the following Canons were eſtabliſh'd.

The firſt imports, that all the Faithful in *Ireland* ſhall be oblig'd not to inter-marry with their near Relations, but to contract lawful Marriages.

The ſecond, that all the Children ſhall be made Catechumens at the Church-door, and ſhall be baptized in the Church.

The third, that all the Faithful ſhall pay to their reſpective Pariſh-Churches Tithes, as well of Cattel, and of the Fruits of the Earth, as of their other Revenues.

The fourth, that all the Church Revenues ſhall be exempted from all manner of Taxes and Impoſitions.

The fifth, that when a certain Sum is made up, that is to ſay, ſtipulated or agreed to be paid for the Murder of a Perſon; the Clergy-men, who are the Heirs of the deceaſed Party, ſhall not be oblig'd to pay any Part of the Fine.

The Council of Caſſel *in* 1172.

The ſixth, that all the Faithful when ſain Sick ſhall make their laſt Will and Teſtament in the preſence of their Confeſſor; and that they, who have a Wife and Children, ſhall divide their moveable Goods into three Parts; One of which ſhall be allotted to the Wife, another to the Children, and the third for the funeral Expences: That if they have no Children; they ſhall leave one Moiety of their Goods to their Wives; and if they have no Wife, their Children ſhall have a Moiety.

The ſeventh, that a Maſs and * Vigils ſhall be ſaid for thoſe who die after having made Confeſſion, and that the accuſtomed Duties ſhall be paid to them.

* *A ſort of Service for the Dead.*

The eighth, that Divine Service ſhall be celebrated in all the Churches, according to the Rites and Cuſtoms of the Church of *England*.

The Council of *Avranches* held in the Year 1172

The Council of Avranches *1172.*

THirteen Canons were publiſhed in the Council which was held at *Avranches* A. D. 1172. by the Cardinals *Theoduin* and *Albert*, for the giving of Abſolution to *Henry* II. King of *England*.

The firſt, forbids the conferring of Benefices with the Cure of Souls on Children.

The ſecond, is a Prohibition to beſtow on the Sons of Prieſts, the Churches that were poſſeſſed by their Fathers.

The third, is likewiſe a Prohibition to give part of the Offerings to Laicks.

The fourth, prohibits the appointing of Churches to be ſerv'd by annual Vicars.

The fifth, obliges the Curates of large Pariſhes to provide a Vicar, when they have means to do it.

By the ſixth, the Ordination of Prieſts without a Title is prohibited.

The ſeventh, forbids the letting out of Churches to farm for a Year.

The eighth, prohibits the depriving the Prieſts, who preform their Functions therein, of a third Part of the Tithes belonging to them.

The ninth, grants a Licence to thoſe Perſons, who are in poſſeſſion of Tithes, t obeſtow them on ſuch Clerks as they ſhall think fit, on condition that they ſhall After-wards return to the Church to which they belong of very good Right.

The Council of Avranches *1172.*

The tenth, forbids a Husband to turn Monk, whilſt his Wife remains in the Secular State; unleſs they be both too old to get any Children: The ſame Thing is forbidden with reſpect to the Wife.

The eleventh, adviſes Faſting and Abſtinence during the time of Advent.

The twelfth, prohibits the placing of Clergy-men as Judges in the Civil Courts of Judicature.

The thirteenth, determines nothing as to the Eſtates of excommunicated Perſons; the Perquiſites claim'd for the Benedictions of Marriages and Baptiſm; and for the giving of Abſolution to thoſe who lye under a Sentence of Excommunication; by reaſon that the Biſhops of *Normandy* refus'd to admit that Decree.

The Council of London, held in the Year 1175.

The Council of London in 1175.

THE two *Henries*, Kings of *England*, being arriv'd at *London*, met with *Richard* Archbiſhop of *Canterbury*, and the reſt of the Prelates of the Realm, who held a Council on the *Sunday* preceding the Feſtival of the Aſcenſion, in which the Archbiſhop *Richard* publiſhed the following nineteen Canons.

The firſt ordains, that they who have enter'd into holy Orders, and keep a Concubine, whom they refuſe to expel, ſhall be depriv'd of all Manner of Eccleſiaſtical Office and Benefice: That the Clerks who are in Orders, below the Degree of a Subdeacon, and are married, ſhall not be divorced from their Wives; but ſhall no longer enjoy their Spiritual Livings: That they who are Subdeacons, or in ſuperior Orders, and contract Marriage, ſhall be compell'd to part with their Wives: And laſtly, That the Sons of Prieſts ſhall be uncapable to ſucceed their Fathers in the Churches poſſeſſed by them.

The ſecond, forbids Clergymen to enter Victualling Houſes, to eat or to drink there, except when they are travelling on the Road.

By the third, Clerks, who are in Orders, are forbidden to aſſiſt at Trials in capital Caſes.

The fourth ordains, that the Archdeacon ſhall oblige thoſe Clergymen who wear long Locks of Hair to cut them off, and that they ſhall be cloath'd modeſtly.

By the fifth, Biſhops are prohibited to ordain the Clergy of another Dioceſs, by reaſon of the Inconveniences that may ariſe from that Practice.

The ſixth, forbids the Trial of Criminals to be manag'd in Churches, or in Church-yards.

The ſeventh and eighth, renew the Prohibitions to exact any Thing for the Adminiſtration of the Sacraments; for the burying of the Dead; or for admittance into Orders, or the Monaſtick State.

The Council of London in 1175.

The ninth, in like manner, forbids the making over of Churches to any Perſon under Pretence of endowing them; as alſo the exacting of any thing for the Preſentation to a Benefice.

The tenth, prohibits religious Perſons to follow the Trade of Merchandizing, or to be Farmers, and likewiſe Laymen to take Spiritual Livings to farm.

By the eleventh, Clergymen are prohibited to bear Arms.

The twelfth imports, that the Vicars who endeavour to retain the Benefices of thoſe who have the Title, contrary to their Promiſe or Engagement, ſhall be no longer ſuffer'd to exerciſe their Functions in the ſame Dioceſs.

The thirteenth ordains, that Tithes ſhall be paid of all Things.

The Tenor of the fourteenth is, that a Clergyman, who is caſt in his Trial, ought to be condemn'd to defray the Charges of it; and that if he has not wherewithall to pay, he ſhall be puniſh'd according to the Biſhop's Diſcretion.

The fifteenth ordains, that there ſhall be only ten particular Prefaces, for the Feſtivals which are ſpecified in that Canon.

The ſixteenth, prohibits the adminiſtring of the conſecrated Bread in the Communion ſteept in Wine.

The ſeventeenth, forbids the Conſecration of the Euchariſt any otherwiſe than in a Gold or Silver Chalice, and aboliſhes the Uſe of Tin Chalices.

By Virtue of the eighteenth, clandeſtine Marriages are forbidden.

The nineteenth, is a Prohibition to marry Children, who have not attain'd to a competent Age of maturity, unleſs it be in caſe of Neceſſity, or for the promoting of Peace.

The Synod of York, held in the Year 1195.

The Synod of York in 1195.

HUbert Archbiſhop of *Canterbury*, and the Pope's Legate in *England*, held at *York* a Synod of the Clergy of that Church in the Month of *June*, *A. D.* 1195. in which, after having depos'd *Robert* Abbot of St. *Mary*, by reaſon of his Weakneſs and continual Diſtempers, he publiſhed certain Ordinances relating to Church-Diſcipline, more eſpecially about the Celebration of the Euchariſt.

The firſt imports, that the ſalutary Hoſt, being the moſt excellent of the Sacraments, the Prieſt ought to uſe all poſſible Diligence and Application, to the end that it may be conſecrated with Humility, received with Fear, and diſtributed with Reverence: That it is requiſite that the Miniſter of the Altar be ſure that he offer Bread and Wine with the Water in the Sacrifice; and that he cannot celebrate the Maſs, unleſs he have a Miniſter who is endu'd with ſome meaſure of Knowledge: That care ought to be taken to keep the Hoſt in a neat Box, to renew it every *Sunday*, and to carry it to the Sick in a Clerical Habit, and with Diſcretion.

The ſecond, enjoyns the Archdeacons to take care that the Canon of the Maſs, which he calls *Secretum Miſſæ*, be very correct.

The third, forbids Prieſts to oblige Laicks to cauſe a certain Number of Maſſes to be ſaid inſtead of Penance, or to make Bargains for the Price of Maſſes.

The fourth, contains a Prohibition to require more than three Perſons to ſtand as Sureties for a Child at the Baptiſmal Font; that is to ſay, two God-fathers and one God-mother, when it is a Boy; or two God-mothers and one God-father, if it be a Girl: Deacons are likewiſe forbidden to baptize, except in a Caſe of very great Extremity, or to adminiſter the Euchariſt, or Penance; but Prieſts are enjoyn'd to go readily whenever they are ſent for to baptize Children, or to give the holy Communion to ſick Perſons.

The Synod of York in 1195.

The fifth, provides for the keeping of Churches, and their Ornaments, in good Repair; and ordains, That the Euchariſt ſhall be conſecrated in a Silver Chalice, in thoſe Churches that have Means to procure one.

The ſixth imports, that the Clergymen, who have receiv'd the Crown from the Hands of the Biſhop, ſhall have Tonſure with it; but if they neglect to obſerve this Ordinance, they ſhall be compell'd to do it by the Forfeiture of their Benefices; and they who have receiv'd neither, by the Order of the Archdeacon or Deans. He recommends to Prieſts the wearing of Habits ſuitable to their Profeſſion.

By the ſeventh it is enjoyn'd, That Eccleſiaſtical Juſtice ſhall be adminiſter'd *Gratis*.

The eighth, ordains the Payment of Tithes without any Diminution.

The ninth, prohibits Monks to take Offices or Licences from their Superiors to farm, and to travel or to go out of their Monaſtery without a juſt Cauſe, and without a Companion: As for the Nuns, they are likewiſe forbidden to go out of their Convents, unleſs accompanied with their Abbeſs or Prioreſs.

The tenth, forbids the letting out of Tithes to farm to Laicks, although they were aſſociated with a Clergyman.

The eleventh ordains, that the Curates ſhall publiſh thrice a Year the Excommunication againſt perjur'd Perſons with extinguiſhed Candles, and ſhall denounce them excommunicated every *Sunday*. This Caſe is reſerv'd to the Archbiſhop, to the Biſhop, or to the Grand Penitentiary.

The twelfth, renews the Prohibitions ſo often made, That Clergymen ſhould keep unchaſt Correſpondence with Women, and regulates the Manner of trying thoſe who are accus'd of that Crime.

The

The Council of Montpellier, *held in the Year* 1195.

The Council of Montpellier in 1195.

MR. *Michael*, Legate of the See of *Rome*, paſſing over to *Spain A. D.* 1195. upon occaſion of an inrode which the *Saracens* had made againſt the Chriſtians in the Territories of his moſt Catholick Majeſty, who was oblig'd to retire to thoſe of the King of *France*; held a Council of the Biſhops of the Province of *Narbonne* at *Montpellier*, in which he reviv'd and publiſhed many Decrees of the latter Councils and Popes; amongſt others, ſome about Peace and Truce; againſt Robbers and Pyrates; concerning Eccleſiaſtical Juriſdiction, and the Prohibition to lay Taxes on Churches; againſt Uſurers; about the Habits and Manners of the Clergy; the Frugality to be obſerv'd by Biſhops in keeping their Tables, *&c.* He leaves the Archbiſhop of *Narbonne*, and his Suffragan Biſhops, at liberty to denounce Eccleſiaſtical Cenſures againſt the Infringers of theſe Ordinances, or to ſuperſede them, accordingly as they ſhall judge moſt expedient, leſt the Hereticks ſhould take an occaſion from a general Suſpenſion of long continuance, to pervert the Faithful, and to corrupt their Principles.

The Council of Montpellier in 1198.

CHAP. XX.

Obſervations on the Eccleſiaſtical Affairs of the Twelfth Century.

Obſervations on Eccleſiaſtical Affairs.

THE Illuſtrations that we have inſerted in the Body of this Work, as to the moſt important Eccleſiaſtical Affairs of the Twelfth Century, may ſerve to ſuperſede any farther Pains that might be expected here, in making ſeveral Remarks on the Doctrine and Diſcipline of that Age. For, as to the Original and Progreſs of Scholaſtick Divinity, recourſe may be had to what we have ſaid in the XV Chapter. As to the Manner of explaining the Holy Scriptures, it would be requiſite to conſult the Obſervations made in Chap. XVI. And as to the Reception of *Gratian*'s Decretal, only to peruſe what has been related in Chap. XVII. Neither is it neceſſary to enlarge on the Hereſies and Errors which appear'd in the Church in thoſe Times, or on the Doctrines that were eſtabliſhed againſt them, ſince we have already treated of them in particular Chapters. Indeed the Affair of the Inveſtitures might ſupply us with ſome Reflections, if we had not diſcourſed at large on that Subject in the ſecond Chapter; ſo that nothing more remains to be ſaid, concerning the Schiſms of the Popes, and the Conteſts they had with the Emperors and Kings, which rent the Church, and occaſion'd innumerable Calamities. I ſhall only obſerve here, That theſe Diſſenſions were ſo far from diminiſhing the Power of the Popes, that they ſerv'd even to corroborate and augment it: For it was in this Century, that they eſtabliſhed their Sovereignty in *Rome*, and their Independency of the Emperor, and even aſſum'd to themſelves a Right of conferring the Imperial Crown: They extended their Juriſdiction and Authority over the Churches farther than they had hitherto done, and met with much leſs Oppoſition in their Attempts than in former Times. The moſt part of the Councils were call'd either by them, or by their Legates, and they were the Authors of the Conſtitutions that were made therein, and to which the Biſhops ſcarce did any Thing elſe but give their Conſent. Appeals to the Pope in all ſorts of Cauſes, and in favour of all ſorts of Perſons, were become ſo frequent, that no Affair was tranſacted, the Determination of which was not immediately referr'd to the Court of *Rome*; which oblig'd thoſe Perſons, who had any Zeal for the maintaining of Church-Diſcipline, and among others St. *Bernard*, publickly to complain of the Abuſe. And indeed, they were conſtrain'd to find out ſome means to prevent it, in the third General Council of *Lateran*, by forbidding Appeals that were enter'd before the Sentence was pronounced, and by ordaining that the Appellants ſhould be oblig'd to proſecute them within a limited Time.

Of the Authority of the Pope.

The Diſcipline of the Church was likewiſe weaken'd by the frequent uſe of Diſpenſations, which were granted at *Rome*, with ſo much facility, that that Abuſe is eſteem'd by St. *Bernard* as one of the moſt notorious Diſorders that ever happen'd in the Church. The Popes had a very great ſhare in the Collating of Biſhopricks: For although the Biſhops were then choſen by the Clergy, and ordain'd by the Metropolitan; nevertheleſs the Deciſion of the Differences that aroſe about the Validity of the Election, being of neceſſity referr'd to the Conſiſtory of *Rome*, the Popes had an abſolute Power to favour whom they ſhould think fit; and if the Metropolitan refus'd to ordain him, whoſe Election was approv'd by them, they were in a Capacity to ordain him themſelves. Sometimes they ſent a Legate to aſſiſt on their behalf in the Election, where certain Perſons were recommended to the Electors, or to the Patrons of the Benefices, and it would be difficult to have no Regard to ſuch Recommendations. The Elections of the Popes were reſerv'd ſolely and wholly to the Cardinals, whoſe Dignity was advanced to ſuch a degree of Height, that they were not only reputed to be ſuperior to Biſhops, but alſo to Patriarchs and Primates. Theſe Cardinals were then choſen indifferently out of all Nations, and *France* produced above Fifty in that Age.

The Manners of the Clergy were more regular in this Century than in the two preceding; inſomuch that Simoniacal Practices, and other Enormities were not committed by Eccleſiaſtical Perſons, neither ſo frequently, nor ſo publickly: It was forbidden to exact any Thing for the Adminiſtration of the Sacraments, for Ordination, or for the Collation of Benefices; yet this was practis'd at *Rome*, and elſewhere, under divers Pretences. Hitherto it was ſtrictly prohibited, that they who were in Orders ſhould marry; nevertheleſs when they did ſo, they were not divorced from their Wives; but only were degraded, turn'd out of the Clergy, or put to Penance: 'Twas only in this Century, that theſe Marriages were declar'd null, and that thoſe Perſons who had contracted them were conſtrain'd to be divorced; at leaſt the firſt Ordinance which imports ſuch an Injunction, is that of the firſt General Council of *Lateran*. The Conſtitution which excluded the illegitimate Sons of the Prieſts from the Clergy, was generally receiv'd, and many were enacted to prevent the Continuance of Spiritual Livings in Families, as it were a peculiar Inheritance. The Clergy-men us'd their utmoſt Efforts to exempt their Perſons and Eſtates from the Juriſdiction of the Secular Powers, and the Biſhops, who as yet were wont to adminiſter Eccleſiaſtical Juſtice perſonally, began to have Officials, whoſe Name and Functions were unknown till that Time: They likewiſe communicated their Epiſcopal Authority to Deans and Curates; which Cuſtom was forbidden by the third General Council of *Lateran*: They excommunicated or ſuſpended the Laicks, who uſurp'd or retain'd the Revenues belonging to the Church, or who meddled with the Diſpoſal of Spiritual Livings: However they themſelves ſometimes beſtow'd Altars, that is to ſay, Benefices on Lay-men, to enjoy the Revenues of them for a Time; and theſe ſorts of Benefices were call'd *Perſonats*: This Cuſtom prevail'd in like manner amongſt the Eaſtern Churches, where the Emperors and Patriarchs granted the Revenues of certain Monaſteries to Laicks. The Viſitations of the Ordinaries became ſo very chargeable to the Curates, that there was a Neceſſity of regulating their Retinue. Laſtly, all the Biſhops were oblig'd to have in their Cathedrals a Perſon capable of teaching the Arts and Sciences, and Univerſities began to be form'd in the great Cities; amongſt which thoſe of *Paris* and *Bononia* were the moſt Famous; the former for the Study of Divinity, and the other for that of the Civil Law.

Obſervations on Eccleſiaſtical Affairs.

Obſervations on the Diſcipline of the Sacraments.

The Doctrine of the Sacraments was reduced in form of a methodical Syſtem in this Age, and divers Queſtions were diſcuſſed on that Subject, which never were ſtarted before. We ſhall not at preſent inſiſt on them, but only obſerve certain particular Points of Diſcipline: The Adminiſtration of Baptiſm, even that of Infants, was reſerv'd for ſolemn Days; but Parents were not allow'd to aſſiſt at that of their Children, and the triple Immerſion was ſtill in uſe. The Cuſtom of publick Penance for publick Offences was not entirely aboliſhed; but it was very ſeldom put in practice, by reaſon that Remiſſion of Sins muſt be obtain'd by other Means, more eſpecially by Cruſades and Pilgrimages. The granting of Abſolution for certain Crimes began to be reſerv'd to the Pope, and the Biſhops: At firſt, the Species of a Sin in general was not reſerv'd, but a particular Action which appear'd to be enormous; and afterwards the Offence of thoſe Perſons, who abus'd Clergy-men, was generally referr'd to the Pope's Cognizance. Publick Confeſſions at the Point of Death were likewiſe in uſe; but the Benefit of Abſolution, and of the Communion, was deny'd, at leaſt in *France*, to Malefactors condemn'd to Death: Perſons who were in Diſtreſs, out of a Principle of Devotion, often caus'd themſelves to be laid on Aſhes, having their Bodies cover'd with a Hair-cloth, or clothed in the Habit of a Monk: Voluntary Mortifications, ſuch as the Penitential Shirt, the Hair-cloth, and the Scourging Diſcipline which Penitents gave themſelves, or caus'd to be given by others, were very much us'd in thoſe Times: They were wont to eat only once a Day, on the Days of Abſtinence; but they began to break their Faſt at the Hour of * *None* in Lent, and at Noon at another Time: *Fridays* Faſt was obſerv'd more regularly than that on *Saturdays*. The Participation of the Euchariſt under both Kinds was cuſtomary during the whole Century; although in the beginning of it

* *One of the Canonical Hours.*

Obſervations on Eccleſiaſtical Affairs.

ſome took the two Species both together, by ſteeping that of the Bread in that of the Wine, and in the end of the ſame Century, ſome took only one. The Term of *Tranſubſtantiation* was then us'd by certain Writers, to expreſs the Change of the Elements of Bread and Wine, into the Body and Blood of *Jeſus Chriſt*. Then alſo the Prieſts receiv'd Alms for their Maſſes, but it was forbidden to demand any; and although they offer'd the Sacrifice for certain Perſons in particular, yet it was not doubted but that it was offer'd by them at the ſame Time for all the Faithful; to which purpoſe ſee a remarkable Paſſage of *Arnulphus* of *Liſieux*, which we have related in the Account of the Works of that Prelate. Conſtitutions were publiſhed about the Time, during which the Hoſts might be kept; but the Ordinations, and even the Conſecrations made by Schiſmaticks, or by Hereticks were reputed to be void, and of none effect.

Remarks on the Monaſtick Life.

To ſay ſomewhat in like manner concerning the Monaſtick State, we ſhall obſerve that the *Benediction* of Monks, which was firſt introduced in the Eaſtern, and afterwards in the Weſtern Churches, became as it were neceſſary, and that an expreſs Profeſſion was enjoyn'd, which till then was never requir'd. This Benediction was uſually given by a Biſhop, or by an Abbot; nevertheleſs, a ſimple Monk might alſo perform the Ceremony, and it was not forbidden to be reiterated: When a Monk was made Abbot, he receiv'd the Benediction from his Diocefan; yet ſuch Benediction was not judg'd abſolutely neceſſary. It appears that it was cuſtomary in thoſe Times, both in the *Levant*, and in the Weſtern Countries, that the Monaſtery ſhould receive Money or Goods of thoſe Perſons, who were to be admitted into them; but that it was prohibited to exact any Thing on that Account. The *Ciſtercian* Order, which was ſmall and poor in the beginning, ſoon became ſo numerous and rich, that it gave ſome Cauſe of Jealouſy to that of *Cluny*, and to all the other Black Friers. There aroſe ſeveral Conteſts betwixt them, as well by reaſon of the Difference of their Cuſtoms, as upon Account of temporal Intereſts, and more eſpecially, becauſe the *Ciſtercian* Monks receiv'd thoſe of the Order of *Cluny*, who were deſirous to paſs over to them: It likewiſe fell out ſometimes, that the *Ciſtercians* retir'd to *Cluny*, and were there entertain'd; but they procur'd a Diſpenſation from the Pope for that purpoſe, and it does not appear, that thoſe of *Cluny*, who went to *Ciſteaux*, obſerv'd the ſame Formality. This Cuſtom of paſſing thus from an Order of a moderate, to another of a more auſtere Diſcipline, began to be introduc'd in the twelfth Century. The greateſt part of the Monaſteries obtain'd Exemptions of the Popes to withdraw themſelves from the Biſhop's Juriſdiction; an Abuſe that was condemned by St. *Bernard*, and which the Prelates were afterwards oblig'd to reſtrain in the third General Council of *Lateran*. Some conſiderable Abbots were permitted by the Pope to wear the Epiſcopal Ornaments; *viz.* the Mitre, the Dalmatick, the Gloves, the Sandals, and even the Crofier: Although thoſe who were of a more moderate Temper diſliked this Cuſtom; nevertheleſs it became ſo frequent, that many Abbots uſurped that Right, without any Licenee from the Pope; and it was neceſſary that the third General Council of *Lateran* ſhould forbid it them, as well as the ſimple Monks, who were not in Orders, the wearing of Maniples. Monks were likewiſe prohibited, in the firſt General Council of *Lateran*, to adminiſter the Sacraments, and to exerciſe any of the Functions of Curates; but this Prohibition did not hinder, but that many were taken out of Monaſteries to be made Biſhops and Cardinals. It was alſo very cuſtomary for Biſhops to retire in the end of their Life into Monaſteries, and having ſpent the Remainder of their Days in pious Exerciſes, to die in thoſe Places of retreat. The Order of *Grandmont* was founded in the beginning of the Century, by *Stephen Muret*; this Society being compos'd of Hermits dwelling in little Cells, which were ſeparated and ſhut up within the ſame Incloſure: The Rule which he enjoyn'd them to follow, was very judiciouſly compos'd, and approv'd of by the Popes, *Urban* III. and *Clement* III. It is alſo affirm'd, That the Order of the *Carmelites* began to be eſtabliſhed in the Year 1121. by certain Hermits of Mount *Carmel*, whom the Patriarch of *Antioch* got together to form a religious Society: They were Lay-men, who were wont to ſay the Office of the Virgin *Mary*, and were oblig'd to no other Vow but that of Obedience.

Obſervations on Eccleſiaſtical Affairs.

Regular Canons.

The Regular Canons were employ'd in adminiſtring the Sacraments, and in exercifing the Functions of Curates, when they were authoriz'd to that purpoſe, by their Biſhops: But ſome Prelates made a Scruple to admit them to ſuch Employments, and the Regular Canons themſelves were not very willing to be taken off from their ſolitary Life. At that Time there aroſe a kind of Conteſt between them and the Monks, about the Preeminence and Dignity of their Stations: The Order of Regular Canons was augmented by a new Congregation, of which St. *Norbert* was the Founder, *A. D.* 1120. They were call'd *Canonici Tunicati*, by reaſon of their Habit, whereas thoſe who bore the Name of St. *Auguſtin* were ſtyled *Super pelliceati*.

Military Orders.

With theſe Regular Canons may be joyn'd the Military Orders, which became very numerous in that Century, and were under the ſame Conduct and Rule: The moſt Ancient were thoſe of St. *John* of *Jeruſalem*, or the *Knights Hoſpitallers*, inſtituted in the beginning of the Century, to entertain the Pilgrims who were travelling to that City. The ſecond, are the *Knights Templars*, who had their Inſtitution in the Year 1118. and whoſe Office it was to provide for the Safety of the Pilgrims, by encountering thoſe who had diſturb'd them in their Journey. The Knights of the Teutonick Order, who profeſſed to perform both theſe Employments, were eſtabliſhed ſome Time after. Laſtly, in Imitation of theſe Orders, thoſe of St. *James*, and of *Calatrava*, were inſtituted in *Spain*, for the Pilgrimages of St. *James* in *Galicia*, and ſome others, in other Countries.

CHAP. I.

The Hiſtory of the different Revolutions in the Empire and Italy, *during the* Thirteenth Century.

The Revolutions in the Empire and Italy, *during the* thirteenth Century.

THE Affairs of the Church in this Century are ſo interwoven with thoſe of the Empire, that before we can enter upon Eccleſiaſtical Matters, we muſt lay down a Scheme of the State of *Germany* and *Italy*, of the principal Revolutions that have happen'd in them, and of the Scuffles that the Popes had with the Emperors, and the Princes of *Italy*. This is what I deſign to do in this Chapter.

Conteſts about the Empire between Philip *and* Otho.

The Emperor *Henry* VI. dying at *Meſſina* about the end of the Year 1197. or, as others will have it, at *Palermo*, at the beginning of 1198. left behind him a Son nam'd *Frederick*, of about ſeven Years of Age. Him by his laſt Will he made Heir and Succeſſor to all his Eſtates, as well as the Empire, to which he himſelf had been choſen ſome Time before by the Princes of *Germany*. He deſired the Pope to ſettle him in the Poſſeſſion of them; and to engage him, order'd that he ſhould receive from *Frederick*, for the Benefit of the Holy See, all thoſe Eſtates that had belonged to the Princeſs *Mathilda*, and ſome other Towns. In the meant while he conſtituted his Brother *Philip*, the Duke of *Suabia*, Regent of the Empire. *Conſtantia* the Mother of *Frederick*, demanded of the Pope to have him crown'd King of *Sicily*, which was accordingly done; but as for the Empire, *Frederick* was not put into Poſſeſſion of it: That being diſputed by *Philip* Duke of *Suabia*, who was choſen by the major Part of the Electors, and crown'd at *Mentz* by the Biſhop of *Tarentaiſe*; and alſo *Otho* Son of *Henry* Duke of *Saxony*, was elected by the Archbiſhop of *Cologn*, and ſome other *German* Princes; to whom the Country of *Cologn*, the *Palatinate*, *Thuringen*, and *Livonia* ſubmitted; while all the reſt of *Germany* were for *Philip*. The King of *France* ſtood for *Philip*, and *England* for *Otho*. Pope *Innocent* III. declared for *Otho*, confirm'd his Election, and rejected that of *Philip*, who nevertheleſs had the better of it in *Germany*, and by the Force of his Arms had brought many of thoſe that had acknowledged *Otho* to ſubmiſſion. Upon this, in the Year 1201. the Pope ſent his Legate Cardinal *Guy* Biſhop of *Paleſtrina* into *Germany*, to countenance *Otho*'s Party; who ſtraight declared *Philip* no better than a Rebel, and commanded all the *Germans*, under pain of Excommunication, to acknowledge *Otho* for their Emperor. Still this did not put a ſtop to the Progreſs of *Philip*'s Arms; who having drawn over *Adolphus* Archbiſhop of *Cologn* to his Side, got himſelf crown'd a ſecond Time by the Hands of this Archbiſhop, in the Year 1205. at *Aix la Chappelle*, maugre all the Oppoſition of the Pope's Legate; and, underſtanding that *Conrade* Archbiſhop of *Mentz* was dead, he got the Vacancy ſupply'd by the Election of *Diepold*, or *Lupold* Biſhop of *Worms*: But he was no ſooner gone from thence, but that the greater Part of the Canons proteſted againſt the Freedom of the Election; and thereupon having put in an Appeal to the Holy See, they re-aſſembled themſelves at *Bingen*, and elected *Sifroy* to the Archbiſhoprick of *Mentz*, whoſe Election was confirmed by the Pope, who likewiſe excommunicated *Lupold*, and the next Year by his Legate depoſed *Adolphus* Archbiſhop of *Cologn*, and choſe *Bruno* into his Place. In the Year 1206. *Otho* was beſieged in *Cologn* by *Philip*, and not thinking himſelf in a Condition to ſuſtain the Siege, retired with ſome Troops, accom-

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accompanied by the new Archbishop *Bruno*; but being set upon by *Philip*, he was defeated, *Bruno* taken Prisoner, and *Cologn* forced to receive *Philip* for its Master. *Otho* secur'd himself in *Saxony*, and from thence pass'd into *England*. The Princes of *Germany*, being at length desirous to settle an entire Peace in the Empire, dispatch'd their Envoys in the Year 1027. to Pope *Innocent*, desiring him to acknowledge *Philip*, and apply himself to the reconciling of the two Pretenders to the Empire. The Pope agreed to the Proposition, but upon this Condition, that *Philip*'s Daughter should be given in Matriage to *Richard* his Nephew. In Hopes to make this Design succeed, he sends three Legates into *Germany*, who were present at an Assembly held at *Northuse* upon the *Christmas*-Holy-days, where the two Kings concluded a Peace; *Otho* giving up the Empire to *Philip*, on Condition of marrying his Daughter, and being his Heir. *Adolphus* was in this Assembly absolved by the Legates, and *Bruno* set at Liberty by the Emperor. *Philip* did not enjoy the Peace long, for he was the next Year kill'd at *Bamberg*, by *Otho* Count Palatine of *Witilspach*, who was incens'd against him for engaging himself to give that Daughter to another, which he had before promised him in Marriage. *Philip* being dead, without any Consideration of the Right that *Frederick* King of *Sicily* had to the Imperial Crown, *Otho* was, by universal Consent of the Princes of *Germany*, chosen Emperor.

Otho acknowledg'd Emperor.

No sooner was *Otho* rais'd to this Dignity, but his old Adherents got the upper hand again, and routed those that had been for *Philip*. *Bruno* re-enter'd upon his Archbishoprick of *Cologn*, and *Adolphus* was depos'd; *Sifroy* took Possession of the Archbishoprick of *Mentz*, and drove out *Lupold*: Only *Conrade* Bishop of *Spire*, who had been *Philip*'s Chancellor, retiring into a very strong Castle, would not make his Peace with *Otho*, nor pay him Allegiance, but upon Condition of continuing in his former Charge; which *Otho* was forced to allow him.

Otho goes into Italy, and there makes War.

Pope *Innocent* having Notice of *Otho*'s Election, sent his Legates into *Germany*, to invite him to *Rome*, there to receive the Imperial Crown from his Hands. His Legates were received in an Assembly held at *Wirtsburg* in 1209. where they gave their Approbation of the Marriage that had been agreed upon between *Otho*, and the Daughter of *Philip*. The same Year, *Otho* took a Journey into *Italy*, and came to *Rome*, where he was received by Pope *Innocent* III. and crowned in St. *Peters*, the 4*th* of *October*. The Pope obliged him to take an Oath to defend the Patrimony of St. *Peter*; and the *Romans* demanding of him what was customary for Emperors to give in this Ceremony, there arose a Disturbance, in which the *Romans* coming to Blows with the *Germans*, there were many kill'd on both Sides; which made *Otho* remove instantly from *Rome*, and ravage all the Church-Lands, as well to revenge the Affront, as to mortify the Pope whom he began now to be jealous of. Upon this the Anger and Hatred of the Pope broke out against *Otho* to that Degree, that he threatned to excommunicate and depose him, if he did not cease those Hostilities: But *Otho* was so far from regarding it, that he took a Resolution to seize upon *Romagna*, and make himself Master of *Sicily* and *Apulesa*, which belong'd to *Frederick*, and whereof the Pope had had the Government ever since the Death of *Constantia* the Mother of that Prince. The Pope willing to put a Stop to such Designs as these, excommunicated the Emperor, and afterwards call'd a Council at *Rome*, wherein he declared the Empire void, and all the Subjects of it free from their Oath of Fidelity to *Otho*, forbidding them any more to acknowledge him for Emperor. He made this Sentence be published in *Germany* in the Year 1211. by *Sifroy* Archbishop of *Mentz*, who quickly repented of having done it; for the Count Palatine, the Duke of *Brabant*, and some other Princes of the Empire entered the Territories of his Archbishoprick with an Army, where they laid all waste, forcing him to retire for Safety into *Thuringen*. The Disturbances that the Publication of this Sentence had made in *Germany*, hastned *Otho*'s Return Home. He call'd an Assembly at *Nuremburg*, about *Whitsuntide* the same Year; wherein he declared War against *Herman* Count of *Thuringen*, for protecting *Sifroy* Archbishop of *Mentz*, and for refusing any longer to acknowledge him Emperor. Straight he gathered his Troops, entered *Thuringen*, took two of the strongest Towns, and put all the Country to Fire and Sword. Being returned to *Northuse*, he celebrated his Marriage with the Daughter of *Philip*, who died within few Days after the Ceremony.

Sentence of Excommunication out against Otho.

Frederick chosen Emperor, goes into Germany.

In the mean while, *Sifroy* Archbishop of *Mentz*, the King of *Hungary*, the Archbishop of *Treves*, and the Count of *Thuringen*, with some other Princes of the Empire, resolve to revive the old Election of *Frederick*, and to make him Emperor in the Stead of *Otho*. They brought their Resolution into Practice, and having made a solemn Election of him anew, they sent two Deputies to carry him the Decree of his Election, and to invite him to come and take Possession of the Empire. *Frederick* made no Scruples but what he thought necessary to satisfy himself of their Fidelity, and being assur'd of that, he parted for *Germany*. He took *Rome* in his Way, and there desired Pope *Innocent* to crown him, but was put off by him with an Excuse, that he would send a Cardinal into *Germany* with him in the Quality of a Legate, to order the Princes of the Empire to relinquish *Otho*, and acknowledge him. *Frederick* went on his Journey, till he arrived at *Constance*; where a Number of the *German* Princes, especially those of *Suabia*, came to meet him with their Troops. *Otho* would fain have come and set upon him with his Army, but his Troops by little and little dropping away from him, he was forced to shift for himself. *Frederick*, on the contrary, was kindly received every where, and in a little Time made himself Master of *Mentz*, *Cologn*, and *Aix la Chapelle*, where he was crown'd Emperor in the Year 1214. Afterward he enter'd into an Alliance with *Philip Augustus* King of *France*. *Otho* who on his Part was in League with *John* King of *England*, *Renaud* Earl of *Bologn*, and *Ferdinand* Earl of *Flanders*, having raised a numerous Army against the King of *France*, join'd Battle with him at *Pont de Bowines* in *Flanders*, the 15*th* of *July*, in the Year 1214. King *Philip*'s Person was there in great Danger, but the confederate Army was entirely routed, and *Otho*, after having lost his whole Army, forc'd to fly. He, with much ado, got into *Saxony*, where he died, some say in the Year 1216. others in 1218. never caring to meddle in State Affairs after this Defeat.

Otho, by his Death, left *Frederick* in peaceable Possession of the Empire. This Prince made himself be crown'd a second Time, by the Hands of *Sifroy* Archbishop of *Mentz*; and again a third Time by the Pope's Legate. At this last Coronation, he made a Vow to go to the Assistance of the Holy Land, and gave to the Holy See the Earldom of *Fondi*, in the Kingdom of *Naples*. Upon this Pope *Innocent* wrote to the Princes of *Germany* in his Behalf, and engaged *Theodorick* Archbishop of *Treves*, to get that City to acknowledge him: So that in 1215. *Frederick* saw himself in a peaceable Possession of the whole Empire.

Frederick crown'd Emperor by Honorius III.

In the Year 1220. he was crown'd Emperor by *Honorius* III. the Successor of *Innocent*; and for an Acknowledgment, he gave to the Holy See some Lands in *Italy*, and engaged himself anew to go the Holy Voyage: But within a while after, he and the Pope fell out about two Earls of *Tuscany*, whom he had rob'd of their Lands, and who were fled to *Rome* for Relief. The City of *Bologn*, and some other Places in *Italy*, rising against him, he came to *Rome*, and broke entirely with the Pope, by attempting to turn those Bishops out of the Churches which the Pope had put in, and to put in some of his own; pretending it to be a Right of the Kings of *Sicily*, which Pope *Innocent* III. had encroach'd upon during his Minority. The Pope rebuk'd him soundly for his Boldness, and threatned him with Excommunication, if he did not let Things continue as they were. *Frederick* not minding to hearken to him, *Honorius* the Third darted the Thunderbolt of Excommunication upon him, declar'd him to have forfeited all his Kingdoms, and freed all his Subjects from the Oath and Allegiance they had sworn to him; Which was afterwards the Occasion of a Multitude of Misfortunes to the Church and Empire. This Sentence nevertheless did then little or no Execution, not any one thereupon revolting from *Frederick*: But, on the other Side, in an Assembly of the Princes of *Germany*, held at *Wirtsburg* in the Year 1222. *Frederick* got his Son *Henry*, then but twelve Years old, chosen King of *Germany*, and crown'd at *Aix la Chapelle*, by *Engelbert* Archbishop of *Cologn*.

Scuffles between the Pope and Frederick.

The Sentence of the Pope against Frederick.

Frederick's Departure for the Holy Land.

Honorius the Third died before he could push the Sentence Home against *Frederick*; *Gregory* the IX. who in the Month of *April*, in the Year 1227. succeeded him, contented himself to warn *Frederick* of his Journey to the Holy Land, as he feared an Anathema. *Henry* King of *Germany* call'd a General Assembly of all the Princes of the Empire at *Aix la Chapelle*, at the Beginning of the Year 1227. where the Expedition for the Holy Land was resolv'd upon. Upon this, all that belong'd to the Croisade, repair'd to *Brines* ready to embark, where *Frederick*, who had engag'd himself to command them, made them wait a pretty while, pretending himself very ill. At last he makes Shift to come to them by *August*, and embarks to go into *Asia*, but he was no sooner there, but he was back again. The Pope having Notice of his Return, rubs up the old Sentence that his Predecessor had set out against him; yet with a Promise of Absolution, if he would undertake the Voyage to the Holy Land. *Frederick* hereupon published four Manifesto's against the Popes and Cardinals: The first he addressed to all Kings, the second to the Cardinals; and the third to the People of *Rome*; in all which he complains of the Excommunication which the Pope had thrown at him: and a fourth is presented to all Princes, giving them Advice against Churchmen. For all this, not long after *Frederick* took a Resolution of going into *Syria*, and put it in Execution in *August* 1228. When he went, he sent Ambassadors to the Pope to demand the Absolution. But the Pope absolutely refus'd him, gave Order to the Knights Templars, and Hospitalers, to cross him in all his Designs, as a profest Enemy of the Church; and forbid all that were upon the same Expedition in *Lombardy* and *Apulesa* to join him. In the mean while, *Renaud* Son of the Duke of *Spoletto*, whom *Frederick* had left Regent of the Kingdom of *Sicily*, during his Absence, had entered into the Marquisate of *Ancona*, and the Valley of *Spoletto*; against whom the Pope rais'd his Troops on the other Side, and sent

Gregory the IXth's Excommunication of Frederick.

Fredericks Voyage to the Holy Land.

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them into *Apuleia*, under the Command of *John de Briennes* King of *Jeruſalem*, who made himſelf Maſter of many Towns. *Frederick* receiving this News in *Syria*, where he had ſucceſfully taken ſome Towns from the Saracens, was obliged to clap up a Treaty with the Sultan; the Conditions of which were advantageous enough to the Chriſtians, *viz.* That the Sultan ſhould deliver into their Hands the City and all the Kingdom of *Jeruſalem*, except the Temple and ſome Caſtles; and that there ſhould be a Truce of ten Years between the Chriſtians and Saracens. In purſuance of this Treaty, *Frederick* took Poſſeſſion of *Jeruſalem*, and made himſelf be crown'd King thereof in the *Lent* of the Year 1229. He gave Notice to the Pope, that he had made ſuch a League with the Sultan: At which the Pope ſhewed no ſmall Diſſatisfaction, and accuſed *Frederick* of having treated with an Infidel, ſtill ſtirring up his Subjects what he could againſt him. *Frederick* hearing of this, made a quick Return into *Apuleia*, where bringing in an Army from *Germany*, he recover'd all the Towns that were taken or had revolted from him, and made a Repriſal upon the Church, by taking the Dutchy of *Spoletto*, the Marquiſate of *Ancona*, and the City of *Benevento*. This Succeſs did not make him ſo high, but that he was willing to ſue for the Pope's Friendſhip: To gain which he diſpatched the General of his Army, with the Archbiſhop of *Meſſina*, to the Pope, to deſire his Abſolution; which the Pope ſtill refuſed to agree to, but upon Condition that he ſhould pay Twenty ſix thouſand Ounces of Gold to the Church of *Rome*, for the Damage he had done it; and ſhould reſtore all the Lands that belonged to it. *Frederick*'s Deputies being returned, he himſelf went to meet the Pope at *Anagni*, where he received his Abſolution, was reeſtabliſhed in his Empire, and declared King of the two *Sicilies*, and of *Jeruſalem*. The Pope and the Emperor ſeem'd to be very well reconcil'd upon the Occaſion, they eat together, and one would have hoped here had been a firm Peace eſtabliſh'd between them: yet 'twas not long before they broke again; for the *Romans* rebelling againſt the Pope, and *Frederick* coming to aſſiſt him with his Troops, there happen'd a Miſunderſtanding between them: The Pope accuſing *Frederick* for underhand Dealing with his Enemies, and *Frederick* again reproaching the Pope, for ſecretly treating with the *Romans*, and telling them that it was without his Conſent, that *Frederick* ſet upon them near *Viterbo*. Howſoever it was, *Frederick* left the Pope, retir'd to *Piſa*, and from thence paſs'd into *Germany*; but the Pope drew good Part of his Soldiers from him, by promiſing thoſe that would come into his Camp good Entertainment.

Frederick's Peace made with the Pope.

Frederick's Son Henry revolts againſt his Father.

Frederick found himſelf croſſed in *Germany*, by the Factions of the Princes, and ſuſpecting his Son *Henry*, he deprived him of the Government, and ſent him into *Sicily*, which very much diſpleas'd moſt of the Princes in *Germany*: But yet he made Shift to keep *Germany* in Peace, and having gathered his Troops together, he returns to *Italy* in 1235, and ſets upon thoſe Towns of *Lombardy* which had entered into League againſt him; he takes *Verona* and *Vicenza*, and lays all the Country round waſte. His Son *Henry* being diſcontented, enters himſelf into the League with the Towns of *Lombardy*, and had drawn over many of the *German* Princes to his Party, had not *Frederick* applied a ready Remedy, by getting the Pope's Letter, charging the Princes of *Germany*, not to take the Son's Part againſt the Father: And thereupon he arreſted and depoſed his Son, and baniſhed him into *Apuleia*, where he ended his Life the following Year in a Priſon. *Frederick* gets his ſecond Son *Conrade* elected King of *Germany*, and brings *Vienna*, and all *Auſtria*, which had hitherto oppoſed him, to an Acknowledgment of their Duty. While he was thus labouring to eſtabliſh his Power in *Germany*, he did not forget his Pretenſions to the Kingdom of *Jeruſalem*; and thinking that they had been encroach'd upon, he wrote to Pope *Gregory* by the Archbiſhop of *Ravenna*, to do him Juſtice in that Matter. The Pope gave the Archbiſhop Commiſſion in Quality of his Legate, to take Care of the Preſervation of the Rights of *Frederick*, which is an evident Proof, that from the Year 1230, the Pope had not made an open Breach of his Agreement with *Frederick*, till 1238. But in this Year, their Differences began to grow very hot, becauſe *Frederick* had made War upon thoſe Cities of *Lombardy*, that would not acknowledge him. The Pope ſent the Cardinals to him, to make him deſiſt from carrying on the War in *Italy*, but all in vain; for *Frederick* who was ſtrongeſt, continued his Progreſſes, defeated thoſe of *Milan* that oppoſed his Paſſage, took *Breſcia*, and all the other Cities of *Lombardy*, except *Bologna* and *Parma*. The Pope ſeeing that Affairs went but ill with him, would have retired to *Rome*, but there *John Cincius*, a Senator of *Rome* that the Emperor had gained, procured the Gates to be ſhut againſt him; yet the Pope, by the Aſſiſtance of his Friends that were in Poſſeſſion of the Capital, got into *Rome*, drove out *Cincius*, procured a Peace between the *Venetians* and *Genoeſe*, and taking Courage, made the States of *Italy* enter into a League againſt *Frederick*. He moreover exerciſed his Spiritual Arms againſt him, in publiſhing a Sentence of Excommunication againſt his Perſon, and in declaring all his Subjects diſpenſed with for the Oath of Fidelity to him: And in fine, to raiſe a powerful Enemy againſt *Frederick*, he ſends his Nuncio's into *France*, to offer the Imperial Crown to Earl *Robert*, Brother of St. *Louis* King of *France*; but that Prince refuſed it, and by the Advice of the *French* Lords, ſent back his Anſwer in theſe Words: "What ſtrange Spirit, or what "Boldneſs indeed is this in the Pope, that he ſhould go about "to rob of his Eſtates, and depoſe ſo great a Prince as *Frederick*, without either Proof or Acknowledgment of the "Crimes of which he is accuſed; and who, did he deſerve "ſuch Dealings, could not be lawfully depoſed but by a General Council? For his Enemies (of whom 'tis evident the "Pope is one of the Chief) ought not to be credited in thoſe "Things of which they accuſe him. As for Us, We ſee no "Reaſon hitherto to think him otherwiſe than innocent; he "has dealt with us as a good Prince and Neighbour, and we "have nothing to find Fault with either in his Fidelity or Religion, which is truly Catholick. Do not we know that "he has made War for the Name of JESUS CHRIST, and "has expoſed himſelf both by Sea and Land for the Church? "This is greater Religion than we can yet diſcover in the "Pope, who, inſtead of aiding and defending him that fought "God's Battles, did all he could to croſs and deſtroy him. "We do not deſire to throw our ſelves into ſo evident a Danger as attacking a Prince ſo powerful as *Frederick*, who "would be aſſiſted by ſo many Kingdoms, and whom the "Juſtice of his Cauſe alone is ſufficient to uphold. We ſee "very well how little the *Romans* care how laviſh we are of "our Blood, ſo we be but the Inſtruments to ſatisfy their "Paſſions; and we cannot but forſee, if the Pope ſhould happen to conquer by our Means, how he would trample all "the Potentates of the Earth under his Feet, exalted with the "Pride of having cruſh'd ſo great an Emperor as *Frederick*." He promiſed however to ſend his Deputies to *Frederick*, to know what his Sentiments were about Religion, aſſuring him that he was ready to perſecute and deſtroy all thoſe who had any evil Principles in that, tho' it were the Emperor or the Pope himſelf. Accordingly he ſends his Deputies to the Emperor, who acquainted him with the Propoſitions that the Pope's Nuncios had made. The Emperor aſſured them that he was a Catholick, and thanked the Deputies of *France*, who ſatisfied him that their Prince had no Deſigns againſt any Chriſtian Prince whatſoever, counting it ſufficient to be Brother to the King of *France*, which in their Opinion was more glorious than Emperor; the one being a King born, the other receiving his Title only by Election.

The War between Frederick and the Pope.

The Emperor and the Pope accuſed one another mutually in their publick Manifeſtos. The Emperor complain'd that the Pope had broken the Peace by entring with Arms into *Sicily*, while he warred in the Eaſt, by oppoſing his Paſſage into *Italy*, by aſſiſting the *Lombards* againſt him, and by having excommunicated him unjuſtly. The Pope, in Anſwer to theſe Reproaches, ſays, That he was obliged to employ both his ſpiritual and temporal Arms, for the Recovery of thoſe Lands which *Frederick* detained from the Church, to which they belonged: That he had offered himſelf to mediate a Peace between the Emperor and the *Lombards*, and that the Emperor refuſed to hearken to it: That he had heaped a Multitude of Favours upon *Frederick*, and that that Prince, in Acknowledgement of them, had aimed at nothing leſs than the Deſtruction of the Liberty of the Churches, the robbing them of their Poſſeſſions, the ſtopping and hindring Cruſades, and ruining the Authority of the Holy See. Theſe Accuſations on the one Side and the other, were follow'd by an inteſtine War; moſt of the Provinces and Cities in *Italy* being divided into two Parties, that of the *Gibelins*, which held with the Emperor and that of the *Guelphs* which was for the Pope. The Party of the *Gibelins*, being encouraged by the Preſence of the Emperor and his Army, almoſt always had the upper Hand, ſo that the greateſt Part of the Cities were brought under Obedience to the Emperor; and there had been good Reaſon to fear that he had taken *Rome* it ſelf, where he kept ſecret Correſpondence with the principal Citizens, had not the Pope made all the People of *Rome* take upon them the Croſs for their Defence. The noble Reſiſtance of theſe religious Soldiers, obliged *Frederick* to leave *Rome*, only laying all the Country about it waſte; his Army diſperſed themſelves all over *Italy*, and where-ever they came made Havock of the Goods of the Church, of Monaſteries and religious Orders. The Pope, to oppoſe this Torrent, publiſhed plenary Indulgences for all thoſe that would undertake the Holy War againſt *Frederick*, and called a general Council at *Rome*, to make a more ſolemn Matter of his Depoſition. *Frederick*, that he might put by this Thruſt, and prevent the ſitting of this Council, takes care to have all Paſſages by Sea and Land well guarded, for the ſtopping thoſe Prelates that would come to it. The *Piſans* who were ſet to guard the Sea Coaſts, having met with the *Genoeſe* Galleys, which were bringing a good Number of Cardinals, Biſhops, and other Prelates to the Council, ſet upon them, and having taken them, brought all the Prelates to *Frederick*, who put them all in Priſon. Much about the ſame Time, *Frederick* took a Caſtle of *Campania*, and in it many of the Pope's Relations, whom he cauſed all to be hanged. *Gregory* could not bear up under the Grief of ſo many diſmal Miſ-

The Sentence of Pope Gregory againſt Frederick.

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The Opinion of the French upon the Depoſition of Frederick.

Misfortunes, and so falling sick, died at *Rome* the 30*th* of *September*, in the Year 1241.

The Election of Celestine IV. and Innocent IV.

Pope *Celestine* the Fourth, who succeeded him, seemed very inclinable to a Peace; but living but eighteen Days, had not Time to make any Thing of it. After his Death the Holy See was vacant nineteen Months, because of the Imprisonment of the Cardinals; but *Frederick* having at last set them at Liberty, at the Request of *Baldwin* Emperor of *Constantinople*, they chose Cardinal *Sinibaud* a *Genoese*, Pope, who took the Name of *Innocent* the Fourth. This Pope, it was hoped, would conclude the Peace, having been a Friend of *Frederick*'s, while he was Cardinal: And indeed he said as much at the Beginning of his Popedom, and made use therein of the Mediation of *Baldwin*. 'Twas agreed, that the Pope and *Frederick* should have a Meeting at *Castellane*; but the Pope, not willing to trust him, being afraid of being taken Prisoner, never came to the Place; or, if he did, made great Haste away again, took Ship at *Civita Vecchia*, and passed into *France*; where being kindly received by Order of King St. *Louis*, he seated himself at *Lyons*; and thither call'd a General Council, citing *Frederick* to make his Appearance.

A General Council at Lyons, in the Year 1245.

This Council began about the End of the Month of *June*, in the Year 1245. *Baldwin* Emperor of *Constantinople*, assisted there in Person, with the Patriarchs of *Constantinople* and *Antioch*, and the Archbishop of *Aquileia* or *Venice*, notwithstanding the Opposition of some, took his Place among the Patriarchs. The Kings of *France* and *England* sent thither their Deputies, so that what with Cardinals, Archbishops, Bishops, and the Deputies of those that could not come themselves, there were present about a hundred and forty six. The Emperor *Frederick* did not appear himself, but sent *Thadæus* of *Sessa*, with a joint Deputation, to act in his Name with the Bishop of *Strasburg*, *Hugh* General of the Teutonic Order, and *Peter des Vignes*. The Pope assembled the Prelates on the *Monday* after the Feast of St. *John Baptist*, to consider of the Things which should be proposed in Council. The Patriarch of *Constantinople* laid open the miserable Estate and Condition of the *Latins* in the East, and the great Danger that the City of *Constantinople* was in. To this the Pope said not a Word. Then another proposed the Canonizing of St. *Edmond* Archbishop of *Canterbury*; but the Pope put that off till another Time. Then *Thadæus* propos'd an Accommodation with *Frederick*, declaring, That he was ready to make Peace, and be reconciled to the Pope: That he profered to reunite all *Greece* to the Holy See, to oppose the Progress of the *Tartars* and *Saracens*, by carrying on a War against them at his own Charge; to restore to the Church of *Rome*, whatsoever he had taken from it, and to make the Pope full Satisfaction. To this the Pope made Answer, That there was no Reason to trust him that had often cajol'd them with as fair Promises as these, which he had broken, and that he did this only for the present to evade the Judgment of the Council; and moreover, that *Thadæus* had no special Order to make any such Proposals. Then the Bishop of *Beritus* made a Discourse upon the apparent Danger that the Holy Land was in, and read a very mournful Letter from the Christian Lords that remained in *Palestine*, to desire some Supplies. These were the Preliminaries of the Council, whose first Session was upon St. *Peter*'s Eve. After the Pope had sung the *Veni Creator*, wherein he was assisted by all present, and had made a Prayer for the Assistance of the Holy Spirit, he preached a Sermon, wherein he took for his Text those Words of the 94*th* Psalm, *In the Multitude of the Sorrows that I had in my Heart, thy Comforts have refreshed my Soul.* He told them that he had five Sorrows; the Cause of the first was the Irregularity of the Clergy and Laity; that of the second was the haughty Insolence of the *Saracens*; that of the third the Schism of the *Greeks*; that of the fourth the Cruelty of the *Tartars*; and lastly, that of the fifth, the Persecution of the Emperor *Frederick*. He enlarged upon every one of these Heads: First, he exclaimed against the Irregularities of the Clergy and common Christians. Secondly, he laid forth the Cruelties that the *Saracens* had exercised against the Faithful, when they took the Holy City, and the Sepulchre of our Lord. Thence he passed on to the Progress that the Emperor of the *Greek* Hereticks had made, insomuch that the City of *Constantinople* it self was in Danger. Fourthly, he spoke of the Destruction that the *Tartars* had made in *Hungary*, where they had put every Thing to Fire and Sword. And, Fifthly, of the Persecution that he pretended *Frederick* had raised against the Church; of the Injuries that he had done his Predecessor Pope *Gregory*, and of those that he was every Day labouring to do him, while he boasted that 'twas not the Church, but the Persons of the Popes that he aimed at; which was absolutely false, seeing that during the Vacancy of the Holy See, he was so far from ceasing from Hostilities, that he took that Advantage of oppressing the Church and Clergy the more. About the end of his Discourse, he exhibited against *Frederick* a particular Charge of Heresy and Sacrilege, for having built a City upon Christian Ground, which he peopled with *Saracens*, only to curry Favour with the Sultan of *Babylon* and the *Saracen* Princes; for keeping *Saracen* Ladies for his Mistresses; and for having broke the Oath he had taken. To prove this last Accusation, he caused the Edict of *Frederick* which was called the *Golden Bull*, and other Declarations of his to be read, wherein he promises Obedience and Allegiance to the Pope, acknowledges that the Kingdom of *Sicily* and *Apuleia* is a Dependance on the Holy See, and by which he had restored to the Church of *Rome* many Lands. This Discourse being finished, *Thadæus* rose up, and answered to all the Pope had advanced against his Master, and in his turn accused the Pope of having done many Things very injurious to him; and produced some Letters of the Pope, which shewed that he had not been as good to his Promise as it became him; and as for the Accusation of Heresy, he reply'd, That that Prince if he were there, could easily justify himself in that, but that they might judge he was a true Catholick by this, that he would suffer no Usurers in his Kingdom; which was (says *Matthew Paris*) "A touch for the Court of *Rome*, where every one "knows there is store of this sort of Cattle." He added, that if his Master was in any Confederacy with the Sultan, or any other *Saracen* Princes, or if he suffered the *Saracens* to settle in his Dominions, it was that he might make use of them in keeping under his rebellious Subjects, choosing rather to expose their Persons than those of Christians: And for the other Thing, that he had no *Saracen* Ladies for his Mistresses; that indeed he suffered some of them in his Court, but 'twas for the Diversion they gave him by their Conversation; but that he had sent them back again, and that he would have no more for the Future. After he had done, *Thadæus* required Time to give his Master notice, and to desire him to come to the Council in Person: The Pope answered, that he could not in Wisdom allow any Delay, that he was afraid of some Plots which he had already narrowly escaped; that if the Emperor came, he he must be gone; that he was in Danger of his Life, and that he did not much care for dying a Martyr, or being clap'd up in Prison. However the next Day, by the Intercession of the *English* and *French* Deputies, they gained five Days. *Thadæus* having given his Master notice how Things went in that Council, that Prince saw plainly that the Pope was set upon it to condemn him, and therefore thought it would not be Wisdom in him to expose his Person in a Council that he knew were his Adversaries. When the News came to *Lyons* that *Frederick* would not come to Council, his Enemies made Triumph of it, and his Friends so much discontented, that they did not dare to favour his Interests openly; insomuch that at the second Session of the Council, which was eight Days after the first, one *Apulean*, and two *Spanish* Bishops made very violent Discourses against him, particularly, for daring to stop and imprison the Cardinals and other Prelates, who were coming to assist at the Council call'd at *Rome* by Pope *Gregory*. *Thadæus* with a great deal of Courage defended his Master, and affirmed that he could not have done otherwise, because that those Prelates were going to *Rome* to assist his Enemies in their Design to depose him. The Pope gave his Vote against the Emperor, and this Session was wholly spent in Disputes. Before it rose, *Thadæus* demanded some longer Time, making them hope that *Frederick* himself would come. The Pope put off the next Session for eight Days, and then, being satisfied that the Emperor did not design to come, the third Session was upon the appointed Day. They then treated of some other Matters; as, of the Means of recovering the Holy Land, upon which the Pope order'd certain old Constitutions to be read; and likewise confirmed all those Privileges and Rights that Emperors and Princes had granted to the Holy See. The Deputies of the King of *England* made their Complaints of the excessive Taxes that the Court of *Rome* raised in *England*; and desired the Pope to take Order about his Legate *Martin*, who had taken upon him to dispose of the Benefices of that Kingdom to the *Italians*, to the great prejudice of their Patrons; and had tried a great many new Devices which were very chargeable both to the Church and State. He would not give them an Answer to this out of hand; but put it off till another Time, that he might be more at leisure for *Frederick*'s Business. At last *Thadæus* seeing that the Condemnation of the Emperor was resolved upon, appeal'd in the Name of this Prince to another Pope, and a more General Council; alledging that there were many Bishops and Deputies that were not come to the Council. The Pope made answer, that the Council was general enough, that all the World was invited to it, and that the Bishops and Princes that were absent, were such as depended upon *Frederick*, whom he would not permit to come to the Council, and that consequently there was no regard to be had to the Appeal of *Thadæus*; so as upon the Account of it to forbear proceeding against the Emperor. After he had made a Speech, wherein he enlarged upon the Friendship that had formerly been between that Prince and him, and upon his rare Qualities, he pronounced Sentence against him, by which he deprived him of his Empire, of all his Estates, and all his Dignities. This he afterwards put into Form, and made it be publickly read in the Council. The Substance of it was, that ever since his first being raised to the Sovereign Dignity of Pope, his chief Business had been to re-establish the Peace of *Christendom*: that upon this Design he had sent some Cardinals to *Frederick*, who was the Author and Occasion of the War, and who had been excommunicated by his Predecessor Pope *Gregory*, with Proposals of an Accommodation; and that he had by them remonstrated to him, that for this he must begin with the setting all those Prelates, and Ecclesiasticks,

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ſiaſticks, and other Perſons at liberty, which he had taken in the Gallies of *Genoa*; that at the ſame Time he had aſſured him of his readineſs to treat with him about a Peace, and to hearken to any Propoſals which he would pleaſe to make for the Satisfaction of the Holy ſee in thoſe Things for which he had been excommunicated; and that he had fairly offered to make Reparation in caſe the Holy See had done him any Injury; that if he would ſtand it out that he had done no Injury to the Church, he would call an Aſſembly of the Kings, Prelates, and Eccleſiaſtical and Secular Princes to ſome free and ſafe Place, and willingly ſtand to their Determination: And that if it ſhould be the Judgment of the Council that the Church had in any Thing injured him, he was as ready to repeal any Thing that had been ſo acted againſt him, as he was to receive Satisfaction in caſe the Council ſhould determine on the other ſide: That *Frederick* would not at firſt hearken to any Propoſitions; that at laſt he had ſent the Earl of *Tholouſe*, *Peter de Vignes*, and *Toadeus* of *Seſſa*, to make Articles of Obedience and Submiſſion, and had promiſed with an Oath to make the Church Satisfaction; but that having ſo often fail'd of his Word, and now continuing his Violences, he found himſelf forced to puniſh him for his Faults. Particularly, he accuſed him of three principal Crimes: Namely, of Perjury, becauſe he had often ſacredly ſworn to reunite the Church and Empire, and had as often broken his Oath: Of Sacrilege, for arreſting thoſe Prelates that were coming to the Council: Of Hereſy, becauſe he had laid aſide that Fealty which he owed the Holy See, had ſlighted its Authority, had invaded its Poſſeſſions, had ſtopt its regular Elections, had rob'd the Churches, and perſecuted the Eccleſiaſticks and Religious Orders; all which juſtly render'd him ſuſpected of Herety, as well as his League with the *Saracens*, whom he made uſe of againſt the Chriſtians, and his other many Irregularities. As a juſt Conſequence of theſe Crimes and Diſorders, he declared this Prince, who by his Sins had made himſelf unfit to reign, deſpoil'd of all his Honour and Dignity; of which he is by this Sentence deprived, and all his Subjects diſcharged from the Obligation of the Oath of Fidelity which they had taken to him, and forbidden under pain of Excommunication, *ipſo facto*, to acknowledge him for their Emperor and King: And finally, thoſe whoſe Buſineſs it was to elect an Emperor, were order'd to chooſe him a Succeſſor, leaving it to the Pope to take care for the Kingdom of *Sicily*. This Sentence was read to the Aſtoniſhment of all that were preſent, and was publiſhed and ſent about on all ſides.

Frederick's Defence.

Frederick in his Defence, wrote a Letter to the King of *France* and other Princes of *Europe*, wherein, having firſt acknowledged the ſpiritual Authority of the Biſhop of *Rome*, he denies his Power to extend to the diſpoſing of the Empire, and the puniſhing of Kings and Princes, by depriving them of their Temporalties; alledging, that tho' he have the Privilege of conſecrating Emperors, yet he has no more right to depoſe them, than other Biſhops have thoſe Kings, whom it is the Cuſtom for them to anoint. But ſuppoſing he had that Authority, which he has not, yet that he could not make uſe of it againſt whom he pleaſed, as he had done in his Procedure againſt the Emperor, without due Form of Law. For that he had no Accuſer, no lawful Summons to appear, nor Charge againſt him; nor did they make a juſt and fair Information, but only declared that the Things were notorious, which they were not; that there were very few in the Council which had depoſed any Thing againſt him, namely one Biſhop of *Apuleia*, whoſe Brothers and Nephew he had hanged for Treaſon, and two *Spaniſh* Biſhops, who were too far off to have good Information of what had paſſed in *Italy*: That had the Pope proceeded againſt him in due Form, and had he been allowed to have his Accuſers and Witneſſes, yet he could not have caſt him, becauſe he was not preſent, nor lawfully ſummoned; and had by his Deputies given ſuch good Reaſons for his abſence, that no one could interpret it to have been out of Pride and Contumacy; and that had he been preſent, he could not have been condemn'd by a peremptory Sentence; nay, more than all, had the whole Procedure been according to Law and Juſtice, yet the Sentence was not juſtifiable, becauſe it was founded on Facts notoriouſly falſe, and becauſe the Puniſhment inflicted exceeded as well the Power of him that gave Sentence (which reaches no farther than ſpiritual Things) as the demerit of the Crimes laid to his Charge. About the end of the Letter, he gave the Kings Notice how it was their common Intereſt to diſallow this Sentence; that they were in danger of being ſerved at the ſame rate; that the Pope had begun with him, but would end with them if they did not ſide with him for the Support of their Authority. He wrote in particular to the King of *France*, making him Umpire of his Differences with the Pope, and referring himſelf to his Judgment, and that of his Peers. The King of *France* ſenſibly touched with theſe Letters, offers Propoſals of Accommodation to the Pope, aſſuring him that *Frederick* was ready to give him due Satisfaction, and would ſpend the reſt of his Days in warring againſt the Infidels in the Holy Land. The Pope did but laugh at it, and replyed, That he had often promiſed as much, and more, but never performed any thing. The King of *France* remonſtrated to the Pope that he ought to forgive ſixty, or ſeventy Times ſeven Times; and therefore counſelled and intreated him in the Name of a great number of Holy Soldiers that were in a readineſs to go for the Holy Land, for the good of the Catholick Church, and the benefit of Religion, in imitation of JESUS CHRIST, who ſubmitted himſelf even to the Death of the Croſs, to accept of that humble Propoſition that he made him on the Emperor's part: But the Pope ſtill refuſing to hearken, St. *Louis* went away very much diſturbed, ſays *Matthew Paris*, that he could not find that Humility in the Servant of the Servants of God, which he himſelf was Maſter of. Many other Princes cryed out againſt this Sentence of the Pope, maintaining that 'twas not in his Power to raiſe and put down Kings at his Pleaſure; and the greateſt part of the Electors and Princes of *Germany* always received *Frederick* for their lawful Emperor. Only a few Male-contents that had been gained by the Pope's Agents, elected *Henry* Landtgrave of *Touringen* King of *Germany*, who made no great Advances, but was killed before *Ulme* in the Year 1247. *William* Earl of *Holland* was choſen in his ſtead, and having taken *Aix la Chapelle*, was there crown'd in 1248. All this while *Frederick* with no ſmall Succeſs was carrying on the War againſt the *Guelphs* in *Italy*; but his Son *Entius*, who was his Lieutenant General, being taken by the *Bolognians*, and put into Priſon, abated his Heat, and retired into *Apuleia*, where he ended his Days in 1250. leaving his Son *Conrade* Heir to his Eſtates. The Pope confirmed *William* in the Empire, excommunicated *Conrade*, and ſent his Legates into *Sicily* to hinder that Kingdom from receiving any other Soveraign than the Holy See.

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The Landtgrave of Thuringen, and Earl of Holland elected Emperors by ſome of the Princes of the Empire.

The Death of Frederick.

Conrade, whoſe Affairs went but ill in *Germany*, did nevertheleſs raiſe an Army, and paſs into *Italy* to ſecure the Eſtates his Father had left him: And after having ſpent ſome Time in *Lombardy*, he went into *Apuleia*, where his natural Brother *Manfred* governed with the Title of Viceroy; but with the Deſign of making himſelf Soveraign. *Conrade* was received and acknowledged by all the Cities of *Sicily* and *Apuleia*, except that of *Naples*, which he laid Siege to, and took at the end of eight Months. But *William* in the mean while making great Progreſs in *Germany*, *Conrade* was forced to return in the Year 1251. and took the City of *Ratisbone* with the help of *Henry* Duke of *Bavaria*; but underſtanding that *William* was in his march to ſet upon him with a numerous Army, he betook himſelf back again into *Apuleia*, where he died, not without ſuſpicion of being poiſoned by his Brother *Manfred*, the 22*d* of *May*, in 1254. leaving his Son *Conradine* Heir to *Sicily*. *Manfred*, who did not care for parting with *Sicily*, pretended a deſire of being friends with the Pope, and thereupon invites him to come to *Sicily*. Accordingly the Pope comes with an Army to make himſelf acknowledged Soveraign of that Kingdom; but *Manfred* quickly picks a Quarrel with him, and routs part of his Army; which ſo ſeized upon *Innocent*'s Spirits, that he died at *Naples* the 7*th* of *December*, 1254. *Alexander* the 4*th*, who ſucceeded him, did not lay down his Predeceſſor's Deſign upon *Sicily*: But he had no better Fortune; *Manfred* defeated his Troops, and made himſelf Maſter of *Apuleia* and *Sicily*. The Pope ſeeing he was not able to maintain this War, gave the Kingdom to *Edmund* Son of the King of *England*, and diſpenſed with the Vow of that King to go for the Holy Land, on Condition he would make War upon *Manfred*, againſt whom he alſo appointed a Cruſade.

The Hiſtory of Conrade, Frederick's Son.

The Government of Manfred in Sicily.

Troubles in the Empire and Italy.

While *Manfred* was ſtrengthening himſelf in the Kingdom of *Sicily*, *Ecelin*, who took the part of *Frederick*'s Heirs, had made himſelf Maſter of *Lombardy*; and the Pope to drive him from thence, had publiſhed a Cruſade againſt him too at *Venice*. The greateſt part of *Germany* had acknowledged *William* for their Soveraign, and as he was preparing to take a Journey into *Italy*, there to receive the Imperial Crown, he was forced to march againſt the *Friezlanders* who had entered into *Holland*; but going againſt them, he fell into a Fen that was frozen, and was there killed by an Ambuſcade of his Enemies, in *December* 1256. After his Death the *German* Princes were divided about the Election of an Emperor, ſome of them declaring for *Richard* Brother to the King of *England*, and the others for *Alphonſus* King of *Caſtile*. The former was elected at *Francfort* on the Octave of the Epiphany, in the Year 1257. by *Conrade* Archbiſhop of *Cologn* (who was alſo Proxy for *Gerard* Archbiſhop of *Mentz*) by *Lewis* Count Palatine of the *Rhine*, and *Henry* Duke of *Bavaria*; the other in *Lent* by *Arnold* Archbiſhop of *Treves* as Proxy for the King of *Bohemia*, the Duke of *Saxony*, the Marquiſs of *Brandenburgh*, and many other Princes. Thus did the *German* Princes baſely ſell the Honour of their Nation, and their own Votes to Strangers, who for many Years together diſputed the Empire without ever agreeing the Matter. All which Time *Lombardy* was the Seat of the War between the *Guelphs* and *Gibelines*; of the former of which *Albert*, of the latter *Ecelin* was the Head. The latter was wounded, and taken Priſoner in 1260. and died of his Wounds, after having for four and thirty Years been Maſter of the moſt conſiderable Cities in *Lombardy*. His Death ſet *Italy* at reſt, which was not long after broken by the War between the *Venetians* and *Genoueſe*.

The Elections of Alphonſus and Richard to the Empire.

Richard

The Revolutions in the Empire and Italy, during the thirteenth Century.

Richard and *Alphonſus* were elected Emperors, but got nothing by it ſave the bare Title. *Alphonſus* never ſet Foot in *Germany*; and *Richard* being come to *Francfort*, after having ſpent all that he was worth, was forced to return to *England*. In their abſence *Ottogar* King of *Bohemia* extended his Dominions in *Germany*, ſo that in a ſhort Time he was become one of the moſt powerful Princes in *Europe*. In *Italy*, *Urban* the 4*th*, who ſucceeded *Alexander*, had publiſhed a Cruſade againſt *Manfred*, and all that ſided with him in *Apulea* or *Lombardy*, and ſtirred up ſome *French* Lords to come into *Italy*. *Manfred* on his part entered with his Troops into the Eſtate of the Church, and to ſtrengthen himſelf againſt the Pope, entered into an Alliance with *James* the 3*d*, King of *Arragon*, by marrying his Daughter *Conſtantia* to *Peter* the King's eldeſt Son. The Pope on his ſide ſeeing that *Edmund* could not proſecute the Conqueſt of the Kingdom of *Sicily*, by reaſon of the Troubles that were in *England*, inveſted *Charles* Earl of *Anjou* Brother of St. *Louis* therewith, who came to *Rome* in 1265. and was there crown'd King of *Sicily* on the 28*th* of *June*, by *Clement* the 4*th*, *Urban*'s Succeſſor, who alſo made him Senator of that City. He was followed with an Army by Sea and Land; and giving Battle to *Manfred* on the 26*th* of *February* the following Year near *Benevento*, he gained an abſolute and bloody Victory over his Troops, *Manfred* himſelf being killed upon the ſpot. After his Death the Kingdom of *Sicily* ſubmitted to the Conqueror; but *Conradin*, whoſe right this Kingdom was, wrote a Letter to the Princes of *Europe*, wherein he laid open the Juſtice of his Pretenſions, and implored their Aſſiſtance for its Recovery. He got together an Army compoſed for the moſt part of Voluntiers, with which, by the Advice of *Henry* Brother of *Alphonſus*, he made a Deſcent into *Tuſcany*, where he ſurprized and cut in Pieces thoſe Forces which *Charles*, whom the Pope had conſtituted Vicar of the Empire in that Country, had left there; and at the ſame Time *Conrade*, a Son of one of the Emperor *Frederick*'s Baſtards, who was come from *Antioch*, drew off all *Sicily* from their Obedience, except *Meſſina* and *Palermos*, while *Conradin* by the Aſſiſtance of the *Gibelines*, made himſelf Maſter of all *Tuſcany* and *Romagna*, and entered in Triumph into *Rome*, where he was proclaimed Emperor by the People. But being entred into *Campania* with a Deſign to go into *Sicily*, *Charles* met him at the Lake of *Fucin*, called the Lake of *Celano*, where he gave him Battle on the 25*th* of *Auguſt*, 1268. in which *Charles* got the Day. *Conradin*, *Frederick* Duke of *Auſtria*, and *Henry* of *Caſtile* betook themſelves to flight; but happening to be known in the Way, were brought back again to the Conqueror, who put them into Priſon, and gave them their Trial the next Year. *Conradin* and *Frederick* were put to Death, and *Henry* of *Caſtile* confined to Priſon. Juſt about the ſame Time too *Conrade* was taken by ſome of *Charles*'s Party, who hanged him up; and a ſhort Time after *Entius*, the only one remaining of the Princes of *Suabia*, died in his Priſon of *Bologna*. Thus unhappily periſhed the whole Race of the Emperor *Frederick*.

Charles Earl of Anjou defeats Manfred, and ſeizes himſelf upon Sicily.

Conradin diſputes the Kingdom of Sicily with Charles; he is defeated and executed.

The Election of Rodolphus to the Empire, and his Actions

The Houſe of *Auſtria* quickly ſucceeded that of *Suabia* in Glory and Power; for *Richard* being dead, and *Alphonſus* having no Friends left him in *Germany*, the Electors aſſembled themſelves in *October* 1273. at *Francfort*, according to the Counſel of Pope *Gregory* X. and there elected *Rodolphus* Earl of *Hapsburg*, without any regard had to the Remonſtrances of the Deputies of *Alphonſus*, or the Sollicitations of thoſe of *Ottogar* King of *Bohemia*, who thought the Empire had been aſſured to him (tho' ſome Hiſtorians ſay that he refuſed it) *Rodolphus* was crowned the ſame Year at *Aix la Chapelle*, and the next was confirmed by the Pope in the Council at *Lyons*, and acknowledged in an Aſſembly at *Nuremberg*, by all the Princes of *Germany*, except *Ottogar* King of *Bohemia*, who refuſed to be there. *Rodolphus* declared him a Rebel, and required him to deliver up *Auſtria*, and many other Provinces which he pretended belonged to the Empire. *Ottogar* refuſing to deliver them, *Rodolphus* declares War againſt him, and lays Siege to *Vienna* in 1276. *Ottogar* came with an Army to its Aſſiſtance, and the King of *Hungary* to that of *Rodolphus*; but yet they did not come to a Battle, the Princes of *Germany* interpoſing their Authority to make up theſe Differences.

'Twas agreed, that King *Ottogar* ſhould content himſelf with *Bohemia* and *Moravia*, and ſhould reſtore *Auſtria*, *Stiria*, *Carinthia*, *Carniola*, and the other Provinces to *Rodolphus*, for the performance of which he ſhould take his Oath; and to the King of *Hungary* thoſe Cities which he had taken from him, as well as the Hoſtages and Treaſures that he had of his. This Peace did not laſt long, for the King of *Bohemia*, not caring faithfully to perform theſe Articles, and being very angry that he ſhould be thus forced to ſubmit to *Rodolphus*, provides a new Army, and comes to ſet upon the Emperor, but he loſt the Battle and his own Life. *Rodolphus* took *Moravia*, from *Wenceſlaus* the Son of *Ottogar*, about eight Years old, leaving him *Bohemia*, under the Tuition of his Uncle *Otho*, Marquiſs of *Brandenburg*. He gave *Auſtria* to his eldeſt Son *Albert*, whoſe Poſterity took the Name of *Auſtria*, as more illuſtrious than that of *Hapsburg*.

The Revolutions in the Empire and Italy, during the thirteenth Century.

Charles ſpoiled of his Authority by the Pope.

The Eſtabliſhment of *Rodolphus* leſſen'd *Charles* the King of *Sicily*'s Authority in *Italy*. Pope *Nicholas* III. took from him the Vicariate of *Tuſcany*, and the Quality of Senator of *Rome*; and in Recompence received of *Rodolphus*, *Romagna*, and the Lieutenancy of *Ravenna*, which he gave to the Holy See, leaving all the other States of *Italy* in a ſort of Liberty dependant upon the Empire. But it would not content the Pope that he had deprived *Charles* of his Authority in the upper *Italy*; he had a deſign to get the Kingdom of *Sicily* from him too; and about this, deals with *Peter* King of *Arragon*, as Heir of the Houſe of *Suabia* by his Mother *Conſtantia* the Daughter of *Manfred*. This gave occaſion to the Conſpiracy that was laid by *John*, Lord of the Iſland of *Crocida*, whom *Charles* had robb'd of his Poſſeſſions, againſt this Prince, and all the *French* that were in *Sicily*, which did not break out till after the Death of *Nicholas*, when the *Sicilians* maſſacred all the *French* in the Kingdom, on Eaſter Sunday 1282. *Charles* coming to revenge this cruel Action, the King of *Arragon* enters into *Sicily* with his Army, and amuſes *Charles* with a Truce. His Admiral *Soria* lays Siege to *Naples* in the Year 1284. and, having defeated *Charles*, his Troops, takes his Son *Charles* the Lame Priſoner, and ſends him into *Arragon*. *Charles* had enough to do to keep *Apuleia* and *Calabria*, and not being able long to ſurvive the Misfortunes, died at *Foggia* in *Apuleia* the 7*th* of *January*, 1285. leaving his Son *Charles* the Lame his Heir, who got out of Priſon in 1287. but on Condition that he ſhould renounce all Pretences to *Sicily*. Yet he was no ſooner got out but he made himſelf be crowned at *Rome* King of *Sicily* and *Apuleia*, on the 28*th* of *May*, 1289. *Alphonſus* dying ſome Time after, *Charles* made up the Matter with *Dangianus* his Succeſſor, the latter renouncing his Pretenſions to the Kingdom of *Sicily*, on Condition that *Charles* of *Valois* ſhould lay down his to *Arragon*. Yet for all this, *Charles* the Lame could not enjoy *Sicily* in Peace, for *Frederick* the younger Brother of *Dangianus*, to whom *Alphonſus*, by his Will had left this Kingdom, got himſelf crowned King by the *Sicilians*, ſo that *Charles* was never in Poſſeſſion of any but the Continent; the Kingdom of *Sicily* as it is called, being from that Time divided into two; one beyond the *Pharos* of *Meſſina*, which is the Iſland of *Sicily*; the other on this ſide of that Tower, call'd the Kingdom of *Naples*.

Sicily rebels againſt Charles.

The Sicilian Veſpers.

Charles his deſeat and death.

The diviſion of the Kingdom of Sicily.

The Reign of Adolphus.

The Emperor *Rodolphus* ended his Days at *Germeſheim* near *Spire*, the laſt Day of *September*. 1291. having reigned eighteen Years. He laid the Foundation of the prodigious Greatneſs of the Houſe of *Auſtria*; but he laid down as it were the Empire of *Italy*, by neglecting to go thither, as well as by ſelling his Power over many Cities of *Tuſcany*. *Adolphus* Earl of *Naſſaw* was choſen into his Place the 6*th* of *January*, 1292. and crowned at *Francfort*. He peaceably enjoyed the Empire for ſome Years; but the *German* Lords being diſcontented that he had not allow'd them a Share in a Sum of Mony that the King of *England* had given for help againſt *France*, and ſeeing that he had not Authority nor Strength ſufficient to maintain the Peace of *Germany*, depoſed him in 1298. and in his ſtead elected *Albert* Duke of *Auſtria*, Son of the Emperor *Rodolphus*. *Adolphus* defended his Right, but the Fortune of War quickly decided the Caſe in favour of *Albert*; *Adolphus* being defeated and kill'd in the firſt Engagement near *Worms*, in the Month of *July*. After his Death *Albert* was elected anew, and crowned at *Aix la Chapelle*, and remain'd in peaceable Poſſeſſion of the Empire of *Germany*.

The depoſing of Adolphus.

Election of Albert Duke of Auſtria.

CHAP. II.

The Life, Letters, and other Writings of Pope Innocent *the Third.*

The Life, Letters, and other Writings of Pope Innocent III.

INNOCENT the Third, before he was raiſed to the Pontifical Dignity, went by the Name of *Lotharius*. He was born at *Anagni*, being the Son of *Thraſimond*, of the Family of the Earls of *Signi*, and of *Claricia* a Roman Lady. He ſtudied at *Rome*, *Paris*, and *Bologn*, and being upon his Return to *Rome*, was ordained Subdeacon by *Gregory* VIII. and when he was but 29 Years old, was made Chief Deacon, by the Title of S. *Sergius* and S. *Bacchus*, by *Clement* III. His Learning and Merit made him be unanimouſly choſen by the Cardinals, on the very Day of *Celeſtin* III's Death, which happened on the 8*th* of *January*, 1198. although he was then but very young, and no more than Deacon. He was conſecrated Prieſt the 21*ſt* of *February* the ſame Year, and raiſed to the Pontifical Throne on the *Sunday* next after the Feaſt of the Chair of St. *Peter* at *Antioch*. After having ſatisfied the People by the ordinary Largeſſes, and received an Oath of Allegiance from them, he made an Order, forbidding all Officers in the Court of *Rome*, to take any Fee or Gratuity.

The Life, Letters, and other Writings of Pope Innocent III.

The Revolutions in the Empire and Italy, during the thirteenth Century.

ſiaſticks, and other Perſons at liberty, which he had taken in the Gallies of *Genoa*; that at the ſame Time he had aſſured him of his readineſs to treat with him about a Peace, and to hearken to any Propoſals which he would pleaſe to make for the Satisfaction of the Holy ſee in thoſe Things for which he had been excommunicated; and that he had fairly offered to make Reparation in caſe the Holy See had done him any Injury; that if he would ſtand it out that he had done no Injury to the Church, he would call an Aſſembly of the Kings, Prelates, and Eccleſiaſtical and Secular Princes to ſome free and ſafe Place, and willingly ſtand to their Determination: And that if it ſhould be the Judgment of the Council that the Church had in any Thing injured him, he was as ready to repeal any Thing that had been ſo acted againſt him, as he was to receive Satisfaction in caſe the Council ſhould determine on the other ſide: That *Frederick* would not at firſt hearken to any Propoſitions; that at laſt he had ſent the Earl of *Tholouſe*, *Peter de Vignes*, and *Toadeus* of *Seſſa*, to make Articles of Obedience and Submiſſion, and had promiſed with an Oath to make the Church Satisfaction; but that having ſo often fail'd of his Word, and now continuing his Violences, he found himſelf forced to puniſh him for his Faults. Particularly, he accuſed him of three principal Crimes: Namely, of Perjury, becauſe he had often ſacredly ſworn to reunite the Church and Empire, and had as often broken his Oath: Of Sacrilege, for arreſting thoſe Prelates that were coming to the Council: Of Hereſy, becauſe he had laid aſide that Fealty which he owed the Holy See, had ſlighted its Authority, had invaded its Poſſeſſions, had ſtopt its regular Elections, had rob'd the Churches, and perſecuted the Eccleſiaſticks and Religious Orders; all which juſtly render'd him ſuſpected of Herely, as well as his League with the *Saracens*, whom he made uſe of againſt the Chriſtians, and his other many Irregularities. As a juſt Conſequence of theſe Crimes and Diſorders, he declared this Prince, who by his Sins had made himſelf unfit to reign, deſpoil'd of all his Honour and Dignity; of which he is by this Sentence deprived, and all his Subjects diſcharged from the Obligation of the Oath of Fidelity which they had taken to him, and forbidden under pain of Excommunication, *ipſo facto*, to acknowledge him for their Emperor and King: And finally, thoſe whoſe Buſineſs it was to elect an Emperor, were order'd to chooſe him a Succeſſor, leaving it to the Pope to take care for the Kingdom of *Sicily*. This Sentence was read to the Aſtoniſhment of all that were preſent, and was publiſhed and ſent about on all ſides.

Frederick's Defence.

Frederick in his Defence, wrote a Letter to the King of *France* and other Princes of *Europe*, wherein, having firſt acknowledged the ſpiritual Authority of the Biſhop of *Rome*, he denies his Power to extend to the diſpoſing of the Empire, and the puniſhing of Kings and Princes, by depriving them of their Temporalties; alledging, that tho' he have the Privilege of conſecrating Emperors, yet he has no more right to depoſe them, than other Biſhops have thoſe Kings, whom it is the Cuſtom for them to anoint. But ſuppoſing he had that Authority, which he has not, yet that he could not make uſe of it againſt whom he pleaſed, as he had done in his Procedure againſt the Emperor, without due Form of Law. For that he had no Accuſer, no lawful Summons to appear, nor Charge againſt him; nor did they make a juſt and fair Information, but only declared that the Things were notorious, which they were not; that there were very few in the Council which had depoſed any Thing againſt him, namely one Biſhop of *Apuleia*, whoſe Brothers and Nephew he had hanged for Treaſon, and two *Spaniſh* Biſhops, who were too far off to have good Information of what had paſſed in *Italy*: That had the Pope proceeded againſt him in due Form, and had he been allowed to have his Accuſers and Witneſſes, yet he could not have caſt him, becauſe he was not preſent, nor lawfully ſummoned; and had by his Deputies given ſuch good Reaſons for his abſence, that no one could interpret it to have been out of Pride and Contumacy; and that had he been preſent, he could not have been condemn'd by a peremptory Sentence; nay, more than all, had the whole Procedure been according to Law and Juſtice, yet the Sentence was not juſtifiable, becauſe it was founded on Facts notoriouſly falſe, and becauſe the Puniſhment inflicted exceeded as well the Power of him that gave Sentence (which reaches no farther than ſpiritual Things) as the demerit of the Crimes laid to his Charge. About the end of the Letter, he gave the Kings Notice how it was their common Intereſt to diſallow this Sentence; that they were in danger of being ſerved at the ſame rate; that the Pope had begun with him, but would end with them if they did not ſide with him for the Support of their Authority. He wrote in particular to the King of *France*, making him Umpire of his Differences with the Pope, and referring himſelf to his Judgment, and that of his Peers. The King of *France* ſenſibly touched with theſe Letters, offers Propoſals of Accommodation to the Pope, aſſuring him that *Frederick* was ready to give him due Satisfaction, and would ſpend the reſt of his Days in warring againſt the Infidels in the Holy Land. The Pope did but laugh at it, and replyed, That he had often promiſed as much, and more, but never performed any thing. The King of *France* remonſtrated to the Pope that he ought to forgive ſixty, or ſeventy Times ſeven Times; and therefore counſelled and intreated him in the Name of a great number of Holy Soldiers that were in a readineſs to go for the Holy Land, for the good of the Catholick Church, and the benefit of Religion, in imitation of JESUS CHRIST, who ſubmitted himſelf even to the Death of the Croſs, to accept of that humble Propoſition that he made him on the Emperor's part: But the Pope ſtill refuſing to hearken, St. *Louis* went away very much diſturbed, ſays *Matthew Paris*, that he could not find that Humility in the Servant of the Servants of God, which he himſelf was Maſter of. Many other Princes cryed out againſt this Sentence of the Pope, maintaining that 'twas not in his Power to raiſe and put down Kings at his Pleaſure; and the greateſt part of the Electors and Princes of *Germany* always received *Frederick* for their lawful Emperor. Only a few Male-contents that had been gained by the Pope's Agents, elected *Henry* Landtgrave of *Touringen* King of *Germany*, who made no great Advances, but was killed before *Ulme* in the Year 1247. *William* Earl of *Holland* was choſen in his ſtead, and having taken *Aix la Chapelle*, was there crown'd in 1248. All this while *Frederick* with no ſmall Succeſs was carrying on the War againſt the *Guelphs* in *Italy*; but his Son *Entius*, who was his Lieutenant General, being taken by the *Bolognians*, and put into Priſon, abated his Heat, and retired into *Apuleia*, where he ended his Days in 1250. leaving his Son *Conrade* Heir to his Eſtates. The Pope confirmed *William* in the Empire, excommunicated *Conrade*, and ſent his Legates into *Sicily* to hinder that Kingdom from receiving any other Soveraign than the Holy See.

The Revolutions in the Empire and Italy, during the thirteenth Century.

The Landtgrave of Thuringen, and Earl of Holland elected Emperors by ſome of the Princes of the Empire.

The Death of Frederick.

The Hiſtory of Conrade, Frederick's Son.

Conrade, whoſe Affairs went but ill in *Germany*, did nevertheleſs raiſe an Army, and paſs into *Italy* to ſecure the Eſtates his Father had left him: And after having ſpent ſome Time in *Lombardy*, he went into *Apuleia*, where his natural Brother *Manfred* governed with the Title of Viceroy; but with the Deſign of making himſelf Soveraign. *Conrade* was received and acknowledged by all the Cities of *Sicily* and *Apuleia*, except that of *Naples*, which he laid Siege to, and took at the end of eight Months. But *William* in the mean while making great Progreſs in *Germany*, *Conrade* was forced to return in the Year 1251. and took the City of *Ratisbone* with the help of *Henry* Duke of *Bavaria*; but underſtanding that *William* was in his march to ſet upon him with a numerous Army, he betook himſelf back again into *Apuleia*, where he died, not without ſuſpicion of being poiſoned by his Brother *Manfred*, the 22d of *May*, in 1254. leaving his Son *Conradine* Heir to *Sicily*. *Manfred*, who did not care for parting with *Sicily*, pretended a deſire of being friends with the Pope, and thereupon invites him to come to *Sicily*. Accordingly the Pope comes with an Army to make himſelf acknowledged Soveraign of that Kingdom; but *Manfred* quickly picks a Quarrel with him, and routs part of his Army; which ſo ſeized upon *Innocent*'s Spirits, that he died at *Naples* the 7th of *December*, 1254. *Alexander* the 4th, who ſucceeded him, did not lay down his Predeceſſor's Deſign upon *Sicily*: But he had no better Fortune; *Manfred* defeated his Troops, and made himſelf Maſter of *Apuleia* and *Sicily*. The Pope ſeeing he was not able to maintain this War, gave the Kingdom to *Edmund* Son of the King of *England*, and diſpenſed with the Vow of that King to go for the Holy Land, on Condition he would make War upon *Manfred*, againſt whom he alſo appointed a Cruſade.

The Government of Manfred in Sicily.

Troubles in the Empire and Italy.

While *Manfred* was ſtrengthening himſelf in the Kingdom of *Sicily*, *Ecelin*, who took the part of *Frederick*'s Heirs, had made himſelf Maſter of *Lombardy*; and the Pope to drive him from thence, had publiſhed a Cruſade againſt him too at *Venice*. The greateſt part of *Germany* had acknowledged *William* for their Soveraign, and as he was preparing to take a Journey into *Italy*, there to receive the Imperial Crown, he was forced to march againſt the *Friezlanders* who had entered into *Holland*; but going againſt them, he fell into a Fen that was frozen, and was there killed by an Ambuſcade of his Enemies, in *December* 1256. After his Death the *German* Princes were divided about the Election of an Emperor, ſome of them declaring for *Richard* Brother to the King of *England*, and the others for *Alphonſus* King of *Caſtile*. The former was elected at *Francfort* on the Octave of the Epiphany, in the Year 1257. by *Conrade* Archbiſhop of *Cologn* (who was alſo Proxy for *Gerard* Archbiſhop of *Mentz*) by *Lewis* Count Palatine of the *Rhine*, and *Henry* Duke of *Bavaria*; the other in *Lent* by *Arnold* Archbiſhop of *Treves* as Proxy for the King of *Bohemia*, the Duke of *Saxony*, the Marquiſs of *Brandenburgh*, and many other Princes. Thus did the *German* Princes baſely ſell the Honour of their Nation, and their own Votes to Strangers, who for many Years together diſputed the Empire without ever agreeing the Matter. All which Time *Lombardy* was the Seat of the War between the *Guelphs* and *Gibelines*; of the former of which *Albert*, of the latter *Ecelin* was the Head. The latter was wounded, and taken Priſoner in 1260, and died of his Wounds, after having for four and thirty Years been Maſter of the moſt conſiderable Cities in *Lombardy*. His Death ſet *Italy* at reſt, which was not long after broken by the War between the *Venetians* and *Genoueſe*.

The Elections of Alphonſus and Richard to the Empire.

Richard

The Revolutions in the Empire and Italy, during the thirteenth Century.

Richard and *Alphonſus* were elected Emperors, but got nothing by it ſave the bare Title. *Alphonſus* never ſet Foot in *Germany*; and *Richard* being come to *Francfort*, after having ſpent all that he was worth, was forced to return to *England*. In their abſence *Ottogar* King of *Bohemia* extended his Dominions in *Germany*, ſo that in a ſhort Time he was become one of the moſt powerful Princes in *Europe*. In *Italy*, *Urban* the 4*th*, who ſucceeded *Alexander*, had publiſhed a Cruſade againſt *Manfred*, and all that ſided with him in *Apuleia* or *Lombardy*, and ſtirred up ſome *French* Lords to come into *Italy*. *Manfred* on his part entered with his Troops into the Eſtate of the Church, and to ſtrengthen himſelf againſt the Pope, entered into an Alliance with *James* the 3*d*, King of *Arragon*, by marrying his Daughter *Conſtantia* to *Peter* the King's eldeſt Son. The Pope on his ſide ſeeing that *Edmund* could not proſecute the Conqueſt of the Kingdom of *Sicily*, by reaſon of the Troubles that were in *England*, inveſted *Charles* Earl of *Anjou* Brother of St. *Louis* therewith, who came to *Rome* in 1265. and was there crown'd King of *Sicily* on the 28*th* of *June*, by *Clement* the 4*th*, *Urban*'s Succeſſor, who alſo made him Senator of that City. He was followed with an Army by Sea and Land; and giving Battle to *Manfred* on the 26*th* of *February* the following Year near *Benevento*, he gained an abſolute and bloody Victory over his Troops, *Manfred* himſelf being killed upon the ſpot. After his Death the Kingdom of *Sicily* ſubmitted to the Conqueror; but *Conradin*, whoſe right this Kingdom was, wrote a Letter to the Princes of *Europe*, wherein he laid open the Juſtice of his Pretenſions, and implored their Aſſiſtance for its Recovery. He got together an Army compoſed for the moſt part of Voluntiers, with which, by the Advice of *Henry* Brother of *Alphonſus*, he made a Deſcent into *Tuſcany*, where he ſurprized and cut in Pieces thoſe Forces which *Charles*, whom the Pope had conſtituted Vicar of the Empire in that Country, had left there; and at the ſame Time *Conrade*, a Son of one of the Emperor *Frederick*'s Baſtards, who was come from *Antioch*, drew off all *Sicily* from their Obedience, except *Meſſina* and *Palermos*, while *Conradin* by the Aſſiſtance of the *Gibelines*, made himſelf Maſter of all *Tuſcany* and *Romagna*, and entered in Triumph into *Rome*, where he was proclaimed Emperor by the People. But being entred into *Campania* with a Deſign to go into *Sicily*, *Charles* met him at the Lake of *Fucin*, called the Lake of *Celano*, where he gave him Battle on the 25*th* of *Auguſt*, 1268. in which *Charles* got the Day. *Conradin*, *Frederick* Duke of *Auſtria*, and *Henry* of *Caſtile* betook themſelves to flight; but happening to be known in the Way, were brought back again to the Conqueror, who put them into Priſon, and gave them their Trial the next Year. *Conradin* and *Frederick* were put to Death, and *Henry* of *Caſtile* confined to Priſon. Juſt about the ſame Time too *Conrade* was taken by ſome of *Charles*'s Party, who hanged him up; and a ſhort Time after *Entius*, the only one remaining of the Princes of *Suabia*, died in his Priſon of *Bologna*. Thus unhappily periſhed the whole Race of the Emperor *Frederick*.

Charles Earl of Anjou defeats Manfred, and ſeizes himſelf upon Sicily.

Conradin diſputes the Kingdom of Sicily with Charles; he is defeated and executed.

The Election of Rodolphus to the Empire, and his Actions

The Houſe of *Auſtria* quickly ſucceeded that of *Suabia* in Glory and Power; for *Richard* being dead, and *Alphonſus* having no Friends left him in *Germany*, the Electors aſſembled themſelves in *October* 1273. at *Francfort*, according to the Counſel of Pope *Gregory* X. and there elected *Rodolphus* Earl of *Hapsburg*, without any regard had to the Remonſtrances of the Deputies of *Alphonſus*, or the Sollicitations of thoſe of *Ottogar* King of *Bohemia*, who thought the Empire had been aſſured to him (tho' ſome Hiſtorians ſay that he refuſed it) *Rodolphus* was crowned the ſame Year at *Aix la Chapelle*, and the next was confirmed by the Pope in the Council at *Lyons*, and acknowledged in an Aſſembly at *Nuremberg*, by all the Princes of *Germany*, except *Ottogar* King of *Bohemia*, who refuſed to be there. *Rodolphus* declared him a Rebel, and required him to deliver up *Auſtria*, and many other Provinces which he pretended belonged to the Empire. *Ottogar* refuſing to deliver them, *Rodolphus* declares War againſt him, and lays Siege to *Vienna* in 1276. *Ottogar* came with an Army to its Aſſiſtance, and the King of *Hungary* to that of *Rodolphus*; but yet they did not come to a Battle, the Princes of *Germany* interpoſing their Authority to make up theſe Differences.

'Twas agreed, that King *Ottogar* ſhould content himſelf with *Bohemia* and *Moravia*, and ſhould reſtore *Auſtria*, *Stiria*, *Carinthia*, *Carniola*, and the other Provinces to *Rodolphus*, for the performance of which he ſhould take his Oath; and to the King of *Hungary* thoſe Cities which he had taken from him, as well as the Hoſtages and Treaſures that he had of his. This Peace did not laſt long, for the King of *Bohemia*, not caring faithfully to perform theſe Articles, and being very angry that he ſhould be thus forced to ſubmit to *Rodolphus*, provides a new Army, and comes to ſet upon the Emperor, but he loſt the Battle and his own Life. *Rodolphus* took *Moravia*, from *Wenceſlaus* the Son of *Ottogar*, about eight Years old, leaving him *Bohemia*, under the Tuition of his Uncle *Otho*, Marquiſs of *Brandenburg*. He gave *Auſtria* to his eldeſt Son *Albert*, whoſe Poſterity took the Name of *Auſtria*, as more illuſtrious than that of *Hapsburg*.

The Revolutions in the Empire and Italy, during the thirteenth Century.

Charles ſpoiled of his Authority by the Pope.

The Eſtabliſhment of *Rodolphus* leſſen'd *Charles* the King of *Sicily*'s Authority in *Italy*. Pope *Nicholas* III. took from him the Vicariate of *Tuſcany*, and the Quality of Senator of *Rome*; and in Recompence received of *Rodolphus*, *Romagna*, and the Lieutenancy of *Ravenna*, which he gave to the Holy See, leaving all the other States of *Italy* in a ſort of Liberty dependant upon the Empire. But it would not content the Pope that he had deprived *Charles* of his Authority in the upper *Italy*; he had a deſign to get the Kingdom of *Sicily* from him too; and about this, deals with *Peter* King of *Arragon*, as Heir of the Houſe of *Suabia* by his Mother *Conſtantia* the Daughter of *Manfred*. This gave occaſion to the Conſpiracy that was laid by *John*, Lord of the Iſland of *Crocida*, whom *Charles* had robb'd of his Poſſeſſions, againſt this Prince, and all the *French* that were in *Sicily*, which did not break out till after the Death of *Nicholas*, when the *Sicilians* maſſacred all the *French* in the Kingdom, on Eaſter Sunday 1282. *Charles* coming to revenge this cruel Action, the King of *Arragon* enters into *Sicily* with his Army, and amuſes *Charles* with a Truce. His Admiral *Soria* lays Siege to *Naples* in the Year 1284. and, having defeated *Charles*, his Troops, takes his Son *Charles* the Lame Priſoner, and ſends him into *Arragon*. *Charles* had enough to do to keep *Apuleia* and *Calabria*, and not being able long to ſurvive the Misfortunes, died at *Foggia* in *Apuleia* the 7*th* of *January*, 1285. leaving his Son *Charles* the Lame his Heir, who got out of Priſon in 1287. but on Condition that he ſhould renounce all Pretences to *Sicily*. Yet he was no ſooner got out but he made himſelf be crowned at *Rome* King of *Sicily* and *Apuleia*, on the 28*th* of *May*, 1289. *Alphonſus* dying ſome Time after, *Charles* made up the Matter with *Dangianus* his Succeſſor, the latter renouncing his Pretenſions to the Kingdom of *Sicily*, on Condition that *Charles* of *Valois* ſhould lay down his to *Arragon*. Yet for all this, *Charles* the Lame could not enjoy *Sicily* in Peace, for *Frederick* the younger Brother of *Dangianus*, to whom *Alphonſus*, by his Will had left this Kingdom, got himſelf crowned King by the *Sicilians*, ſo that *Charles* was never in Poſſeſſion of any but the Continent; the Kingdom of *Sicily* as it is called, being from that Time divided into two; one beyond the *Pharos* of *Meſſina*, which is the Iſland of *Sicily*; the other on this ſide of that Tower, call'd the Kingdom of *Naples*.

Sicily rebels againſt Charles.

The Sicilian Veſpers.

Charles his deſeat and death.

The diviſion of the Kingdom of Sicily.

The Emperor *Rodolphus* ended his Days at *Germeſheim* near *Spire*, the laſt Day of *September*, 1291. having reigned eighteen Years. He laid the Foundation of the prodigious Greatneſs of the Houſe of *Auſtria*; but he laid down as it were the Empire of *Italy*, by neglecting to go thither, as well as by ſelling his Power over many Cities of *Tuſcany*. *Adolphus* Earl of *Naſſaw* was choſen into his Place the 6*th* of *January*, 1292. and crowned at *Francfort*. He peaceably enjoyed the Empire for ſome Years; but the *German* Lords being diſcontented that he had not allow'd them a Share in a Sum of Mony that the King of *England* had given for help againſt *France*, and ſeeing that he had not Authority nor Strength ſufficient to maintain the Peace of *Germany*, depoſed him in 1298. and in his ſtead elected *Albert* Duke of *Auſtria*, Son of the Emperor *Rodolphus*. *Adolphus* defended his Right, but the Fortune of War quickly decided the Caſe in favour of *Albert*; *Adolphus* being defeated and kill'd in the firſt Engagement near *Worms*, in the Month of *July*. After his Death *Albert* was elected anew, and crowned at *Aix la Chapelle*, and remain'd in peaceable Poſſeſſion of the Empire of *Germany*.

The Reign of Adolphus.

The depoſing of Adolphus.

Election of Albert Duke of Auſtria.

CHAP. II.

The Life, Letters, and other Writings of Pope Innocent *the Third.*

The Life, Letters, and other Writings of Pope Innocent III.

INNOCENT the Third, before he was raiſed to the Pontifical Dignity, went by the Name of *Lotharius*. He was born at *Anagni*, being the Son of *Thraſimond*, of the Family of the Earls of *Signi*, and of *Clarice* a *Roman* Lady. He ſtudied at *Rome*, *Paris*, and *Bologn*, and being upon his Return to *Rome*, was ordained Subdeacon by *Gregory* VIII. and when he was but 29 Years old, was made Chief Deacon, by the Title of S. *Sergius* and S. *Bacchus*, by *Clement* III. His Learning and Merit made him be unanimouſly choſen by the Cardinals, on the very Day of *Celeſtin* III's Death, which happened on the 8*th* of *January*, 1198. although he was then but very young, and no more than Deacon. He was conſecrated Prieſt the 21*ſt* of *February* the ſame Year, and raiſed to the Pontifical Throne on the *Sunday* next after the Feaſt of the Chair of St. *Peter* at *Antioch*. After having ſatisfied the People by the ordinary Largeſſes, and received an Oath of Allegiance from them, he made an Order, forbidding all Officers in the Court of *Rome*, to take any Fee or Gratuity.

The Life, Letters, and other Writings of Pope Innocent III.

Pope Innocent's *Letters.*

tuity for what ſhould be done at *Rome*, except the Rights that were due to thoſe who drew up and writ the Bulls, on which he laid a very moderate Impoſt. Having remedied this Abuſe, he applied himſelf wholly to decide in Caſes that ſhould be brought before him. Thrice a Week he had a publick Conſiſtory, where he in Perſon gave Judgment in all principal Cauſes, leaving the meaner ones to his Commiſſaries. This quick Diſpatch brought him a Multitude of Cauſes from all Parts of the World; ſo that an Author that lived in his Time, remarks, that he in his Popedom decided more and more weighty Affairs, than had ever been decided in thrice the Time in the Church of *Rome*. This was the Occaſion of his writing ſuch a vaſt Number of Letters, of which there is a Collection divided into nineteen Books according to the Years of his Pontificate. The two firſt were publiſhed in the laſt Century, by Cardinal *Sirlett*, printed at *Rome* in 1543. and reprinted at *Cologn* in 1575. and at *Venice* in 1578. Monſieur *Boſquet* found four others, *viz.* the thirteenth, and the three following Books at *Tolouze* in the Library of the College of *Foix*, and printed them in 1635. Monſieur *Baluze* has ſince publiſhed the tenth, eleventh, and twelfth, with Part of the fifth, and a Collection of the Letters that concern the Empire, and cauſed them to be printed at *Paris* in 1682. with ſome other Books that had been out before. The third, and the following Books to the tenth, were found in Manuſcript in the Vatican Library. The three laſt are wholly loſt. Becauſe theſe Letters contain many Hiſtorical Facts and Points of Diſcipline, which may ſhow us what the Eccleſiaſtical Polity of the Church of *Rome* was in the Time of *Innocent*, by which the Popes have ever ſince taken their Meaſures, I thought it might be worth while to make an Extract (at leaſt of Part) of them, by particularizing the Subject of each Letter.

The firſt then is a Circular Letter about his Election, certifying all the Faithful, how that after the Death of P. *Celeſtine* his Predeceſſor, his Funeral being over, he was choſen Pope by the Cardinals; and recommending himſelf to all their Prayers, that God would give him Grace and Strength to bear that heavy Burden of the Papal Chair. This Letter is full of Expreſſions of Humility. The 2*d*. and 3*d*. are nothing but this ſame Letter directed, with ſome few Alterations, to the King of *France*, and to the Abbots, Priors, and other Religious of that Kingdom.

There is an Expreſſion in the ſecond which is no ſmall Honour to the King of *France*. — 'In Conſideration, ſays he, that 'the Kingdom of *France* has always remain'd in Unity with 'the Church, we addreſs the Firſt-fruits of our Letters to you, 'that are the firſt and eldeſt Son of the Church of *Rome*.'

He writ alſo a particular Letter to the Patriarch of *Jeruſalem* upon the ſame Subject, in which he tells him what a fervent Deſire he has to recover the Holy Land, and deliver the City of *Jeruſalem*. This is the eleventh Letter of the firſt Book.

In the fourth Letter of the ſame Book he writes to the Biſhop of *Paris*, to put him in Mind of exhorting King *Philip* to take the Queen his Conſort again, and to uſe her kindly.

In the fifth he forbids the Archbiſhop of *Strigonia* to perform that Vow he had made of going to *Jeruſalem*, unleſs the Kingdom of *Hungary* ſhould be in Peace. In the next Letter he intruſts him with the Reform of a Monaſtery.

In the ſeventh he reprimands the Abbot of St. *Martin* of *Hungary*, for being in a Conſpiracy with the Lord of that Country againſt the King, contrary to the Injunction of Pope *Celeſtine*.

In the eighth he entruſts the Biſhop of *Ferrara* with the Care of the Temporal and Spiritual Affairs of the Abby of *Nonantule*, with Authority to puniſh the Abbot.

The ninth is a Permiſſion to the King of *Hungary* to remove a Monaſtery from one Place to another.

In the tenth he adviſes one of the Sons of the King of *Hungary* to make a Voyage to the Holy Land, to acquit himſelf of a Vow which his Father had made, and which he had obliged himſelf to perform.

The thirteenth is a moral Exhortation to the Princes of *Germany*, inviting them to take up Arms againſt the Infidels.

In the fourteenth he appoints the Dean Elect, and *Nicholas de Levennes* Canon of *Cambray*, Commiſſioners to give Judgment in a Difference about a Church that was between the Abby of *Prom*, and that of *Premontre*: But becauſe about the End of the Commiſſion he had added theſe Words, *quantum de jure poteritis*, after theſe, *probationes præſentis partis recipere*; and conſequently the Commiſſioners ſeemed to have Power to prepare Things for a Hearing without obſerving this Clauſe, the Pope explains himſelf in the 62*d*. Letter, and declares that this Clauſe reſpects as well the Preparation for, as the Judgment of the Cauſe.

The fifteenth, which is written to two Cardinal Legates, is againſt an Agreement entred into without his Knowledge by a Prior, and the Prelates and Conſuls of the Cities of *Tuſcany*, which he pretends is a Demeſne of the Holy See.

In the ſixteenth, written to the Chapter of St. *Anaſtaſia*, having firſt eſtabliſh'd this for a Maxim, that all important Cauſes are to be carried to *Rome*; he declar'd the Election of a Biſhop, which this Chapter was forced to by the Secular Power, to be null, and order'd the Canons to proceed to the chooſing another, who more deſired to do Good, than to enjoy the Dignity, *qui non minus prodeſſe deſiderit, & noverit quam præeſſe*. He writ two Letters at the ſame Time, to the ſame Purpoſe, one to the Archbiſhops of *Capua*, *Reggio*, and *Palermos*, the other to the Empreſs, to procure a free Election. Theſe make the 17*th*. and 18*th*.

Pope Innocent's *Letters.*

In the nineteenth, addreſſed to the Biſhop of *Paris*, he declares, That a Prieſt who by the Advice of his Phyſicians has been gelt for prevention of the Leproſy, is not thereby render'd uncapable of diſcharging his miniſterial Office.

By the twentieth, he commiſſions the Biſhop of *Troyes*, and the Abbot of S. *Loup* to abſolve a Prieſt that had been accuſed of Murder, if he could clear himſelf Canonically, and his Accuſer did not appear.

In the twenty firſt, he orders the Archbiſhop and Archdeacon of *Trani* to inform againſt the Biſhop of *Veſti*, for not having obſerved an Agreement which he made with his Church, for the Reſtitution of many things that he had taken from it.

In the two and twentieth, he gives leave to the Archbiſhop of *Milan* to ordain thoſe Deacons and Prieſts who had receiv'd the Clericature of the Pope, becauſe of the Neceſſity he found himſelf in of having Prieſts.

The twenty third is an Oath of Fidelity taken by *Peter* the Præfect of *Rome*, and by two other Officers to Pope *Innocent* III.

In the twenty fourth, he orders the Biſhops of *Spire*, *Straſburg*, and *Wormes*, to command a *German* Lord to ſet the Archbiſhop of *Salerno*, whom he kept Priſoner, at Liberty; and if he would not, to ſuſpend the Dioceſe wherein he was detained.

In the five and twentieth, he orders the Biſhop of *Sutri*, and the Abbot of St. *Anaſtaſius*, to abſolve *Philip* Duke of *Suabia*, provided he ſet the Archbiſhop of *Salerno* at Liberty.

In the twenty ſixth, which is ſuperſcribed to the ſame Perſons, he orders them to charge the *German* Princes to ſet all the *Sicilians* at Liberty, that they had Priſoners, and upon their Refuſal to excommunicate them, and interdict their Eſtates.

In the ſeven and twentieth, he recommends the Aſſiſtance of his Legates, which he had ſent into the Exerchate, to the Archbiſhop of *Ravenna*, and his Suffragans.

In the twenty eighth, he deſires the Archbiſhop of *Sens*, and the Biſhop of *Meaux*, to comfort the Counteſs of *Champagne*, about the Death of her Son, and to make uſe of Eccleſiaſtical Cenſures, for the Prevention of any one's doing her any Injury.

The twenty ninth is to the Biſhop of *Ferentino*, and contains a Deciſion of the following Caſe. A Man had promiſed another by Oath to marry his Daughter; and there was nothing to hinder the Performance of it, but the Daughter's Unwillingneſs to comply: Two or three Years after, another Man eſpouſed her, *per verba de præſenti*. The Pope's Judgment is, That the ſecond Contract ought to ſtand, if it were certainly made *per verba de præſenti*, but if it was entered into like the other, *per verba de futuro*, then the former ſhould take place.

The thirtieth he writes to the Chapter of *Straſburg*, to certify them, that for the Preſervation of the Peace of their Chapter, the Provoſt of St. *Thomas*, (in conſequence of the Grant that he had made him of it by his Legate the Cardinal of St. *Cecilia*) had given up into his Hands the Right that he claimed to one of their Prebends, and had thereby put an End to the Suit that was between them and that Provoſt.

In the one and thirtieth, written to the Archbiſhop of *Tarragon*, and the Sacriſt of *Wie*, he entruſts them with the Judgment of a Difference about the Election of an Abbot of St. *Bennet* of *Bage*,

The thirty ſecond is an Act by which he confirms the Settlement that the Archbiſhop of *Colooza*, had made of ſome Churches upon the Provoſt of that Church.

The thirty third is addreſſed to two Canons of *Piſa*, ordering them to take care that a certain Man's Goods which he had mortgaged for a Sum of Money, ſhould be reſtored him, he paying the Principal of that Sum, for which his Eſtate was mortgaged.

In the thirty fourth, he warns the Sovereign Magiſtrate, and the Counſellors of *Viterbo*, not to go on in that Treaty which they and thoſe of *Piſa* had begun to make with the Governors of *Tuſcany*, without the Conſent of the Holy See. He gives Order in the following Letter to his Legates to interdict the *Piſans*, if they did not obey this Command.

In the ſix and thirtieth, he gives Judgment that a Prieſt, who at the Point of Death, has received a Monachal Habit from the Hands of a ſimple Monk, and has thereupon been carried into a Monaſtery, but afterwards upon his Recovery has quitted the Habit, and left the Monaſtery with the Leave of the Abbot, is not afterwards thereby obliged to lead a Monaſtical Life.

The ſeven and thirtieth is the Deciſion of a Suit that was between the Archbiſhop of *Milan*, and the Monaſtery of St. *Donatus* of *Scozula*.

In the thirty eighth, he confirms the Excommunication of *Marcovald* by his Legates, for having ſeized upon the Goods of the Church; and forbids all his Subjects to obey him, freeing them

Pope Innocent's Letters.

them all from any Oath of Allegiance that they might have taken to him.

The thirty ninth is a Decree, ordering the Bishop of *Lodi* to settle a Clerk, named *James*, in the Prebend of the Church of *Novara*, which had been given him by his Predecessor, except it could be proved that the two Persons who were in Possession of the vacant Prebends were chosen before his Predecessor forbad the chooſing any other but *James*. The next Letter is but the same over again, in respect of the other that had been chosen by the Holy See for the other Prebend.

By the forty first and forty second, he puts a Monastery, that depended before immediately upon the Holy See, under the Jurisdiction of the Bishop of *Luni*.

In the forty third, he gives order to the Archbishop of *Gnesn* and his Suffragans, to make use of their Ecclesiastical Censures upon the Princes of *Poland* that troubled the Duke of that Country.

In the forty fourth, he gives the Bishop of *Worms* notice, to take care of the Celebration of the Feast of S. *Paul*'s Conversion in his Dioceſs.

The forty fifth, is the Confirmation of a Privilege granted by the Bishop of *Chartres* to the Curates of the Deanry of *Espernon*, and to the other Archdeaconries and Deanries in his Dioceſs.

In the six and fortieth, addressed to the Archpriest and Canons of *Perusa*, he confirms the Rules they had made for the Government of their Church; which were, that there should be eight Regular Canons and professed Monks in their Chapter, two other Clerks, Subdeacons or Acolites: That among the Canons there should be three Offices, an Archpriest, an Ordinary, and a Chamberlain: That the Archpriest should be the Chief, and should have the care of the Society: That the Ordinary should be entrusted with the care of the Cloister of the Divine Office, and of the Reading, and should be President in the absence of the Archpriest: And that it should be the Chamberlain's Business to take care of the temporal Affairs: For the Election of an Archpriest three Persons should be chosen out of their Canons, who should take the Votes of all the others: That the Ordinary and the Chamberlain should be appointed by the Archpriest, but with the Consent of the Society; and many other Rules doth this Letter contain, for the Settlement of this House.

The forty seventh, is a Letter written to the Pope, by the Consuls and Inhabitants of the Castle of *Monte-Bello*, whereby they give themselves up to the Church of *Rome*.

In the forty eighth, to the Bishop of *Marsi*, he decides the following Case. A Man married a Woman with whom he had before been carnally acquainted; and after that, married another, of whom he had had Children: The first Woman demands either that he may live with her, or else she may have leave to marry another. The Pope's Answer is, that if this Man married the former *per verba de præsenti*, he then ought to return her; but if *per verba de futuro*, they must then both have a Penance enjoined them, and the Woman be at liberty to marry whom she would.

In the forty ninth, to the Abbot and Religious of the Monastery of S. *Prosper* of *Riom*, he declares null the Alienation of the Possessions of this Monastery by *Guy*, a former Abbot thereof.

By the fiftieth, he suspended the Patriarch of *Antioch* from the Power he had of ordaining Bishops, because he had, without permission from the Holy See, translated him that had been chosen Bishop of *Apamea* to *Tripoli*, and made him Bishop of that City. In the next he suspends this Bishop too.

The fifty second, fifty third, and fifty fourth are writ about a Church newly built at *Compeign*, which they would have under the Bishop of *Soissons*. He writes to him to dedicate it, and that he is willing it should belong to him, so the Bishop of *Arras* would but consent. And to him too he writes to bring him to agree to it.

The fifty fifth, is a Confirmation of the Judgment of his Predecessor against the Canons of *Limoges*, for abusing and driving out a Priest that the Bishop of *Perigueux* would have made a Canon of that Church: whereby he ordered the Archbishop of *Bourges* to excommunicate the Canons, and interdict their Church till they gave the Bishop Satisfaction. The Archbishop executed the Orders of Pope *Celestin* the third. *Innocent* in this Letter confirms what his Predecessor had done, and orders the Archbishop of *Bourdeaux* to carry on the procedure against the Canons.

In the fifty sixth, he settled the Right of Metropolitan of all the Bishopricks in the Isle of *Corsica*, upon the Archbishop of *Pisa*, and grants him the Primacy of the Provinces of *Sardinia*.

The fifty seventh, is to forbid giving any Fiefs or Benefices to those that were concerned in the Murder of the Bishop of *Vicenza*.

By the fifty eighth, he took off the Sentence of Excommunication, that the Legate of his Predecessor had pronounced against the Bishop of *Zamora* in *Spain*.

The fifty ninth, is written to the Deans of the Churches of St. *Mary* and St. *Peter* of *Laon*, and to the Chancellor of the Church of that City, about the Presentation to a Benefice disputed between the Archdeacon, who had presented a young Man not twenty, and another who had provided a Priest. *Innocent* decides in favour of the last, if the thing was so as it was represented.

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In the sixtieth, he commits to the Bishop of *Luques* and two other Persons, the Decision of a Difference between the Bishop of *Orense* in *Spain*, and the Abbot of *Cella-Nova*, about the pretended Exemption of this Abbot.

In the sixty first, to the Archbishop of *Sens* he revokes the Privilege granted by his Predecessor, to the Bishop of *Chartres*, which deprived that Archbishop of the Power of absolving those whom this Bishop had excommunicated; till their Cause should be examined by the Abbots of St. *Colombus*, and St. *Germain des Prez*.

In the sixty second, he determin'd, that Women may come into the Church in a short Time after their Lying-in; but yet, if they think fit to stay away out of Respect, their Devotion is not to be condemned.

In the sixty fourth, he makes null all the Presentations to Benefices by the Secular Power in the Archbishoprick of *Aversa*. And in the next Letter he does the same for the Archbishoprick of *Salerna*, in all those Presentations that had been so made while that Archbishop was kept Prisoner.

In the sixty sixth, he gives leave to the Monks of *Gualdo*, to change their Confinement for Liberty.

By the sixty seventh, he commits the Reform of the Abbey of St. *Maixant* to the Bishop of *Poictiers*, and orders him to do Justice to the Prior of *Azay*.

In the sixty eighth, he order'd the Bishop of *Lodi* not to have any regard to those forged Letters, by which he had hindered the Election of a Bishop by the Chapter of *Novara*.

In the sixty ninth, he discharged the Bishop of *Troces* from a Vow which he had made of going to the Holy Land, upon Condition that he should send some religious Person thither, who for the Relief of the Country should carry with him the Sum which he would have spent in his Voyage. In this Letter he mentions a Letter of Pope *Alexander* his Predecessor, which says, that the Vow of going to the Holy Land may be exchanged.

In the seventieth, he commissions the Bishop of *Liege*, the Abbot of St. *Tron*, and the Provost of *Utrecht*, to inform against the Archbishop of *Treves*, with Power to suspend him, if they should find him guilty of the Crimes whereof he stood accused by the Dean of his Church.

By the seventy first, he entrusted the Bishop of *Zamora* in joint Commission with an Abbot and a Prior, to put in execution the Decree of his Predecessor Pope *Lucius* the 3*d*, which constituted the Archdeacon of *Troischateaux* Bishop of *Leon*, notwithstanding a contrary Decree of his Legate published some Time after.

The seventy second, is written to the Bishop of *Alisa*, to excommunicate those that pretended to make him answer before Secular Judges.

The seventy third, is an Order to the Grand Master, and the Brothers Hospitallers of St. *John* of *Jerusalem*, to restore to the Church of *Tripoli* the Church of *Nephin*, and all its Dependencies, according as it had been ordered by the Holy See.

By the seventy fourth, he permitted the Bishop of *Anagni*, with the Consent of his Chapter, to mortgage the Church Lands, for to purchase a Castle which was for his Conveniency.

The seventy fifth, is a solemn Decree for confirming the Election of *Ademar* to the Bishoprick of *Poictiers*, which there had been a Suit about at the Pope's Tribunal. After the Death of *William* Bishop of *Poictiers*, the Chapter agreed to refer the Election of a Bishop to six of the Canons: These having let six Months slip without any Election, the Agreement was renewed in the Presence of the Archbishop of *Bourdeaux*, and *Ademar* was chosen. The Election was confirmed by that Archbishop; but on the other side, the Dean, the Subdean, and some Canons opposed it, pleading that the Time of Agreement was expired; that 'twas true it had been renewed, but upon Condition that the Election should be the same Day; that the Electors had put it off to another Day, and had done it privately, without making the Chapter acquainted, contrary to the Appeal which the Dean had made to the Holy See. Upon these Grounds they proceeded to another Election, and named the Bishop of *Nantes*. Some of those that had made the former Election, seeing that the Earl of *Poictiers* did not much like it, came over to them. The rest stood to their Election, answering that *Ademar* was chosen the very Day of the Renewal of the Agreement, and that the Archbishop of *Bourdeaux* notified it to the Chapter, which agreed to it; that they dared not make it publick, because of the Earl of *Poictiers*, which was the Occasion of the Electors securing themselves in some safe place before they ventured to publish what they had done in the City: And as for the rest, that the Consent of that Prince was not at all necessary for the Validity of the Election. The Pope having heard the Attornies of both Parties in a publick Consistory, gave Judgment in favour of *Ademar*, though the King of *England* was against him.

In the seventy sixth, he declared, that tho' his Predecessors had consider'd the Ordination of the Clergy that had no Titles, as nothing, yet he being willing to act with more Lenity towards them, meant that those, or the Successors of those who

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had ordained them, ſhould provide for their Subſiſtence till they had Benefices: And this he enjoins the Biſhop of *Zamora* in particular, in the Caſe of a poor Clerk whom his Predeceſſor had ordained Subdeacon, without any Title, either to a Benefice or Eſtate.

By the ſeventy ſeventh, he adviſed the Dean of *Aſtorga* to content himſelf with the Privileges and Rights that his Predeceſſors had enjoyed, without overloading the Chapter.

In the ſeventy eighth, he ordered the Archbiſhop of *Magdeburg* to expel him that had been thruſt into the Biſhoprick of *Prague* by the Secular Power, and to give the Chapter the Liberty of chooſing one according to form.

In the ſeventy ninth, he commanded the Archbiſhop of *Auch* to hinder all Eccleſiaſticks obtaining Benefices by means of the Laicks. He ordered him alſo in the eightieth, eighty firſt, and eighty ſecond, to make all the rambling Monks to return to their Monaſteries; to take care for the Puniſhment of Heretieks; and to oppoſe Pluralities either of Livings or Abbeys.

In the eighty fourth, he condemned the Dealings of two Parſons who would have changed Livings; the one of which put a trick upon the other, by making him reſign his Living to a Kinſman of his, and then refuſing to give him his own. The Pope ordered his Living to be reſtor'd him.

In the eighty fifth, he wrote to the Archbiſhop of *Milan* to excommunicate his Advocate called *Poſſeguerre*, for having ſpoken diſdainfully of a Decree he had made, if he did not give Surety to make Satisfaction within a Fortnight.

The eighty ſixth, is an order to the Archbiſhop of *Sens*, to put the Curates of the Biſhoprick of *Chartres* in Poſſeſſion of that Privilege of Exemption that their Biſhop had granted them, and which had been confirmed to them by the 45*th* Letter.

In the next, he ordered him to take care to provide for thoſe who had been preſented to Benefices in that Dioceſs, and whom the Biſhop had put by without any Reaſon.

In the eighty eighth, he vindicated himſelf from a Reproach that the Magiſtrates of *Tuſcany* caſt upon him, for intending to deliver up the City of *Aſſiſi* to the Duke of *Spoletto*. He ſays, that he was ſo far from that, that he had excommunicated the Duke, and had not given him Abſolution but upon Condition that he ſhould deliver up the Country which he was in Poſſeſſion of, which he had in part performed by reſtoring the Cities of *Foligni* and *Terni*, and he had done the ſame by the Caſtle of *Aſſiſi*, had not the Citizens of that City, and thoſe of *Peruſa* oppoſed it: As for the reſt, the Reaſon he did not like that Treaty which they had made with his Legates, was only becauſe there ſeemed to be ſome Things in it which were not for the Honour of the Church.

The eighty ninth, is an Act of a Grant made to one *Peter*, of a Prebend of St. *Hillary* of *Poictiers*, which had belonged to his Uncle.

In the ninetieth, he adjudged a Prebend of the Church of *Antwerp* to him that the Chapter had provided, againſt one that his Predeceſſor had given a Canon's place to for his Subſiſtence; becauſe this laſt had conceal'd his having any more Benefices ſufficient for his Maintenance.

In the ninety firſt, he gave leave to the Biſhop of *Aliſa* to hire an Eſtate to help forward the Payment of ſome Debts that he had contracted by the repairing of his Church.

The ninety ſecond, is againſt the inceſtuous Marriage of the King of *Caſtile*'s Daughter with the King of *Leon*. He charges Cardinal *Rainier* to excommunicate them if they did not part. He orders him alſo to excommunicate the King of *Navarre* if he had broken that Treaty which he had made with the King of *Caſtile*, and to keep all the Kings and Princes of *Spain* in peace. The following Letter is to the ſame Purpoſe.

In the ninety fourth, he recommends it to the Archbiſhop of *Aix* to aſſiſt the Commiſſaries of the Holy See, in their Proceedings againſt the Hereticks of *Provence*, and the *Vaudois*, *Catares*, *Patarins*, and others. This ſame Letter is likewiſe directed to the Archbiſhops of *Narbonne*, *Auch*, *Vienne*, *Arles*, *Embrun*, *Tarragon* and *Lyons*, and their Suffragans, and to all the Princes, Barons, Earls, and in general to all the People of thoſe Provinces.

In the ninety fifth, he exhorted all the Eccleſiaſticks to favour the Brothers of the Hoſpital of the Holy Spirit founded at *Montpellier*: And in the ninety ſeventh, he confirms the Privileges of that Hoſpital.

In the ninety ſixth, he ordered the Archbiſhop of *Trani*, and the Biſhop of *Bitonto* to take care of the Reſtitution of thoſe Things that had been taken from the Monaſtery of *Pont de Brinde*, by excommunicating thoſe that were in Poſſeſſion of them, till they ſhould reſtore them.

In the ninety eighth, he gave Judgment that the Canons newly created in the Chapter of *Ferrara* ought to have part of the Additions to the Revenues of that Chapter.

In the ninety ninth, he puts the King of *Portugal* in mind of paying that Acknowledgment, which his Father *Alphonſus* had engaged himſelf to pay to the Holy See every Year, after having received the Title of King, and informs him that he has given order to his Legate to force him, if he would not do it willingly.

In the hundredth, he order'd the Chaplains of St. *John* of *Perſiceto*, to pay their Archprieſt the Right of Procuration, which he ſhould give the Biſhop of *Bologn* for his Viſit.

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In the hundred and firſt, he ordered the Archbiſhop of *Vienne* to put him that had been named by the Abbot of *Chaiſe-Dieu*, in Poſſeſſion of the Abbey of *Faverni*, if he found that Abbot's Right was well grounded.

In the hundred and ſecond, he anſwered the Chapter of *Spoletto*, that the Marriage of a Man with a Concubine which he kept while his Wife was alive, is valid, except it could be proved that one of them had a Hand in her Death.

The hundred and third, is in favour of a Man who had a Canonry of the Church of *Laon* reſigned him, but had been oppoſed in it by another that the Holy See had provided, and caſt after a great deal of Charges, in a Suit at *Rome* under Pope *Celeſtin*. The Pope willing to deal favourably with him, ordered that he ſhould be acknowledged and conſidered as a Canon by the Chapter of *Laon*, and ſhould enter upon the firſt Canon's place vacant in that Church, notwithſtanding a Decree of the Holy See to the contrary. This is the Subject of this Letter written to the Archbiſhop of *Sens*, and the Biſhop and Chapter of *Laon*.

In the hundred and fourth, he determines that a Man who has enter'd into any Order when he was very Young, and afterwards has changed it, becauſe of his Weakneſs, for one leſs rigid and ſevere, and has in this laſt received all Orders, may without ſcruple perform the Functions incumbent on thoſe Orders, remaining a Monk in the latter Monaſtery.

In the hundred and fifth, and the hundred and ſixth, he declared to the Archbiſhop of *Monreal* in *Sicily*, that he is obliged to redeem all the Eſtates of his Church which he had alienated to no good purpoſe, and forbids him to alienate them any more.

In the hundred and ſeventh, he determined that Beneficiaries are obliged to reſide in the Church where their Benefices lie.

In the hundred and eighth, he confirmed a Treaty made between *Walter* Archbiſhop of *Rouen*, and *Richard* King of *England*, by the Conſent of the Chapter and Biſhops of the Province of *Normandy*, by which the Archbiſhop of *Rouen* was to give *Andely* to the King, except the Churches, Prebends, Fiefs, and the Land of *Freſne*: And the King in lieu was to give him all the Mills which he had at *Rouen*, the Towns of *Diepe*, and *Boteille*, with the Land of *Louviers*, and the Foreſt of *Aliermont*.

In the hundred and ninth, to the Biſhops of *Arras*, *Tournay*, *Teronane* and *Cambray*, he laid open the whole Suit that had been about the Election of a Provoſt into the Church of *Seclin* in *Flanders*. The Counteſs of *Flanders* who claimed the Patronage of that Church had named a Provoſt for it: The Canons being unwilling to receive him, ſhe appealed to the Holy See; notwithſtanding which Appeal the Canons had choſen *John* of *Bethune* for their Provoſt, who had obtained a Reſcript from the Predeceſſor of *Innocent*, ordering the Biſhop and Provoſt of *Soiſſons* to maintain the Election, and excommunicate the Counteſs if ſhe ſhould oppoſe it. In Purſuance of this, the Commiſſaries had excommunicated the Counteſs, and their Judgment had been likewiſe ſeconded by other Commiſſaries: But at laſt the Caſe being brought before *Innocent*, he declar'd, That the Reſcript in favour of *John* of *Bethune* had been obtained by a Trick, that the Counteſs had been unjuſtly excommunicated; and therefore he revoked all that had been acted by the Commiſſaries. This is the Subſtance of this Letter and the next to the Archbiſhop of *Rheims*.

In the hundred and eleventh, he forbad the Archbiſhop of *Canterbury* to build a Chappel that might any way be a Prejudice to his Cathedral.

In the hundred and twelfth, he declared it meritorious to reform Women from their lewdneſſes, and to marry them.

By the three following, he ordered that the Monaſtery of *Baume* ſhould be ſubject to that of *Cluny*.

In the hundred and ſixteenth, written to the Canons and Provoſt of St. *Juvenca* of *Pavia*, he order'd them to entertain the Canon, to whom his Predeceſſor had given a Mandate to be admitted into their Chapter.

In the hundred and ſeventeenth, to the Archbiſhop of *Bourges*, he declar'd, That the Pope alone has Authority to permit Biſhops to change one See for another.

By the hundred and eighteenth, he entruſted the Biſhop, the Chanter, and a Canon of the Church of *Paris*, with the Execution of a Mandate which his Predeceſſor had given to *Bernard* of *Liſle*, for a Canonſhip of *Tournay*, in which he had been inveſted by the Dean of *Paris*.

In the hundred and nineteenth, he gave Commiſſion to the Biſhop of *Lamego*, to a Monk that had before been Biſhop of that City, and to a Prior, to be Judges in a Difference between the Archbiſhop of *Brague*, and the Canons of St. *Martins* of *Caſire* about Immunity.

In the hundred and twentieth, he ordered the Archbiſhop of *Milan* to confer the Dignity of Chancellor of his Church on *Henry*, Subdeacon of the Church of *Rome*.

The Three next were written to procure the Reſtitution of thoſe Things to the Cardinal of *Sancta Maria*, which had been taken from him by *Hubert* the Son of *Palavicin*. He ordered that

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that unless within a Fortnight they gave Satisfaction for the Damage done to that Cardinal, the Churches of *Placentia* and *Parma* should be deprived of their Bishopricks, and subjected to the Archbishop of *Ravenna*.

In the hundred twenty fourth, he gives leave to the Bishop of *Oviedo* to make a Monastery of a House of Regular Canons.

In the hundred twenty fifth, he gave Permission to take off the Censure that had been published against the Kingdom of *Leon*, and to absolve the King; but not before he had restored the Bishop of *Leon*, and made him Reparation for the Injury he had done him.

In the hundred twenty and sixth, to the Archbishop of *Tarragon*, he said, That having heard that his Church was too full, by reason of the Benefices that had been given to a great many Persons both within and without his Dioceſs, he would have him for the next seven Years let alone the filling of Vacancies, that by this Means it might be eased.

The hundred and twenty seventh, is a Confirmation of a Mandate granted by his Predecessor for a Canonry of the Church of *Cambray*.

The two next have nothing in them worth taking Notice of.

The hundred and thirtieth, is the Confirmation of a Treaty between the King of *France* and Earl of *Flanders*.

In the hundred and thirty first, to the Abbots of *Citeaux*, and of *Clairvaux*, he forbad the Archbishop of *Rouen* to act in any thing against *Philip* King of *France*, to the Prejudice of that Appeal which he had put into the Holy See; and he trusts these two Abbots to see the Order executed.

In the hundred thirty second, he granted the Bishop of *Tortona* the Power of forcing the Monks of his Dioceſs to observe the Interdict which he had published.

In the hundred and thirty third, he gave Order that the Parishioners of St. *Achindanus* at *Constantinople*, dependent upon the Archbishop of *Grado*, should pay their Tenths to this Archbishop, tho' they had been used to pay them heretofore to the Bishops his Suffragans.

In the hundred and thirty fourth, he answer'd the Abbot and the Religious of *Belleville*, that they might build Oratories wheresoever they had Religious sufficient to celebrate Divine Office, provided still that they first have leave of the Bishop of the Place. By the next Letter he freed them from that exceſsive Duty of Procuration which they owed the Religious of St. *Irenæus*.

The hundred and thirty sixth, is an Approbation of the Statutes of the Abbey of St. *Waast* of *Arras*.

In the hundred and thirty seventh, he confirms the Customs and Privileges of the Abbey of *Vezelai*, and grants it some new ones, particularly that of singing *Gloria in excelsis* on the Day of the Translation of St. *Mary Magdalene* in *Lent*.

In the hundred thirty and eighth, he revok'd a Privilege granted to a certain Chapter, that their Church should never be interdicted upon the Account of any Injury done by the Lords of the place to the neighbour Churches, because they had abused this Grant.

In the hundred and fortieth, he confirmed the Decree of the General Council of *Lateran* for settling the number of Domesticks, that Prelates might take with them when they went a visiting.

In the hundred and forty first, he gave his Approbation of the Agreement which the Abbot and Religious of *Vezelai* had made with the Earl of *Nevers*. He writes in the next to the Archbishop of *Sens*, to the Bishops of *Autun*, *Langres*, *Auxerre* and *Nevers*, to take care that this Agreement be observed by the Count of *Nevers* and his Successors.

In the hundred forty and third, he determined that a Clerk who had bragged of his having abused a Woman, ought to be turned out of his Living, and that the Husband of the Woman should take her again.

In the hundred forty fourth, he enjoins one who had been elected Bishop, to whom his Predecessor had given leave to be for some Time absent from his Dioceſs for the studying of the Holy Scriptures, and who had abused this Allowance, so as to apply himself to the Study of the Civil Law; he enjoins him, I say, to return to his Dioceſs, and to take with him one well versed in the Holy Scripture to instruct him.

In the hundred forty fifth, he gave order to execute a Mandate which his Predecessor had given his Secretary for a Canonry of *Poictiers*.

The hundred forty and sixth, is about the Reform of the Monastery of *Cadain* in *Poictou*. In the following, he order'd that the Abbot of this Monastery should be upheld against the Abbots that had been forcibly put in by the Monks.

The three following concern the Privileges of the Abbey of *Vezelai*.

In the hundred fifty and first, he allows him that had been chosen Bishop of *Cambray*, to give up his Right, and would have the Chapter to proceed to a new Election; and if they could not agree upon a Man, then that the Archbishop of *Rheims*, to whom this Letter is written, should provide one.

In the hundred fifty and second, he gives leave to that Archbishop to erect the Abbey of *Mouzon* into a Bishoprick, or to build a Cathedral in the place, according to a Grant made him by his Predecessor; provided all the while that the Monks be not driven out of their Monastery.

By the next Letter, he gives him leave as long as he lives, to appoint the Bishops of this new Bishoprick.

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In the hundred fifty fourth, he confirm'd the Judgment which Cardinal *William* Archbishop of *Rheims*, had given in favour of the Chancellor of the Church of *Tournay*.

The next five Letters, are written in favour of the Chapter of the Church of *Tournay*, to hinder the Alienation of their Estate, and about the Division to be made thereof between them.

The four following, are in favour of the Church of St. *Waast* of *Arras*.

In the hundred and sixty fourth, he commissions the Archbishop of *Grado* to give Judgment in a Difference between the Archdeacon of *Trevisi* and the Clergy of that Church.

The hundred and sixty fifth, is addressed to all the Prelates and Christian Lords, to exhort them to assist his Legates *Rainier* and *Guy*, and to employ their spiritual and temporal Authority against the Hereticks which they should find.

In the hundred and sixty sixth, he gave leave to the Abbot of St. *Waast* of *Arras*, to send back the Regular Canons to a Church they had been of before, although they had been settled there since the Monks.

In the hundred and sixty seventh, he order'd that all those that had a Hand in the Murder of a certain Bishop, should come to *Rome* for Absolution, except they were in Danger of their Lives, or could not come thither in Person.

In the hundred and sixty eighth and ninth, he cited the Archbishop of *Tours* to *Rome* before the Feast of St. *Michael*, for the Decision of a Difference between him and the Bishop of *Dol*.

In the hundred and seventieth, he entrusted the Archbishop of *Tarentaise*, the Bishop of *Aosta*, and the Abbot of *Bonnemont*, to prepare things for a hearing between the Bishop of *Lausanna* and his Chapter, who accused him of having robbed and wasted the Goods of the Church. The three hundred and thirty fourth is upon the same Subject.

The hundred and seventy first, is a Letter of Advice to *Philip Augustus* King of *France*, earnestly exhorting him to take his Wife again, and to put away her that he had married.

In the hundred and seventy second, he appointed the Archbishop of *Rheims* to take care of the Preservation of the Rights of the Abbey of St. *Germain des Prez*; which he confirms in the next Letter, as he doth those of the Abbey of St. *Dennis*, in the hundred and seventy fourth, and fifth.

In the hundred and seventy sixth, he recommends himself to the Prayers of the Religious of *Citeaux* and other Societies.

By the hundred and seventy seventh, he ordered the Bishop of *Armagh*, to allow the Bishop of *Robogh*, who had resigned his Bishoprick to another to retire, and the other to whom he had resigned it to remain in it, provided the Canons of that Church would choose him.

In the hundred and seventy eighth, he approved of the Judgment that the Cardinal of St. *Mary* had given in a Suit between two private Men, about a Canonship in the Church of *Pavia*.

The hundred and seventy ninth, is a Confirmation of the Election of an Abbot of St. *Dennis*.

In the hundred and eightieth, he gave leave to the Bishop of *Agrigento* to remove the Monasteries in his Dioceſs, which stood too much exposed, into Places more secure, and to recover the Possessions of his Church which had been alienated.

In the hundred and eighty first, he gave leave to the Abbot and Religious of St. *Germain* of *Auxerre*, in case the Bishop of *Auxerre* who was at fallings out with them, should deny, or purposely to their Prejudice defer giving them holy Chrism for the Dedication of their Altars and Churches, or consecrating their Abbots, and ordaining their Monks *gratis*, to apply themselves to any other Bishop whom they pleased: And likewise forbids this Bishop to require any thing for the Absolution of those belonging to this Abbey that he had excommunicated. By the hundred and eighty fourth, he determined, that if this Bishop excommunicated them unjustly, his Excommunication shall be null: And by the hundred and eighty fifth, he allows them to apply to the Archbishop of *Sens* for Protection from the Injustice and Violences of their Bishop.

In the hundred and eighty second, he appointed the Time for the Trial of the Suit between the Bishop of *Langres* and his Chapter, to be at *Michaelmas*.

In the hundred and eighty third, he nominated the Bishops of *Arras* and *Senlis* to take care of the Privileges of the Abbey of St. *Dennis*.

By the hundred and eighty sixth, he appointed the Bishop and Dean of *Mascon*, Judges in the Difference between the Bishop of *Autun* and the Monastery of *Baume*.

By the hundred and eighty seventh, he order'd the Chapter of *Milan* to let the Bishop of *Tortona* still enjoy the Canonry which he had in their Church before he was Bishop.

In the hundred eighty and eighth, he wrote to the Archbishop of *Sens* to oblige the Bishop of *Autun* to observe the Sentence which the Cardinal, Bishop of *Ostia*, had given in the case between this Bishop of *Autun* and the Abbot of *Flavigny*.

In the hundred and eighty ninth, he confirm'd the Election of *Hugues* to the Abbey of *Vezelai*, and advises him to discharge his Duty.

In the hundred and ninetieth, he wrote to the Archbishop and Archdeacon of *Sens*, not to turn out of his Living a

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Clergyman that had by chance killed a Child, as he was ſhooting an Arrow at a Tree, and had had Abſolution for his Fault from the former Archbiſhop, who had abſolved him, and permitted him ſtill to keep his Benefice.

In the hundred and ninety firſt, he empower'd the Biſhop of *Troyes*, to oblige the Clergy of his Dioceſs that had Pluralities to leave them, and to force thoſe whom he ſhould have Occaſion for in higher Orders, to receive Ordination.

In the hundred and ninety ſecond, to the Archbiſhop of *Sens*, and the Biſhop of *Troyes*, he diſannuls a new Order made by the Canons of *Troyes*; which was, That the Canons who had been already made, ſhould receive their Incomes whether preſent or abſent, whereas thoſe that ſhould be made for the Time to come, ſhould not receive them but only when they were preſent.

In the hundred and ninety third, he confirmed an Agreement made between the Biſhop of *Troyes*, and the Order of *Premontre*.

By the hundred ninety fourth and fifth, he ordered the Biſhop of *Xaintes*, to depoſe the Prior of a Society of Regular Canons, for having waſted the Eſtate of the Monaſtery, and overthrown their Government.

By the hundred and ninety fourth, written to the Abbot and Religious of *Premontre*, he confirmed a Grant made them by his Predeceſſors, of taking in, and turning out whom they pleaſed of their Order, without ſo much as ſubmitting to the Letters of the Pope, for the taking in thoſe again whom they had caſt out.

The next is a Confirmation of a Statute of the Chapter General of the Order of *Premontre*, forbidding all the Abbots of their Order, to wear a Mitre and Gloves like a Biſhop. In the hundred and ninety eighth too, he confirms another of the Statutes of their Chapter, by which they had order'd that they ſhould not be obliged to receive any Nuns into their Order. In the two hundreth, he gives them Protection from any Trouble that might be given them under the Pretence of the Right of Procuration. By the two hundred and ſecond, and the two hundred and third, he order'd that the Canons of this Order ſhould be ſubject to their reſpective Abbots and Superiors, and thoſe to the Abbot and Chapter General of *Premontre*, before which they ſhould appear at the times appointed by their Orders. Laſtly, he recommends in the two hundred and fourth, the Privileges and Rights of this Order, to the Care of all the Prelates in *Chriſtendom*.

In the hundred and ninety ninth, he ordered the Archdeacon of *Laon*, to reſtore to *Hugues* the Abbot of *Peirrepont*, the Horſe which he had exacted of him on the Day of his Promotion to that Dignity.

In the two hundred and firſt, he wrote to the Biſhop and Dean, and Archdeacon of *Soiſſons*, about an Oath which the Religious of the Abby of St. *Eloy* of *Noyon*, had made before they choſe an Abbot, that he who ſhould be choſen ſhould have it in his Power to diſpoſe of only three Obediences, and that he ſhould not appeal to the Holy See, or to the Pope's Legate. *Innocent* determined, that they ought to have a Penance laid upon them for this Oath, and that there ſhould be no Obligation upon any one to obſerve it.

In the two hundred and fifth, he reprimands the Biſhop of *Senlis*, for giving half a Prebend to a Man that had a Mandate of the Pope's, contrary to an Order of the Council of *Tours*, which forbids the dividing of Prebends. He ordered him to give this Man the firſt Canon's Place that ſhould be vacant in his Church, on pain of being deprived of the conferring of them, till he had provided him one; and forbids the Canons to receive any other.

The two hundred and ſixth Letter to the King of *England*, is a Myſtical Moral upon the Stones of four Rings, which he had ſent him.

In the two hundred and ſeventh, he gave leave to the Biſhop of *Lizieux*, to reduce all the Penſions upon the Churches in his Dioceſs, which were contrary to the Decree of the Council of *Lateran*.

In the two hundred and eighth, to the ſame Biſhop, after having taken Notice, that he ought not to admit of thoſe Appeals which were made only to evade Judgment, he granted him Power of fixing a competent Time to thoſe of his Dioceſs, who had appealed to the Holy See, to proſecute their Appeal, which if they failed to do in that Time, Judgment ſhould be executed on them.

The two hundred and ninth is againſt a Dean of *Rouen*, and a Chaplain who had abuſed a Prieſt, and done other Violences. He order'd the Archdeacons of *Bayeux*, and *Coutances*, to ſuſpend them *ab officio & beneficio*, and to excommunicate them till ſuch Time as they ſhould make Satisfaction.

In the two hundred and tenth, he order'd the Biſhop of *Evreux*, and the Archdeacon of *Lizieux*, to inform about a Deſign of a certain Lord, that had many Benefices in his Gift, of founding in his own Land, a collegiate Church of regular Canons, which ſhould enjoy the Incomes of the Churches of which they were Patrons.

In the two hundred and eleventh, he wrote to the King of *Navarre*, to reſtore certain Caſtles to the King of *England*. If he ſhould refuſe, he threatned to proceed againſt him with Eccleſiaſtical Cenſures.

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In the two hundred and twelfth, to the Prior and Religious of *Bourgueil*, he declared it not to be in the Power of their Abbot, to alienate or mortgage the Eſtate of their Monaſtery, unleſs with the Conſent of the greateſt and wiſeſt Part of their Society.

In the two hundred and thirteenth, he order'd that the Knights ſhould pay the Tenths of the Lands that had been given them, to the Church to which they belonged.

In the two hundred and fourteenth, he entruſted the Archbiſhop of *Bourges*, the Abbot of St. *Cibar* of *Angouleme*, and the Dean of *Perigueux*, with the Regulation of a Difference between the Biſhop of *Angouleme* and his Chapter, about the Number of Canons in that Church.

In the two hundred and fifteenth, he gave Judgment in a Conteſt, about a Prebend of a Church, in favour of him to whom this Letter is written.

In the two hundred and ſixteenth, he gives leave to the Abbot of *Beza*, to ſend ſome of his Religious into the Obediences of *Cluny*, and to take ſome of the Religious of *Cluny* into his Monaſtery, for the Re-eſtabliſhment of it, after its being very much damaged by Fire.

In the two hundred and ſeventeenth, he determined, that the Merchants ought to pay to the Biſhop of *Bergues*, the uſual Tithes.

In the two hundred and eighteenth, he ordered the Payment of the yearly Penny, for every Family, which the Earl of *Conthues* had obliged himſelf to make all his Subjects pay, as an Alms to the Holy See; and becauſe the new Biſhop of that Country had been the Occaſion of ſtopping the Payment of that Duty, he impowered the Biſhops of *Kirchval* and *Roſſe*, to force him to it by Eccleſiaſtical Puniſhments.

By the two hundred and nineteenth, he declared null the Grant which his Predeceſſor had made of a Church to a Canon of *Maſcon*, not knowing that he had been excommunicated by his Chapter.

The two hundred and twentieth is written againſt a certain Chaplain, that uſed to require Money for the Burial of the Dead, and the Benediction of Marriages, and would pretend ſome Hinderance or other, if they would not pay him.

By the two hundred twenty firſt, he committed to the Biſhop of *Liſbon* and two Priors, the Judgment of a Caſe between the Biſhop of *Coimbra*, and the Templers.

In the two hundred and twenty ſecond, he ſent back to the Abbot, and two Monks of the Abby of *Alcobacins* in *Portugal*, the Examination of the Difference which was between the Biſhop of *Coimbra*, and the Monaſtery of the Religious of the Holy Croſs of *Arganil*, about an Exemption they pretended to, under Covert of a Privilege which they had by a Trick gained of Pope *Clement*, by feigning that the Mother-church was not the Cathedral Church, but the Church of *Rome*. His Determination is, that if this were all they went upon, they muſt e'en be ſubject to the Juriſdiction of that Biſhop.

The five following are likewiſe written to maintain the Privileges of the Biſhop of *Coimbra*.

The two hundred and twenty eighth is written to the Archbiſhop of *Rouen*, forbidding him to abſolve thoſe Perſons which his Suffragans had excommunicated; and ordering him to ſend them back to their Biſhop, and then if he ſhould refuſe to abſolve them, giving him Leave to do it, firſt taking Security of the Accuſed upon Oath, and upon Condition of full Satisfaction being made to the Biſhop, if he do not find that the Man was unjuſtly excommunicated.

In the two hundred and twenty ninth, he granted the Biſhop of *Lizieux*, the Privilege of not appearing before the Biſhop of *Rouen*, as Judge Delegate, in caſe he ſuſpected him, unleſs his Letters of Commiſſion ſhould have this particularly in them.

The two hundred and thirtieth is to the King of *England*, wherein he gave him an Account of what he had done as to the Reſtitution of that Money which the *Germans* had exacted of him, for his Ranſom; and of what he had done againſt the King of *Navarre*, to make him reſtore thoſe Caſtles which belonged to him. Laſtly, he makes a Relation of the Complaints and Differences between the Kings of *France* and *England*, and proteſts that it was not his Deſign to declare for either Side, but to do all he could to make Peace between them.

In the two hundred and thirty firſt, he ordered the Archbiſhop of *Bourges*, to inform againſt the Biſhop of *Angouleme*, accuſed by his Chapter, of waſting the Eſtate of his Church, and a great many other Irregularities.

In the two hundred and thirty ſecond, to the Abbot and Religious of *Cherlieu*, he decided, That one of their Monks, who was gone over into the Order of the black Monks, and had there taken the Order of Prieſthood, could perform the Offices of his Order.

In the two hundred and thirty third, he determined moreover, that the Canons may be Witneſſes in the Civil Cauſes of their Church, and that Credit ought to be given to their Teſtimony.

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In the two hundred and thirty fourth, he commiſſions the Biſhop of *Autun*, and the Abbots of *Vigny*, and of St. *Margaret*, to reform the Monaſtery of St. *John* of *Autun*.

The two hundred and thirty fifth is written to the Archbiſhop of *Rheims*, and to the other Archbiſhops and Biſhops of the Kingdom of *France*, againſt the forging of the Pope's Bulls; and to prevent it for the Time to come, he order'd that the Bulls ſhould be received either from the Hands of the Pope, or of them who are commiſſioned by him to deliver them. And for the remedying what was paſt, he would have a Provincial Council called, and all that pretended to have any Letters from the Pope, ordered to produce them, that they might be compared with the true ones: And if they were found to be forged ones, thoſe who forged them ſhould be puniſhed; the Laicks with Excommunication, and the Clergy by being ſuſpended *ab officio & beneficio*. Laſtly, he ordered that it ſhould be publiſhed, That all thoſe who to their Knowledge had any of theſe forged Letters, ſhould be bound to produce them within a Fortnight, under Pain of Excommunication, not to be taken off by the Pope himſelf, except at the Point of Death.

In the two hundred and thirty ſixth, he wrote to the Archbiſhop of *Magdeburg*, to force the Duke of *Suabia* to reſtore that Money to the King of *England*, which the Emperor *Henry* had exacted from him for his Ranſom. The two hundred and fifty ſecond is to the Duke of *Auſtria*, upon the ſame Subject.

In the two hundred and thirty ſeventh, he empowered the Biſhop of *Tarentaiſe*, to abſolve thoſe Incendiaries that could not come to *Rome* within three Years, by reaſon of their Sickneſs, or Hinderance by their Enemies.

In the two hundred and thirty eighth, he ſettled upon the Biſhop of *Neytrach* or *Berzenza*, all the Poſſeſſions that he might have, and exempts all the Lands of his Church, which he kept in his own Hands, from all Sorts of Tithes.

In the two hundred and thirty ninth, he determined that the Biſhop of *Oviedo*, was not obliged to reſtore the Fruits of a Piece of Land which belonged to the Biſhop of *Zamora*, until he had paid what was owed him, that he might be in a Condition to pay his Debts.

By the two hundred and fortieth, and forty firſt, he revok'd that Privilege which he had granted the Biſhop of *Lizieux*, of not anſwering, if he did not pleaſe, before the Archbiſhop of *Rouen*; but he ordered that this Archbiſhop ſhould never proceed againſt him, till after having thrice admoniſhed him; and that whenſoever he appealed *à futuro gravamine*, the Archbiſhop ſhould have no Power to attempt any thing farther, either againſt him or his Church.

In the two hundred and forty third, he gave leave to the Prior of *Locheier*, to keep the Eſtate of his Church in his own Hands, paying the Chapter the Rents which the Farmers uſed to pay them.

In the two hundred and forty fourth, to the Biſhop and Chapter of *Angouleme*, he determined, That the non-reſident Canons ſhould have no Power to oppoſe any Orders made by the Chapter in their Abſence.

In the two hundred and forty fifth, to the Archbiſhop of *Canterbury*, to the Biſhops of *Lincoln* and *Worceſter*, and to the Abbot of *Tewkſbury*, he order'd, That the Monks be reeſtabliſhed in the Church of *Coventry*, who had been turned out by the Biſhop of *Cheſter*, under Pretence of a Brief gained by a Trick from his Predeceſſor.

By the two hundred and forty ſixth, he commiſſioned the Archbiſhop of *Bourdeaux*, and the Abbots of St. *Cibar* of *Angouleme*, and of *Nantenil*, to be Judges in a Difference between the Biſhop of *Angouleme*, and the Archdeacon of *Mairmac*.

In the two hundred and forty ſeventh, he committed to the Biſhop of *Nevers*, the Examination of a Difference between the Biſhop of *Autun*, and the Abbot of *Buſſiere*, about the Goods of an Archprieſt, who had deſired to be made a Monk in this Abby, and had let them enjoy his Goods while he lived, of which the Biſhop of *Autun* ſtript them when he was dead, pretending, that when this Archprieſt offered himſelf to the Monaſtery, he was not well in his Senſes; but, as he anſwered the Monks who asked him, Will you be a Monk? Yes, I will; ſo he anſwered another, who asked him, Will you be an Aſs? Yes, I will. The Pope order'd, That if the Biſhop could prove, that the Archprieſt was beſide himſelf at the Time he made this Donation, then the Monaſtery ſhould be condemned to reſtore his Eſtate and the Uſe of it; but if he could not prove that, they belonged to the Monaſtery.

In the two hundred and forty eighth, he entruſted the Abbot of St. *Eucher*, the Dean, and a Canon of *Treves*, with the Judgment of a Suit about a Prebend of St. *Mary Magdalene* of *Verdun*.

In the two hundred and forty ninth, he order'd Cardinal *Ranier*, to oblige the Kings of *Portugal* and *Caſtile*, to obſerve the Conditions of Peace which they had agreed upon.

The ſix next Letters have nothing worth notice in them.

In the two hundred and fifty ſixth, he determined, That the Acts of Judges are not authentick, unleſs they are authoriſed by the Witneſſes.

In the two hundred and fifty ſeventh, he confirmed ſome Rules made by the Magiſtrates of *Benevento*, about the Dues of Officers of Juſtice. *Pope Innocent's Letters.*

By the two hundred and fifty eighth, he order'd the Execution of a Mandate granted by Pope *Celeſtine*, for a Canonſhip of *Benevento*.

In the two hundred and fifty ninth, he order'd the Archbiſhop and Chapter of *Rouen*, to proceed according to the Reſolution of the greateſt and wiſeſt Part of the Chapter, that every Canon ſhould contribute out of his Revenue, towards the repairing of the Church.

In the two hundred and ſixtieth, written to the ſame Archbiſhop, he exhorts him not to yield to the Agreement which the Kings of *France* and *England* had made together, by which they reſolved to appoint four Eccleſiaſticks, to examine whether the Judgments he had given, or ſhould give, ought to be executed by them againſt their Subjects; and in caſe they ſhould not give Judgment, that they ought to force them, by ſeizing on their Eſtates, to revoke their Judgment.

In the two hundred and ſixty firſt, he wrote to the Biſhop of *Wincheſter*, to puniſh the Simoniacks in his Dioceſs, notwithſtanding their Appeal to the Holy See.

In the two hundred and ſixty ſecond, to the Biſhop and Chapter of *Veſca*, he order'd them to turn a certain Clergyman out of his Living, for having forged Letters, by which he got his Living again, after having left it.

In the two hundred and ſixty third, he gave leave to the Biſhop of *Amiens*, to put what Canons he pleaſed into a Houſe which he had given the Abbot of St. *Martin* of the Twins to place his Canons in, if the Abbot ſhould neglect to do it, after being put in Mind by the Biſhop.

In the two hundred and ſixty fourth, to the Archbiſhop of *Rouen*, he determined, That a Perſon who hath the Patronage of a Living, cannot preſent himſelf to it, however fit he be for the Place.

In the two following to the ſame Perſon, he declar'd, That all the Dioceſans, as well Eccleſiaſticks as Laicks, are obliged to ſubmit to the Sentences of Interdiction, publiſhed by the Biſhop.

In the two hundred and ſixty ſeventh, written to the Biſhop, Archdeacon, and Sacriſt of *Magnelone*, about a Difference between this Biſhop and the Provoſt of his Church, concerning a Perſon nominated to the Archdeaconſhip of this Dioceſs, after having related the Reaſons urged on one Side and the other, he declared, That following the Footſteps of his Predeceſſors, who were of Opinion, that the Judgments of the See of *Rome* might be altered when it was found there had been a Trick, he revoked the Donation of this Archdeaconſhip made by the Biſhop, although approved of by his Predeceſſor Pope *Alexander*; and ordered the Chapter to proceed to a new Election. By the five hundred forty and firſt, he ſettled the Archdeaconſhip upon him who had had it conferred upon him by the Archbiſhop of *Arles*.

In the two hundred and ſixty eighth, he recommended the Protection of the Monaſtery of St. *Victor* of *Marſeilles*, to the Archbiſhops of *Arles*, *Aix*, and *Embrun*, and to the Biſhops their Suffragans.

In the two hundred and ſixty ninth, he order'd the Biſhop of *Varadin*, to come to *Rome*, to receive the Abſolution of the Excommunication which he had incurred.

In the two hundred and ſeventieth, he gave leave to the King of *Hungary*, to keep back an Earl, and ſome other Holy Soldiers, to the Number of twenty, whom he had need of to keep himſelf firm in his Kingdom.

In the two hundred and ſeventy firſt, he exhorted an *Hungarian* Lord to be loyal to his King.

In the two hundred and ſeventy ſecond, he confirmed a Judgment given by his Legate Cardinal *Gregory*, in favour of the Biſhop of *Tranſilvania*.

By the two hundred and ſeventy third, he entruſted the Archbiſhop of *Arles* with the Reform of the Monaſtery of *Lerins*, with Leave to put in ſome of the Monks of *Citeaux*, if he did not find any of that Order there.

In the two hundred and ſeventy fourth, he gave leave to this Archbiſhop, to put ſome of the Monks of *Citeaux* into an Iſland, in the ſtead of the Canons which were there, but had not Subſiſtence.

In the two hundred and ſeventy fifth, he order'd the Archbiſhop and Archdeacon of *Narbonne*, to nullify all that the Abbot of St. *Saviour* of *Lodeve* had done againſt the Monks of his Monaſtery, and other Perſons, to the Prejudice of their Appeal put into the Holy See.

In the two hundred and ſeventy ſixth, he gave leave to the Canons of St. *John* of *Beſanſon*, to ſettle another Houſe with the Conſent of their Biſhop.

By the two hundred and ſeventy ſeventh, he diſcharged the Archbiſhop of *Beſanſon*, from the Accuſation which his Canons had laid againſt him, they not caring to proſecute it; and he forbids them for the future to propoſe any thing againſt their Archbiſhop. But in the mean while, he ſets the Biſhop of *Chalon*, and the Abbot *de la Forte*, to inform him of the Conduct of this Archbiſhop.

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By the two hundred and ſeventy eighth, he commiſſioned the Abbots of *Citeaux* and *de Toul*, to proceed againſt the Treaſurer of *Beſanſon*, to oblige him to Reſidence, becauſe, ſays he, it is agreeable to Reaſon and Equity, that he who has the Honour and the Profit, ſhould bear the Charge of it, and that the Eccleſiaſtical Dignities were eſtabliſhed for this End, that thoſe who enjoyed them ſhould do Service to the LORD.

In the two hundred and ſeventy ninth, he complained to the Archbiſhop of *Milan*, of his ſaying that he had been deceived in the Meaning of Letters from the Holy See, for Want of Attention to what they contained, and order'd him for the future to take care of the Execution of thoſe that ſhould be directed to him or his Dioceſans, except they had been gotten by ſuppreſſing and hiding the Truth, or by telling a Falſhood.

The two hundred and eightieth, is a Confirmation granted to the Chapter of *Colocza*, to receive the Tithes of certain Villages.

In the two hundred and eighty firſt, he committed the Reform of the Monaſtery of St. *Stephen*, to the Archbiſhop of *Colocza*.

In the two hundred and eighty ſecond, to the Patriarch of *Grado*, he ordered the Execution of a Treaty made between the Church of St. *Saviour*, and that of St. *Bartholomew* of *Venice*.

In the two hundred and eighty third, he determined, That the Church of St. *Proculus* ſhould be totally ſubject to the Monaſtery of St. *Zeno* of *Verona*, and that the Archprieſt and Clergy of that Church ſhould be ſubject to the Abbot of St. *Zeno*, and ſhould receive the Holy Chriſm from his Hands: He leaves them to take Care of all that belonged to the Church of St. *Proculus*, the Chappels and Offices which depended on it, and the Privilege of chooſing the Archprieſt.

The two hundred and eighty fourth is a Confirmation of the Inſtitution of the Order of Regular Canons of the Abby of St. *Oſytus* of *Chur*, and of its Privileges.

In the two hundred and eighty fifth, he order'd that the Biſhop of *Segovia* ſhould have the Privilege of putting Canons into his Church, with the Conſent of the greateſt and wiſeſt Part of the Chapter, notwithſtanding the Oppoſition of ſome of the Canons.

The two hundred and eighty ſixth is a Confirmation of the Privileges of the Abby of St. *Germain* of *Auxerre*.

In the two hundred and eighty ſeventh, to the Biſhop of *Pampeluna*, he empower'd this Biſhop to celebrate, or cauſe to be celebrated during the General Interdict, the Divine Office in a low Voice, the Doors of the Church being ſhut, without ringing the Bells, upon Condition that he ſhould not aſſiſt any of thoſe that were interdicted or excommunicated.

By the two hundred and eighty eighth, he gave Commiſſion to the Biſhop of *Riez*, to give the Dean of St. *Quintin*, who was in *Lombardy*, Notice to appear before the Archbiſhop of *Rheims*, and the Biſhop of *Arras*, whom he had appointed Judges in the Difference between the Dean and his Chapter, jointly with any other whom the Dean ſhould pleaſe to name. The following Letter is the Commiſſion to the Archbiſhop of *Rheims*, and the Biſhop of *Arras*.

In the two hundred and ninetieth, he confirm'd the Election of *Sifroy*, to the Provoſtſhip of *Augsburg*.

By the two hundred and ninety firſt, he commiſſioned the Archbiſhop of *Bourges*, to inform againſt the Abbot of *Eſterpe*.

In the two hundred and ninety ſecond, he gave leave to the Biſhop of *Aquino*, to retake the Poſſeſſions which had been alienated from his Church. In the two hundred and ninety fourth, he gave the Biſhop of *Malta* the ſame Permiſſion.

In the two hundred and ninety third, he confirm'd the Order which the Biſhop of *Vatz* in *Hungary* had made to oblige the Curates of his Dioceſs to come to his Synod.

By the two hundred ninety fifth, he commiſſioned the Archbiſhop of *Trani*, and the Archdeacon of *Brindeſi*, to be Judges in a Difference between two private Men, about the Chanterſhip of *Otranto*.

In the two hundred and ninety ſixth, he confirmed the Power of the Canons of St. *Peter* of *Rome*, over divers other Churches.

In the two hundred ninety ſeventh, he determined, That a Man who had been diſtracted, and was thereupon turned out of his Canonſhip, and made a Monk of, and being now come again to his Senſes, had proteſted againſt this Dealing, ſhould be put off a while, and re-eſtabliſhed in his Living.

In the two hundred and ninety eighth, to the Archdeacon of *Milan*, he declar'd, that Hereticks cannot be choſen into Livings, nor have any Right to chooſe.

In the two hundred and ninety ninth, he entruſted the Biſhop of *Nevers*, and the Abbots of *Vezelai*, and *Maizereis*, with the Judgment of a Difference between two Competitors to the Abby of *Flavigny*.

By the three hundredth, to the Archbiſhop of *Magdeburg*, and his Suffragans, he order'd them to make uſe of Eccleſiaſtical Cenſures, to make the Eſtates of the Holy Soldiers, which had been taken from them while they were in the Holy Land, be reſtored them.

In the three hundred and firſt, he commits to the Biſhop of *Lizieux*, and the Abbot of *Valricher*, the Cauſe of the Abbot of *Conches*.

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In the three hundred and ſecond, he exhorted the Biſhop of *Syracuſe*, and the Biſhops of *Apulia*, *Calabria*, and *Tuſcany*, to preach the Cruſade, and earneſtly exhort all their Dioceſans to go to the Holy Land.

In the three hundred and third, he adviſed the Religious of St. *Saviour* of *Teleſa*, to proceed to the Election of a new Abbot, their Abby being vacant by the voluntary Reſignation of the former.

The three hundred and fourth is a Mandate directed to the Biſhop of *Limoges*, and the Canons, for a Prebend of their Chapter.

In the three hundred and fifth, he declar'd that the Judgment of the greateſt and wiſeſt Part of the Chapter ought to carry it.

In the three hundred and ſeventh, he decided this Caſe, that a Man who wanted his left Hand, and had been choſen Abbot, without its being known that he was ſo maimed, ought to be turned out, as not being capable upon that account, to receive Holy Orders.

In the three hundred and eighth, he wrote to the Archbiſhop of *Lyons*, about the Abſolution of his Archdeacon.

The three hundred and ninth is written to the Biſhop of *Padua*, againſt thoſe Canons that lived more like Laicks than Eccleſiaſticks, who wore the Habit of Laicks, and made no Scruple of living publickly with Concubines; he order'd the Biſhop to take care of them, to oblige them to live honeſtly, to wear a Clergyman's Habit, and to part with their Concubines, to eat in common, and never to lie out of their Cloiſter.

In the three hundred and tenth, he wrote to the Archbiſhop of *Montreal* in *Sicily*, that the Holy See always kept the Abſolution of thoſe that abuſed the Clergy in its own Hands, to the end, that if the Honour and Reſpect which was due to Eccleſiaſticks, could not keep Men within their Duty, at leaſt the Pains and Trouble of a Voyage to *Rome*, might reſtrain them: That the Church of *Rome* did ſometimes abate of this Rigour, by an eſpecial Diſpenſation, where 'twas reaſonable: That in this it did not ſeek its own private Advantage, but aimed at the Preſervation of the Privileges of the Clergy, and the Salvation of thoſe that failed in that Point. Upon theſe Grounds he gave Power to this Archbiſhop, for three Years, to abſolve ſuch of his Dioceſs who were guilty of this Crime, as either for Age or Infirmity, were not in a Condition to come to *Rome*.

In the three hundred and eleventh, he confirmed the Orders which had been made by the Biſhop of *Rennes*, commiſſioned by the Legate of the Holy See, in regard to the Duty of the Abbot of *Bourgueil*, and his Manner of living, namely, that he ſhould be obliged to eat in the Hall, and ſleep in the Dorter, except he had ſome allowable Excuſe to aſſiſt in the Office, to take the Advice of his Chapter, in Affairs relating to the Houſe, &c. He appointed in the next Letter the Biſhop and Dean of *Rennes*, to ſee theſe Orders executed.

In the three hundred and thirteenth, he determined, That a Laick who had the Tithes in his Hands, might give them to a Monaſtery, with the Conſent of the Biſhop of the Dioceſs, without having need of taking that of his Clergy too.

In the three hundred and fourteenth, he confirmed a Judgment given between two Prieſts of *Treviſi*, by a Cardinal whom he had commiſſioned for that purpoſe, in a Suit which they had about a Benefice.

In the three hundred and fifteenth, he order'd the Archbiſhop of *Milan*, to give a Canon's Place in his Church to *Bonacauſus*, a Clergyman of that City, who had been ſent on the Part of this Archbiſhop to the Pope, and had gained a Mandate about a Benefice in that Church.

In the three hundred and ſixteenth, he confirmed the Privileges of the Archbiſhop of *Montreal*. The 317*th* is an Account of a long Caſe between the Abbot of *Pegaw*, and the Biſhop of *Mersburg*. This Abbot being accuſed of many Crimes, was called on by the Biſhop to anſwer, who paſſed Sentence upon him for Non-appearance, which was confirmed by the Legate of the Holy See. To avoid the Conſequences of this Sentence, and without telling a Word of what had paſſed, he obtained a Grant from Pope *Celeſtine*, which exempted him from the Juriſdiction of this Biſhop. Returning into *Germany*, and there ſhewing his Grant, he was cited to the Court of the Emperor, who had an Account of it. From thence he appealed to the Holy See, and got Commiſſaries named. In the mean time, the Archbiſhop of *Magdeburg* having interdicted, and having a mind to turn him out of his Abby too, he was forced to put himſelf into the Hands of this Archbiſhop, who gave an arbitrary Sentence. The Abbot not being pleaſed with this, made his Complaints to *Rome*, and had Commiſſaries appointed, not very favourable to the Biſhop of *Mersburg*: They made their Information: It is carried to *Rome*, the Affair is ſent back again from thence to other Commiſſaries, and at laſt made up by an Agreement between the Parties. Notwithſtanding this,

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the Abbot still applied himself to *Rome*, and got two of the prime Judges appointed Commissaries; the one of them gave his Information, and the Bishop appeal'd from it. The Pope gave them Commissaries, and upon their Report of the Case, doth by this Letter confirm the decisive Sentence of the Archbishop of *Magdeburg*, except what regarded the Validity of the Privilege. He revokes whatsoever is contrary to that, and order'd that the Monastery should remain free, and exempt from the Jurisdiction of the Bishop, till such Time as the Matter could be fully tried. By the following Letter, he appoints Commissaries upon the Place to inform of the Matter.

In the three hundred and nineteenth, he appointed the Archbishop, the Dean, and the Chanter of *Lyons* to judge in a Case between two Archdeacons of *Challon*. He there determin'd, That a Man who hath been excommunicated for two Causes, and hath been absolved upon the score only of one, remains still excommunicated.

In the three hundred and twentieth, he warned the Clergy of *Island* to take some Order about the Disorders which reigned in their Country. The three hundred and twenty first, is written upon the same Subject, and in the same Terms, to the People of that Island.

In the three hundred and twenty second, to the Archbishop of *Otranto*, he determin'd, That the Son of a Woman who passed for the Concubine, and was afterwards declared the lawful Wife of a Man, is Legitimate.

In the three hundred and twenty third, he declar'd, That a Deacon who had been deprived of his Benefice by an Abbot, who was afterwards out of revenge, without his knowledge, killed by his Kindred, and who out of Sorrow for this Accident turn'd Monk, and forbore executing the Functions of his Order for two Years, might not only execute them, but be also raised to the Priesthood, if there was no other Bar, but his suspected Innocence.

In the three hundred and twenty fourth, he wrote to the Bishop of *Arras* and the Dean of *Cambray*, to put the King of *France* in mind of paying the Duke of *Lorrain* his Wife's Portion.

By the three hundred and twenty fifth, he determin'd, That a Girl who was not eight Years old, could neither contract Marriage, nor make any Promise that could oblige.

In the three hundred and twenty sixth, he gave leave to the Bishop of *Faience* to remove to the Bishoprick of *Pavia*, to which he had been elected. There are very pretty Things in this Letter about the spiritual Marriage of a Bishop with the Church his Spouse. What is said in Scripture about the Indissolubility of the carnal Marriage, he presumes may be as well applied to the Spiritual. He adds, that it should seem then as if it were not in the Power of the Pope to break the spiritual Marriage of a Bishop with his Church: And yet Custom, which is the Interpreter of the Laws, and the Holy Canons always gave full Power to the Holy See, to which alone belong the placing, the deposing and translating of Bishops: wherein he saith the Popes do not exercise human Authority, but that of Jesus Christ, whose Vicars they are. He takes notice that the Church of *Pavia* ought not to have elected, but have asked for him. Lastly, he declared, That he consents to this Translation only for the good which will thence accrue to the Church of *Pavia*.

In the three hundred and twenty seventh, he confirm'd the Decree made by the Bishop and Chapter of *Orense* in *Spain*, to admit of but six and twenty Canons.

In the three hundred and twenty eighth, he recommended the Bishop of St. *George* to the Monks of *Monte-Cassino* that they might entertain him, and supply him with whatsoever was necessary during his abode in their Monastery.

In the three hundred and twenty ninth, he commissioned the Archbishop of *Cagliari*, and two other Bishops of *Sardinia*, to sit Judges in a Difference which was between the Bishop of *Uristagni* and his Chapter.

In the three hundred and thirtieth, he gave in charge to the Bishop of *Limoges* to reprehend and correct the Clergy of his Diocess.

The three hundred and thirty first, is an Approbation of the Order of *Premontre*, and a Confirmation of its Customs and Privileges.

In the three hundred and thirty second, he entrusted the Dean of *Lisbon* and two Priors to examine the Privilege granted by the Bishop of *Conimbra* to his Chapter.

In the three hundred and thirty third, he determined, That a deaf and dumb Person may marry.

In the three hundred thirty fifth, he suspended the Bishop of *Hildesheim*, for removing to the Bishoprick of *Wirtzburg* without the leave of the Holy See, and deprived the Canons of *Wirtzburg* of the Power of Election for this Time, for having chosen him.

The three hundred and thirty sixth, is a circular Letter, exhorting all Princes and People to take up Arms for the Defence of the Holy Land against the *Saracens*.

The three hundred and thirty seventh, is a Mandate granted to a Clerk for a Canon's Place in the Church of *Trevisi*.

In the three hundred and thirty eighth, written to the Archbishop of *Sens*, he declar'd, That in case the Dean and Chapter of *Sens* had with an Oath fixed the Number of Canons before the Pope granted his Mandate to the Clerk, then the Mandate should be null: And that all the Clerk had to do, was to make them come to *Rome*, to mantain their pretended Right; because, says he, as we expect to be punctually obeyed when we command any Thing, so we would not command any Thing which is unjust.

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The three hundred and thirty ninth is a Mandate granted to a Clergyman, for an Archdeaconship vacant in the Church of *Ivrea*.

In the three hundred and fortieth, he exempts the Chapter of St. *Domnin's-Burg*, from the Jurisdiction of the Bishop of *Parma*.

In the three hundred and forty first, to the Bishop of *Otranto*, he advised him to put the Religious of *Citeaux*, into a Chappel, and into a Monastery, in Compliance with the Desire of the Earl the Founder of the Chappel, and Patron of the Monastery.

The three hundred and forty second is a Confirmation of a Privilege of Exemption granted to the Church of St. *Nicholas du Mont*, near *Narni*.

In the three hundred and forty third, he exhorted the Bishop of *Lydda*, to continue his Care and Preaching in *Sicily*, to promote the raising of an Army for the Recovery of the Holy Land. By the next, he gave him Power to absolve those excommunicated, whose Cases belonged only to the Holy See to remit, on Condition that they would go in Person to the Holy Land.

In the three hundred and forty fifth, addressed to the Prelates of *France*, he recommended to them the Legate whom he had sent into that Kingdom, to make Peace between the King of *France* and the King of *England*, and to gain them to assist against the *Saracens*.

In the three hundred and forty sixth, he gave Power to his Legate, to summon such *English* Prelates as he thought necessary to procure the Peace. By the following, he order'd him to proceed by Way of Interdict against the Kingdom of *France*, if King *Philip* did not take his Wife again within a Month. He exhorted this Prince to make and conclude the Peace with the King of *England*, in the three hundred and forty eighth Letter.

In the three hundred and forty ninth, written to the Archpriest and Canons of *Milan*, he discover'd a Forgery which had been practised in a Bull, by taking the Seal from another Letter, and fastning it to this forged one. He order'd the Punishment of him who was suspected of it, and at the same Time takes Notice of the different Ways that the Letters of the Pope might be forged. The first, is to fasten a false Bull to them. The second, is to tear the Bull from another Letter, and fasten it to a false one, by putting another Thread through it. The third, is to cut one of the Sides of the Thread of the Bull, and to fasten it to another Letter, by joyning the Thread together again with Flax of the same Colour. The fourth, is to slit the Load in two, and take out of it one Side of the Thread, and afterwards to join it together again. The fifth, is to raze out the Writing of the Letters, and change them as we please. The sixth, is to carry false Letters, and to mingle them rightly among the others, and so get the Bull fastned to them. This last Sort is the hardest to be found out, and cannot be discovered but by the Stile, or by the Hand, or by the Parchment; whereas the others might be found out only by Inspection.

In the three hundred and fiftieth, he declared, That all Believers might appeal to the Holy See, and that no one ought to act against them in Prejudice to that Appeal, or to proceed against those who would appeal. And in the following he says, That no one can proceed against a Person who is gone to *Rome*; for this is as it were an Appeal *in facto*, and ought to be more considered than a verbal one.

By the three hundred and fifty second, he ordered the Bishop of *Ariano*, to inform about the Election of an Abbot of *Benevento*, that he might know whether it was fit to confirm it or no.

In the three hundred and fifty third, he exhorted the Emperor of *Constantinople*, to aid the Holy Land against the *Saracens*, and to labour for the Union of the *Greek* and *Latin* Churches. In the next Letter, he gave the same Exhortation to the Patriarch of *Constantinople*.

In the three hundred and fifty fifth, he exhorted the Kings of *France* and *England* to Peace, and to furnish out Troops for the Assistance of the Holy Land.

In the three hundred fifty sixth, he order'd the Magistrates, the People, and the great Lords of the Dutchy of *Spoletto*, to obey his Legate, as being Subjects of the Holy See, to which the Duke of *Spoletto* had given up his Estates. This same Letter is also written to many other Cities of *Italy*.

In the three hundred and fifty seventh, he wrote to the King of *England*, about a Chappel which the Archbishop of *Canterbury* had newly built, and had a mind to put Canons into, and make his ordinary Residence at: The Pope is earnestly against this Establishment, and exhorted the King of *England* not to promote it.

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In the three hundred and fifty eighth, he recommended himſelf to the Prayers of the Abbots met together in the Chapter General of *Citeaux*, and deſires them to excuſe one of their Brothers whom he employ'd to preach in *Sicily*.

In the three hundred and fifty ninth, he gave order to the Biſhop of *Oſtia* to conſecrate ſome Altars which they ſaid were not yet conſecrated, in obedience to a Viſion which a Prieſt ſaid he had ſeen, in which St. *Peter* appeared to him many Times, and order'd him to give the Pope notice that there were a great many Altars which wanted Conſecration, and that he was careful to have them conſecrated. *Innocent* ſays at the end of the Letter, That tho', according to the Caution of the Apoſtle, we muſt not believe every Spirit, yet becauſe in a Matter of this Nature it is not likely that an Angel of Satan would transform himſelf into an Angel of Light, it is better to believe piouſly than to doubt raſhly; and becauſe the Thing is otherwiſe good in it ſelf, tho' it had not been revealed, he was reſolved to have it put in execution.

In the three hundred and ſixtieth, he juſtifieth his Conduct to thoſe of *Milan*, in having excommunicated their Advocate *Paſſeguerte*, for failing in that reſpect which was owing to the Judgment of the Holy See.

In the three hundred and ſixty firſt, he granted the Inhabitants of *Monteſiaſcone* an Abatement of half the Tribute they were to pay to the Pope, upon Condition they ſhould maintain ſome Troops of Horſe and Foot for his Service.

In the three hundred and ſixty ſecond, he decided the Caſe of a Man that was accuſed of Adultery by his Wife, thus; That Judgment could not be given upon an Information that was made *lite non conteſtatâ*, and all that could be done was to excommunicate the Man for refuſing to make his Appearance.

In the three hundred and ſixty third, he ordered the Goods of a Church, which he had been alienated from it, to be reſtored.

The three hundred and ſixty fourth, is about a Difference between two *Iriſh* Men for the Biſhoprick of *Roſſe*: He ſends back his Judgment of it to the Archbiſhops of *Armagh* and *Caſſil*, and to the Biſhop of *Laom*. The three hundred and ſixty ſixth, is a Confirmation of the Election of the Biſhop of *Laghlin* in the ſame Country. And by the three hundred and ſixty ſeventh, he order'd a Lord of this Country not to oppoſe this Biſhop in taking Poſſeſſion of his Biſhoprick, but to take care about the Reſtitution of thoſe Goods which had been taken from his Church.

The three hundred and ſixty fifth, is a Confirmation of the ancient Cuſtoms of the Society of St. *Agathus*.

In the three hundred and ſixty eighth, he decided a conſiderable Affair about the Chancellorſhip of the Church of *Milan*. The Pope had given it to a Subdeacon, a Canon of that Church, and had directed the Mandate for it to the Archbiſhop of *Milan*: He received it, and ſent word back again, that he had not given it him, becauſe he had need of the Revenues of it. The next Day he changed his Note, and declared that he had given it above ten Months before to *Henry* of *Lampune*; ſtraight the Archbiſhop was cited to *Rome* before the Pope, and having ſent his Attorney with Witneſſes to *Rome*, he proved that the Chancellor being dead in the Month of *January*, he had by the Application of his Friends ſecretly in his Chamber given his Place to this *Henry*, they having promiſed to let him enjoy the Revenues; that he had inveſted him in it by giving him the Book, and had received his Oath of Fidelity, but had not indeed given him the Patent till after having received the Pope's Mandate. This Donation was incumber'd with many Difficulties. 1. The Bargain made with his Kindred was unwarrantable. 2. It was made privately. 3. The Inveſtiture was performed with an extraordinary Ceremony. 4. 'Twas maintained, that the Chancellorſhip being a ſpiritual Benefice, could not be conferred after ſuch a Manner. 5. That he on whom it was conferred, not being an ordinary Canon, was not capable of it. The Pope appointed Commiſſioners upon the Place, to inform about theſe Matters, and interdict the Chancellor the right of enjoying it. Upon this he applied himſelf to the Pope, deſiring to have all Things reſtored him; alledging, that the Patent had been given him before the Receipt of the Mandate. As to the Form of the Conceſſion, he defended that by maintaining that there was no Simony in keeping of the Income, as well becauſe the Office of Chancellor is not ſpiritual, nor has any ſpiritual Functions annexed to it, as becauſe there was no buying or ſelling in the Caſe, and that the Fruits which he had given up had been ſeparated from the Office, and kept back by the Archbiſhop before this Donation; that as for the reſt, he was capable of the Office, being a Canon of the Church of *Milan*, and having a Voice in the Chapter, and a Place in the Choir. That laſtly, he had had no Hand in the Bargain which they ſaid his Friends had made, but had been purely and ſimply put into the Chancellorſhip. Upon theſe Allegations, the Pope judges that the Archbiſhop was in the Fault. 1. In giving different Anſwers. 2. In not providing a Perſon more capable. 3. Becauſe he ought not to beſtow a Benefice upon any one, and keep the Income of it to himſelf, nor to make a Bargain to keep them before he will confer the Benefice. For his Puniſhment, he deprived him of the Privilege of conferring the firſt Prebend vacant in his Church. And as for the Chancellorſhip, how great a mind ſoever he had, if he could do it with Juſtice, to give it to the Subdeacon whom he had provided, yet he declared he had not found *Henry* in a Fault ſufficient to deſerve being turned out, becauſe he had made no Bargain: And beſides, it was not proved that the Chancellor had any ſpiritual Functions incumbent on him; the propoſing the Ordainers and the examining of them, and the putting the Abbots and Abbeſſes in Poſſeſſion, which was cuſtomary for the Chancellors to do, belonging properly to the Archdeacons, and being done by the Chancellors only by the Commiſſion of the Biſhops. He took off alſo the Interdict which his Commiſſaries had pronounced againſt him, and judged that the Trouble of taking two Journeys to *Rome* was Puniſhment ſufficient.

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The three hundred and ſixty ninth, is an Order directed to the Magiſtrates and Inhabitants of *Caſtellane*, to take the Oath of Fidelity to thoſe whom he had ſent on his part to receive it.

By the three hundred and ſeventieth, he order'd the Archbiſhop of *Canterbury* to retake thoſe Goods which had been alienated from his Church, and confirmed the Re-union which he had already of ſome that had been alienated.

In the three hundred and ſeventy firſt, he confirmed the Declaration of *Richard* King of *England*, importing, that the Subvention and Help which had been granted him by the Clergy of *England* ſhould be no Hurt or Prejudice to the Eccleſiaſtical Immunity.

By the three hundred and ſeventy ſecond, he approved of the Donation which the Archbiſhop of *London* had made to the Church of *Roſchild*, on Condition that he ſhould enjoy it during his Life.

In the three hundred and ſeventy third, he confirmed the Foundation of ſix Prebends which the Biſhop of *Arbuſen* had had made in his Church.

The three hundred and ſeventy fourth, is written to the Archbiſhop of *Upſal* about the *Pallium* which he ſent him.

In the three hundred and ſeventy fifth, he takes thoſe of *Peruſe* into his Protection, and confirms their Privileges.

In the three hundred and ſeventy ſixth, he forbids the Clergymen whom he had made his Commiſſaries to do juſtice in *Lombardy*, to exact any Mony of the Parties, or to make any Bargain with them for their Salaries.

By the three hundred and ſeventy ſeventh, he commiſſioned the Biſhop of *Narni* to prepare things for a hearing between the Abbot of *Ferentillo* and ſome Noblemen.

In the three hundred and ſeventy eighth, he took into the Poſſeſſion of the Holy See two *Italian* Marqueſſes.

The three hundred and ſeventy ninth, is a Permiſſion to one who had made a Vow to be a Hoſpitaller to enter into the Order of St. *Brunet*.

In the three hundred and eightieth, he declared a Marriage null between a Man and a Woman, becauſe the Woman had before they were married been Godmother to a natural Son which the Man had by another Woman.

In the three hundred and eighty firſt, he anſwer'd divers Queſtions which had been propoſed to him by the Archbiſhop of *Drontheim*: As, Whether an Altar, upon which one that was excommunicated had celebrated the Office, ought to be conſecrated anew? If one might communicate with an excommunicated Perſon, who had given ſurety to obey the Church in that which it commanded him, tho' he had not yet received Abſolution? Who thoſe were that might communicate with excommunicated Perſons? What Puniſhment thoſe deſerve who do it? What is to be thought of thoſe Prieſts that ſtir up others to the Combate, and are Commanders of Navys, tho' they do not fight themſelves? The Pope reſolves theſe Queſtions in the following manner: That the Altar need not be conſecrated anew, on which an excommunicated Perſon hath celebrated: That we muſt not communicate with an excommunicated Perſon before he hath received Abſolution: That they who are excepted from not communicating with them, are compriſed in the Chapter *quoniam multos*: That other Perſons who communicate with ſuch of them as are accuſed, ought to be excommunicated themſelves; and thoſe who communicate with a Perſon who hath been excommunicated with his Accomplices, incur the Puniſhment of Excommunication: That thoſe Prieſts mentioned in the Queſtion ought to be depoſed. He adds ſome Anſwers to other Queſtions which were not demanded; namely, That ſuch as reſign their Benefices to Laicks, and take them again out of their Hands, ought to be turned out of them: That the Table of an Altar which is conſecrated, loſes its Holineſs if it be removed out of the Place, or have a conſiderable Crack in it: That one may mix Oil that is not conſecrated with conſecrated: That ſuch of the Clergy as are excommunicated, or were ordained by ſuch, ought to be depoſed.

The three hundred and eighty ſecond, is written to the Archbiſhop of *Drontheim*, and to the Prelates of *Norway*, againſt a Prince of that Country who tyrannized over the Church. By the following, he deſired the Kings of *Denmark* and *Sweden* to take the Part of the Churches of *Norway* againſt this Tyrant; and in the three hundred and eighty fourth, enjoined the Archbiſhop of *Drontheim* to ſuſpend the Biſhop of *Berghes* for favouring him.

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In the three hundred and eighty fifth, he determined, That a Clergyman who was guilty of Homicide, ought not to be put in again, tho' he was not punished with Death.

In the three hundred and eighty sixth, he warned the Abbot of *Monte Cassino* who was Cardinal, to labour for the Reformation of his own Manners, and those of his Monastery.

In the three hundred and eighty seventh, he order'd the Magistrates of *Venice* to revoke an Order which they had given to a Lawyer never to appear more at the Court of *Venice*.

The three hundred and eighty eighth, is written for the Preservation of the Liberty and Possessions of the Churches of *Hungary*: And because some of them who had taken an Oath to defend the Church, thought to dispense with their keeping of it by appealing to the Holy See, the Pope by the following Letter declar'd, That this Appeal doth not hinder, but that they may be proceeded against as perjur'd Persons.

The three hundred and ninetieth, is a Letter of the Archbishop of *Regio*'s, wherein he puts this Question to the Pope; Whether, when he was commissioned with the Archbishops of *Capua* and *Palermo*, to judge in the Suit between the Archbishops of *Montreal* and *Kossano* about the Tithes, and finding himself sick could not come, the other two could proceed in the Judgment of the Suit without him, and condemn the Archbishop in Prejudice to the Appeal which he had put into the Holy See after he was cited? The three hundred and ninety first, is the Archbishop of *Montreal*'s Letter upon the same Subject. And by the next the Pope determined, That if the Case was really so as it had been made appear to him, the Commissioners had done ill to proceed to a Judgment in the Case, and that all that in Consequence of that Judgment had been taken from the Archbishop of *Montreal*, ought to be restored him.

By the three hundred and ninety third, he granted to the City of *Parma* the Right of the Recovery of those Sums which had been stollen from the Cardinal Legate passing through their Country, which they had reimbursed to him.

In the three hundred and ninety fourth, he order'd that the Religious of the Monastery of *Feltri* of the Order of *Citeaux*, should not bury where their Oblates did; and that they should give the fourth Part of whatsoever they left in their Will to the Churches wherein their Oblates lived: But this without prejudicing the Church's Rights, or the Customs of the Order of *Citeaux*.

By the three hundred and ninety fifth, he empower'd his Legate *Rainier* to reform all the Churches which he should pass through.

In the three hundred and ninety sixth, he order'd the Archbishop of *Aix* to accept the Resignation of the Bishop of *Frejus*, and put another Bishop in his Place.

In the three hundred and ninety seventh, he exhorted the Earl of *Thoulouze* to undertake the War for the Assistance of the Holy Land.

By the three hundred and ninety eighth, he gave leave to the Cardinal *Foulques* to take Monks and Regular Canons, and employ them in preaching the Gospel in the East.

In the three hundred and ninety ninth, addressed to all the Prelates of *France*, he order'd Usurers to be punished, notwithstanding all Appeals whatsoever.

By the four hundredth Letter, he gave leave to the Archbishop of *Siponto* to turn a Collegiate Church into a Monastery of Regular Canons.

In the four hundred and first, after having compared the Spiritual and Pontifical Authority to the Light of the Sun, and the Temporal and Kingly Authority to that of the Moon, he exhorted the Governors of *Tuscany* to be faithful to the Holy See, and assured them of his Protection.

In the four hundred and second, he gives the Archbishop of *Naples* and the Chapter of *Aversa* till *Easter* to appear at *Rome* to have their Trial in a Difference between them.

In the four hundred and third, he ordered the Archpriest and the Clergy of the Church of *Borgo San Donino* to obey the Bishop of *Parma*.

The four hundred and fourth, is written to his Commissioners about the Letters of the Pope being charged with an Error. He says, That he who made the Charge to put off the Judgment of the Suit, and then could not make it good, ought to lose his Cause.

The four hundred and fifth, is about the Validity of a Mandate for a Canonship in the Church of St. *Juvenea* of *Pavia*, granted by the Pope to a Person whom they pretended to be unworthy of it: The Pope commissions Judges to see him put in Possession if they could not prove his unworthiness.

In the four hundred and sixth, to the Archbishops of *Embrun*, *Arles*, and *Aix*, and their Suffragans, he recommended it to them to make some Order in their Provincial Councils for the Provision of some Relief for the Holy Land.

In the two next, he invited an Earl to go to that War.

The four hundred and ninth is written to a Legate who had raised Money for the Holy Land, about the use which he should make of it.

The four hundred and tenth is an Act whereby he acknowledges *Frederick* King of *Sicily*, upon Condition that he should pay Homage and Fealty to the Holy See, and likewise some Acknowledgment.

Pope Innocent's Letters.

In the two following, he regulates the Manner of choosing Bishops in the Kingdom of *Sicily*, according to what follows. The Episcopal See being vacant, the Chapter shall give Notice to the King of the Bishop's Death: It shall then proceed to an Election, and shall ask the Consent of the Prince for the Person it shall choose, who shall not be enthronized till the King have agreed to it, nor shall perform his Office till the Pope have confirmed him.

In the four hundred and thirteenth, he order'd all the Prelates of the Kingdom of *Sicily*, to obey his Legate.

The four hundred and fourteenth is written against a Clergyman who had Pluralities in the Church of *Naples*.

In the four hundred and fifteenth, he declared, That an Oath taken by a Person, always to observe judiciary Forms, doth not take place in such Causes where one is not obliged to observe those Forms.

In the four hundred and sixteenth, he forbad the Alienation of the Possessions of the Monastries of *Naples*, without Leave of the Archbishop; and he declared in the next Letter, that the Archbishop of *Naples* might sell the Goods of the Church to pay its Debts.

In the four hundred and eighteenth, he order'd the Execution of a Mandate for a Canonship of *Poictiers*, which the Chapter of this Church would not obey.

In the four hundred and nineteenth, he confirmed the Primacy of the Archbishop of *Lunden*, over the Churches of the Kingdom of *Sweden*.

In the four hundred and twentieth, he order'd the Prelates of *Jutland*, to re-establish the Canonical Doctrine in their Country, and to put down that Custom which had been introduced, of paying but one Piece of Money, for Satisfaction for all Sorts of Crimes.

The four hundred and twenty first is a Mandate directed to the Archbishop of *Lunden*.

In the four hundred and twenty second, he confirmed that Custom of giving Estates to the Church, which was used in *Denmark*, by laying a little Piece of the Land upon the Altar, in the Presence of Witnesses.

In the four hundred and twenty third, he confirmed the Collation of the Provostship of *Strand* in *Denmark*; and in the following, order'd the Goods which had been taken from that Church, to be restored it.

By the four hundred and twenty fifth, he confirmed the Privileges and Donations of the Abby of *Sora*.

The four hundred and twenty sixth is an Act by which he takes the City of *Todi* into the Protection of the Holy See, and confirmed its Privileges.

In the four hundred and twenty seventh, he gave Judgment in a Difference between the Abby of *Calana*, and that of *Mont-sacre*, and declared, that the Abby and Religious of the former of these, should lay down all Pretensions to any Right they might have on that of *Mont-sacre*, on Condition that that should give them up a Church, and pay them every Year an Acknowledgment of Olives.

The three next are written about the Election of a Bishop of *Cambray*. It was said, that he whom the Chapter had chose, was crooked, and had married a Widow, by whom he had had a Son that succeeded him immediately in the Provostship of St. *Peter* of *Douay*. The Pope wrote upon this to the Chapter, and commissions the Bishops of *Paris* and *Arras*, to examine if Matters were really so, and in case they were, he declares this Election null.

By the four hundred and thirty first, he nominated the Archbishop of *Senlis*, to defend the Privileges of the Abby of *Compeigne*.

In the five following Letters, he condemns the Undertaking of the Archbishop of *Canterbury*, who would build a Church, notwithstanding all the Pope's Commands to the contrary; and order'd, that he should restore to the Monastery of *Canterbury*, all that he had taken from it to endow this new Church with.

By the four hundred and thirty seventh, he takes *Almeric* King of *Jerusalem*, into the Protection of the Holy See.

By the four hundred and thirty eighth, he exhorted many Princes of the East, to assist the King of *Cyprus*, against the *Saracens*.

In the four hundred and thirty ninth, he order'd, that those who had been dispensed with, for performing their Vow of going to *Jerusalem* in Person, should pay a Sum of Money towards the defraying of the Charges of the Holy War.

In the four hundred and fortieth, he forbids the augmenting the Number of Canons in the Church of *Acre* in the East.

By the four hundred forty first, he puts the King and Kingdom of *Portugal*, under the Protection of the Holy See.

In the two next, he forbad the Chapter of *Auranches*, and the Archbishop of *Rouen*, to proceed against the Theologal of the Church of *Auranches*, to the Prejudice of the Appeal which he had put in to the Holy See.

In the four hundred and forty fourth, he order'd the Archbishop of *Upsal*, to hinder Bastards being admitted into Orders, or any Ecclesiastical Preferment.

Pope Innocent's *Letters.*

By the four hundred and forty fifth, he impowered the Biſhop of *Perigueux*, to make what Orders he ſhould think fit for his Dioceſs and Abby, and to ſee them put in Execution, notwithſtanding any Appeal. He order'd him by the next, to make the vagabond Monks return to their Monaſteries.

In the four hundred and forty ſeventh, he wrote to the Archbiſhop of *Tours*, that only the Pope could give leave to Biſhops to remove to another Biſhoprick.

In the four hundred and forty eighth, he puts the King of *Portugal* in Mind of paying the Tribute which he owed the Holy See; and by the next, he order'd *Rainier* to oblige him to do it.

In the four hundred and fiftieth, he order'd the Archbiſhop of *Lunden*, to ſee that Men of no ſcandalous and ill Lives were imployed in the Church, for receiving the Alms towards the War in the Holy Land.

In the four hundred and fifty firſt, he confirmed the Judgment given by the Biſhop of *Lodi*, in favour of the Canons of *Novara*, againſt a private Perſon who pretended to a Prebend of that Church, belonging to him by a Mandate.

By the four hundred and fifty ſecond, he accepted of the Reſignation of the Biſhop of *Urgel*; and by the next, he order'd the Chapter of that Church to proceed to the Election of a new Biſhop; whom in the four hundred and fifty fourth he recommended to the Archbiſhop of *Tarragon*.

He determined, in the four hundred and fifty fifth, That a Religious Vow made before the Year of Probation is valid: But that the Abbots ought not to accept of it, and that that of a married Perſon ought not to be accepted, except ſhe likewiſe to whom he is married, makes a Vow of perpetual Continence.

The four hundred and fifty ſixth is written in favour of a Prieſt, who had had ſome forged Letters of the Pope's given him, and had made uſe of them, thinking them true. The Pope excuſed him upon account of his Ignorance, and order'd the Archbiſhop of *Siponto* to put him to no Trouble upon this Matter.

In the four hundred and fifty ſeventh, he gave leave to the Abbot and Religious of St. *Edmond*, to get their Church dedicated, and likewiſe to let ſuch Croſſes and Images as were not eaſily taken out remain in their Places.

In the four hundred and fifty eighth, he confirmed the Sentence given in favour of the Church of St. *Paul*, about the Privilege of having a Font, and Baptiſing, which was diſputed by the Church of St. *Mary* of *Cervaro*, near *Monte-Caſſino*.

In the four hundred and fifty ninth, he forbids the Prior and Religious of *Durham*, to do any thing but with the Conſent of the Biſhop of that City, which was to them inſtead of an Abby.

In the next, he upholds the Biſhop of *Durham*, in the Right of conferring ſuch Benefices as the Patrons had left vacant.

By the four hundred and ſixty firſt, he order'd the Biſhop of *Ceſena*, to take off the Cenſure pronounced againſt thoſe of that City, on Condition they would take an Oath to ſubmit to the Pope, in thoſe Things for which they were interdicted.

In the four hundred and ſixty ſecond, he declared, That Laicks could not, under any Pretence whatſoever, claim the Tithes of Churches.

In the four hundred and ſixty third, he confirmed the Orders for the Chapter of *Arles*; and in the four hundred and ſixty ſeventh, he forbids the receiving of any Canon into this Church, who doth not make Profeſſion of the Order of St. *Auguſtin*.

By the four hundred and ſixty fourth, he gave leave to the Archbiſhop of *Arles* to proceed againſt the Abbot of St. *Gervais* of *Foſ*, who would not obey him, and made no Scruple to admit thoſe to divine Service whom he had interdicted, and to give them Eccleſiaſtical Burial.

By the four hundred and ſixty fifth, he confirmed the Privileges of the Abby of *Compeigne*.

In the four hundred ſixty and ſixth, he ordered the Suffragans of the Archbiſhop of *Arles*, to be obedient to him.

In the four hundred and ſixty eighth, he gave leave to the Biſhop of *Cbonad* in *Hungary*, to give Abſolution in Caſes reſerved for the Holy See, to the ſick and old of his Dioceſs, upon Condition, that as ſoon as they were well they ſhould come to *Rome*.

In the four hundred and ſixty ninth, he order'd this ſame Biſhop to make ſuch Deacons and Subdeacons as were married, to quit their Wives.

In the four hundred and ſeventieth, he confirmed the Inſtitution of the Prebends created in the Church of *Durham*.

In the four hundred ſeventy firſt, he forbids Plurality of Livings.

In the four hundred and ſeventy ſecond, and third, he forbids the Provoſt of the Church of *Arles*, to borrow any thing without the Conſent of his Chapter, and would have him give them an Account of what he received, and what he had laid out.

In the four hundred and ſeventy fourth, he order'd, that the Archbiſhop of *Arles* ſhould have the Diſpoſal of the Perſonates of his Church; and in the four hundred and ſeventy ſixth, he adviſes him to make a Reform in the Monaſtery of St. *Gervais*.

Pope Innocent's *Letters.*

In the four hundred and ſeventy ſeventh, he order'd the Execution of his Mandates for the Canonſhips in the Church of *Xainte*.

In the three next, he order'd *Peter* of *Corbeil*, famous for his Learning and Knowledge, to be put in Poſſeſſion of a Prebendary, and the Archdeaconry of *York*, which had been given him by that Archbiſhop.

The four hundred and eighty firſt contains a Rule of the Order of Trinitarians, which he confirms.

By the four hundred and eighty ſecond, he gave to the Provoſt of *Alba* the Privilege of preſenting to the Cuſtody of his Church.

In the four hundred and eighty third, he exhorted the Biſhop of *Poictiers*, to reform the Churches of his Dioceſs, and gave him Power for that Purpoſe.

By the four hundred and eighty fourth, he confirmed the Privileges of the Abby of St. *Peter* of *Corbie*; and by the four hundred and eighty eighth and ninth Letters, defended them againſt the Biſhop of *Tournay*.

The four hundred and eighty fifth is written to the King of *England*, in favour of the Monks of *Canterbury*, who had not been well dealt with by their Archbiſhop. He ſends it in the next, to the Archbiſhop of *Rouen*, and the Biſhop of *Ely*, that they might give it the King.

The four hundred and eighty ſeventh is a Letter of Exhortation to *Almeric* King of *Jeruſalem*.

The four hundred and ninetieth, ninety firſt, ſecond and third, are written about the Tranſlation of *Maurice* Biſhop of *Nantes*, to the Biſhoprick of *Poictiers*, which the Pope permits and approves of.

In the four hundred and ninety fourth, he accepted of the Reſignation of the Biſhop of *Carcaſſonne*.

By the four hundred and ninety fifth, and ſixth, he named Commiſſaries to defend the Privileges of the Church of St. *Martin* of *Tours*.

In the four hundred and ninety ſeventh, he order'd the Biſhop of *Coventry* in *England*, to diſpoſe of the Benefices of thoſe Clergymen that were convicted of Simony, and to oblige thoſe who were ſuſpected of it, to clear themſelves canonically.

The four hundred and ninety eighth is an Act by which *Guy* Earl of *Auvergne* gave a Caſtle to the Pope, and deſired his Protection againſt the Biſhop of *Clermont* his Brother, who ravaged his Lands with a Troop of *Biſcayans*.

In the four hundred and ninety ninth, he commended the Deſign which the Archbiſhop of *Colocza* had of reforming a Monaſtery, and gives him leave to put regular Canons into it.

In the five hundredth, he wrote to the King of *Hungary*, to oblige the *Sclavonians* to pay their Tithes to the Archbiſhop of *Colocza*.

In the five hundred and firſt, he determined, That no one ought to make a Promiſe of a Benefice before it is vacant.

In the five hundred and ſecond, he gave Permiſſion to the Biſhop of *Tripoli*, to ſtay in that Dioceſs, although he was choſen to the Biſhoprick of *Apamea*, and had been tranſlated to that of *Tripoli*, without the Conſent of the Holy See. In the next, he takes off the Suſpenſion which had been pronounced againſt the Patriarch of *Antioch*, for having made this Removal without the Authority of the Holy See.

By the five hundred and fourth, he ſuſpended the Biſhop of *Langres*, accuſed by his Chapter of having waſted the Eſtate of his Church, for not making his Appearance at *Rome*, and commits the Examination of this Affair to the Biſhop of *Paris*.

In the five hundred and fifth, he cited the Patriarch of *Jeruſalem* to *Rome*, about ſome Differences between him and the Patriarch of *Antioch*.

By the five hundred and ſixth, and five hundred and ſeventh, he confirmed the Sale of ſome Poſſeſſions, and a Tranſlation made by the Templers of *Montpellier*.

The five hundred and eighth is written to the Biſhop of *Syracuſe*, and an Abbot of that Country, about the Cruſade to oblige the Prelates and Eccleſiaſticks of *Sicily*, to furniſh out Sums towards the War in the Holy Land, in Proportion to their Revenues, and to imploy thoſe of the vacant Churches.

In the five hundred and ninth, he exhorted this Biſhop to labour for the Converſion of Apoſtates, and to uſe Cenſures againſt them.

In the five hundred and tenth, he order'd the Archbiſhop of *Colocza*, and two other Commiſſioners, to declare null the Elections of the Archbiſhops of *Otranto* and *Spalatro*, if they found that they had Correſpondence with the Brother of the King of *Hungary*, who was excommunicated by the Pope.

In the five hundred and eleventh, he adviſed the Prelates of *Hungary*, not to excommunicate the Counſellors and Friends of the King, except it were upon ſome publick and neceſſary Account.

In the five hundred and twelfth, he forbids making any Impoſition upon the Eccleſiaſticks of the Patriarchate of *Antioch*.

In

Pope Innocent's Letters.

In the five hundred and thirteenth, he declar'd, That such Witnesses as were to depose concerning the Exceptions of a Process, could not be understood, nor obliged to give Witness about the Principal, unless one of the Parties desired it.

In the five hundred and fourteenth he determined, That the Marriage of Infidels, with such as were of Kin to them, could not be dissolved when they turned Christians.

In the five hundred and fifteenth, he declared, That Patriarchs and Prelates had no Right of taking the first Trials of Clergymen who desired to be tried by their Bishop.

In the five hundred and sixteenth, he judges, That Persons who have quitted the Cities where they were settled to go and live in others, ought not to pay their Tithes to the Bishops of the Cities which they left, but to him of the Place which they removed to.

In the five hundred and seventeenth he declared, That a Man who hath taken the Habit of a Regular Canon, and has made the ordinary Vows, although he has for a long Time fail'd of performing them, ought to take his Habit again, and remain in the Monastery he belonged to.

The five hundred and eighteenth is Advice mixed with Reprimand to the Patriarch of *Jerusalem*, about his Carriage to the King and Queen of *Jerusalem*.

In the five hundred and nineteenth, he granted the Abbot of *Corbie* the Privilege of wearing a Ring.

In the five hundred and twentieth, he order'd the Bishop of *Coventry*, to recover the Goods which had been alienated by his Predecessors.

In the five hundred and twenty first he declared, That when the Patrons of a Church are in Dispute about the Right of Presentation, if their Suit be not ended within four Months after the Vacancy, the Bishop is to put in a Vicar.

In the five hundred and twenty second, he gave Order to the Archbishop of *Arles* to inform himself of the State of the Church of *Riez* and its Bishop, that he might know whether it was fitting to grant him the Petition which he made to quit his Bishoprick.

In the five hundred and twenty third, he declared null the Election of a Man to the Abby of *Luxeu*, because he never had been Monk.

In the five hundred and twenty fourth he determin'd, That such as when they were sick made a Vow to their Priests of becoming Monks, although they receive not the Habit, yet are under the Obligation of the Vow.

By the four following, he appoints and recommends his Legates for the Kingdom of *Dalmatia*.

The five hundred and twenty ninth is a Mandate for a Prebend of *Tripoli*.

The five hundred and thirtieth is the Act of the Canonization of St. *Homobonus*, addressed to the Clergy and People of *Cremona*.

In the five hundred and thirty first he declared, That an Abbot who had some forged Letters of the Pope's, without knowing of it, is not in Fault.

In the five hundred and second, having proved that a Man who is chosen to a Bishoprick, cannot be removed to another without Permission from the Holy See, because the Election is as it were a Chain which fastens a Man to a Church; yet, through the Abundance of his Power, he gives leave to a Man who had been consecrated Bishop of *Angers*, after having been chosen Bishop of *Auranches*, to possess the Bishoprick of *Angers*, and takes off the Suspension of the Archbishops of *Tours* and *Rouen*, who had consecrated him.

In the five hundred and thirty third, he decided a Difference between two Competitors to the Priory of St. *Savinus* in the Diocess of *Spoletto*, in favour of him who had been chosen by the Chapter, against him whom the Bishop had nominated.

The five hundred and thirty fourth is a Confirmation of the Possessions and Privileges of the Church of *Conimbra*.

In the five hundred and thirty fifth he determin'd, That the Pallium ought not to be given but to Archbishops whose Predecessors have enjoyed it.

By the five hundred and thirty sixth to the Archpriest and Canons of the Church of St. *Peter*, he gives them the Revenues of the Seals of Letters granted to such as came to *Rome* for Devotion.

By the five hundred and thirty seventh, and thirty eighth, he cites the Bishop of *Lesina* upon the Coasts of *Dalmatia*, who was called to the Archbishoprick of *Zara*, and some Canons of that Church, to give an Account of this Translation.

In the five hundred and thirty ninth, he forbids the *Venetians* to assist or furnish the *Saracens* with Arms.

In the five hundred and fortieth, he named Commissioners to judge the Persons who had cut off and taken away a Letter from the Register of his Predecessor *Alexander*, and afterwards had maimed it. The five hundred and forty ninth is upon the same Subject.

By the five hundred forty second, he exhorts the Prior and Religious of *Grandmont*, to receive the Submission of a Prior and Religious of a Monastery of their Order, which was in the Diocess of *Avignon*.

Pope Innocent's Letters.

In the five hundred and forty third he declared, That a Person who had taken twenty Days for the Execution of a Sentence, or his Appeal from it, could not be admitted to appeal when this Term was past.

The five hundred and forty fourth is a Commission about a Difference between the Abbot of *Felduar*, and the Bishop of *five Churches*, concerning a Privilege.

In the five hundred and forty fifth, he confirmed the Judgment given by the Cardinal of St. *Laurence*, by which *Alberic* Prior of St. *Laurence* of *Spello* was turned out.

The five hundred and forty sixth is a Commission to the Archbishop of *Strigonia*, and to two other Bishops, to examine into the Difference between the Bishop and Chapter of *Varadin*.

The five hundred forty and seventh, and five hundred forty and eighth, and five hundred fifty and seventh, are Confirmations of the Privileges of Monasteries.

By the five hundred and fiftieth, he appointed Commissioners for the Difference between the Bishop of *Coventry* and his Monks, about some Exemptions which had been granted them by the Predecessor of this Bishop.

By the five hundred and fifty second, he granted the Protection of the Holy See to the Monastery of *Cerfroy*, of the Order of the Trinity.

In the five hundred fifty third, he commissions the Bishop of *Paris*, and *Peter* of *Corbeil*, to judge the Bishop of *Langres*, who was accused by his Canons.

In the five hundred and fifty fourth, he explained the Difference between a general Interdict, and a particular Interdict; because when the Interdict is general, the Churches which have Privileges of the Holy See, cannot celebrate Divine Office, except with the Door shut, in a low Voice, and without ringing the Bells: Whereas in a particular Interdict, they pretended to a Privilege of doing it publickly. To avoid any Abuses that might arise from this Dispute, the Pope decides, that an Interdict is to be accounted general; not only when a whole Kingdom or Province, but likewise when a City or Castle are interdicted.

In the five hundred and fifty fifth, he recommended it to the Archbishop and Chapter of *Pisa*, to perswade the *Pisans* to enter into the general Peace of *Tuscany*.

In the five hundred and fifty sixth, he frees the King of *Navarre* from an Oath, which the Kings of *Castile* and *Arragon*, entring with an Army into his Kingdom, had forced him to take, of giving his Sister in Marriage to the latter of them, who was her Kinsman in the third Degree.

In the five hundred and fifty seventh, he order'd the Bishops of the Kingdom of *Sicily*, to stir themselves against *Marcovaldus*.

In the five hundred and fifty eighth, he exhorted those of *Capua*, to a vigorous Defence against the Troops of *Marcovaldus*. The three next are upon the same Subject.

In the five hundred and sixty second, third, fourth, and fifth, he declared the Cardinal of St. *Mary* his Legate and Vicar in *Sicily*, Guardian to *Frederick* the young King, and exhorts this Prince and his Subjects to follow his Counsels.

By the five hundred and sixty sixth, he entrusted the Archbishop of *Palermo*, with the Reform of a Monastery in his Country.

In the five hundred and sixty seventh, he exhorted the Knights of St. *John* of *Jerusalem*, to make use of the Methods of Justice, and not of Force, to right themselves in their Differences with the Templers.

In the five hundred and sixty eighth, and sixty ninth, he declared, That all Churches are bound to pay the Right of Procuration to the Legate of the Holy See, and none were exempt from it.

By the five hundred and seventieth, he gave his Approbation of the Rules of the Teutonick Order.

In the five hundred and seventy first, he order'd that the Bishop of *Passaw* should judge the Causes of those that were under his Jurisdiction.

In the five hundred and seventy second, he gave him Power to absolve the Incendiaries.

The five hundred and seventy third is the Judgment in a Suit about a Living.

In the five hundred and seventy fourth, he ordered the Bishop of *Hildesheim* to remain in the Church where he was, and forbids him to remove to that of *Wirtzburg*, of which he had taken the Title without the Permission of the Holy See.

In the five hundred and seventy fifth, he order'd an Earl to keep a strict Guard upon the Prisoners which he had taken of the Party of *Marcovaldus*.

The import of the five hundred and seventy sixth, to the Bishop of *Conimbra*, is, That those Clergymen who call themselves Canons of the Holy Cross, or other privileged Orders, and live in their own Diocess in a secular Habit, and receive the Sacraments of the Church, are obliged to pay all Episcopal Duties. This Letter, which is the last of the first Book, bears

Pope Innocent's *Letters.*

date the 17*th* of *February* in the Year one thouſand one hundred and ninety nine.

Monſieur *Baluze* has added ſome Letters or Pieces made in the firſt Year of the Pontificate of this Pope.

The two firſt are Oaths taken to Pope *Innocent*, the one by the Prefect of *Rome*, the other by Count *Ildebrandin*.

The third is the Decree for the Confirmation of a Treaty made between the Church of *Penna* in *Abruzzo*, and the Monaſtry of St. *Vit* of *Fourche*.

The fourth, fifth, and ſixth, are written in favour of the Monks of *Canterbury*, concerning the difference which they had with their Archbiſhop about a Chappel he was building. And the laſt, which is the five hundred and eighty third in all, is a Letter of theſe Monks to the Pope upon the ſame ſubject.

In the firſt Letter of the ſecond Book, to the Magiſtrates and People of *Viterbo*, the Pope in general forbids all ſorts of Perſons, in any manner whatſoever, to receive, protect or favour the Hereticks, and declares all that ſhall ſo do infamous, unworthy of any Voice active or paſſive in Elections, to have forfeited their right of Succeſſion, and to be incapable of all ſorts of Offices. He adds, that thoſe who converſe with Hereticks, whom they know to be ſo, incur the danger of an *Anathema*, and order'd that the Eſtates of Hereticks ſhould be confiſcated.

In the ſecond he determined, That the Marriage of a Girl which had been nullified, becauſe it was contracted before ſhe was marriageable, might be renewed with the conſent of the Woman after ſhe was come to that age.

The third is a Confirmation of the Privileges of th eAbby of *Lundors* in *Scotland*.

In the fourth he exhorted the Magiſtrates and People of the City of *Jeſi*, to do all that was poſſible to bring the reſt of the Marquiſate of *Ancona* under the obedience of the Pope.

In the fifth, to the Biſhop of St. *Andrew*'s in *Scotland*, he order'd him to provide for vacant Churches if the Patrons did not provide within the time ſet by the Council of *Lateran*. In the twentieth Letter he gave the Archbiſhop of *Magdeburg* the ſame Orders.

In the next, written to the ſame Biſhop, he gave him leave to build a new Church in his Dioceſs, becauſe thoſe which were already there were not proportioned to the number of his Dioceſans which encreaſe every day.

By the ſeventh he declar'd null the alienation of the Fiefs and Eſtates of a Church which was made in the Form required by the Eccleſiaſtical Conſtitutions.

In the eighth he order'd the Patriarch of *Aquileia* to re-eſtabliſh the Church of *Ceneda*.

By the ninth he recommended to the King of *Marock* the Religious of the Order of the Trinity, who employed one part of their Revenues to buy Pagan Slaves and exchange them for Chriſtians.

In the tenth he approved of the Order made by the Chapter of *Xainte*, by which the number of their Canons was fixed at forty.

In the eleventh he declares that a Regular Canon could not leave his Monaſtry to remove into another, without the leave of his Abbot.

In the twelfth he order'd that no one trouble the Camaldolites for Eſtates which they have had the poſſeſſion of for forty Years.

In the thirteenth, to the Biſhop of *Modena*, he order'd that the Appeal of ſuch as are notorious Criminals, ſhould not ſtop the Judgment of the Ordinary: becauſe the Remedy of an Appeal was never intended to ſerve the Criminal, but to be a relief to ſuch as were unjuſtly dealt with.

In the fourteenth he declar'd that excommunicated Incendiaries ought not to be allowed Chriſtian burial; that this is a Caſe reſerved to the Holy See, and that if they could not come to *Rome* no one elſe could give them Abſolution, but upon condition of obeying whatſoever the Holy See ſhould order them.

By the fifteenth and ſixteenth he confirms a Judgment which had been given by the Cardinal whom he had appointed Commiſſary in the Caſe between the Biſhop of *Spoletto*, and the Religious of the Monaſtry of St. *Peter*.

The ſeventeenth is a Confirmation of the Privileges and Poſſeſſions of the Biſhoprick of *Achoury* in *Ireland*.

In the eighteenth he commanded the Dean and Chapter of *Auranches* to proceed to a new Election of a Biſhop, becauſe he whom they had choſen was not fit, and the Election beſides had not been made in form.

The nineteenth is a Confirmation of the Privileges of the Abby of St. *Mary* of *Caſanova*.

He ſettled by the twenty firſt the Deanery of *Magdeburg* upon him who had been choſen to it.

In the following he confirmed the Judgment given by the Archbiſhop of *Lion* in favour of the Abbot and Religious of St. *Rufus* of *Valence*.

The twenty third, twenty fourth, and twenty fifth, are written about the Treaty concluded between the King of *England* and the King of *France*, for which he expreſſed a great deal of joy.

In the twenty ſixth he diſcharged the Chapter of *Treviſi* of anſwering the demand of a Clergyman, who by virtue of a Mandate required their Provoſtſhip.

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The twenty ſeventh, to the Magiſtrates and People of *Treviſi*, is full of Reprimands and Threatnings, for the Exorbitances and Crimes which they were guilty of.

In the twenty eighth, which is written to the King of *Arragon* about a difficulty which he had propoſed to him, concerning an Oath which he had made of keeping the Mony of the King his Father, which was counterfeited and diminiſhed very much in its weight, he determin'd, That he ought not to ſuffer it to be any longer current in his Realm.

In the twenty ninth he order'd the Puniſhment of thoſe who had counterfeited his Letters.

By the thirtieth he appointed Commiſſioners to examine into the Election of an Abbot.

The two following are Confirmations of the Privileges of two Monaſtrys.

The thirty third is a Letter of the Biſhop and Magiſtrate of *Caſtellane*, who ſend their Tribute to the Pope, and deſire his aſſiſtance.

In the thirty fourth he commanded the Archbiſhop of *Embrun* to declare the Biſhop of *Vence* excommunicate, for not obſerving the Suſpenſion which the Holy See had pronounced againſt him.

In the thirty fifth he order'd the Biſhops of *Avignon* and *Tregnier* to be no hindrance to the Provoſt and Canons of *Ciſteron*'s oppoſing the forming of a Church of Templers.

In the thirty ſixth he declar'd, That the Order made by the Chapter of *Bazas*, which fixed their number of Canons at 18, ought not to be obſerv'd if the Revenues of that Church were ſufficient to maintain a greater number; and he commiſſioned the Archbiſhop of *Bourdeaux*, the Biſhop of *Agen*, and the Abbot of *Sauve Majeur* to inform of it, and to ſettle what number of Canons they thought fit therein.

The thirty ſeventh is the Judgment of a Proceſs in favour of the Abbot of St. *Donatus* of *Scozula*. And the next is the Judgment of another Suit in favour of the Abbot of *Conches*.

By the thirty ninth he exhorteth the Abbot of *Lucedia* to procure a Peace between thoſe of *Placentia* and thoſe of *Parma*.

The fortieth, forty firſt, and forty ſecond are written about the Abſolution which he would have given to the Earl of *Flanders*.

The forty third and forty fourth are written againſt the Earl of *Nevers*, who did not obſerve the Agreement which he had made with the Earl of *Flanders*.

In the forty fifth he took *Baldwin* Earl of *Flanders*, and the Princeſs *Mary* his Wife, into the Protection of the Holy See.

By the forty ſixth, and forty ſeventh, he confirm'd the Judgment which had been given in a Caſe about a Prebend of *Cambray*.

In the forty eighth he determin'd, That when one doth not know the motives and circumſtances of a Sentence, one ought to preſume that it was juſt.

By the forty ninth he declar'd, That a Prieſt cannot celebrate Divine Office, nor adminiſter the Sacrament of Penance, nor any other Sacrament in any Dioceſs, without the conſent and permiſſion of the Biſhop; and that a Metropolitan cannot place a Prieſt in the Dioceſs of any of his Suffragans, without his agreeing to it.

In the fiftieth he determin'd, That though the Marriage between Infidels is diſſolved when one of them is converted to the Faith, yet it is not the ſame thing in reſpect of thoſe who were married while they were Believers, when one of them becomes an Heretick or Pagan.

The fifty firſt is a Mandate for a Canonſhip of *Orleans* in favour of *Peter* of *Corbeil*.

The fifty ſecond is a Commiſſion to the Biſhop of *Nocera* for the re-eſtabliſhment of a Monaſtry.

The fifty third is a Confirmation of the Privileges of the Order of *Calatrava*.

In the fifty fourth he wrote to the Chapter of *Hildeſheim*, to nominate a new Biſhop in the ſtead of him whom they had, who would remove to the Biſhoprick of *Wirtzburg*. In the next he committed the Execution of this Decree to the Abbots of *Corbie* in *Saxony*, and of *Herveden*, and to the Dean of *Paderborn*.

In the fifty ſixth, he determin'd, That a Canon Regular of St. *Auſtin*, who had been made a Knight of the Hoſpital, had done well to return to his former Order; becauſe it is not allowable to remove out of a ſtricter Order into a more remiſs, as it is out of a remiſſer into a more ſtrict.

By the fifty ſeventh, he exhorted the King of *England* to put the Archbiſhop of *York* into Poſſeſſion of the Eſtate of his Church again, of which he had ſtript him, and to give him liberty of performing his Functions. The two next are upon the ſame Subject. And in the ſixtieth, he declar'd, That all the Preſentations made in the Archbiſhoprick of *York* without the Conſent of that Archbiſhop, upon pretence of his being ſuſpended, were nothing.

In

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In the ſixty firſt, he determin'd, That an excommunicate Perſon, who before he died acknowledged his fault, and deſigned to come to *Rome* to receive Abſolution, ought not to be denied Eccleſiaſtical Burial. Here are the Words of his Anſwer, which may very well deſerve your Attention. "The "Judgment of God is always founded on infallible Truth, "but the Judgment of the Church often depends upon an O- "pinion which may be under a miſtake: Upon this Account, "it ſometimes happens that he who is bound before God, is "free before the Church; and he that is free before God, is "bound by an Eccleſiaſtical Sentence. The Chain wherewith "the Sinner is bound before God, is looſened by a Remiſſion "of the Fault; but that wherewith he is bound in reſpect of "the Church, is looſened only by Abſolution from the Sen- "tence; which appears in the Reſurrection of *Lazarus*, "whom our Saviour firſt raiſes again, and then orders the A- "poſtles to untie him. So the Man, concerning whom he is "talking, having promiſed with an Oath to obey the Church, "and to give ſigns of his Penitence, might very well be abſol- "ved in the ſight of God, but not having received Abſolution, "he is not ſo in reſpect of the Church. Yet the Church could "and ought to remedy this, that is, becauſe his Penitence "was true by the plain marks he gave thereof where he lived, "it could give him Abſolution after his Death: And it ſigni- "fies nothing that the Power of binding and unbinding was "not granted the Church in reſpect of dead Men; ſo that it "cannot bind or unbind any but what are upon the Earth, or, "as it is written, cannot communicate with a Man that is "dead, with whom it did not communicate while he was li- "ving; for although it did not communicate with him, yet "it ought to have done it, it not being any ill will to Religion, "but an inevitable accident which hindred him from recei- "ving Abſolution. And we read in the Canons that the "Church has bound and unbound the dead." He order'd that this Abſolution be deſired of the Holy See, the caſe for which he was to be abſolved being a reſerved caſe; that it ſhould be performed with a penitential Pſalm, the Lord's Prayer, and the Prayer uſed upon that Occaſion; and that his Heirs ſhould make Satisfaction.

In the ſixty ſecond, he order'd a certain Lord to reſerve a Treaſure which had been found in a Country of the Patrimony of St. *Peter*, as belonging of right to the Holy See.

The ſixty third, is written to the Archbiſhop of *Sens*, about the Dean of *Nevers*, whom having been ſuſpected of Hereſy, he ſends back to him with Orders to re-eſtabliſh him, after he had canonically cleared himſelf by the Witneſs of fourteen Prieſts.

In the ſixty fourth, he confirm'd the Order made by the Biſhop of *Uſma* in *Spain*, to have none but Regular Canons in his Church, and ſome other Conſtitutions which he had made.

In the ſixty fifth, he wrote to the ſame Biſhop, and determin'd that ſuch of the Clergy as were notoriouſly ſcandalous in keeping Concubines, ought to be condemned without Witneſſes or Accuſers; but that ſuch whoſe Crime was not ſo notorious but that it might admit of ſome doubt, could not be condemned but upon the Depoſition of Witneſſes, and not on ſimple Declarations.

In the ſixty ſixth, he declar'd, That thoſe Laicks who keep any of the Clergy in Priſon incur Excommunication, as well as thoſe who give them ill Treatment. That ſuch as communicate with an excommunicated Perſon, ſo as to partake of or contribute to his Crimes, cannot be abſolved of the Excommunication which they incur, but by him who excommunicated the Perſon with whom they communicated, or by his Superior. But if they communicated with them only ſo as to eat or drink with them, or in any other manner without partaking of their Crimes, then they might be abſolved by their own Biſhop, or any other Prieſt. Laſtly, he determin'd, that not only thoſe who have contracted two valid Marriages, are to be accounted Bigamous, but thoſe too who have contracted ſuch as were nulled, becauſe that although they were not in *facto* Bigamous for want of the Sacrament, yet the Intention of being ſo was the ſame, and there was a Fault committed beſides: therefore he would not have a Diſpenſation granted ſuch, as there is to other Bigamous Perſons.

By the ſixty ſeventh, he confirm'd the Dean of *Toledo* in his Benefice, and puts him under the Protection of the Holy See.

By the next, he confirm'd an Archdeacon in his Benefices.

The ſixty ninth, is a Confirmation of the Eſtabliſhment of the Abbey of St. *Michael* of the Order of *Premontre*.

In the ſeventieth, he order'd that the *Saracens* ſhould be forced to pay their Tithes to the Pariſhes.

By the ſeventy firſt, he nam'd the Biſhops of *Lincoln* and *Ely*, with the Abbot of St. *Edmund*, to make up the Difference between the Archbiſhop and Monks of *Canterbury*, or to give Judgment in it.

The 72*d*, 73*d*, 74*th*, 76*th*, 79*th*, 89*th*, 90*th*, 92*d*, 93*d*, 98*th*, 100*th*, 101*ſt*, 102*d*, 108*th*, 109*th*, 110*th*, 116*th*, 153*d* and 274*th*, are Confirmations of the Privileges of Monaſteries.

By the ſeventy fifth, he order'd the Archbiſhop of *Compoſtella* to make uſe of Eccleſiaſtical Cenſures to oblige the King of *Leon* to put away the Daughter of the King of *Caſtile*, whom he had married, tho' ſhe was his Kin within the prohibited Degrees.

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In the ſeventy ſeventh, to the Archbiſhop of *Tours*, he determin'd, That a Metropolitan who is infirm, or has any other reaſonable Excuſe, may commiſſion another Biſhop to conſecrate his Suffragans.

In the ſeventy eighth, he order'd the Biſhop of *Caſtellane* to take off the Interdict pronounced againſt the Inhabitants of his City; becauſe they had ſubmitted and rejected him whom they had choſen Governor of the City without the Conſent of the Pope.

In the eightieth, he committed to the Abbot of *Fertè*, and to the Archdeacons of *Challons*, the ordering of the Difference between the Church of *Autun*, and the Monaſtery of *Baume*.

The eighty firſt, contains the Judgment in a Proceſs between the Monaſtery of St. *Owen*, and that *de la Croix-Saint-Leufroy*. His Judgment is in favour of the latter, according to the firſt Sentence in this caſe, tho' there had been a ſecond which ſeemed to contradict it.

The ſeven following Letters, contain a famous Sentence in favour of the Archbiſhop of *Tours* againſt the Church of *Dol*, by which the Biſhop of *Dol* is declared his Suffragan, and hath the Pallium taken from him.

In the ninety firſt, after having firſt given his Judgment that the Monks of *Citeaux* had acted raſhly in changing the Abbeys of Regular Canons which were in the Iſlands of *Hieres*, into Monaſteries of their Order, he nominated the Biſhops of *Marſeilles* and *Agde* to make a Reform among theſe Regular Canons.

The ninety fourth, is a Judgment in favour of the Templers againſt the Canons of St. *Quentin*.

In the ninety fifth, he nullifies the Election of a Biſhop by the Chapter of *Cambray*; becauſe he whom they had choſen was nothing but a ſimple Shaveling before the Election, and had had a Child too by a Widow.

In the ninety ſixth and ſeventh, he warned the King of *Hungary* to reſtore to the Biſhop and Church of *Vatz* the Poſſeſſions he had taken from them.

In the ninety ninth, he order'd his Legate in *France*, and the Biſhop of *Paris*, to look into the Caſe of the Abbot of St. *Martin* of *Nevers*, who was accuſed of Hereſy; and if he was found guilty, to depoſe him and ſhut him up in a Monaſtery.

In the hundred and third, he decides, That the Biſhops of *Lisbon* and *Evora* are Suffragans to the Metropolis of *Compoſtella*, and not to that of *Brague*. In the hundred and fifth, he declar'd, That this Sentence doth doth not at all prejudice the Rights of the Archbiſhop of *Brague*. And in the hundred and ſixth, he adviſed the Archbiſhops of *Brague* and *Compoſtella* to make up the Difference which they had about carrying the Croſs, by agreeing that each of them ſhould have it carried before him in the others Dioceſs.

In the hundred and fourth, he wrote to the Archbiſhop of *Canterbury*, to hinder the Biſhops exacting any thing for the Holy Chriſm.

In the hundred and ſeventh, he declar'd null the Order of the Canons of *Tours*, who had given four Prebends to ſixteen Perſons, on Condition that four ſhould be content with the Revenues of one Prebend among them, till the others were dead, ſo that he who died laſt ſhould have the whole, as contrary to the Laws of the Church, which forbids Diviſions or Succeſſions in Benefices.

The hundred and eleventh, and twelfth, contain a Confirmation of the Election of the Biſhop of *Placentia*.

The hundred and thirteenth, contains a Judgment of a Suit between the Provoſt of the Church of *Aquileia*, and the Chapter of that Church, about the diſpoſing of the Revenues, wherein he gives the Cauſe to the Chapter.

In the hundred and fourteenth, to the Archbiſhop of *Canterbury*, he empower'd him to force all ſorts of Perſons to pay Tithes, notwithſtanding any Appeal.

In the hundred and fifteenth, to the ſame Perſon, he order'd that the Churches ſhould be freed from the new Penſions.

The hundred and ſeventeenth, is a Commiſſion to the Biſhop of *Tuy*, the Dean of *Zamora*, and the Prior of St. *Iſidorus* of *Leon*, to enquire into a Suit between the Biſhop of *Orenſe*, and the Abbot of *Cella-Nova*.

By the hundred and eighteenth, he upholds the Abbey and Religious of *Waltham*, in the Right of preſenting to the Livings of their Church. In the hundred and nineteenth, he eaſes them from thoſe exceſſive Rights of Procuration which the Archdeacons exacted of them, and nullifies the Cenſures which had been made uſe of to force them. By the two next Letters, and by the 126*th*, 127*th*, 128*th*, 129*th*, 131*ſt*, and 132*d*, he confirm'd the Rights and Privileges of this Monaſtery.

The hundred and twenty ſecond, is a Letter by which he makes *Rainier* his Legate in the Provinces of *Embrun*, *Aix*, *Arles* and *Narbonne*, with Power to reform and ſettle the Monaſteries and Churches, to give Judgment in ſuch Cauſes as preſented themſelves, to abſolve ſuch as were excommunicated for having ſtruck any of the Clergy, provided Homicide

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did not follow upon it; to encounter the Hereticks, and to have them puniſhed. By the next, he order'd the Archbiſhops of theſe Provinces to acknowledge this Legate, and to obey and aſſiſt him.

By the hundred and twenty fourth, he order'd the Chapter of *Aquileia* to put the Provoſt of that Church in again.

In the hundred and twenty fifth, he upholds a Canon in the Poſſeſſion of the Revenues of his Prebend.

The 133*d*, 134*th*, 135*th*, 136*th*, 137*th*, 138*th*, 139*th*, 140*th*, 143*d*, 144*th*, 145*th*, 146*th*, 147*th*, 149*th*, 150*th*, 151*ſt* and 152*d*, are written about the Accomodation of the Differences of the Church of *Compoſtella* and the Church of *Bragne*, which was ended by an Agreement of the Parties, and about ſome other Things relating to the Church of *Compoſtella*.

The hundred and forty firſt, and ſecond, are written againſt ſome Laicks of *Metz*, who had private Aſſemblies in contempt of the Church, and there had the Evangeliſts, the Epiſtles of St. *Paul*, the Morals of *Job* read in *French*, and took upon them to dogmatize and preach againſt the Prieſts.

The hundred and fifty fourth and fifth, contain a Confirmation of the Reform which the Religious of *Pontigny* had made in the Abby of *Caduin*.

In the hundred and fifty ſixth, he gave Permiſſion to the Biſhop of *Aſſiſi* to accept of the offer which the Archprieſt of *Peruſe* had made, of clearing himſelf cononically of the Crime of Simony, by the Witneſs of three Perſons.

The hundred and fifty ſeventh, is a Confirmation of the Archdeaconſhip of *Cirenza* to him who had been preſented to it.

By the hundred and fifty eighth, he takes the Church of St. *Michael* of *Travalde*, under the Protection of the Holy See.

By the hundred and fifty ninth, he advertiſed the Suffragans of the Archbiſhoprick of *Cirenza*, that he would in a ſhort Time ſend them a Metropolitan fit to fill the Place, and exhorted them to receive him with all due Reſpect; and by the next, he gives the ſame Notice to the Chapter of *Anglone*.

In the hundred and ſixty firſt, he gives leave to the Archbiſhop of *Cirenza* to take his Friends into his Church.

The three following Letters, are concerning the Immunities of the Canons of *Matera* and *Cirenza*.

In the hundred and ſixty fifth, he order'd that the Inhabitants of *Matera* ſhould pay the whole Tithe to the Churches to which it belongs.

In the hundred and ſixty ſixth, he wrote to the Biſhop of *Aſſiſi*, that he ſhould not think that thoſe whom he had excommunicated were abſolved, or that they had any Letters of Abſolution from the Holy See, or from its Commiſſaries.

The hundred and ſixty ſeventh and eighth, are written about the Abſolution of *Marcovaldus*, and contain the Oath that was taken by him on that Occaſion. He did not obſerve it, and the Pope was forced to write againſt him again in the hundred and ſeventy ninth Letter.

In the hundred and ſixty ninth, he determin'd, That the Biſhops may abſolve thoſe who are excommunicated for ſtriking any of the Clergy, when they cannot commodiouſly come to *Rome*, unleſs they had been exceſſively rude indeed.

The two following have nothing remarkable in them.

In the hundred and ſeventy ſecond, he determin'd, That he who was choſen Abbot of *Gemblours*, and whoſe Election they had got confirmed by giving Money without his knowledge, was not at all in the Fault.

The hundred and ſeventy third, is the Judgment in a Suit about a Canon's Place of the Iſland in *Flanders*.

In the hundred and ſeventy fourth, he order'd the Clergy and People of *Regio* to receive their Archbiſhop.

By the hundred and ſeventy fifth, he forbids the *Aretins* to rebuild a Caſtle.

The hundred and ſeventy ſixth, is a Letter written to the Pope by the King of *Dioclia* and *Dalmatia*, by which he recommends and ſubmits himſelf to his Holineſs, and deſires him to write to the King of *Hungary* to drive the Hereticks out of his Kingdom. The next, is ſuch a Letter from the Prince of *Servia*.

The hundred ſeventy eighth, is a Letter written by the Archbiſhop of *Dioclia* and *Antivari*, by which he thanks the Pope for the Pallium which he had ſent him, and preſents him with the Orders made by the Legates of the Holy See, and by the Prelates of *Dalmatia* againſt Simony, about the Celibacy of the Clergy, concerning the payment of Tithes, about the ſecrecy of Confeſſion, againſt thoſe that abuſed the Clergy, or dragg'd them before Civil Magiſtrates; about the Degrees of Affinity within which it is not allowable to marry; about the Clergy's being ſhaved for the Preſentation to Benefices, and the Preſervation of the Poſſeſſions of the Church; and laſtly, a Prohibition from putting the Children of Prieſts or Baſtards into Holy Orders, and from ordaining any one Prieſt under the Age of thirty.

The hundred and eightieth, is written by the Pope to the Archbiſhop of *Antivari* about the Biſhop of *Soatino*, who, upon ſuſpicion of Homicide, had quitted his Biſhoprick; the Pope order'd that he be allowed wherewithal to maintain himſelf.

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In the hundred and eighty firſt, he gave Notice to the Archbiſhop of *Canterbury*, that he ought not to allow the Secular Clergy to ſit in the ſame place with the Monks at the Cathedral, or to go before them at a Proceſſion.

By the hundred and eighty ſecond, he takes an Earl and his Lands into the Protection of the Holy See.

The hundred and eighty third, to the Biſhop of *Treviſi*, is written againſt ſuch of the Clergy as did not wear Clergymens Habits, nor were ſhaved; he order'd him to ſuſpend them, and forbid the Archdeacon to let them take any higher Orders.

The hundred and eighty fourth, is a Letter of *Frederick* King of *Sicily*, to the Inhabitants of *Monteſiaſcone*, to make them obey the Sovereign Pontiff.

In the hundred and eighty fifth, he declar'd, That a Biſhop elect, who has taken Poſſeſſion before the Election was confirmed, ought to be turned out of that Biſhoprick.

In the hundred and eighty ſixth, he commiſſions the Biſhop of *Fieſoli* to give Judgment in a Caſe that concerned a Monaſtery of Camaldolites.

In the hundred and eighty ſeventh, he order'd the Metropolitan and the Biſhops of *Sicily* to redeem the Eſtates of the Kingdom of *Sicily* which they had alienated.

The hundred eighty eighth, is written to the Archbiſhop of *Magdeburg*, about the Divorce of the Duke of *Bohemia* from his Wife, pronounced by the Biſhop of *Prague*, without any regard to the Appeal which this Princeſs had put in to the Holy See, in Conſequence of which, this Duke had married the Siſter of the King of *Hungary*; he order'd the Archbiſhop to enquire into the Truth of the Matter, and write him word of it.

The hundred and eighty ninth, is addreſſed to the Patriarch of *Jeruſalem*, to the Biſhop of *Lydda*, and to the Knights of St. *John* of *Jeruſalem*, and of the Temple, to whom he recommends it with Wiſdom and Fidelity to diſtribute the Alms which he had ſent them, and to make him acquainted with the State of their Country.

In the hundred and ninetieth, he order'd the Chapter of *Capua* to proceed out of hand to the Election of a Biſhop.

In the hundred and ninety firſt, he recommends to the People of *Saxony*, *Weſtphalia* and *Sclavonia*, the Aſſiſtance of the Biſhop and Clergy of *Livonia* againſt the Pagans their Enemies.

In the hundred and ninety ſecond, and two hundred fifty and eighth, he order'd the Biſhop and People of *Civita* to obey the Earl of *Cbieti*, and take him for their Protector.

The hundred and ninety third, is a Reprimand for the Chapter of *Fondi* which had made two faulty Elections, having choſe Men who had not in them the Qualities requiſite for a Biſhop.

In the hundred and ninety fourth, he decided, That a Monk who had his Forefinger cut off, was incapable of ſaying Maſs.

The hundred and ninety fifth, is a Mandate for a Canonſhip of *Poitiers*.

The hundred and ninety ſixth, is a Commiſſion to the Archbiſhop of *Bragne* and two Monks, to judge in a Difference between the Biſhop of *Conimbra* and the Templers.

By the hundred and ninety ſeventh, he exhorted the Prelates of *France*, to whom it is written, to do all that was in their Power to bring the King to obey the Holy See, and to put away his Concubine, to take his Wife again.

The two following, are Commiſſions about private Affairs.

By the two hundredth, he made the Archbiſhop of *Tarento* his Legate in *Sicily*.

In the two hundred and firſt, he empower'd *Conrade* Archbiſhop of *Mentz* to confer thoſe Benefices, to which the Biſhop of *Hildeſheim* had preſented, in the Biſhoprick of *Wirtzburg*, upon whom he pleaſed, notwithſtanding the Preſentations of that Biſhop.

In the two hundred and ſecond, and two hundred and third, he order'd the Biſhops and People of *Italy* to receive his Legate, and obey him.

In the two hundred and fourth, he commands the Archbiſhops of *Magdeburg*, *Mentz* and *Treves*, and their Suffragans, to publiſh Excommunication againſt the Biſhop of *Hildeſheim*, who would remove to the Biſhoprick of *Wirtzburg* without leave from the Holy See.

In the two hundred and fifth, he exhorted an Earl of *Italy* to preſerve that Fidelity which he had promiſed to the Holy See, and to obſerve the Peace.

In the two hundred and ſixth, he advertiſed the Biſhop of *Autun* to provide Maintenance for the *Jews* newly converted.

In the two hundred and ſeventh, he exhorted the Magiſtrates of *Viterbo* to obſerve that Peace which they had made with the *Romans*.

The two hundred and eighth, is a Letter of the Patriarch of *Conſtantinople* to the Pope, in anſwer to a Letter which he had written to him, wherein he tells him that the Name of Univerſal, which he had given to the Church of *Rome*, puzzled him, and he could not tell the meaning of it. He takes it

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it ill too that he should accuse the Eastern Churches of being Shismaticks, since they professed the Faith of the Council of *Nice*, and believed that the Holy Spirit proceeded from the Substance of the Father. At the end of this Letter he praises the Emperor of *Greece*. Pope *Innocent* answers this Letter in the two hundred and ninth, and after having been pretty large upon the Primacy of St. *Peter*, which he proves to be by divine Right from many places of Scripture, he explains in what sense the Church of *Rome* might be stiled Universal. He says, that one doth not mean by this Name all particular Churches, but this Name we give to a Church that hath all other Churches under it; that it is likewise called the Mother of other Churches, not because it is the ancientest, but because it has the Preeminence over all the rest. He tells him afterwards that he designs to call a general Council for the Reformation of Manners, and invites him to it to settle an Union and good Understanding between the two Churches. The Emperor *Alexis* too writ to the Pope the two hundred and tenth Letter about the Recovery of the Holy Land, and the Re-union of the two Churches, as of a very feasible thing. The Pope answer'd him in the two hundred and eleventh, and says much the same to him as to the Patriarch of *Constantinople*.

In the two hundred and twelfth, the Pope writ to his Vicar at *Constantinople*, not to suffer the Latin Priests to administer the Sacrament of Confirmation, which belonged to none but Bishops to do.

By the two hundred and thirteenth, he order'd all the Latin Priests which were at *Constantinople* to obey his Legate.

By the two hundred and fourteenth, and two hundred and fifteenth, he cites the Prior and Religious of *Sainte-Croix* in *Spain*, to appear about the Difference between them and the Bishop of *Conimbra*.

In the two hundred and sixteenth, he frees the Canons of *Wirtzburg* from the Oath which the Bishop of *Hildesheim* had made them take to pay a certain Sum of Money after his Death, to those as he would leave it to.

The two hundred and seventeenth, and two hundred and nineteenth, are Letters of the King of *Armenia* to the Pope; and the two hundred and eighteenth, and two hundred and twentieth, are the Pope's Answers to them.

By the two hundred and twenty first, he stirs up the People of *Sicily* to war against *Marcovaldus*.

The two hundred and twenty second to a private Person, is the Confirmation of a Prebend.

The two hundred and twenty third is a Commission to the Abbots of *Lucedia*, and St. *Saviour* of *Pavia*, for the Re-establishment of the Monastery of St. *Colombanus*. In the next he declar'd, That this Monastery shall still enjoy the Exemption from the Jurisdiction of the Bishop of *Bobio*, but not so as to be any Prejudice to the Rights of that Bishop.

In the two hundred and twenty fifth, he order'd the Punishment of the Man that had killed the Magistrate of *Benevento*.

In the two hundred and twenty sixth, he exhorted the *Saracens* of *Sicily* to be faithful to King *Frederick*, and not take the Part of *Marcovaldus*.

In the two hundred and twenty seventh, he determin'd, That a Priest who discovered to some Rogues a Person that they were looking for, and whom they afterwards killed, without knowing what they searched after him for, not being in any Fault, might have leave to celebrate Mass which he had been forbidden by the Bishop.

In the two hundred and twenty eighth, he order'd the Cardinal Bishop of *Verona*, to examine whether those that were accused of Heresy were really guilty; and that if he should find, after having questioned them, that they had no Errors in their Doctrine or Manners, he should declare them Catholicks; and if they had, and were ready to renounce them, he should give them Absolution after having taken the ordinary Oath.

In the two hundred and twenty ninth he declared, That such as let their Lands under borrowed Names are obliged to pay the Tenths, and that Clergymen are not to be allowed to have any Women live with them except they be of their Kindred.

By the two hundred and thirtieth, he granted the Bishop of *Laghlin* in *Ireland*, not to be within the Power of any but the Pope's Excommunication; and in the next, allows him to turn out a Man that had gotten into the Archdeaconry of his Church, and to dispose as he thought fit of the Benefices of his Diocess.

In the two hundred and thirty second, he declared, That a Woman who had taken upon her a Vow of Chastity to avoid being married, but upon condition of tarrying in her own House, and had afterwards married a Man by whom she had Children, ought to take her Religious Habit again, and observe her Vow.

In the two hundred and thirty third, he determined, That a Girl of not above seven Years of Age could not be engaged by any Promise of Marriage.

In the two hundred and thirty fourth, he order'd an Abbot to provide for the Subsistence of a *Jew* that was newly converted.

By the two hundred and thirty fifth, he appointed the Abbots of *Citeaux*, *Morimond*, and *la Creste*, to make strict Search after Hereticks.

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In the two hundred and thirty sixth, he commissioned the Archbishop of *Naples*, and the Cardinal Legate in that Country, to inform against the Archbishop of *Benevento*.

In the two hundred and thirty seventh, he forbids the turning the Revenues of Abbies, which were intended for the Maintenance of Monks, and the keeping of the Poor, to other Uses.

In the two hundred and thirty eighth, he forbids all the Bishops of *Scotland* any ways meddling against an Abby which was immediately subject to the Holy See.

In the two hundred and thirty ninth, he judged that the Alienation of the Estate of a Monastery by the secular Authority is not to be minded.

In the two hundred and fortieth, he gave leave to the Provost of the Chapter of St. *Gaudentius* of *Novara*, to correct the Faults of the Canons.

In the two hundred and forty first he decided, That such Clerks as are under Interdiction, cannot be chosen to any Ecclesiastical Benefices.

In the two hundred and forty second he declared, That all Believers are bound to pay Tithes to their Parish, and that they cannot upon any Pretence whatsoever, exempt themselves from paying any Part thereof.

In the two hundred forty third, he order'd the Archbishop of *Canterbury*, and the Bishop of *London*, to pronounce a Sentence of Excommunication against all such as had a Hand in the Violences offered to an Abbot who was putting a Sentence of the Pope's in Execution.

In the two hundred and forty fourth he says, That one ought to provide against the Commissaries that are appointed, not by way of Appeal, but by challenging them.

By the two hundred and forty fifth, to the Prelates and People of *Sicily*, he appointed a Cardinal Legate in this Kingdom, and order'd them to obey him.

In the two hundred and forty sixth, to the Canons and Clergy of *Brinde*, he cites them to *Rome*, to give an account of the Rout which they had made to hinder him that had been chosen of taking Possession of the Bishoprick. The two hundred and forty seventh is upon the same Subject.

The three following Letters, and the two hundred and sixty third and sixty fourth, are Confirmations of private Men in their Livings.

In the two hundred and fifty first, he desired the King of *France* to send aid to the King of *Jerusalem* against the *Saracens*, and to write to the Emperor of *Constantinople*, to maintain a Peace with this Prince.

The two hundred fifty second is a Letter of *Leo* King of *Armenia*, complaining that the Earl of *Tripoli*, and the Great Masters of the Orders of the Templers, and St. *John* of *Jerusalem*, would dispossess the lawful Heir of the Prince of *Antioch*, and desiring the Pope to protect him, and send him some Assistance against the *Saracens*. The Pope makes Answer in the two hundred and fifty third Letter, that he will send to his Legates upon the Place, to judge in all these Differences, and that in the mean while he'll order the Earl of *Tripoli* not to meddle. By the two hundred and fifty fourth Letter, he order'd the Lords and People of *Armenia*, to assist their King in making War against the *Saracens*; and by the next he sends him the Standard of St. *Peter*, to encounter the Enemies of the Cross.

By the two hundred and fifty seventh, he revok'd a Judgment given by the Bishop of *Sidon* in *Syria*, who was commissioned by the Holy See against the Templers: And by the two hundred fifty ninth, he order'd the King of *England* to restore the Templers a Castle which belonged to them.

In the two hundred and sixtieth, he appointed Commissaries to inform of the Matters for which the Abbot of *Pomposa* was accused.

In the two hundred and sixty first, to the Bishop of *Rossano*, he answer'd divers Questions which this Bishop had proposed to him. 1. That the Kindred of a Woman might marry the Kindred of her Husband. 2. That although a Husband and Wife are Godfather and Godmother to a Child, yet they do not thereby contract any such Compaternity as can hinder them from living as Man and Wife. 3. That the Latin Priests might neither have Wives nor Concubines. 4. That he might force the Abbots and Priests to come to his Synod. 5. That the Chaplains of the Castle of *Rossano* had nothing to do to judge of the Validity or Invalidity of Marriages.

In the two hundred and sixty second, he gave some Lands to the Judge of the Archbishop of *Firmo's* Temporal Jurisdiction, or his Theologal.

In the two hundred and sixty fifth, he order'd, That a Clergyman who had gained a Commission about an Affair that had been decided before, by telling a false Story, should have no Advantage by this Commission.

In the two hundred and sixty sixth, he gave a Lord notice to receive the Legate which he sends him with all due Respect.

The two hundred and sixty seventh is a Mandate for a Canonship in the Church of *Breuil*.

In the two hundred sixty eighth, and two hundred and seventy second, he enjoins the Abbots of *Citeaux* and *Premontre*

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montre to give the fourth Part of the Eſtates of their Abbies towards the Holy War.

By the next two, he required of all the Biſhops of *Europe*, Supplies of Men and Money for that War; and of all the Faithful the ſame, in the two hundred and ſeventy firſt.

In the two hundred and ſeventy third, he appointed the Archbiſhop of *Tyre* and the Biſhop of *Sidon* his Commiſſaries to judge in a Suit between the Church of *Tripoli*, and the Knights of St. *John* of *Jeruſalem*, about a Church.

The two hundred and ſeventy fifth and ſixth are written about the Proceſs concerning the Prebends of the Church of *Padua*.

The two hundred and ſeventy ſeventh is written about the Election of an Archbiſhop of *Capua* by two thirds of the Chapter, maugre the Oppoſition of the Pope's Legate and ſome Canons: The Pope found no Fault in the Form of the Election; and becauſe he was not yet ſatisfied that the Perſon elected was thirty Years old, he puts off the Confirmation of the Election, and in the mean while till the thing was ſettled, appointed the elected Perſon, who was Subdeacon of *Rome*, to adminiſter both Spirituals and Temporals.

The two hundred and ſeventy eighth is alſo written about the Removal of the excommunicated Biſhop of *Hildeſheim*, becauſe he would without the Permiſſion of the Holy See take the Biſhoprick of *Wirtzburg*: The Pope gave Order to the Biſhop of *Bamberg*, to inform whether he obſerved and was obedient to the Interdict, that he might know whether it was fit to pardon him.

By the two hundred and ſeventy ninth, he confirmed the Inſtitution which the Biſhop of *Amiens* had made of four Religious in a Church.

In the two hundred and eightieth, he adviſed the Lords and Magiſtrates of *Sicily*, to labour with his Legate to promote the Good of that Realm.

By the two hundred eighty firſt, he confirmed an Agreement made between the Templers of *Sclavonia*, and the Monaſtery of St. *Coſmus* and St. *Damienus* of the ſame Country.

In the two hundred and eighty ſecond, he declared null a Reſignation made for fear of the King of *England*.

In the two hundred and eighty third, he finiſhed a Suit that had been depending at *Rome*, about the Election of the Biſhop of *Sutri*.

The four following are the ſame with ſome before.

By the two hundred and eighty eighth, he confirmed the new Biſhop of *Hildeſheim*, who was choſen in the Place of him who would remove to *Wirtzburg*, and declared null all the Alienations that the latter had made of the Poſſeſſions of the Church of *Hildeſheim*.

In the two hundred and eighty ninth, he empowered ſome Abbots in his Name to preſent to the vacant Prebends of the Archbiſhoprick of *Magdeburg*, which the Archbiſhop and Chapter had neglected to fill within the Time appointed by the Council of *Lateran*.

Monſieur *Baluze* takes notice after this Letter, that this ſecond Book of the Regiſter of Pope *Innocent*'s Letters is not compleat; becauſe *Roger* of *Hoveden* quotes a Letter of this Pope's of the Year 1199. about *Girardus* Biſhop of St. *Devias*, which is not to be found among theſe; and he adds, for a Supplement, ſome Letters which he had taken from divers Places.

The firſt, which is the two hundred and ninetieth of this Book, is addreſſed to the Clergy of the Dioceſs of *Penna*, in the Province of *Abruzzo*, whom he orders to ſubmit to the Juriſdiction and Juſtice of the Biſhop, as well in what reſpects their Tithes and Incomes, as what concerns the Cauſes of Marriage and Penance.

The two hundred and ninety firſt is a Confirmation of the Privileges of the Church of *Volterra*.

The two hundred and ninety ſecond is a Protection granted to a Prieſt.

In the two hundred and ninety third and fourth, he exhorted all the Princes of *Germany* to labour for the Peace of the Empire, and for an Accommodation between *Otho* and *Philip*.

By the two hundred and ninety fifth, he commits to the Biſhop of *Verceil*, and the Abbot of *Lucedia*, the Judgment of a Proceſs between the Monks and Canons of *Milan*.

The two hundred and ninety ſixth is a Confirmation of the Privileges of the Abbey of *Mariadura*.

By the two hundred and ninety ſeventh, he takes the Earl of *Montpellier* into his Protection, and tells him in the next, that he will ſend him Legates to labour for the deſtroying of Hereſy.

The two hundredth and ninety ninth, and three hundredth, are written about the Removals of Biſhops. He of the Iſle of *Leſina* upon the Coaſts of *Dalmatia*, had been required for the Archbiſhoprick of *Zara*, and before this Demand was admitted in the Court of *Rome*, he had forſaken his Biſhoprick of *Leſina*, and had done his Duty in the Archbiſhoprick of *Zara*: The Chapter of *Leſina* had choſen in his Place the Biſhop of *Spalatro*. The Pope puts off the Execution of the Matter till he was fully informed how Things were, and appoints Commiſſaries for that purpoſe.

The three hundred and firſt is the Confirmation of a Treaty between the Archdeacon of *Paris*, and the Abbeſs of *Chelles*.

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The three hundred and ſecond is a Conſtitution which forbids uſing any Force to make the *Jews* be baptized, or doing them any Injury, or offering them any Violence.

By the three hundred and third, he granted Indulgences of forty Days to the Monaſtery of *Vezelay*, in which they ſay is preſerved the Body of St. *Mary Magdalene*.

The three hundred and fourth is a Confirmation of the Privileges of the Church of *Placentia*.

The three hundred and fifth and laſt of the ſecond Book, is a Letter to the Clergy of *Normandy*, exhorting them to contribute the fourth Part of their Revenue towards the carrying on of the Holy War.

Mr. *Baluze* not being able to recover the third and fourth Books of the Letters of Pope *Innocent*, has ſupply'd their Place with a very ancient Collection of the Decretals of this Pope, made by *Rainier*, Deacon and Monk of *Pompoſa*: It contains many Letters of the firſt and ſecond Books, and ſome of the following ranged under different Titles. We have already made an Extract of the firſt, and we have nothing left but to do the ſame with the latter. That which is in the firſt Title of this Collection is of that Number; it contains a Reſolution of ſome Difficulties about the Expreſſions which are uſed in the Myſteries of the Holy Trinity and the Incarnation. Here he takes notice that the Terms of Father, Son, and Holy Ghoſt, ſignify the relative diſtinguiſhing Properties of the Divine Perſons. He diſtinguiſhes in the Father three Particulars, his Innaſcibility, Paternity, and Emiſſion. Then he examines in what Senſe Jeſus Chriſt may be called Man; and having ſcholaſtically diſcuſt that Point, and given the Solutions of it which are given in the Schools, he remarks to the Archbiſhop of *Compoſtella*, to whom this Letter is written, that to anſwer in an Apoſtolical Manner, which is the plaineſt and beſt, one may ſay that Men in this World, cannot comprehend the true Nature of God, and have no proper Words to expreſs it by, and therefore are forced to make uſe of Relative Terms.

The ſecond Letter is a Writing given to the Ambaſſadors of *Philip* Duke of *Suabia*, by which he ſets the Prieſthood above the Imperial Dignity, and pretends that it belongs to the Pope to decide the Difference about the Empire; becauſe it was he that brought the Eaſtern Empire into the Weſt, and crowned the Emperors.

In the third, to the Emperor *Alexis Comnenus*, he alſo extols the Sacerdotal Dignity, and tells this Prince, that he ſhould not ſuffer the Patriarch of *Conſtantinople* to ſit at his Feet or on his left Hand.

The other Letters of this Collection are almoſt all in the firſt and ſecond Book, and have nothing worth notice in them, except ſome under the fortieth Title about Divorces and Poligamy.

In the firſt Letter of the fifth Book, *Innocent* III. determined that ſuch Nuns as have fought, or have beaten any of their Siſters, or of the Clergy, may receive Abſolution of the Biſhop who ſhall give it them in the Name of the Pope.

The ſecond is a Confirmation of the Statutes and Privileges of the Order of *Grandmont*.

The third is a Law made between the Clergy and Laicks of that Order.

The fourth is written to the Piſans againſt *Marcowaldus*.

By the fifth he gave Judgment in divers Differences between the Biſhop of *Spoletto*, and the Prior and Clergy of the Church of St *Gregory* of that City.

In the ſixth he approved of the Tranſlation of the Biſhop of *Imola* to the Archbiſhoprick of *Ravenna*.

In the ſeventh he determined that the Son of a Godfather could not marry the Daughter of the Godmother to the ſame Child, although he was born before they baptized the Child. That if theſe two Perſons had married they ought to be parted, and that whoſoever knew of any ſuch thing ought to diſcover it.

In the eighth he wrote to the Cardinal Biſhop of *Paleſtrina* his Legate in *France*, to abſolve *ad cautelam* the Archbiſhop of *Magdeburg*, whom he had excommunicated for not appearing at *Corbeil*, whither he had cited him, upon condition that he ſhould promiſe to make his Appearance, or ſend his Deputy, if he had not appealed to the Holy See before Excommunication.

By the ninth he confirmed the Privileges of a Chapter of Regular Canons of the Dioceſs of *Magdeburg*, and by the next grants them the Privilege of eating Meat, becauſe the Order of St. *Auſtin*, which they made profeſſion of, did not oblige them to abridge themſelves of it.

The eleventh Letter is to the Archbiſhop of *Sens*, to abſolve the Biſhop of *Nevers*.

By the twelfth he nominated Commiſſaries to judge the Archdeacon of *Chartres*, who was accuſed of Simony.

By the next he commiſſioned the Cardinal Biſhop of *Paleſtrina*, his Legate, with the Abbots of *Citeaux* and *Beaulieu*, of the Dioceſs of *Verdun*, to inform about the Matters whereof the Biſhop of *Toul* was accuſed by his Archdeacon.

In the fourteenth, he confirmed the Election of *Sifroy* to

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the Archbishoprick of *Mentz*, and rejected the demand of the Bishop of *Worms* his Competitor.

The following Letters have nothing in them worth taking notice of.

In the twenty second he declared that when those Persons, the Judgment of whose Causes he had committed to his Commissaries, could not safely come to the place appointed, they might then appeal to the Holy See, tho' the Letters of Commission excluded any Appeal.

The twenty third is written to the Bishop of *Worcester* against the Religious, who made use of Appeals to hinder the Bishop from visiting their Monastry, and to avoid correction. He order'd him to take a course with them for all their Appeal. He gave the same Order to the Bishop of *Verona* in the thirty second and thirty third Letters.

The twenty fourth and twenty seventh, are written to the Chapters of *Chalons* and *Angers*, about the Election of their Bishops.

In the twenty fifth and twenty sixth he nominated the Cardinal of St. *Praxeda* to be his Legate in the East, with him of St. *Marcellus*, and orders all the Faithful to obey them.

By the twenty eighth he acquainted the Chapter of *Prague* that he has absolved their Bishop.

The thirty fifth is addressed to the Archbishop of *Bourges*, the Bishop of *Nevers*, and the Abbot of *Cluni*, whom he commssioned to examine the Inhabitants of an Hospital who were accused of Heresy, and condemned by the Bishop of *Auxerre*, tho they had acquitted themselves at *Rome*.

The thirty sixth is written about a Difference in the Election of a Prior of the Church of St. *Austrillus* of *Bourges*, which he order'd the Thologal of *Orleans* to enquire into; and in case he should find the two Elections which had been made faulty, to make them proceed to a new Election in the ordinary forms.

By the thirty seventh and thirty eighth he recommended to the Prelates and Lords of *Sicily*, *Walter* Earl of *Braine*, whom he sends into *Sicily* with his Legates, and a Marshal, to carry on the War against *Marcowaldus*.

In the thirty ninth, to the Bishop of *Auxerre*, who had demanded of him, 1. Whether the Power which he had of disposing of the Estate of the Clergy that died intestate, extended it self to Canons as well as others; 2. Whether such as left their Estates to be disposed of at the will of another, might not be accounted to have died intestate: The Pope answer'd, That under that name of Clergy were comprehended Canons, and that it was not to be thought that those Persons made no Will who left other Persons Masters of their Estates.

The forty first is a Confirmation of the Privileges of the Bishop of *Siponto*.

The forty second is a Letter to the King of *Armenia*, complaining of the Templers promising to remain in unity with the Holy See, and desiring him to grant that neither he, nor his Subjects, nor his Country, nor the *Latins* which were in it, might be excommunicated or interdicted by any other than the Holy See. The Pope grants him his Request by the following Letter.

The forty fourth is a Letter of the Patriarch of *Armenia* to the Pope, desiring help of him. The Pope promises it him by the next, and exhorts him to keep the Churches of *Armenia* in union and submission to the Holy See.

The forty sixth is written to the Pope by another Archbishop of *Armenia*, who asks for a Pallium, which the Pope grants in the next Letter.

The forty eighth is written by the Pope to the Archbishop of *Rheims* about the Design of *Philip* King of *France* to get himself separated from his Wife. He tells him that it's fit the Queen should have Liberty to produce her Witnesses and Proofs as well as the King, and that he ought to advise the King not to demand what cannot be in justice granted. In the next, which is written to that Prince about this Affair, he talks with him about that which his Ambassadors had complained of, that he had had harder usage in this case than other Princes had received on the like occasions; seeing that King *Lewis* his Father, and the Emperor *Frederick*, and very lately *John* King of *England*, had been separated from their Wives by the Judgment of their Prelates and Estates, which the Holy See had without any scruple confirmed. The Pope answers, that they were his Legates who separated the Emperor *Frederick*, and that King *Lewis* and the King of *England* were parted by their Prelates, but that was because there had been no complaint made to the Holy See; which was the very Reason that the Judgment was not revoked, because no body protested against it: but the matter now in hand had been laid before the Holy See; Pope *Celestin* had revoked the Sentence of Divorce, and had sent his Legates into *France*, who might perhaps have put an end to the Affair, if he had not eluded their Judgment; that it was in the power of the Holy See, if it would go to the rigour of the business, not only to annul the Sentence, but likewise to use Censures against those that had given it, as Pope *Nicholas* had done against *Gontierus* Archbishop of *Cologn*, and *Tetgandus* Archbishop of *Treves*, for having divorced King *Lotharius* of *Tetberge*: that he had offered his Ambassadors to send two understanding Persons into his Kingdom to hear the Witnesses, and to go to *Denmark* if there was need, to receive the Queen's Evidence, to the end that they might give a true Judgment in the matter: that he was very willing if the Queen would consent, that he should choose two Persons out of his own Kingdom. In fine, he advises him to observe due form of Law in the Sentence, and to use his Queen well.

Pope Innocent's Letters.

In the fiftieth he order'd his Legates in *Sicily* and his Marshal, to make up the Marriage of King *Frederick* with the Sister of the King of *Arragon*.

In the fifty first and fifty second, he forbids the Archbishop of *Bourges* to meddle in a business of separation which had been brought before the Holy See, and says, that an action against a Marriage which has for so long time remained firm, ought not to be easily admitted.

In the fifty third he gives Judgment in a difference about the Archdeaconry of *Richmond*, in favour of him who had been first chosen by the Archbishop of *York*. The fifty fourth is about the same business.

The three next concern particular Affairs of some Churches in *England*.

In the fifty eighth he takes off the suspension of the Archbishop of *Messina*.

By the fifty ninth he declared that the Desertors of the Order of *Citeaux* should not be received, tho' they had Letters of Re-establishment from the Holy See, except these Letters expresly said that it should be no prejudice to the Discipline of the Order.

The sixtieth contains three Collects, and three Prayers for the Feast of St. *Bernard*.

The three next have nothing remarkable.

By the sixty fourth and sixty fifth he forbids giving of Benefices to the Children or Nephews of the Patrons.

In the sixty sixth he checks the King of *England* for the Violences he had done to the Bishop of *Limoges*.

The three next are about the Election of a Bishop and two Abbots

The seventieth is a Confirmation of a Treaty made between the Abbot and Monastry of *Dole* on one side, and *Andrew* of *Chavigny* Lord of *Chateauroux* on the other.

By the seventy first he confirm'd a certain Person's right to a Canonship.

By the seventy second he commissioned the Archbishop of *Arles*, and the Abbots of St. *Giles*, and of *Vallemagne*, to publish the Deposition of the Abbot of St. *William*, and to get another chosen.

The seventy third is written against the Canons of *Antoninus* of *Placentia*, who would not receive a Canon who had a Mandate from the Holy See for a Prebend of their Church.

The seventy fourth is written to the Archbishop of *Melphi* to excommunicate all that took the part of *Marcowaldus*.

By the seventy fifth he forbids turning a Church into a Monastry without the consent of the Bishop.

By the seventy sixth he granted the Monks that lived in the place whither St. *Bennet* retired, six *Livres* of Mony every Year out of the Apostolick Chamber, beside the Subsistence which they had from the Monastry of *Sublac*.

In the seventy seventh he imposes this Penance upon a Soldier that had cut out a Bishop's Tongue; to go naked, with his Tongue tied with a string fastned about his neck, carrying Rods in hand; to present himself in this Posture at the Church door for fifteen days together, where he should have Discipline given him, fasting all this time only with Bread and Water; and then to go for the Holy Land, where he should carry Arms for three Years, and fast every *Friday* only with Bread and Water.

In the seventy eighth he imposes this Penance upon a Man who having been Prisoner among the *Saracens*, had killed his Wife and Daughter by the command of the *Saracen* Prince, and eaten of their Flesh; to abstain for the future from eating any meat; to fast every *Friday* on bread and water, and the *Mondays* and *Wednesdays* of *Advent* and *Lent*; to eat only one Meal all the other days of *Advent* and *Lent*, and on all Vigils; to go naked footed, with a woollen Coat, and a very short Scapulary, carrying a Staff a Cubit long in his hand, taking no more of any person than would just serve him that day, not remaining above two days in one place, never daring to enter into the Church without first having received Discipline, and to recite every day a hundred *Pater Nosters*, kneeling at every one of them; and after having observed this Penance for three years, to return to the Holy See to desire Absolution.

In the seventy ninth, to the Abbot and Chapter of St. *John* of *Sens*, he granted them the Privileges of not being interdicted or excommunicated but upon an evident and reasonable Account.

Hitherto the Letters of the fifth Book go on without any interruption, the rest of it is imperfect, many Omissions there are, but those that we have I present you with: namely,

Pope Innocent's *Letters.*

The eighty ſecond, which contains the Rules for the Reform of the Monaſtery of *Sublac.*

The eighty fourth about the Affairs of *Sicily*, to Earl *Walter* Governour of *Puglia* or *Apuleia.*

The eighty ninth about the Death of *Marcowaldus*, at which he expreſſes a great deal of joy.

A Fragment of the ninety ſixth, by which he annuls the Poſtulation of the Biſhop of *Leitours* to the Archbiſhoprick of *Auſche*, becauſe this Biſhop was troubled with the Falling Sickneſs.

A Letter by which he checks the Biſhop of *Penna* for ſeveral Irregularities.

The hundreth by which he commiſſioned the Abbot of St. *Columbus* of *Sens*, and the Theologal of *Orleans*, to confirm the League made between the Biſhop of *Paris* and the Abbot of St. *Genevieve du Mont*, provided it had nothing in it which might derogate from the Authority of the Holy See, upon which the Church of St. *Genevieve* immediately depended.

The hundred and ſeventh to the Archbiſhop of *Beſanſon*, about ſome Perſons in his Dioceſs who carried the Religious of *Citeaux* before ſecular Judges, and obliged them likewiſe to clear themſelves by hot or cold Water, or by Duel. The Pope forbids all ſuch uſage of them for the time to come.

The hundred and fifth, which is a Letter of the King of *Bulgaria*, ſubmitting himſelf to the Church of *Rome*. And the hundred and ſixth, which is the Pope's Anſwer to him, wherein, after having recounted the uſage which the Legates of Pope *Adrian* met with in *Bulgaria*, and how the Bulgarians had driven out the Roman Prieſts to take in the Greeks, which was the cauſe that the Holy See never ſent any more Legates among them, he tells him that at his Requeſt he would ſend a Legate into his Kingdom, there to act in his name. The hundred and ſeventeenth, which is a Letter of the Biſhop of *Zagora* in *Bulgaria* upon the ſame Subject: And the hundred and nineteenth, which is the Pope's Anſwer to the Biſhop.

The hundred and twenty firſt, which is an Anſwer to the Demand of *John* the old Archbiſhop of *Lions*, what Form Chriſt Jeſus could make uſe of to tranſubſtantiate the Bread and Wine into his Body and Blood, and why theſe words were added in the Canon of the Maſs, *the Myſtery of Faith*, which were not to be met with in any of the Evangeliſts? *Innocent* takes notice, 1. That not only theſe words, but thoſe alſo, *Having lifted up his Eyes to Heaven*, and thoſe *of the Eternal Teſtament* are not in the Evangeliſts, but that it is not to be thought that the Evangeliſts have omitted nothing, and that thoſe omiſſions are to be ſupplied from other places of the Holy Scripture. 2. That ſome Perſons have made uſe of thoſe words, *The Myſtery of Faith*, to maintain an Error, that the real Body of Chriſt was not in the Sacrament, but only the Appearance and Figure; that theſe Perſons were deceived, becauſe, altho we ſay that the Sacrament of the Altar is a Figure, we do not thereby deny that it is real, for the Death and Reſurrection of Jeſus Chriſt was an Example and Image too, and yet it was real; ſo that the reaſon why the Sacrament of the Altar is called *The Myſtery of Faith* is, becauſe we therein believe otherwiſe than we ſee: we ſee for example the Species of Bread and Wine, and we believe the reality of Fleſh and Blood, and the virtue of Unity and Charity: that three things are to be diſtinguiſhed in this Sacrament, the viſible Form, Bread and Wine, the reality of the Body and Blood of Chriſt, and the virtue of Union and Charity; that the firſt is *Sacramentum & non Res*; the ſecond, *Sacramentum & Res*; and the third, *Res & non Sacramentum*. 3. He maintains that the Apoſtles received from Jeſus Chriſt, and delivered to the Church that Form of words which is in the Canon of the Maſs. This Archbiſhop had put another Queſtion to the Pope too; namely, Whether the Water which was mingled with the Wine in the Cup, was likewiſe turned into the Blood of Jeſus Chriſt? The Pope anſwer'd, that it is the opinion of ſome, that as Blood and Water flowed from the ſide of Jeſus Chriſt, being Figures of the Redemption and Regeneration of Man, ſo the Wine and Water in the Chalice are changed into theſe two things: That others believed that the Water being changed into Wine was tranſubſtantiated into the Blood of Jeſus Chriſt, which is contrary to the opinion of Philoſophers, who ſay it may be ſeparated from it: That in the third place it may be ſaid that the Water is not turned into Blood, but remains mingled with the Accidents of the Wine, as new Wine doth when it is mixed with conſecrated. He doth not condemn this opinion, but he rejects that of thoſe Men who ſay that the Water is changed into the Phlegm of the Body of Jeſus Chriſt; and embraces as moſt probable that opinion of the Water's being turned with the Wine into the Blood of Jeſus Chriſt. The third Deſire of this Archbiſhop, is to know how that change came to be made in the Secret of St. *Leo:* for where one reads in the ancient Miſſals, *Lord grant that this Offering may profit the Soul of thy Servant* Leo, there the new ones have it, *Lord grant that this Offering may profit us by the Interceſſion of* S. Leo, *Innocent* anſwers, that he doth not know by whom or when this Change was made, but that it was not without reaſon, becauſe ſeeing it is an injury to a Martyr to pray for him, all the Prayers therefore that are made for the Saints, ought to be applied to us, or to be underſtood in this ſenſe, that we pray they may be glorified more and more upon Earth, although there are ſome that think that the Glory of the Saints may be augmented till the day of Judgment, and therefore the Church may pray for their Glorification. In fine, he leaves him to judge whether the Rule of St. *Auſtin* about Prayers for the dead may not be applied here.

Pope Innocent's *Letters.*

The hundred and twenty ſecond to the Emperor of *Conſtantinople*, who had written to the Pope, deſiring him to hinder the Latins from invading his Eſtates; to give no Countenance to the Party of *Alexis* the Son of *Iſaac* the Angel, who was gone to deſire help of *Philip* Duke of *Suabia* to regain the Throne of his Father; and to not ſuffer *Philip* to be Emperor of the Weſt. The Pope anſwers him that this *Alexis* had come to *Rome* to complain of his having depoſed his Father and put out his Eyes, and kept him in Priſon: That afterwards he went to *Philip* and other Chriſtian Princes, promiſing them that if they would re-eſtabliſh him he would aſſiſt them in the Conqueſt of the Holy Land; that he had been conſulted about this too, but would give no anſwer till he had heard his Deputies, tho many had counſelled him to favour the Deſign, becauſe the Greek Church was not yet ſubject to the Holy See: that he was ſo far from favouring *Philip*, that he upheld *Otho* in his Pretenſions: that he exhorted him in token of the reſpect which he had for him, to labour for a Peace.

The hundred and twenty eighth to *William* Earl of *Montpellier*, who had by the Archbiſhop of *Arles* deſired the Pope to legitimate his Children. *Innocent* proves therein firſt of all that the Legitimation of the Holy See is valid, not only in what concerns the Spirituals, but the Temporals too: and becauſe this Earl alledges the Example of the King of *France*'s Children, which *Philip* had by a Wife whom he took after having left *Iſemburga*, to obtain the ſame favour for thoſe whom he had had by a Wife that was married in the ſame manner, *Innocent* tells him there is a great deal of difference; 1. Becauſe the King of *France* by his lawful Wife had a Son who was preſumptive Heir of the Crown, whereas he had no Son by his lawful Wife. 2. Becauſe the King of *France* had no more from the Holy See than what concerned the Spirituals, whereas he deſired it both for Spirituals and Temporals. 3. Becauſe the King had not left his Wife till he was divorced by the Archbiſhop of *Rheims*, and had theſe lawful Iſſue by the other Wife before the Holy See forbid him to live with her, whereas he had obſerved no Form nor Law in the matter. 4. Becauſe the King acknowledging no Superior in Temporals, had ſubmitted himſelf to the Holy See in this caſe, though perhaps he could have given himſelf this Diſpenſation as to Temporals; but as for him who depended upon other Soveraigns, this Diſpenſation could not be granted him without encroaching upon their Right, and he could not grant it to himſelf. About the end he begins to eſtabliſh the Power which he had not over the Temporalty of St. *Peter*'s Patrimony only, but over that of other States. And he concludes that he cannot grant his deſire, unleſs he can prove to him that his Fault is leſs, or his Authority greater than it was thought.

The hundred and ſixtieth to the King of *England*, wherein he reproaches him for having forſaken the Party of *Otho*.

The hundred and ſixty ſeventh, to the Holy Soldiers, which is full of Reproaches too about the taking of *Zara* in *Dalmatia*, which the Venetians had attacked and taken by ſtorm with the help of theſe Croſſes, and had divided the Booty with them.

Monſieur *Baluze* has added to theſe Letters two Privileges granted by this Pope, the one to the Monaſtery of St *Laurence* of *Averſa*, and the other to that of St. *Paul* and St. *Peter* of *Canterbury*, and ſome other Letters, which had never been printed, which ſerve to clear ſome of thoſe in this Book; namely, the Letters and Acts about the Accommodation between the Biſhop of *Paris*, and the Abbot of St. *Genevieve du Mont*, confirmed by the Abbot of St. *Columbus* of *Sens*, and by the Theologal of *Orleans*, in purſuance of a Letter of *Innocent*'s, *viz.* the hundredth, and by the Pope himſelf in a private Letter which Monſieur *Baluze* ſpeaks of; and the Act of the Legitimation of the Children of King *Philip* the Beautiful, of which he ſpoke in the hundred and twenty eighth Letter.

The fifth Book is followed by a Collection of Letters which concern the Conteſt for the Empire between *Philip* and *Otho*, with this Title; *The Regiſter of Pope* Innocent III. *about the Affair of the Roman Empire.* There are to be found not only the Letters of the Pope upon that Subject, but thoſe likewiſe of the two Contenders, and of thoſe of their Parties There are ſeveral conſiderable Circumſtances of this Hiſtory to be learnt there, and we may by them ſee the diſpoſition of the Pope and Princes, and the different Motives which made them act on this or that ſide. At firſt the Pope ſeems to be neuter, and to deſire nothing elſe but that the German Princes would agree and live in Peace. *The firſt and ſecond Letters.*

Otho

Pope Innocent's Letters.

Otho writes him a very submissive Letter. The King of *England*, and other Princes which were for him, write to the Pope in his behalf. *The fourth, fifth, and following Letters.* Those who had chosen him give the Pope an Account of his Election, and desire his Confirmation of it. *The tenth Letter.* The Pope answers them in general Terms. *The eleventh Letter.* On the other Side, the Princes of *Germany* that were for *Philip*, demand of the Pope four Things; 1. That he would acknowledge *Philip* for King of *Germany*. 2. That he would do nothing against the Rights of the Empire. 3. That he would not refuse to crown him Emperor, when he should come to *Rome* for this Ceremony. 4. That he would not make War against *Marcowaldus*. *The fourteenth Letter.* The Pope answered them, that he is very sorry for the Differences in *Germany*, that he has no Design of entrenching upon the Privileges of the Empire; that he will give the Crown to him whose Election he shall find to have been according to Form; but that he cannot favour *Marcowaldus*, who is a Rebel against the King of *Sicily*, and who had seized upon the Lands of the Holy See. *The fifteenth Letter.* *Philip* Duke of *Suabia* likewise wrote to the Pope by Ambassadors that he sends him. *The seventeenth Letter.* And *Philip* King of *France* earnestly recommends his Affair. *The thirteenth Letter.* The Pope answers the Ambassadors in a full Consistory, that it belonged to the Holy See to give Judgment in this Difference. *The eighteenth.* *Otho*, who found himself the weakest of the two, writes very submissive Letters to the Pope, and makes Offers of Peace, and to yield to all that the Holy See should think fit to order. *The nineteenth and twentieth.* The Pope wrote a Letter to the Princes of *Germany*; having recounted what was said on one Side and the other, to maintain the Validity of each Election, he lays open to them the Mischiefs that this Division might produce, and exhorts them unanimously to choose one only Prince. In the mean while the Archbishop of *Mentz*, having called an Assembly at *Andernach* and at *Coblentz*, had there made the Princes promise that they would execute what should be ordered in the first Assembly that should be held. The Pope was angry that this was done without his having a Hand in it, and wrote thereof to the Archbishop in *the twenty second Letter.*

Hitherto the Pope had not declared himself, but now seeing that there was a Necessity of doing it, he weighs the Reasons and Interests that the Holy See might have, and finds that it is most for its Advantage to declare for *Otho*. He himself has told us his Motives in his Memoir, Intituled, *The Deliberation of Pope* Innocent *upon the three Competitors for the Empire*; Frederick, Philip, *and* Otho. He examines the Matter by three Principles: *Quid liceat*; *quid deceat*; *quid expediat*. He says, that it seems to him *quod non liceat* to reject the Election of *Frederick*, which was the first that the Princes of *Germany* made; *quod non deceat*, because he was put by his Father under the Protection of the Holy See; *quod non expediat*, because there was Reason to fear that when he should become powerful, and see that the Holy See had baulk'd him of the Empire, he should cast its Authority out of *Sicily*, and not make to it the ordinary Submissions, that he might revenge himself upon that which had taken the Empire from him. But then he sets against this, that his Election had been gained by Force, and an Oath to maintain it had been taken by Violence; that he was elected at a Time when he was not capable of managing the Empire; and that supposing he had been chosen in a Time that the Empire had been vacant in, yet *non decet*, because it is not reasonable that he who is under the Tutorage of others, should command and govern them: That *non expedit*, because the Kingdom of *Sicily* would by this means be united to the Empire, and there was Reason to fear that the King of *Sicily* being become so powerful, would not do Homage to the Holy See. For the Election of *Philip* he alledges, *quod non liceat* to reject it, because it had been made by the greatest Number: *non deceat*, for fear he should think that the Holy See minded only to revenge the Injuries done it: *Non expedit*, because he was the most powerful. Then against his Election he says, *quod non liceat* to approve it, because he had been excommunicated, and elected while he was excommunicated; which is so true, that he would since have gotten his Absolution, which was nevertheless not given him in due Form, because he was a Favourer of *Marcowaldus*, because he had taken an Oath to *Frederick*, and in the mean while acted contrary to this Oath. *Quod deceat* to oppose him in it, because else it would seem as if the Empire was hereditary, when one Brother succeeded another: *Quod expediat*, because he is a Persecutor, and of a persecuting Race. Against *Otho*, *quod non liceat* to acknowledge him, because he was chosen by the least Number: *Quod non deceat*, for fear it should seem to be out of Partiality: *Quod non expediat*, because his Party seemed to be the weakest. For this Prince, because *sanior pars consentit*; because he is the most proper: because God will assist him. The Conclusion is to counsel the Princes of *Germany* to agree upon one Person, and to advise them to declare for *Otho*. *The twenty ninth Letter.* After having made this Resolution, he wrote a Letter to the Archbishop of *Cologn*, and his Suffragans, and to the Princes of *Germany*, wherein he tells them that it belongs principally and finally to the Holy See to decide all Differences that should arise about the Empire, that they might be made up: Principally, because 'twas that See that translated the *Greek* Empire to the *Latins*; and finally, because 'tis that that gives the Imperial Crown: That he had waited to see whether the two Contenders would agree; but since that was not done, he had sent the Cardinal of *Palestrina* his Legate into *Germany*, with *Philip* a Notary, and had order'd *Octavian* Bishop of *Ostia* his Legate in *France* to repair thither, if he could, and see what was to be done. *The thirtieth Letter.* He wrote the same thing to the Prelates and Princes of *Germany*. *The thirty first.* In fine, he declar'd openly for *Otho*, acknowledging him to be King of *Germany* lawfully elected, made a Declaration of it to the Princes of *Germany*, and order'd them to obey him. *The thirty second, and following Letters.* He wrote likewise to the King of *France* to draw him to the same Side with himself, and to the King of *England* to keep him firm on it. *The forty seventh, and forty ninth Letters.*

Pope Innocent's Letters.

The Princes of *Philip*'s Party, astonished at what the Legate had done, complained of the Court of *Rome*'s meddling in the Election of an Emperor, any more than the Emperor did in the Election of a Pope, which he might pretend to a Right of doing. They said that the Cardinal of *Palestrina* could not do as he had done, either in Quality of an Elector, for that did not belong to him; or of a Judge, because he had given Judgment in the Absence of one of the Parties, and because he had no Power to judge in this Matter. *The sixty first Letter.* The Pope answer'd, That he acknowledges that the Right of choosing a King who is afterwards to be made Emperor, lies in the Hands of the *German* Princes, but that he hath a Right to see what this Person is, because he is to consecrate and confirm him: That his Legate had acted the Part neither of an Elector nor of a Judge, but of a Denunciator, by declaring that Duke *Philip* was unworthy, and *Otho* worthy of the Empire: That the Election of *Philip* was disorderly, &c. *The sixty second Letter.* *Philip* King of *France* complains of the Election of *Otho*, and tells the Pope that if he still protected him, he would take his own Measures, and assures him he had no Reason to fear any thing from *Philip*. *The sixty third Letter.* The Pope answer'd, That he had no Design to do any thing that might be a Prejudice to *France*: That he had a greater Affection for the King of *France* and his Subjects, than for all other Kings and States, *Utpote in cujus exaltatione exaltari credimus Apostolicam sedem, & in cujus depressione, quod absit, ipsam deprimi crederemus.* Then he gave the Reasons why he put by *Philip*; 1. Because he is of a Family that had been Enemies to the Holy See. 2. Because he is excommunicated. 3. Because one cannot trust him. But as for *Otho*, he assures him that he had engaged him to follow his Counsels in respect of *France*: That he is of Kin to *Lewis* the Son of the King of *France*: That it is none of his Interest to defend the *English*, and that he had not assisted them: That if he should take any Measures against *France*, the Holy See would straight oppose him: *Usque adeo enim Regni Francorum diligimus libertatem, ut non solummodo contra eum, sed contra omnem hominem qui illud molestare præsumeret, pro cujus immunitate staremus, & ejus defenderemus pro viribus dignitatem.* He exhorts him to leave in Peace, and touches upon some other Reasons of State, which should keep him from opposing the Empire of *Otho*. *The sixty fourth Letter.* The Pope wrote moreover many other Letters to the Princes and Prelates of *Germany*, in favour of *Otho*, who had taken an Oath to obey the Church of *Rome*, and to restore it all the Lands which belonged to it, and among others the Exarchate of *Ravenna*, the Marquisate of *Ancona*, the Dutchy of *Spoletto*, the Lands of the Countess *Mathilda*, &c. *The seventy seventh Letter.* The Party of *Otho* growing every Day weaker and weaker, the Pope exhorts the two Parties to come to a Treaty, that there might be a Peace. *The seventy ninth.* *Otho* to get him on his Side, promises to make a Peace with the King of *France*. *The eighty first Letter.* The Report goes that the Pope's a going to leave him. He complains thereof. The Pope assures him that he has not changed his Sentiments; that he had sent no Letters against him, and that those which went about were forged. *The eighty fifth and following Letters.* On the contrary he excommunicated the Bishops that were against *Otho*, and exhorts all the Ecclesiastick and secular Princes of *Germany* to be on *Otho*'s Side. *Philip*, whose Party was very much strengthened, thought that he might at last perhaps gain the Pope; he wrote him a Letter to justify his Conduct, in which he says that his Design at first was to keep the Empire for his Nephew *Frederick*: That the Electors refused to confer it on him: That he received the Empire whether he would or no, without any looking after it, or caring for it: That some Malecontents, corrupted by the King of *England*'s Gold, had chosen *Otho*: That *Luipold* had been Canonically chosen Archbishop of *Mentz*. And he ends his Letter with Promises of Obedience, and Submission, and Respect, protesting that it is a Falsehood that he was excommunicated by the Pope his Predecessor; that all he wished was to be as certain of not being excom-

Pope Innocent's Letters.

municated out of the Church Triumphant, as he was of not being ſo out of the Church Militant.

Within a while after, Things looked towards a Peace; the Pope ſends *Hugolin* Cardinal Biſhop of *Oſtia*, and *Leo* Cardinal of the Holy Croſs, in quality of his Legates into *Germany*, to conclude it. They received *Philip*'s Oath of obeying the Pope in all Things for which he had been excommunicated, and gave him Abſolution after he had taken it. They obliged him to ſet *Bruno* of *Cologn* at Liberty, to turn out *Lupold*, and put *Sifroy* into Poſſeſſion of the Archbiſhoprick of *Mentz*. They made him disband his Army, and enter into a Truce for a Year. *The hundred and forty ſecond Letter*. *Philip* was killed not long after. You may ſee the Circumſtances of his Death *in the hundred and fifty ſecond Letter* of Cardinal *Hugolin*. *Otho* is afraid that ſome Body would diſpute the Empire with him: The Pope promiſes ſtoutly to maintain him in it, and to hinder any one from riſing up againſt him. *The hundred and fifty third Letter*. He wrote upon the ſame Subject to the Princes of *Germany*. *Otho* deſires him to write in his behalf, and the Pope doth it, and exhorts the King of *France* too to make Peace with him. To ſtrengthen him ſtill more, he empowered *Hugolin* to grant a Diſpenſation for his marrying the Daughter of *Philip*. He writes him a pretty Letter about the Union which there ought to be between the Sacerdotal Power and the Imperial: That they are the two Swords which ought to aſſiſt one another, and recommends his Legates to him. *The hundred and ſeventy ninth Letter*. In fine, *Otho* being come into *Italy* to receive the Imperial Crown, takes an Oath to the Pope, whereby he conſents to the Liberty of Elections, allows of Appeals, renounces all Pretence to the Revenues of vacant Churches, leaves the ordering of all ſpiritual Affairs to the Pope, promiſes to exterminate Hereſy, and to render to the Church of *Rome* all its Lands; and particularly the Marquiſate of *Ancona*, the Dutchy of *Spoletto*, the Exarchate of *Ravenna*, the Eſtates of the Counteſs of *Mathilda*, &c. and promiſes Aſſiſtance and Obedience to the Pope. This Oath was taken in the Year 1209. at *Spire*, the twenty firſt of *March*: *The hundred and eighty ninth Letter*: And was confirmed by *the hundred and ninety ſecond*.

We do not think fit to enter upon the reſt of the Letters contained in the reſt of the Books of *Innocent*'s Regiſter, which are about an Infinity of private Actions and Affairs, the Recital of which would be more tedious than uſeful. There you may find a great many Privileges granted or confirmed to many Robies; many Confirmations of the Elections of Biſhops; divers Suits brought before the Holy See, and Judgment given in them, or elſe they returned to the Commiſſaries; Mandates for Livings; Letters to animate the Chriſtians to relieve the Holy Land, or to ſet the Catholicks about the exterminating all Hereticks; Advice to Princes and Biſhops; Queſtions about Marriages and Divorces, and particularly about that of *Philip* King of *France*, and that of *Peter* King of *Arragon*; and the Deciſion of ſome Queſtions in the Canon Law. There are ſome too about the Regal Right as well in *France* as *England*, of which we ſhall ſpeak in their Place. The greateſt Part of theſe Letters are written in a formal and practical Stile. This Pope had a wonderful Inſight into Affairs, and a very particular Knack of hitting the Joints of the Buſineſs in a few Words, and of ſetting off the Reaſons both on one Side and the other in their full Force; which he did with ſo much Impartiality, that as the Author of his Life takes notice, one can hardly diſcover which Side he enclines to till he pronounces Sentence.

Pope Innocent's Letters.

He compoſed many other Works both before and after his being Pope. Here's a Catalogue of them. A Treatiſe of deſpiſing the World, or of the Miſery of Man's Eſtate; in three Books: A Work for Piety much like that of the Imitation of Chriſt, of which there have been many Editions, as at *Paris* in 1482, and 1594. at *Venice* in 1538. at *Antwerp* in 1540. and at *Cologn* in 1681. A Treatiſe of the Myſteries of the Maſs, divided into ſix Books, printed likewiſe by it ſelf at *Leipſick* in 1534. and at *Antwerp* in 1540. A Commentary upon the ſeven penitential Pſalms, printed at *Antwerp* in 1550, at *Venice* in 1578, and at *Cologn* the ſame Year. Three Prayers in Honour of the Saints. Sermons for the whole Year, and for the Saints Days, with four Diſcourſes for the Conſecration of the Pope. A Treatiſe of Almſgiving. A Treatiſe in the Praiſe of Charity. Hymns or Proſes in Honour of Jeſus Chriſt and the Virgin, and Prayers upon the Paſſion of Jeſus Chriſt. Two Diſcourſes to the ſecond General Council of *Lateran*. The Acts and Canons of this Council. All his Works were printed with two Books of Letters in *Folio*, at *Cologn* in 1552, and in 1575. Theſe Works are full of Piety and Spirituality. The Book of the Contempt of the World may be very uſeful, and contains very lively Draughts of the Eſtate and Miſery of Man. The Books of the Myſteries of the Maſs are full of Myſtical Reflections upon the Ceremonies of the Maſs. The Stile of the Sermons is cloſe, full of Diviſions, Antitheſes, Allegories, and many Paſſages of Holy Scripture.

CHAP. III.

The Hiſtory and Writings of the Popes who have been of the Holy See, from the Death of Innocent *to the End of the Century.*

The Hiſtory and Writings of the Popes after Innocent, *&c.*

Honorius III.

POPE *Innocent* dying at *Peruſa* the ſixteenth of *July* 1216. *Cencius Sabellius*, the Son of *Almerick* a *Roman*, who had been made Cardinal Deacon by *Celeſtin* the 3*d*. and Cardinal Prieſt by the Title of St. *John* and St. *Paul* by *Innocent* the 3*d*, was elected Pope the eighteenth of the ſame Month, and took the Name of *Honorius* the Third. He exhorted the *German* Princes who had taken upon them the Holy War, to make a Voyage beyond Sea, and order'd ſolemn Proceſſions for the Succeſs of the Expedition: But for all that it had not the Succeſs that one could have wiſhed; for the Chriſtians were forced at laſt to give up *Damiata* which they had taken at the Beginning of the Expedition, and to throw up the Deſign. The Pope alſo cauſed War to be made upon the Moors of *Spain*, and the *Albigenſes* of *Thoulouſe*, and earneſtly exhorted *Philip Auguſtus* King of *France*, and *Lewis* the eighth his Son, to exterminate them. He died the eighteenth of *April* 1227.

The Regiſters of this Pope's Letters, and of thoſe of many of his Succeſſors, are in the *Vatican* Library, but were never yet publiſhed entire: *Rinaldus* has inſerted almoſt all of them in his Continuation of the Annals of *Baronius*, and particularly thoſe that have any thing to do with the Hiſtory. Some of them too may be found in *Bzovius*, and many in the Hiſtory of the *Minor* Brothers compoſed by *Vaddingus*, who has put all that concern his Order together at the End of every Volume of his Hiſtory. There are ſome of them inſerted in the Bullaries, particularly thoſe which concern the Inſtitution or Confirmation of Religious Orders, and their Statutes; the Canonization of Saints; the Cruſades againſt the *Saracens* and Hereticks; the Eſtabliſhment, Laws and Privileges of the Inquiſition; the Erection of Univerſities, &c. There are ſome too in the laſt Collection of the Councils; but the moſt conſiderable things in theſe Letters about the Canon Law, were put together in the ancient Collections of the Decretals of the Popes under different Titles, according to the Order which *Juſtinian* has obſerved in his Codes. There are five famous Collections of theſe Decretals before that of *Gregory* the Ninth, which is in the Body of the Law.

The Hiſtory and Writings of the Popes after Innocent, *&c.*

Honorius III.

The firſt, which was made a little while after the Collection of *Gratian*, was compoſed by *Bernard* Provoſt of *Pavia*, and Biſhop of *Fayence*, who collected the Conſtitutions of the Popes ſince *Gratian*, and particularly thoſe of *Alexander* the Third, and *Lucius* the Third, and ends at *Celeſtin* the Third.

Some time after three Perſons undertook to make a Collection of the Decretals of the Popes which were omitted by *Bernard*, or written ſince his time: *Gilbert*, *Alanus*, and *John Gallus* of *Volterra*. That of the laſt was the largeſt and beſt, and it is that which is counted for the ſecond. It contains ſome Letters of the Popes omitted by *Bernard*, thoſe of *Celeſtin* the Third, and the firſt of *Innocent* the Third. 'Tis thought that *Alanus*'s is that which is inſerted among the Councils after the third General Council of *Lateran*.

The third Collection was begun by *Bernard* of *Compoſtella*, but the *Romans* being offended that a Stranger ſhould meddle with that Work, deſired Pope *Innocent* to have it done by his Order. *Peter* of *Benevento*, Deacon and Secretary to the Pope, was choſen out for the Buſineſs, and compoſed it out of the twelve firſt Books of this Pope's Letters, and it was publiſhed in the Pope's Name.

The fourth Collection was made five Years after, by the Order of the ſame Pope. It contains the Canons of the fourth General Council of *Lateran*, and the other Decretals made ſince that Council. Theſe four ancient Collections with their Commentators, have been preſented to the publick by *Antonius Auguſtinus*, and printed at *Paris* by *Cramoiſy* in 1621.

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The fifth Collection is compoſed of the Letters of *Honorius* the third, of whom we are ſpeaking, who cauſed it to be made and preſented to himſelf by *Tancredus* Archdeacon of *Bologn*, whom he commanded to receive it, and get it received as well in Schools as Eccleſiaſtical Tribunals. This was publiſhed by *Ciro* Profeſſor of the Canon Law, and Chancellor of the Univerſity of *Tholouſe*, and printed in that City with learned Comments in the Year 1645.

Honorius III.

Monſieur du Cheſne had the Manuſcript Regiſter of *Honorius* the third, ſome of whoſe Letters he publiſhed in the Fifth Tome of the Hiſtorians of *France*. We find three Letters of this Pope in the Collection of the Councils, in the laſt of which he aboliſhes the Avows of Churches. There are three more too in the ſame place about the Primacy of *Toledo*, and three more which concern the Order of *Minor* Brothers in the Collection of *Vaddingus*. Monſieur *Baluze* too has given us ſome in the ſecond Tome of his Miſcellany Works. Laſtly, we find ten Bulls of this Pope in the laſt Bullary, of which the firſt is a Confirmation of the Laws of the Emperor *Frederick*, and the others contain the Confirmation of the Laws of the Emperor *Frederick*, and the others contain the Confirmation of the Rules of divers religious Orders, and particularly thoſe of the *Minor* Brothers, and the *Carmelites*, and of the Privileges of *Citeaux*, and the Canonization of St. *Laurence* Archbiſhop of *Dublin*.

Collections of the Pope's Decretals.

Gregory the Ninth.

Cardinal *Hugolin* ſucceeded *Honorius* the third, and took the Name of *Gregory* the ninth; he was of *Anagnia*, deſcended of the illuſtrious Family of the Earls of *Signi*. He had been made Cardinal Biſhop of *Oſtia* by *Innocent* the third, and Chief of the Embaſſy for the *Cruſade* under that Pope, and under his Succeſſor *Honorius* the third; an Employ which gained him a great deal of Credit and Authority: So that it was no Wonder that the firſt thing he did after his Election, was to preſs the Emperor *Frederick* and the reſt of the Croſſes, to go for the Holy Land, and that he uſed the Sword of Excommunication againſt this Emperor for putting of his Voyage. We ſhall not here repeat what we have before ſpoken of his Dealings with the Emperor, which were at laſt the Cauſe of his Death, that fell out on the 30*th* of *September* 1241.

The Letters of this Pope are much better written than the greateſt part of the Letters of any of the Popes of that time.

There are a great many about his Differences with *Frederick*; others againſt Hereticks; ſome to St. *Louis* King of *France*, and the Queen his Mother about the Differences of that Prince with the King of *England*; againſt the *Albigenſes*, and in favour of ſome Biſhops of *France*. This is the Subject of one and thirty Letters of this Pope, which are in the Collection of the Councils. There are ninety ſeven of his in *Vaddingus*, and a great Number beſides in the Eccleſiaſtical Hiſtory of *Rainaldus*, who has amaſs'd them almoſt all together. The great Bullary furniſhes us with a Dozen, among which are the Bulls of the Canonization of St. *Francis*, of St. *Anthony* of *Padua*, of St. *Dominick*, and of St. *Elizabeth*. Father *Dachery* has publiſhed thirteen of them in the third Tome of his *Spicilegium*. Laſtly, there are many Fragments of his Decretal Letters in the Collection of five Books of Decretals which he had made by *Raimundus* of *Pennafort*, and which he approved of, forbidding the Uſe of any other Collection in the Schools and Eccleſiaſtical Tribunals, or the making of any other without an expreſs Order from the Holy See.

Celeſtin the Fourth.

Thirty Days after the Death of *Gregory* the ninth, *Godfrey* of *Chaſtillon* a *Frenchman*, Cardinal of St. *Sabina*, was by his ſingular Piety and compleat Learning recommended to the Popedom, and took the Name of *Celeſtin* the fourth: But he enjoyed it but eighteen Days, at the End of which he died, overloaded with old Age and Infirmities, ſo that we muſt not wonder we have no Letters of his.

Innocent the Fourth.

After his Death the Holy See was vacant for about nineteen Months, and then *Sinibaud* Cardinal of the Title of St. *Laurence*, was choſen Pope the 24*th* of *June* in the Year 1243. and took the Name of *Innocent* the fourth, and was conſecrated at *Anagnia* the 28*th* of the ſame Month. He lived in the Holy See three Years and ſome Months, and ſo has left us many Letters written during his Popedom. There are nineteen of them in the Collection of Councils, without counting thoſe four that are in the General Council of *Lyons*. In the tenth, to his Legate in *Cyprus*, he reſolves divers Queſtions concerning ſome Conteſts between the Biſhops of the *Greek* and *Latin* Way in that Kingdom; and he there determines, 1. That the *Greeks* ought to obſerve the Cuſtom of the *Roman* Church in the Unctions of Baptiſm. 2. That yet it may be allowed them to anoint the whole Body of the Baptized. 3. That it ſignifies nothing whether they uſe hot or cold Water in Baptiſm. 4. That none but Biſhops have Right to anoint the Forehead of the Baptized with Holy Chriſm. 5. That every Biſhop might conſecrate the Holy Chriſm: That if the *Greeks* had a mind to follow their own Way, according to which the Biſhops are to conſecrate it with their Archbiſhop, and the Archbiſhop with the Patriarch, they might be eaſily allowed it. 6. That Prieſts ought not to give Unction to Penitents inſtead of Satisfaction. 7. But that extream Unction ought to be given to ſick People. 8. That the *Greeks* might make uſe of hot Water or cold as they pleaſed in the Sacrifice of the Altar, provided they thought one might conſecrate as well with the one as the other. 9. That they ought not to be allowed to keep the Euchariſt a Year, but that it ought to be renewed every five Days. 10. That the *Greeks* might be left to uſe their own Ceremonies in the Maſs, provided they uſed the ſame Form of Conſecration that Jeſus Chriſt did, and did not ſtay till paſt the None Hour. 11. That the Prieſts may call the Hours as they pleaſe, and are uſed, but that they ſhould not celebrate when they had not ſaid *Mattins*. 12. That the Prieſts ought to be examined to ſee whether they are fit and capable of reading the Office, and celebrating the Maſs. 13. That every Prieſt ſhould offer the Sacrifice in a Chalice of Gold, or Silver, or Tin, with a white clean Linen Corporal, and upon an Altar decently ſet forth. 14. That Women are by no means to be ſuffered to ſerve at the Altar. 15. That though the *Greeks* would do better if they faſted every Day of the *Lent*, yet they might be left to the Way they were uſed to. 16. That married Prieſts who had the Care of Souls, ought not to be hindred from taking the Confeſſions of their Pariſhioners, and impoſing Penances on them. 17. That for all that it ſhall be free for the Biſhops to ſettle and appoint Prieſts in their Dioceſſes to take the Confeſſions of Penitents, to enjoyn Penances, and to act in their Name. 18. That Fornication *Soluti cum ſoluta* is a deadly Sin. 19. That the *Greeks* ſhould be obliged to give the ſeven Orders, although they had hitherto neglected it, ſtill omitting the three lower ones. 20. That the *Greeks* ought not to condemn all third and fourth Marriages. 21. That nevertheleſs Prieſts ſhould not give their Bleſſing upon ſecond Marriages. 22. That they ſhould not marry, ſo as they did, within the fourth Degree of Kindred and Affinity. 23. That thoſe *Greeks*, who acknowledged that the Souls of thoſe who died without being wholly cleanſed from their Sin, might exiſt after Death, and be eaſed by the Prayers of the Living, were obliged to call this Place where they are, Purgatory. 24. That thoſe who die in a State of deadly Sin ſhall be damned for ever. 25. That the Souls of Infants who are baptized, and of juſt Men who have no more Satisfaction to make, go directly at their Death to an eternal Country. 26. That Abbots and Monks ſhould obſerve the Rules of the Holy Fathers. The thirteenth Letter is a Confirmation of the Laws made by the Emperor *Frederick* againſt Hereticks: And the eighteenth forbids excommunicating or interdicting the Eſtates of the King of *France* without particular Orders from the Holy See. *Rainaldus* recounts many other Letters of this Pope in his Annals. There are ſixteen of them in the great Bullary, of which ſome are the ſame with thoſe in the Collection of the Councils, and the others are Confirmations or Privileges of Orders, and the Canonizations of Saints. Father *Vaddingus* has got together 98 which concern his Order. This Pope died the ſeventh of *December* 1254.

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Innocent the Fourth.

His Succeſſor was *Rainaud* of *Anagnia* of the Family of the Earls of *Signi*, a Kinſman of *Innocent* the third's, and *Gregory* the ninth's, the latter of which had made him Cardinal. He was elected on the 21*ſt* of the ſame Month *December*, and conſecrated on *Chriſtmaſs* Day, taking the Name of *Alexander* the fourth. He was ſix Years five Months and three Days in the Holy See, and writ in this time many Letters. There are no more than three of them in the laſt Collection of Councils, but there are a great many in *Rainaldus*, twenty four in the Great Bullary, which are moſt of them for the Confirmation or Settlement of Orders, or for the Eſtabliſhment of the Inquiſition, and the Perſecution of Hereticks; a Conſtitution for the Iſland of *Cyprus*, which is in the Addition to the eleventh Tome of the Councils; and a hundred and twenty four Letters in favour of the Order of *Minor* Brothers, which are in *Vaddingus*. There are ſix Letters more of this Pope to St. *Louis* in the ſixth Tome of Father *Luke Dachery*'s *Spicilegium*, in which he declares that the Chappels of the King cannot be interdicted, nor any part of his Eſtates, without a ſpecial Order of the Holy See; and gives leave to the King and Noblemen to put thoſe of the Clergy into Priſon as were guilty of enormous and notorious Crimes; and declares ſuch of the Clergy, as meddle in Merchandiſe or Buſineſs, ſtript of their Privileges. This is confirmed by two Letters of *Clement* the fourth, which are related in the ſame place.

Alexander the Fourth.

Urban the Fourth.

The Death of *Alexander* the fourth fell out upon the 24*th* of *June* in 1261. and was followed by a Vacancy of three Months and three Days, by reaſon there were but nine Cardinals, eight of which that were preſent at the Election could not agree with one another; ſo that at laſt they were forced to bring it to this, that they would look for one out of their own College: They caſt their Eyes ſtraight upon the Patriarch of *Jeruſalem*, named *Simon Pantaleon*, a Native of *Troies* in *Champagne*, and of a very mean Extraction; but one whoſe Merit had raiſed him by Degrees to this Dignity, having firſt been Canon of *Troies*, then Archdeacon of *Laon* and *Leige*, and then Biſhop of *Verdun*. He was choſen the 28*th* of *Auguſt*,

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gust, in the Year 1261, and taking the Name of *Urban* the Fourth, was put in Poſſeſſion of the Holy See the 4th of *September* following.

Urban *the Fourth.*

This Pope inſtituted the Feaſt of the Holy Sacrament for the Honour of that Holy Myſtery, and in Obedience to the Revelation which he heard many pious Perſons had had concerning it, and particularly St. *Juliana* of *Leige*, and for the Satisfaction of many Chriſtians who ardently deſired this Inſtitution. The Letter by which the Pope eſtabliſhed it in the Year 1264. is preſerved in the eleventh Tome of the Councils, and in the Great Bullary, and another Letter to a Religious Recluſe of *Leige* named *Eve*. There are in the Bullary too, eight other Letters of this Pope's ſome of which are written in Favour of the Inquiſitors, who, he declares, cannot be excommunicated by the Legates of the Holy See, and to whom he grants ſome other Privileges. There are ſome more of them too in *Rainaldus*; and *Vaddingus* has got together thirteen of them relating to his Order. Laſtly, you may find in the laſt *Bibliotheca Patrum*, a Paraphraſe upon the firſt Pſalm attributed to this Pope, who died at *Peruſa* the 3d of *October* in the Year 1264.

Clement *the Fourth*

Four Months after *Guy* the Groſs a Frenchman, Cardinal Biſhop of St. *Sabina*, who took upon him the Name of *Clement* the Fourth, was elected *February* the 5th, 1265. The firſt of his Letters is an authentick Proof of his Humility: It is written to a Kinſman of his, *Peter* the Groſs of St. *Giles*, whom he tells that he was as much troubled for his being raiſed to be Pope, as others ſeem'd joyful; and that he ought not to be proud upon this, or ſeek hereupon a more advantageous Match for his Siſter: That if he did ſo, he would not ſhow him any kindneſs; but that if he would give her to the Son of that Cavalier to whom he had before deſigned to marry her, he would advance three hundred Tournoiſe Livres: That he did not mean any of his Kindred ſhould fare better for it than if he had ſtill been a ſimple Clergyman: and that he had given notice to one of them not to come from *Suza*, nor to make any Petitions to him for any one; nor, if any one offered him any Preſents to do it, to take them. He writes all this to him ſecretly, and with a Charge not to ſpeak of it: and that's the Reaſon, he tells him, that he doth not make uſe of a Bull, but of the Fiſherman's Ring, of which the Popes make uſe when they write privately to any of their Friends: which is a plain Proof that this Letter was not the Effect of a vain Oſtentation of Humility, but that they were his real Thoughts. This Letter we have in the Councils with two others, which are Confirmations of the Elections made to the Archbiſhoprick of *Saltzburg*, and the Biſhoprick of *Paſſaw*. There are many other of this Pope's Letters in the Annals of *Rainaldus* and *Bzovius*, ſixteen of his Bulls in the Great Bullary, which are either the Confirmations of Orders, or Canonizations, or Orders againſt Hereticks, and in Favour of the Inquiſition. *Vaddingus* has collected thirty four of them which concern his Order. And Father *Luke Dachery* has given us five which concern the Kings of *France*, *Arragon*, *Sicily* and *England*, in the ſixth, ſeventh and ninth Tomes of his *Spicilegium*. This Pope departed this Life *October* the 29th, 1268.

Gregory *the Tenth.*

The Diviſions and Intrigues of the Cardinals retarded the Election of a Pope for almoſt three Years. At laſt when they ſaw they could not agree otherwiſe, they agreed to refer it to ſix Cardinals, who choſe on the 1ſt of *September* 1271, *Theobalde* Archdeacon of *Leige*, a Native of *Placentia*, who was then in *Syria* with an Army of Croſſes. Their Choice was approved of by all the Cardinals, who wrote to him in very reſpectful Terms. When he had notice of his Election, he parted from *Syria*, arrived in *Italy* at the Beginning of *January* in 1272, and was conſecrated at *Rome* the 27th of *March*, having taken the Name of *Gregory* the Tenth. He called and kept the ſecond General Council of *Lyons* in the Year 1274. There is the Letter of the Indiction of this Council, and many other Letters of this Pope about the Re-union of the Greeks and Latins, in the Acts of this Council. There is another there too, written to the Biſhop of *Leige*, who was depoſed in this Council for his Incontinence. There are five more in the Great Bullary, and one againſt the Chriſtians that turned Jews; and ſome which are preſerved by *Rainaldus* and *Vaddingus*. This Pope died the 10th of *January* 1276. 'Twas he that firſt made that Law of ſhutting up the Cardinals after the Death of the Pope, in a Place called the Conclave, and of keeping them there till they had elected a Pope, to oblige them to make a quick Diſpatch with the Election, and to prevent the Holy See's being ſo long vacant as it had been after the Death of his Predeceſſor. This Order was revoked by his Succeſſor *Adrian* V. and *John* XXI. but having been renewed by *Celeſtin* the 5th, and *Boniface* the 8th, it has ever ſince been obſerved.

Innocent *the Fifth*

His Succeſſors were not long in the Holy See; the firſt of them was *Peter* of *Tarentaiſe* of the Order of Preaching Friars, Cardinal Biſhop of *Oſtia*, who was elected the 21ſt of *January* the ſame Year, and took the Name of *Innocent* the 5th. He had ſtudied and been Profeſſor in the Univerſity of *Paris*, and his Merits hath raiſed him in 1271 to the Archbiſhoprick of *Lions*, and then to the Cardinalſhip. We have an Abridgment of Theology of his printed at *Paris* in 1551, and a Commentary upon the four Books of the Maſter of the Sentences, printed at *Thoulouze* 1562. *Trithemius* makes mention of a great many Commentaries of his upon the ſacred Writings. He died the 22d of *June* the ſame Year. And Cardinal *Ottobon* a *Genoueſe*, who was choſen into his Place the 12th of *July* under the Name of *Adrian* the Fifth, died on the 18th of *Auguſt* at *Viterbo*, without Conſecration.

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Five and twenty Days after, *Peter* the Son of *Julian* a Portugueſe, Cardinal Biſhop of *Freſcati*, ſucceeded him with the Name of *John* the 19th, according to us, or according to the common Account *John* the 21ſt. His Pontificate was of no long Date, for he was killed by the Fall of a Cieling at *Viterbo* on the 20th of *May* the next Year. He was well skilled in Phyſick and Philoſophy, and has left us ſome Books in theſe Sciences, and ſome Letters written while he was Pope. There's one of them to the King of *England* in the 10th Tome of the Councils, and many others mentioned by *Rainaldus*, and four by *Vaddingus*.

John *the Twenty Firſt.* Adrian *the Fifth.*

Nicholas *the Third.*

The twenty fifth of *November* the ſame Year, *John Cajetan* a Roman, of the Family of the *Urſino*'s was choſen Pope, and named *Nicholas* the Third, by the Name of the Title of St. *Nicolas*, of which he was Cardinal. We have a good many of his Letters in *Rainaldus*, and there are two celebrated ones in the Great Bullary, one againſt the Jews, and the other againſt Hereticks. He made a famous Decretal too, by which he reſerved to the Holy See the Demeſne of all Things that ſhould be granted to the Order of *Minor* Friars; leaving them only the *Uſus fructus*, which was repealed by the *Extravagante ad Conditorem* of *John* the 22d. *Vaddingus* relates likewiſe five Letters of this Pope, who died the 22d of *Auguſt* in 1280.

Martin *the Fourth.*

The Troubles raiſed by the Intrigues of the *Urſins* and *Hannibands* put off the Election of a Pope till the 22d of *February* the next Year: when *Simon* of *Brie*, Cardinal of St. *Cecilia*, who before had been Treaſurer of the Church of St. *Martin* of *Tours*, was elected; and having been conſecrated the 23d of *March*, took, in Memory of his former Preferment, the Name of *Martin* the Second, commonly called the Fourth. He gave a Token of his Humility at the Beginning of his Popedom, by ſending back his Brother, who upon Notice of his Preferment was come to *Rome* to meet him, and giving him but juſt what was neceſſary for his Journey; ſaying, That what he had did not belong to himſelf but the Church, and that he ought not to make uſe of it for the enriching his Kindred. He ſhewed his Acknowledgements to the Church of St. *Martin* of *Tours*, by confirming its Privileges, and granted the Order of *Minor* Friars the power of preaching and confeſſing. Theſe are the Subjects of thoſe two Letters of the Pope which are in the Councils. He condemned *Michael Palæologus* the Greek Emperor, who had broken the Treaty of Union with the Roman Church, in the Council of *Lyons*, and the Letter of his Condemnation is in the Bullary. There are other Letters of this Pope's to be ſeen in *Rainaldus* and *Vaddingus*. He died the 25th of *March* in the Year 1285.

Honor. *the Fourth*

Honorius the Fourth, whoſe Name before was *James Sabelli*, Cardinal Deacon of the Title of St. *Mary* of *Coſmedin*, was choſen in his Place the ſecond of *April* 1285. and conſecrated the twentieth of *May* following. He lived but two Years after his Election, in which Time he writ many Letters recorded by *Rainaldus*, *Bzovius* and *Vaddingus*. There are two conſiderable ones in the Bullary, by one of which he condemns a new Order of Mendicants erected under the Name of Apoſtolick, and by the other declares that the Sons and Grandſons of ſuch as have been puniſhed for Hereſy, are not capable of any Living or Eccleſiaſtical Order.

Nicolas *the Fourth*

After the Death of *Honorius* the fourth, which happened *April* the 3d 1287, the Holy See was vacant till the 22d of *April* 1288. when it was filled by *Jerom* of *Aſcalon*, Cardinal of the Title of St. *Pudentienna*, of the Order of Preaching Friars, who took the Name of *Nicholas* the Fourth. He made many Statutes in Favour of thoſe of his own Order, and was a great Encourager of learned Men. He wrote Commentaries upon the Holy Scriptures, and upon the Maſter of the Sentences, with many Sermons, Works which we have quite loſt. His Letters, which are very numerous, compoſe three Manuſcript Volumes in the Vatican Library; *Rainaldus*, *Bzovius* and *Vaddingus* afford us a great many of them, and we meet with ſix in the Bullary: the firſt againſt the Jews; the ſecond an Approbation of the third Order of St. *Francis*; the third a Confirmation of the Declaration of *Gregory* the Ninth about the Order of *Cluny*; the fourth the Inſtitution of an Hoſpital; the fifth about the Recovery of the Holy Land; and the laſt a Privilege for the Order of Mercy. He died at *Rome* the 14th of *April* in the Year 1292.

Celeſtin *the Fifth.*

His Death was following by a Vacancy of two Years three Months and ten Days: but at laſt the Cardinals, after not being able for ſo long Time to come to an Agreement, reſolved upon *Peter* of *Mourrhon*, an Hermit of *Puglia*, the Founder of a new Congregation, which took the Name of *Celeſtines*, from the Name of *Celeſtin* the Fifth, which was given this Pope. But this good Monk, who accepted of the Dignity with much Unwillingneſs, let himſelf be eaſily perſwaded by Cardinal *Benedictus Cajetan* to quit it for a quiet Life; ſo that he was but a very little while upon the Holy

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ly See, having been chosen Pope the 10*th* of *July* 1294, and having voluntarily resigned the Dignity the 12*th* of *December* the same Year. He renewed *Gregory* the Tenth's Constitution of shutting up the Cardinals in a Conclave till they had elected a Pope, to hinder the Holy See's remaining so long vacant as it had done before his Election. He made another Constitution likewise, that Popes might have the Freedom of resigning the Popedom when they pleased, which might as well have been let alone, no Pope since him having followed his Example, as no Pope before him ever set it him. He solemnly gave his Approbation of the Order of *Celestines*, which is recorded in the Great Ballary. There are some little Pieces attributed to him, which are nothing but Collections of Passages out of the Holy Scripture, the Fathers, the Popes and the Canonists, upon divers Heads; they were printed in his Name, and published by *Celestin Telera* of *Siponto*: but there's no more Certainty of these being the Genuine Works of *Celestin* the Fifth, than there is that the six Letters and Prayers published by the same Author are his; all which have nothing in them worth taking notice of. *Benedict Cajetan*, who got him to resign, got himself chosen in his Place under the Name of *Boniface* VIII. We shall have Occasion to speak of this Pope in the next Century.

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CHAP. IV.

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

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THE great Number of Authors which wrote in the *Thirteenth Century* of the Church, seems to promise a great Variety of very diverting Matters. And therefore no doubt it will be a Surprize to find nothing in this Chapter almost but just the Names, the Imployments, and the Time of the greatest Part of the Authors, with a simple Catalogue of their Writings. But if one considers the Nature of the Works, and the Manner of their Composition, he must confess that we have used them as we ought, seeing the Extracts that might have been made of them would have been neither useful nor pleasant: and therefore we shall content our selves in making some general Reflections upon the different Sorts of Subjects which busied the Authors of the Thirteenth Age, and upon the Manner of their writing.

A Judgment upon the Works of the Thirteenth Century.

The most considerable are the Commentaries upon the four Books of Sentences of *Peter Lombard* Bishop of *Paris*, whose Work was then such in Request, that it was the only Divinity that was taught or learnt in the Schools. But instead of pursuing his Method, and solving the Questions which he has proposed by Passages out of the Fathers, they make use of nothing almost but Philosophical Principles, and Metaphysical Niceties: they don't think it enough to explain the Text of the Book of the Master o the Sentences, but they must take his Questions, and handle them after a different Manner. So that this cannot so properly be called a Commentary as another Work. They have added many other Questions to those of the Master of the Sentences, which are either inserted in the Commentaries, or are treated of in separate Pieces, which are commonly called *Quodlibetick* Questions. Some Divines finding themselves too much straitned in the Method of the Master of the Sentences, and being willing to give themselves more Scope, left off following his Model, and made a new one of their own in their Works, to which they commonly gave the Name of *A Sum of Theology*. There they beat about an infinite Number of Theological or Philosophical Questions, they set out the Reasons on one Side and the other, and most commonly decide the Question by Philosophical Reasonings and Testimonies, making use very often of the Authority of *Aristotle*, and now and then of that of the Fathers, whose Passages they commonly get upon Trust out of the Master of the Sentences, *Gratian*, or the ordinary Gloss; so that their Quotations are very often nothing to the Purpose, because they are taken upon the Credit of another body, because they never had Recourse to the Original it self, and because they very much wanted Criticks. The Stile of these Works is ordinarily dry and barbarous, and seldom wants Obscurity.

Their manner of delivering the Word of God to the People had got a tang of this Scholastical Method: the Sermons were full of Divisions, and Distinctions upon Distinctions, and pitiful mean Comparisons; it's very rare to find any Points of Morality explained in their full Extent, set in their true Light, founded upon solid Principles, and enforced with Eloquence: But if they do meddle with them, 'tis only to propose them drily, to explain them after the common rate, and to strengthen them with some Passages of Scripture brought in to prove what their natural sense will not bear.

The Commentaries upon the Holy Scripture are of two sorts; the one called *Postilles*, are short Notes, for the most part giving Grammatical Explications of the Words, and taking notice of every little Trifle; the other larger, composed of Allegories and mystical Thoughts.

Some of their spiritual Works about Piety, tho' plain, yet are pretty solid; but then again some of them are so mystical that they are not intelligible.

The Authors that wrote about the Rights and Ceremonies of the Church have made it their business to find out, or else to invent some mystical Reasons for them, with which they have stuffed their Works.

The Collections of and Commentaries upon the Decretals of the Popes, took up the time of those that studied the Canon Law. And they have in this Labyrinth of the Laws found work enough for to exercise their Pens, and matter enough to fill great Volumes.

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

Ancient History, especially that of the Church, lay extreamly neglected in this Age: yet some of its Authors have pretended to give us Abridgments and immethodical Collections of Universal History. Many of them have made particular Chronicles of their own Churches or Monastry, which they filled with things that did not deserve notice: Others have writ the History of the Crusades of their Times, or Relations of the Journeys into *Palestine*; and these are the most considerable of all the Historians of that time. The Lives of the Saints are rather Panegyricks than Historical Narrations.

I shan't speak of the prodigious multitude of Commentaries upon *Aristotle*, and the many other Works in Philosophy, in which the greatest Men of this Age very uselessly spent their Time and Pains: because, besides that these Matters do not belong to my Business, no body now makes any Account of these Books, which are no more look'd after or made use of, except it be to make the Shelves of great Libraries groan again under the weight of their numerous Volumes.

Joachim.

Joachim, a Native of *Calabria*, a Monk of the Order of *Citeaux* in the Monastry of *San Bucchino*, in the Diocess of *Anglone*, now in *Lucania*, afterwards Abbot of *Curiaco* in *Calabria*, and at last Abbot of *Flora* in his own Country, the Founder and Institutor of that Congregation, flourished from the Year 1181, to the Year 1200, which some will have to be that of his Death; but it is more probable that he lived some Years in the *Thirteenth Century*. He had while he lived the Reputation of Sanctity, and likewise of having the Gift of Prophecy. He composed some mystical Commentaries upon the Holy Scriptures, in which he has inserted divers Prophecies of Things which he thought must happen in that State in which he saw the Church in his Time. Some of his Predictions chanced to prove true, and others false, as it generally happens to that Sort of Prognosticators; but they always gave him Occasion of reprehending the Irregularities of the Age he lived in with more Freedom, and of representing the Consequences of them. His Works which were printed at *Venice* in 1519, are these.

The Harmony of the Old and New Testament, in three Books: A Work which he undertook by Order of the Popes *Lucius* the Third, and *Urban* the Third, and which he compleated under the Pontificate of *Clement* the Third, who approved his Work: A Commentary upon the Prophet *Jeremiah*: A Commentary upon *Isaiah*: Commentaries upon some Chapters of the Prophets *Nahum*, *Habukkuk*, *Zechariah* and *Malachi*: A Commentary upon the Revelation of St. *John*: The Psalter for ten Strings, in which he treats of the Trinity, and of the Distinction of the three Divine Persons. *Trithemius* makes mention of the following ones too; A Commentary upon the Prophet *Daniel*: Another Commentary upon the Gospel of St. *John*: A Book dedicated to the Emperor *Henry* VI. A Treatise of the seven Seals: Prophecies about fifteen Popes: A Prediction concerning the Times to come: Some Treatises against the Jews; but he omits his Work against the Master of the Sentences.

In this last Treatise the Abbot *Joachim* oppugns that which the Master of the Sentences had asserted in his fifth Distinction, in the first Book: That the Divine Essence is in such sort common to the Three Persons, that it is neither begotten, nor begetting, nor proceeding; so that one cannot say that the Father begot the Essence, nor that the Essence begot the Son, &c. 'Tis his Opinion that, admitting this Principle, we must grant four Things in God; namely, the Three Persons, and the Essence distinct from them: and that is the Reason he engages on this Side to maintain that there is nothing in the Deity which is Father, Son, and Holy Ghost, although he agrees that the Father, Son, and Holy Ghost, are of one and the same Essence, Substance and Nature; so that one may very well say that the Three Persons are the same Essence, but

not that the ſame Eſſence is the Three Perſons. He ſeems too to grant that this Eſſence is a real and proper Unity, but to conſider it as only a Collective and Metaphorical Unity; becauſe he makes Uſe of ſuch Paſſages of Scripture to explain it as the Word Unity is taken in this Senſe in; as where it is written that all Believers have but one Heart, that they are but one Body, that they are but one, &c. Yet there's no reaſon hereupon to believe that this Abbot was an Arian; but it is more probable that all his Error conſiſted in his way of expreſſing himſelf: but as for the reſt, it is very hard to know or gueſs what his real Sentiments of the Thing were, and perhaps it was more than he knew himſelf. However it was, the matter remain'd undecided from the Pontificate of *Alexander* III. until that of *Innocent* III. who gave it for the Maſter of the Sentences againſt Abbot *Joachim* in the fourth General Lateran Council, but without any Diſgrace to the Memory of that Abbot, who ſubmitted his Doctrine to the Judgment of the Holy See, and declared he would never have any other Sentiments than thoſe of the Church of *Rome*; without which this might have done no ſmall Hurt to the Abbot and Order of *Flora*, of which he was the Inſtitutor. Upon this it was that *Honorius* III. having heard that under colour of this Condemnation the Abbot and Religious of this Monaſtry were taxed with Hereſy, he writes to a Biſhop of *Lucania*, who both did it himſelf, and allowed it in his Dioceſans likewiſe, forbidding him either to do or ſuffer it for the future.

As for the Gift of Prophecy which is commonly attributed to the Abbot *Joachim*, *William* of *Paris*, St. *Thomas Aquinas*, and *Trithemius*, take notice that it was not really the Spirit of Prophecy, but that being a Man of deep Penetration, and great Knowledge, he would by Conjectures foretel Things to come, though he was often enough out in his Predictions. *Trithemius* mentions the Predictions of this Abbot about fifteen Popes; thoſe which have been printed ſo many Times are the ſame which *Trithemius* ſaw. An Explication of a Book of St. *Cyril* about the great Tribulations is aſcribed to him, but that is a ſuppoſititious Piece. We have none of the other Prophecies of this Abbot that *Trithemius* ſpeaks of. *Roger* of *Hoveden* relates, that when *Richard* King of *England* was in *Sicily* in 1190, he would have entertained this Abbot *Joachim*, who told him a great many Predictions, to which this Author gives the name of Fables.

John Beletha. *John Beletha*, Doctor of *Paris*, is placed by *Henry de Gand* and *Trithemius*, among the Authors which flouriſhed at the beginning of this Age. He has left us a Treatiſe of Divine Offices, printed at *Antwerp* in 1553, and in 1570, at *Dilingben* in 1572, at *Lions* in 1574, and at many other places. *Trithemius* aſſures that he was likewiſe the Author of ſome Sermons.

Peter Chanter. *Peter Chanter* of the Church of *Paris*, who flouriſhed and taught about the ſame time in the Univerſity of *Paris*, has compoſed a Book, called, *The Word abridged*: A Work of great Renown among the Authors of the next Centuries, of which a part which was written againſt the Proprietary Monks hath been printed. He likewiſe made another Book, intituled, *A Grammar for Divines*, very neceſſary for the underſtanding of the Holy Scriptures: He compoſed a Treatiſe of Diſtinctions: A Piece about ſome Miracles: Three Books of Sacraments: and Sermons, of which *Trithemius* makes mention. In Libraries are to be ſeen ſome Gloſſes of his upon the Books of the Bible, and a Collection of Caſes of Conſcience.

Gilbert Martin. *Guibert* or *Gilbert*, whoſe Sirname was *Martin*, taken by him upon the Account of a particular Reſpect he had for that Saint, and becauſe he had lived ſome while in the Monaſtry of St. *Martin* of *Tours*, was Monk of *Gemblours*, whence he was called to the Abby of St. *Florin*, and afterwards choſen Abbot of *Gemblours* in the Year 1194. But ten Years after he reſigned this Abby, and retired into the Monaſtry of *Villiers*, from whence he took a Journey to *Tours*, and at laſt returned to die at *Gemblours* very old, after having been Prieſt 63 Years. He has written many pious Letters to divers Perſons: A Hiſtory in Verſe of the Life and Miracles of St. *Martin*, dedicated to *Philip* Archbiſhop of *Cologn*: Eleven Letters to the ſame Archbiſhop, and others to *Herveus* Abbot of *Marmouſtier*, and to the Religious of that Monaſtry; and ſome others to St. *Hildegardus* and other Perſons. All theſe Letters have never been printed; but Father *Mabillon* who had the ſight of them in Manuſcript, has given us an Extract of them in his ſecond Tome of *Analecta*, with a Letter of *Hervardus* Archdeacon of *Liege* to a Canon of *Laon*, deſiring him, in *Guibert*'s name, to make a Poem in Honour of St. *Martin*, as he had in Honour of St. *Servatus*.

Hervardus.

William. One of the firſt Schoolmen of the *Thirteenth Century*, is *William* of *Segnelay*, Biſhop of *Auxerre*, who had been Profeſſor of the Univerſity of *Paris*, and was tranſlated by *Honorius* III. to the Biſhoprick of *Paris*. He died at St. *Cloud* 23d of *November* 1223, and was interred in the Abby of *Pontigny*. He compoſed a Sum of Theology, and a Work about Divine Offices. The laſt hath not yet ſeen the light: The Sum of Theology has been printed at *Paris* in 1500, and once ſince.

Robert. *Robert* of *Corceon* an Engliſhman, who was made Cardinal by *Innocent* the Third, flouriſhed about the Beginning of this *Century*, and held a Council in Quality of a Legate in 1212 at *Paris*: He was one of the neateſt Divines of his time, and compoſed a Sum of Theology, which may be ſeen in Manuſcript in the Library of St. *Victor* of *Paris*, and is quoted by Monſieur *De Launoy*, and other Authors.

The Lives and Writings of the Authors that flouriſhed in the Weſt in the Thirteenth Century.

Alanus. *Alanus* of *Liſle* in *Flanders*, flouriſhed in the Univerſity of *Paris*, where for a long time he taught Divinity from the Beginning of his Age, till towards the End. He was called *the Univerſal Doctor*, becauſe he was equally excellent in Divinity, Philoſophy and Poetry. He wrote many Works both in Proſe and in Verſe: thoſe that are printed are, A Commentary upon the Song of Songs to the Praiſe of the Virgin, printed at *Paris* in 1540: A Sum of the Art of Preaching: A Penitential with this Title, *The Corrector*: A Work upon the Parables, which has been printed a great many Times: A Book of Sentences or memorable Sayings: A Work in Verſe about an honeſt and perfect Man in all Sorts of Virtue, Intituled, *Anticlodianus*, printed at *Baſil* in 1536, and at *Antwerp* in 1621: A Piece with this Title, *The Complaint of Nature againſt the Vice of* Sodomy: Two Books againſt the *Albigenſes* and *Vaudois*: Eleven Sermons: Six Books of the Wings of the Cherubims, falſly aſcribed to St. *Bonaventure*: Two Proſes, one upon the Incarnation, and the other upon the weakneſs of Human Nature. All theſe Works were collected by *Charles Viſch*, and printed at *Antwerp* in 1653, to which in 1656 he added two more Books of this ſame Author againſt the *Albigenſes*, *Vaudois*, *Jews* and *Pagans*. There's a Manuſcript Work of this Author's too, which is a Sum of Moral Theology, intituled, *After how many Manners*, becauſe he there diſcourſes in a Alphabetical Order, in how many Manners Things may be taken well or ill. This is plainly that Work which *Trithemius* calls the Sum of Virtues and Vices. *Trithemius* mentions likewiſe a Treatiſe upon the Sentences: A Treatiſe called, *The Eye of the Scripture*: A Treatiſe of Learning: Two Commentaries upon the five Books of *Moſes*; About Myſtical Equivoques; Of the Nature of Animals: A Book of Letters and Commentaries upon many Books of the Holy Scripture, all compoſed by *Alanus*. You muſt take care not to confound this with the *Alanus* Biſhop of *Auxerre* who lived in the Century before, and there is Reaſon to doubt whether this were ever a *Citeaux* Monk as the former was. The Commentary upon the Prophecies of *Merlin*, and the Treatiſe of the Philoſophers Stone, the former printed at *Frankfort* 1608, the latter at *Leyden* 1600, under the Name of *Alanus*, are two forged Pieces.

Simon. *Simon* a Prieſt of *Tournay* taught Divinity too about the Beginning of this Age with no ſmall Reputation in the Schools of *Paris*. *Henry de Gand*, and *Trithemius* take Notice that tying himſelf up to the Doctrine of *Ariſtotle*, he has fallen into ſome Errors: We have none of his Works printed, but they may be found in Manuſcript in Libraries. Theſe are the moſt conſiderable of them: A Theological Sum upon the Sentences: Divers Queſtions: An Expoſition of the Athanaſian Creed: A Commentary upon *Boethius*'s Book of the Trinity, and of Inſtitutions upon the Holy Scripture. The Engliſh claim this Author for their Countryman, and accordingly a great many of his Works are to be found in *England*.

Peter. *Peter* of *Corbeil*, Doctor in Divinity of the Faculty of *Paris*, was Profeſſor there a great while with great Reputation. He had for his Scholar *Lotharius*, Son of the Earl of *Signi*, afterwards Pope with the Name of *Innocent* III. who in one of his Letters counts it an Honour to have ſtudied under him, and in Acknowledgment gets him the Archdeaconry of *York*, and ſome Time after the Biſhoprick of *Cambray*, and at laſt the Archbiſhop of *Sens*, which he entred upon in the Year 1200. He died the third of *June* in 1222. His Sum of Theology is not printed, whereof the late Monſieur *De Launoy* had a Manuſcript. This Archbiſhop had a great Name in his Time. He wrote a Commentary upon the Epiſtles of St. *Paul*, and upon many other Books of the Holy Scripture; with Sermons and divers Treatiſes.

Abſalom. *Abſalom* a Regular Canon of St. *Victor* of *Paris*, and afterwards Abbot of *Spinkerbac* in the Dioceſs of *Treves*, flouriſhed at the Beginning of this Century. He has left us fifty Sermons upon the Feaſts of the Year, printed at *Cologn* in 1554, by the Care of *Daniel* of *Silinga* Abbot of *Spinkerbac*.

Wernerus. *Wernerus* Abbot of St. *Blaize* in the dark-Foreſt of the Dioceſs of *Conſtance*, flouriſhed about the Year 1210. He made a Collection of Sermons compoſed of divers Paſſages of the Fathers, which are called by the Name of *Poſtillar* Sermons: they were printed at *Baſil* in 1549.

Tagenon. *Tagenon* Dean of *Pavia*, who flouriſhed about the Beginning of this Age, has wrote a Hiſtory of the Expedition of the Emperor *Frederick Barbaroſſa* in *Paleſtine*, publiſhed by *Freherus* in his Collection of the German Hiſtorians.

Anamelf. Hiſtorian. There's an Anonymous Hiſtorian too of the ſame Time in the fifth Tome of the Antiquities of *Caniſius*, who wrote upon the ſame Subject.

Walter. William, and by Richard. The Expedition of *Richard* King of *England* in *Paleſtine*, was wrote by *Walter* Biſhop of *Lincoln*, and afterwards Archbiſhop of *Rouen*; by *William* the Pilgrim an Engliſhman and

by *Richard* Canon of *London*, who accompanied him in the Voyage.

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

Albert Patriarch of *Jerusalem*, Resident at *Acre*, after the taking of that City by the Saracens, made about the Beginning of this Century an Order for the Carmelites of *Syria*, published by the Bollandists in the Month of *April*.

Albert. Dodechin, Andreas Sylvius.

Dodechin a German Priest of the Church of *Logenstein*, and afterwards Abbot of St. *Disibode*, flourished about the Year 1200. He wrote at the Desire of *Conon* Abbot of St. *Disibode*, a Relation of the Voyage which he had made into the Holy Land, and continued on the Chronicle of *Marianus Scotus* to the Year 1200.

Andreas Sylvius Monk, and at last Abbot of *Marchiennes* in the Diocess of *Tournay*, composed about the Year 1200, at the Desire of *Peter* Bishop of *Arras*, a short History of the Kings of *France* of the Race of the Merovingians, printed at *Douay* in 1633. He likewise wrote two Books of Miracles of St. *Richruda*, published by the Continuers of *Bollandus* to the 12*th* of *May*.

Baldwin.

Baldwin Earl of *Flanders*, and Emperor of *Constantinople*, has writ a long circular Letter, being a Relation of the taking of *Constantinople* by the Latins in 1204; wherein he takes Care to forget nothing that may render the Greeks odious. It is to be met with in the Annals of *Rainaldus*, and in a Collection of some Pieces by *Aubert de la Mire*.

Geoffrey.

Geoffrey Lord of *Villehardwin* near *Troyes* in *Champagne*, composed in French the History of the taking of *Constantinople* by the Latins, where he himself assisted: It is written in an old Stile, but after a noble and impartial Manner.

Gonthier.

Gonthier a Monk in the Monastery of *Paris* in the Diocess of *Basil*, who flourished about the Beginning of this *Century*, has left us the History of the taking of *Constantinople* by the Latins, the Circumstances of which he had from Abbot *Martin* an Eye-witness. It was published by *Canisius* in the first Tome of his Antiquities.

Arnold.

Arnold Provost of the Church of *Hildesheim*, and afterwards Abbot of *Lubeck*, flourished in the Reigns of the Emperors *Philip* and *Otho* IV. He is the Author of the Continuation of the Chronicle of the Sclavonians made by *Helmoldus* from the Year 1171, to the Year 1209. This Work was printed at *Lubeck* in 1659, larger than in the first Edition of *Helmoldus* at *Frankfort* in 1556, which contains only the nine first Chapters. Yet this wants the four last Chapters, which have been published by *Meibomius* with the *Opuscula Historica*, and printed at *Helmstadt* in 1660. *Vossius*'s Remarks upon this Author is, that he is to be credited in what relates to the History of the Sclavonians, but not in what he has written of the Histories of *Italy*, *Sicily*, and *Greece*.

Gervais.

Gervais, Sirnamed of *Tilbury*, from the Name of the Town where he was born, which is in *England* upon the *Thames*, of the Family of *Henry* II. King of *England*, and Great Marshal of the Kingdom of *Arles*, flourished much about the Year 1210, and wrote divers Historical Works: among others, An Universal History of the Kingdoms of the West with the Title of *Otia Imperialia*: An History of *England*, and some others which are kept up in Libraries, out of which there's no great Likelihood of their quickly being set free.

Walter Mapes.

Walter Mapes an Englishman, distinguished himself by his Wit under *Henry* II. *John*, and *Richard* Kings of *England*. Though he was Canon of *Salisbury*, Chanter of *Lincoln*, and afterwards Archdeacon of *Oxford*; yet he could not forbear making Satyrical Verses upon the Popes, Cardinals, and other Ecclesiasticks, wherein he very freely censures their Irregularities. You may see these Poetical Pieces themselves in the first Tome of the memorable Lessons of *Vossius*, and a Catalogue of them here; The Revelation of Priest *Golias*: Four Pieces against disorderly Ecclesiasticks: and one against the Irregularities of the Court of *Rome*.

Wilbrandus.

Wilbrandus of *Oldenburg*, Canon of *Hildesheim*, in the Year 1211, made a Voyage into the Holy Land, whereof he has given us a Relation, a Part of which was published by *Allatius* in his Collection of Pieces, printed at *Cologn* in 1653. *Allatius* commends this Author for a learned and curious Man; his Stile is close and Historical, but he does not make use of many barbarous Words.

Robert and Hugh

Robert a Regular Canon of the Order of *Premontre* in the Monastery of St. *Marianus* of *Auxerre*, composed a Chronology from the Beginning of the World to the Year 1212, the Time of his Death. It was published by *Nicholaus Camuzatus* Canon of *Tours*, and printed at *Troies* in 1608, with a Continuation of it by *Hugh* Canon Regular of the same Monastery.

Lambert.

Lambert of *Liege* a Benedictine Monk of St *Laurence* of *Duitz*, is thought most probably to have flourished at the Beginning of this Age. He wrote the Life of *Herbert* Archbishop of *Cologn*; some Hymns, and some Epigrams.

A nameless Author.

About the same Time the Life of St. *William* Abbot of *Roschild*, who died in 1202, was wrote by an Anonymous Author.

Peter

Peter a Monk of the Valleys of *Cernay*, of the Order of *Citeaux* in the Diocess of *Paris*, accompanied his Abbot *Guy*, afterwards Bishop of *Carcassonne*, in his Voyage to *Languedock* to encounter the *Albigenses*, he being one of the 12 Abbots appointed by *Innocent* III. for this purpose. *Peter* by the Order of *Innocent* III. has wrote a History of the *Albigenses*, printed at *Troies* in 1615, and in the Library of *Citeaux*, published by Father *Tissier*. We shall have occasion to talk of him when we come to the History of the *Albigenses*

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

About the same Time *William* of *Puilaurent* wrote a Chronicle of the Heresy of the *Albigenses*, printed at *Thoulouse* in 1622, and among *Duchesne*'s French Historians.

William. John of Oxford.

John of *Oxford*, Dean of *Salisbury*, flourished about the Beginning of this Century, and wrote a History of *England*, and a Relation of his Voyage into *Sicily*.

John of Fordeham

About the same Time with him lived *John* Abbot of *Fordeham*, Confessor to *John* King of *England*. He wrote the Life of St. *Wolfrick*, the Actions of King *John*, and a Chronicle of *Scotland*.

Joceline of Brakelonde.

About the Year 1214, *Joceline Brakelonde* an English Monk of the Monastery of *Usk*, composed a Chronicle of his Monastery; a Treatise of the Election of *Hugh*, and the Life of St. *Robert*, Martyr.

John Gray

John Gray Bishop of *Norwich* much about the same Time wrote a Chronicle, as did *Adam* of *Barking*.

Hugh White.

Hugh White, a Benedictine Monk of *Peterborough*, has wrote a History of his own Monastery, and of the Foundation of the Church of Mercy.

Prepositivus.

Prepositivus a famous Divine of *Paris*, flourished about the Year 1225. He composed a Sum of Scholastical Divinity, which has not yet been printed, but is very common in Manuscript in Libraries. St. *Thomas* sometimes quotes it in his Sum.

Cesaire.

Cesaire Monk of the Order of *Citeaux* in the Monastery of *Heisterback*, into which he was entred in 1199, and was afterwards made Prior of that of *Villiers* in *Brabant*, composed a great Work in 12 Books, Dialogue-wise, in imitation of St. *Gregory*; containing an Account of the Miracles and Visions that happened in his Time, particularly in *Germany*. He assures us in the Preface that none of it is his own Invention, but all he wrote he had from others. But yet he is not to be excus'd for his too easily crediting those who did not deserve it, and upon their Relation heaping together as he has done in this Work a great many idle and forged Stories. He likewise composed in 1226, three Books of the Life and Passion of St. *Engelbert* Archbishop of *Cologn*: and Homilies upon the Sundays and Holidays of the whole Year. These Works have been printed, *viz.* His History of Miracles at *Cologn* in 1591, and in Father *Tissier*'s first Tome of the Writers of the Order of *Citeaux*. The Life of St. *Engelbert* in the Month *November* of *Surius*, and at *Cologn* in 1633, with the Notes of *Gelenius*; and the Homilies published by *Andrew Coppenstein*, with the Title of *A Collection of Moral Discourses*, printed at *Cologn* in 1615. He also was the Author of other Sermons and other Works, whereof there is a Catalogue in a Letter of his which *Andrew Coppenstein* has published at the Beginning of the Collection.

Stephen of Langton.

Stephen of *Langton*, tho' an Englishman, after having gone through the Course of his Studies at *Paris*, was chosen Chancellor of that University, and Canon of *[illegible]* where he for a good while professed Divinity, explaining *[illegible]* Scripture with no small Reputation. He was afterwards made Dean of *Rheims*, and at last sent for to *Rome* by *Innocent* III. who made him Cardinal. The Archbishoprick of *Canterbury* falling, he was chosen by some of the Canons, and consecrated by the Pope at *Viterbo* the 17*th* of *June* in 1206; but *John* King of *England* would not acknowledge him, as not having been chosen by the best and wisest part of the Chapter, nor suffer him to enter into Possession of the Church. *Stephen* straight has Recourse to Ecclesiastical Censures, and interdicts the Kingdom of *England*: The King did not think himself obliged to submit to the Interdict; but at last the poor Condition of his Affairs having forced him to yield to the Pope, he was likewise obliged to acknowlege *Stephen* for Archbishop. This Prelate was not long faithful to him, but took part with *Lewis* Son of *Philip* King of *France*, and remain'd his Friend till the Death of *John*, after which he found a way to get himself for a Sum of Mony discharged from the the Crime of Rebellion. He died the 9*th* of *July* 1228, in his House in the Plain of *Slindan*, in the County of *Sussex*.

There are in the Libraries of *England* and other Places, a great Number of Manuscript Commentaries of this Author upon the Holy Scripture, but there are not any of them printed: We have only his History of the Translation of the Body of St *Thomas* at the End of that Archbishop's Letters, printed at *Brussels* in 1682. The letter which he wrote to King *John*, and that Prince's Answer, in the third Tome of Father *Dachery*'s *Spicilegium*; and eighty eight Orders made in the Council which he held at *Oxford* in 1222, of which we shall have Occasion to speak.

Alexander Neckham.

Alexander Neckham, an *Engliſhman*, Native of *Hertford*, after having ſtudied in *England*, perfected himſelf in the Academies of *France* and *Italy*, and returning into his own Country, was made a Regular Canon of St. *Auſtin* at *Exeter*, and afterwards Abbot of the Monaſtery in that City in 1215. and died 1227. He is the Author of divers Works which have not yet ſeen the Light, lying buried in the Obſcurity of ſome *Engliſh* Libraries; among others, A Commentary upon the four Goſpels: An Expoſition of *Eccleſiaſtes*: A Commentary upon the Song of Songs: The Praiſes of the Divine Wiſdom: A Treatiſe of the Nature of things: The Clearing of a Library, which contains an Explanation of many Places of the Holy Scripture.

Helinand.

Helinand a Monk of the Abby of *Froimont*, of the Order of *Citeaux* in the Dioceſs of *Beauvais*, flouriſhed about the Beginning of this Century, and died in 1227. He compoſed a Chronological Hiſtory from the Beginning of the World, to the Year 1204. the four laſt Books of which were publiſhed by Father *Tiſſier* in the 8*th* Tome of his Library of the Writers of the Order of *Citeaux*, with ſome Sermons, and a Letter to *Walter* an Apoſtate Monk, about the Recovery of a Man fallen into that Condition. He has likewiſe written the Martyrdom of St. *Gereon*, and his Companions related by *Surius*, in the tenth of *October*. The Verſes upon Death, publiſhed by *Loiſel*, are aſcribed to him. In the Library of *Longpont* there's a Manuſcript Treatiſe of this Author's upon the *Apocalypſe*, and in other Libraries a Treatiſe in Praiſe of a Monaſtical Life, and another of the Government of Princes. *Trithemius* and others ſpeak well of this Author; but for all that there is more of Labour in his Hiſtory than of Judgment: For 'tis nothing but a Collection from other Authors made without any Diſcretion. His other Works are but little worth.

Conrade.

About the ſame time flouriſhed *Conrade* of *Litchtenau* Abbot of *Urſpurg* in the Dioceſs of *Augsburg*, who compoſed a Chronicle from *Belus* King of *Aſſyria*, to the Year 1229. taken from divers Authors: It contains many remarkable things about the Hiſtory of *Germany* in his time, and the foregoing Centuries. He was made Abbot of *Urſpurg* in 1215. and died in 1240.

St. Francis.

St. *Francis* born in the Year 1182, at *Aſſiſi*, Founder of the Order of *Minor* Friars, or Minims, died in 1226. He not only by his Example taught us Humility, Patience, Submiſſion and Freedom from the Cares of the World, but likewiſe by his Writings which are the Picture of his Vertues. Here's a Catalogue of thoſe that were publiſhed under the Name of this Saint by Father *de la Haye*, and printed at *Paris* in 1641. with the Works of St. *Antony* of *Padua*: Sixteen Letters, Advice to thoſe of his Order, containing twenty ſeven Chapters: An Exhortation to Humility, Obedience and Patience; A Treatiſe of the Vertues of the Virgin, and of every Soul; A little Piece of true and perfect Joy: An Explanation of the Lord's Prayer: The Praiſe of the Lord God Moſt High, eleven Prayers: His Will: Two Orders for his Religious: A Rule for the Monaſteries: The Statute of the third Order: Twenty eight Conferences: The Office of the Paſſion: Three Songs upon the Love of God; of Apothegems; of familiar Diſcourſes; of Parables and Examples; of Benedictions; of Oracles and common Sentences: There are likewiſe ſeven Sermons, giving the Reaſons for the eſtabliſhing of this Order of *Minor* Brothers, and a little Treatiſe of the ten Perfections of a true Religious, and of a real Chriſtian.

St. Antony.

St. *Antony*, Sirnamed of *Padua*, becauſe he died in 1231, in that City, was born at *Lisbon* in *Portugal*. After having profeſſed Divinity at *Thoulouſe*, *Bologn*, and *Padua*, he became St. *Francis*'s Diſciple, and entred into his Order. He applied himſelf particularly to Preaching, and was in his Time accounted a very neat Preacher, tho' his Sermons ſeem to us now very plain and empty. They have been printed at *Paris* in 1521, at *Venice* in 1575. and ſince at *Paris* again in 1641. by the Care of Father *de la Haye*, who has alſo preſented us with a myſtical Expoſition of this Author upon the Holy Scriptures, and five Books of moral Concordances upon the Bible: And laſtly, Father *Pagi* has added a Supplement of ſome Sermons upon the Saints and other Matters, which he got printed at *Avignon* in 1684.

Ricerus.

Ricerus an *Italian* of the Marquiſate of *Ancona*, one of the Companions of St. *Francis* of *Aſſiſi*, has wrote a little Treatiſe to teach the Means of coming eaſily to the Knowledge of the Truth. It was printed at *Louvain* in 1554.

Roderick Xamine.

Roderick Ximines of *Navarre* was raiſed in 1208. to the Archbiſhoprick of *Toledo*. The next Year he perſwaded *Alphonſus* King of *Arragon*, to eſtabliſh the Academy of *Palenza*, which in 1239 was tranſlated to *Salamanca*. He went in 1215 to *Rome*, where he made a fine Diſcourſe in the Council of the Lateran. He died in 1245. He wrote nine Books of the Hiſtory of *Spain*, from the coming of *Hercules* into that Country, to the Year 1243, publiſhed by Father *Andrew Scot* in the ſecond Part of his *Hiſpania Illuſtris*: A Hiſtory of the *Oſtrogoths* from the Year 453, to 555: A Hiſtory of the *Huns* and *Vandals* to the ſame time: The Hiſtory of the *Arabians* from 570, to 1150. A Hiſtory of the *Romans* from *Janus* to the Year 708, which are to be found in the Place above mentioned. *Juſtus Lipſius* gives him the Character of a good Author for his time. His Tomb is in a Monaſtery of the Order of *Citeaux* in *Arragon*, call'd *Horta*, with this Inſcription: *Mater Navarra, Nutrix Caſtella, Schola Pariſius, Sedes Toletum, Hortus Manſolæum, Requies Cœlum.*

Henry. Conrade. Eckerard.

Henry Earl of *Kalwa* Abbot of *Richenou*, wrote about the Year 1220, the Life of St. *Pirminus* firſt Abbot of that Monaſtery, and afterwards Biſhop of *Meaux* or *Metz*.

About the ſame Year *Conrade* Prior of *Schur* in *Bavaria*, wrote the Hiſtory of his Monaſtery, and the Lives of his Abbots.

Eckerard Dean of St. *Gall*, wrote about the ſame time the Life of St. *Notgerus* of *Begue*, which is to be ſeen in the ſixth Tome of the Antiquities of *Caniſius*.

William.

William Monk of St. *Denis* in *France*, is put by *Trithemius* among the Authors that flouriſhed under the Reign of *Frederick* II. about the Year 1220. He aſcribes to him three Books of Hiſtory, and many Letters.

Rigord and William.

Rigord Phyſician and Hiſtoriographer of *Philip Auguſtus* King of *France*, compoſed the Hiſtory of that Prince under the Reign of *Lewis* VIII. his Son, to whom it is dedicated: It was printed at *Francfort* in the Year 1596. with the Philppid of *William* the *Britain*, which is likewiſe the Life of *Philip Auguſtus* in Verſe, and the Hiſtory of St *Lewis* and *Philip* the Hardy, by *William* of *Nangis*, a Monk of St *Dennis*, who flouriſhed about the Beginning of the next Century.

William.

Fabian Hugelin.

Fabian Hugelin of the Order of *Minor* Brothers, wrote about the Year 1230, the Life of St. *Francis* and his Companions, printed at *Cologn* in 1623.

Conrade.

Conrade Abbot of *Everback* of the Order of *Citeaux*, wrote a Treatiſe of the Origin of that Order, divided into ſix Books, publiſhed by Father *Tiſſier*, in the firſt Tome of his Library of the Writers of the Order of *Citeaux*. It is thought this Author wrote about the Year 1230.

John Gall.

John Gall Abbot of *Fontenelle* hath left us the Life of St. *Vulfran* Archbiſhop of *Sens*, related by *Surius* in the 20*th* of *March*. He flouriſhed about the Year 1230.

Albert.

Albert Prior of the Monaſtery of *Mont des Vignes* at *Pavia*, wrote about the Year 1230. the Lives of St. *Beatrix*, St. *Aldegonda*, and St. *Amandus*.

Two Anonymous Writers.

About the ſame time two Anonymous Authors wrote, on the Life of the bleſſed *Joſeph Herman* of the Order of *Premontre*, recorded by *Surius* in the 7*th* of *April*; and the other that of St. *Antony* of *Padua*, recorded by the ſame *Surius* in the 13*th* of *June*.

Maurice.

In the ſecond Tome of Father *Luke Dachery*'s *Spicilegium*, there are five Letters of *Maurice* Archbiſhop of *Rouen*, the three laſt of which are the Interdict which he pronounced againſt his Dioceſs, becauſe King St. *Lewis* had ſeized upon the Revenues of his Archbiſhoprick. It is remarkable that he interdicts all Chappels and Churches which the King had in his Dioceſs, except that where the King and Queen ſhould aſſiſt in Perſon. This Archbiſhop died the next Year.

William.

William Abbot of *Andres* in the Dioceſs of *Teroüane*, wrote a Chronicle of his Monaſtery from the Year 1082, to the Year 1234. which may be ſeen in the ninth Tome of Father *Luke Dachery*'s *Spicilegium*.

John Algrin.

John Algrin of *Abbeville*, a *Pariſian* Divine, Chanter of *Abbeville*, and Dean of *Amiens*, was made Archbiſhop of *Beſanſon* in 1225. and nominated Cardinal Biſhop by the Title of St. *Sabina* in 1227, by *Gregory* the ninth, who had been before acquainted with him in the Univerſity of *Paris*, and had ſent him into *Spain* to preach the Cruſade, and afterwards to the Emperor *Frederick* II. to treat of a Peace with him. He died in 1236. and had while he lived the Reputation of a good Preacher, and made Sermons upon the *Sundays* and Holidays of the Year, in which, after he has in a few Words explained the Meaning of the Text, he makes a long Diſcourſe full of ſuch a vaſt Quantity of Scripture, that one can ſcarce imagine how he could collect it all or get it by Heart. This is what *Henry* of *Gand*, and *Trithemius* ſay of him. They may be met with in Libraries, but no Body has thought them worth publiſhing. They have printed nothing but his Notes upon the Song of Songs, at *Paris* in 1521, with the Commentary of St. *Thomas* of *Citeaux* upon the ſame.

Jordain.

Jordain, born at *Borterge* in *Saxony*, in the Dioceſs of *Mentz*, entred himſelf into the Order of Preaching Brothers (or Jacobines) in the Year 1220, and ſucceeded St. *Dominick* in the Generalate of his Order in 1222. He compoſed a Hiſtory of the Beginning of this Order of Preachers: Some Letters of Advice to his Religious; and many Sermons. The firſt of theſe Works hath been printed at *Rome* with the Notes of *Maffeus*, and *Bzovius* hath given us the Circular Letter which he wrote upon the Tranſlation of the Body of St. *Dominick*. You muſt take Care not to confound him with another *Jordain*, of *Saxony* too, ſirnamed, of *Quedelimbourg*, a Hermit of St. *Auſtin*, of whom we ſhall ſpeak hereafter. To the former of theſe is aſcribed likewiſe a Treatiſe intituled, The Crown of the Virgin *Mary*: But there is no Likelihood that that belongs to either of theſe *Jordains*.

Walter

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

Walter Cornu Son of *Simon Cornu*, Lord of *Ville-Neuve* near *Montereau-faut-Tonne*, Dean of the Church of *Paris*, and made Archbishop of *Sens* in 1223. was chosen by Saint *Louis* with *Bernard* Bishop of *Annecy*, to go in the Year 1239. to receive the Crown of Thorns of our Lord, which he had recovered out of the Hands of the *Venetians*, to whom it had been engaged by *Baldwin* II. Emperor of *Constantinople*. He hath wrote the Relation of this History, printed among *Duchesnes*'s *French* Historians.

Walter Cornu.

The same History was likewise written by *Gerard* a Monk of St. *Quintin* of *Lisle*, who also composed the Life and Office of St. *Elizabeth* of *Thuringen*. *Henry* of *Gand* speaks of this Author.

Gerard.

Hugh, a Regular Canon of the Order of *Premontre* in the Abby of *Floreff* in the Dioceſs of *Namur* wrote about the Year 1230. by order of his Abbot, the Life of St. *Ivetta*, a Widow and Recluse of *Huy*, that died in 1227. published by *Bollandus* in the 13*th* of *January*, and those of St. *Ida* of *Nivelle*, and of St. *Ida* of *Leurve*, two Nuns of a Monastery of the Order of *Citeaux* in *Brabant*.

Hugh.

Conrade.

Conrade of *Marpurg* a Religious, a *German* of the Order of Preaching Friars. wrote about the Year 1230. a History of the Life and Miracles of St. *Elizabeth* Princess of *Thuringen*, whose Confessor he had been, dedicated to Pope *Gregory* IX. published by *Allatius* in his Collection of pieces, printed at *Cologn* in 1653.

Philip.

Philip of *Greve*, Professor and Chancellor of the University of *Paris*, flourished about the Year 1230. He composed 300 Sermons upon the Psalms of *David*, which were printed at *Paris* in 1523, and at *Bresse* in 1600. They were mightily lookt upon in their time, and the Preachers made a common Use of them to that degree, that there was a Sum made out of them which is in Manuscript in Monsieur *Colbert*'s Library: In the Libraries of *England* are likewise to be seen two Commentaries of this Author, one upon *Job*, and the other upon the Gospels.

Thomas.

Thomas de *Celano*, of the Order of *Minor* Friars, composed about the Year 1235, a Book of the Life and Miracles of St. *Francis*, approved by *Gregory* IX.

James.

We have already spoken in the foregoing Century of *James* of *Vitry*, and his History of the East and West: All that we are to observe now is, that besides this Work, and the two Letters there mentioned, he composed Sermons upon all the Epistles and Gospels of the Year, upon the Feasts, and upon the different Estates of Men, part of which were printed at *Antwerp* in 1575. and that he likewise wrote the Life of St. *Mary* of *Oignies* related by *Surius* in the twenty third of *June*.

Luke.

Luke Deacon of the Church of *Tuy* in *Spain*, after having travelled into *Italy*, *Greece*, and *Palestine*, and gained the Friendship of Cardinal *Hugolin*, afterwards Pope, under the Name of *Gregory* IX. was at last made Bishop of that Church. He composed three Books of Controversies against the *Albigenses*, printed at *Ingolstadt* in 1612. and in the last *Bibliotheca Patrum*; and a History of *Spain* from the Beginning of the World to the Year 1274. of the *Spanish Æra*, that is according to our account 1236. into which he inserts the Chronicle of St. *Isidorus*, which he continues down to his time, and makes divers Additions to and Alterations in. Lastly, he is the Author of St. *Isidore*'s Life, related in *Bollandus* in the 4*th* of *April*, and in the second Benedictine Age of Father *Mabillon*. He was no more than Deacon when he wrote his Chronicle, which plainly shews he was not made Bishop till after 1236. but how long he remained so, or when he died we cannot tell. We shall have occasion to speak of this Author's Works against the *Albigenses*, when we treat of those Hereticks.

Godfrey.

Godfrey Monk of St. *Pantaleon* of *Cologn*, composed an Historical Chronicle from the Year 1162. to the Year 1237. which is in the Collection of the *German* Writers by *Frebenius*.

St. Edmond.

Edmond Rich born at *Abington* in *England*, after having gone through his Studies at *Oxford*, gave himself wholly to Divinity and Preaching, and taught Philosophy with Applause in the University of *Oxford*. He was then made Canon of *Salisbury*, and lastly Archbishop of *Canterbury* in 1234. by the Recommendation of *Gregory* IX. When he came to this Dignity he thought it was his Duty vigorously to check the Irregularities of the Courtiers, which procured him the Hatred of them, and of King *Henry* the third to that Degree, that he was fain to get himself to *Rome* for Security from them. He did not there meet with all the Satisfaction he could desire, and so returning into his own Country, he went into a voluntary Exile some while after, and in 1240 retired to the Monastery of *Pontigny* in *France*, and two Years after into the House of Regular Canons at *Soisy*, where he died on the 16*th* of *November* 1246. He was canonized the next Year by *Innocent* IV. He wrote a Treatise of Piety, intituled, *The Mirror of the Church*, printed in the *Bibliotheca Patrum*. He treats therein of a spiritual Life, and of the Perfection of a Christian; of the Articles of the Creed; of the seven Sacraments; of the seven mortal Sins; of the seven Beatitudes; of the seven Gifts of the Holy Spirit; of the four Cardinal Virtues; of the seven Works of Mercy; of the seven Petitions in the Lord's Prayer; of the Mysteries of our Lord; of the Godhead, and of the Trinity; of the different Degrees of Contemplation; of the Love of our Neighbour, and of Humility. He speaks of all these things without entring upon any Controversy, in a very edifying way, and proper to instruct ordinary Believers. *Linwood* has given us twelve Ecclesiastical Constitutions of this Archbishop.

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Robert Grosteast.

Robert Grosteste or *Grostead*, born at *Stratbrook* in the County of *Suffolk*, after having studied at *Oxford* and *Paris*, was made Archdeacon of *Leicester*, and in the Year 1235, succeeded *Hugh* of *Velles* in his Bishoprick of *Lincoln*. He stoutly opposed the Designs of the Court of *Rome*, and of the Monks about the Jurisdiction of Ordinaries, and had a considerable Dispute with *Innocent* the fourth, about a Mandate which that Pope had granted to a young *Italian* named *Frederick* of *Lavania*, his Nephew, who was under Age, for the first Canon's Place that should be vacant in the Church of *Lincoln*. This Mandate was directed to the Archdeacon of *Canterbury*, and to *Innocent* the Pope's Secretary in *England*, who sent to *Lincoln* and gave notice of it to *Robert*, who by a Letter answered them, that he would with all Submission and Respect obey the Orders of the Holy See; but that he would oppose whatsoever was contrary to Orders that were truly Apostolick, and that no one could account those Apostolick Orders, which were contrary to the Doctrine of Jesus Christ and his Apostles, as the things contained in the Letter to him manifestly were: First, Because the Clause *non obstante* which was in this Letter, and many others of the like Nature, was an Inundation of Uncertainty, Boldness and Temerity, and an Inlet to Falshood and Deceit. Secondly, That there was no greater Crime in the World, setting aside that of *Lucifer* and *Antichrist*, nor any thing more contrary to the Doctrine of the Gospel and of the Apostles, nothing more displeasing to Christ Jesus, more detestable and abominable, than destroying Souls by robbing them of the Care of their Pastors; which is done when such People receive the Incomes appointed for the Subsistence and Maintenance of Pastors, as are not capable of executing their Offices; that it was impossible that the Apostolick See, which had received all Power of Jesus Christ for Edification and not for Destruction, should order so horrid and pernicious a thing to human kind, because this would be a manifest Abuse of its Power; that therefore one is so far from being obliged to obey such Commands as these, that it is one's Duty to oppose them, tho' they were published by an Angel from Heaven, and it is really an Act of Obedience not to receive them; and therefore that the Commissaries of the Holy See could do nothing herein against him. In one Word he concludes, 'That the Power of the Holy See being given only for Edification and not Destruction, and the things hereby ordered tending manifestly to Destruction, and not Edification, it was impossible they should be granted by the Holy See.' This Letter of *Robert*'s, related by *Matthew Paris*, being carried to *Rome*, put the Pope in such a Passion, that he could not forbear expressing himself in very hard terms, if we may believe the above mentioned Author, who makes him speak thus; 'What a doting, old, deaf, impertinent Fellow is this, that dares thus rashly and impudently call my Conduct in question: By St. *Peter* and St. *Paul*, were it not for the Respect I have for his Ingenuity, I would so utterly confound him, that he should become the Talk and Astonishment, and Example of all the World, and should be lookt upon as a Prodigy. Is not his Master the King of *England*, who can with the least Sign of ours cast him into Prison, and cover him with Shame and Infamy, Our Vassal, or rather Our Slave? But the Cardinals, (says the same Author) represented to him how unfitting it was to act any thing against this Bishop; that what he said was true, and could not be refuted; that he was a true Catholick, and a very holy Man; that he had more Piety and Religion than the best of them; that he was of so exemplary a Life, that there was not a Prelate of greater Merit than he; that all the Churches of *England* and *France* could bear witness to this; that the Truth of his Letter, which was already no Secret, might raise the Court of *Rome* a great many Enemies; that he had the Name of a great Philosopher, a Man well read in *Greek* and *Latin*, zealous for the Truth, and had professed Divinity, and preached it with no small Reputation; that his Life was blameless, and that he was a Persecutor of *Simoniacks*.' Upon these Accounts they advised the Pope to let it pass, and make as if he had never seen the Letter. But another *English* Historian, named *Henry* of *Knighton*, says, that the Bishop was excommunicated: But let it be how it will, he remained steddy to his Opinion, and died in it on the 9*th* of *October* 1523, giving this Character of it to Master *John* of St. *Giles* a *Dominican*, that it was a Heresy and an Opinion contrary to Holy Scripture, to think that the Cure of Souls might be entrusted with a Child, or that the Vices of the great ones were not openly to be reproved.

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He compoſed many Diſcourſes, in which with a great deal of Liberty, he checks the Vices and Diſorders of the Clergy: And ſome Letters which Mr. *Brown* has taken Care to have printed in the ſecond Volume of *Faſciculus rerum expetendarum*, printed at *London* in 1690. There was likewiſe printed at *London* in 1652, a Work of this Author's about legal Obſervations. He made a Commentary upon the Works of St. *Dionyſius* the *Areopagite*, whereof that which belongs to the Book of myſtical Divinity was printed at *Strasburg* in 1502. He likewiſe tranſlated into Latin the Teſtament of the twelve Patriarchs, printed at *Paris* in 1549. and in the *Bibliotheca Patrum*. In the Libraries of *England* there are many other Works of this Author to be met with; among the reſt, A Treatiſe about Confeſſion; another upon Marriage; a Work of the Paſtoral Care; Conſtitutions about Penance: A Work of Piety with this Title, *The Moral Eye*; another with this, *The Doctrine of the Heart*: A Book of Meditations: A Treatiſe upon the Articles of Faith; Another upon the Precepts of the Decalogue, &c. Letters and Sermons, not to ſpeak of his profane Works, as his *Abridgment of the Sphere*, printed at *Venice* in 1508. and his Commentary upon *Ariſtotle*'s Analyticks, printed likewiſe at *Venice* in 1504. 1537, and 1552. By what we have ſaid of the Life and Writings of this Author, it is plain enough what his Genius and Character was, and that he had great Learning and Knowledge joined with an ardent Piety, and a Zeal for the Heat of it, perhaps hardly excuſable.

William of Paris.

William a Native of *Auvergne*, choſen Biſhop of *Paris* in 1228, died in 1240. is one of the moſt conſiderable Authors of this Age for true Knowledge and ſolid Parts. He has ſufficiently ſhewed them both in his Works, by keeping cloſe to that which regards Piety, and the Conduct of human Life, without running out upon Queſtions of meer Speculation. This is the Scope to which his Principles tend, and the Deſign which he propoſed to himſelf in the greateſt Part of his Works.

The firſt of which is a Treatiſe, intituled, *Of Faith and Laws*, in which after having ſhewn that the Knowledge of true Religion is the moſt excellent of all Knowledge, and the moſt uſeful; he demonſtrates Faith to be the Foundation of all Religion, which conſiſts in the Belief of thoſe things which God hath revealed to us, although they be not evident. Then he diſcovers the Cauſes of Error and Impiety, which are, 1. The Ignorance of the true Extent of human Knowledge. 2. The Diſtance of it from the things which we ought to believe. 3. The Subtilty of thoſe Things. 4. Their Height. 5. The Folly of Men who would fain by the natural Force of their Parts comprehend that which is incomprehenſible. 6. The Want of Proofs. 7. The Neglect of begging Help and neceſſary Aſſiſtance of God. Then he diſtinguiſhes two Sorts of Articles of Faith; namely, thoſe which he calls Radical and Primitive, which are the Belief of the Exiſtence of a God, and the Trinity of Perſons; and thoſe which he calls conſequential and derivative, which comprehend all the Articles of Chriſtian Faith which God has revealed to his Church. Then he paſſes on to Laws, and after having ſpoken of the Law of Nature, he with ſome Largeneſs treats of the Law and Commandments of God in the Old Teſtament. He refutes by the by the Laws and Religion of *Mahomet*, and ſets upon Opinion of thoſe that hold, that any one may be ſaved in his own Law and his own Religion; he ſtoutly encounters the different Sorts of Idolatry, and paſſing on to what concerns the Chriſtian Religion, he ſhows the Neceſſity of a new Law, and what the Spirit and Worſhip therein required is. This Treatiſe is followed by a long Work upon the Virtues, in which after having ſpoken of natural Virtues, he ſhows that they are not ſufficient for Salvation, and according to the Principles of St. *Auſtin*, demonſtrates that the real and true Virtues are the Gifts of God, and the Effects of Grace and Charity. He treats in particular of the Virtues and Paſſions, of the Union of Virtues, and of the Increaſes and Decreaſes incident to them.

The ſecond Part of his Treatiſe of Virtues is intituled, *Of Manners*. He there brings in all the Virtues one after another, each of them making a Panegyrick upon them, and deſcribing their Advantages and Effects.

The third Part is of Vices and Sins, where he treats largely of Original Sin.

This is followed by a Treatiſe of Temptations, and of the Means of reſiſting them; another of Merit, and the Rewards of good Works in this Life; another of the Rewards of the Saints, wherein he treats of their State and Bleſſedneſs; and another of the Immortality of the Soul, which he proves by Philoſophical Arguments. The Proof of this brings him neceſſarily to talk of the Soul of Beaſts, which he will have to be material, becauſe its Original is from, and its Operations depend upon Matter, and becauſe it is deſtroyed with the Body.

All theſe Treatiſes are one Work, and are tied one to another by Tranſitions.

That of Divine Rhetorick or Prayer is a ſeparate Treatiſe, and full of very ſolid Precepts and Maxims about that Duty; the Diſpoſition of Mind requiſite thereto; the Manner in which it ought to be performed, and the wonderful Effects of it.

The Treatiſes of this Author upon the Sacraments are not near ſo ſcholaſtical as thoſe of the other Authors of this time upon the ſame Matters. The greateſt Part of what he meddles with have ſome Relation either to Morality or Practice, and for the Reſolution of the Queſtions which he handles, he makes uſe of Principles fetch'd from the Holy Scripture, the Fathers, the Uſage of the Church, and Morality.

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The next Treatiſe about the Cauſes of the Incarnation of Jeſus Chriſt, the Matter neceſſarily requiring it, is more ſcholaſtical.

That is followed by a Treatiſe of Penance, which is wholly moral. and abounds with very uſeful Rules.

The great Work of the Univerſe is a General Treatiſe of univerſal Knowledge, divided into two Parts, each of which is again ſubdivided into three others. In the firſt he treats of the Principles of this World, of its Creation, and of created Beings, of its Duration, of Eternity, of Judgment, of the Happineſs of the Saints, and the Pains of the Damned, and of God's Providence in governing the World, which is the Subject of the third Part of this firſt Book. His Diſcourſe in the ſecond is of the ſpiritual World; of the Angels, of the Devils, of Souls; of their Natures, Operations, Names, Diviſions, and Apparitions, &c. All theſe Works mentioned, are in the firſt Tome of the laſt Edition, and had been printed before in the *Venetian* one of 1591.

The ſecond Tome conſiſts of four Treatiſes of this Biſhop's, newly publiſhed by Monſieur *Le Feron* Canon of *Chartres*, and Doctor of the *Sorbonne*, from a Manuſcript of the Church of *Chartres*.

The firſt is a Treatiſe of the Trinity, and of the Divine Attributes, quoted by him in his Treatiſe of the Univerſe.

The ſecond is a Treatiſe of the Soul, wherein he diſcourſes of its Exiſtence, its Nature, and Qualities, and the Differences of a Man's Soul from a Beaſt's; He makes no doubt that this is mortal; and yet he does not ſcruple to call it ſpiritual, though it depend upon Matter both as to its Exiſtence and Operations. He confutes the Opinion of thoſe that think the Souls of Beaſts only Accidents, that is, that they conſiſt only in a certain Diſpoſition of Particles of Matter. He diſcuſſes many other Queſtions about the Nature and Operations of the Soul. Theſe two Treatiſes are more ſcholaſtical than any other of the Biſhops, and therefore there is Reaſon to doubt whether they belong to him or no, eſpecially that of the Soul, where the Stile and Doctrine about the Nature of the Soul of Beaſts do not agree with thoſe of the Treatiſe of the Soul in the firſt Volume.

This is not the Caſe of the third Treatiſe which is about Penance, for that is nothing but the latter Part of the Treatiſe about Penitence in the former Tome, in which he diſcourſes of Confeſſion and Satisfaction.

The laſt of the four Treatiſes is about the Collation of Benefices. He therein treats of the Call of thoſe that are to enjoy Livings, of the Sincerity wherewith they ought to enter on them, of the Duty of Paſtors, and other Beneficiaries, and of the Plurality of Benefices. He declames againſt the Neglect and Irregularities of the Beneficiaries of his time, againſt ſuch as entred upon the Miniſtry without a Call, who conſidered Livings only as Places, and looked after nothing but the Revenues of them; and againſt the Collators, who out of a temporal and carnal Proſpect gave them to ſuch as were unfit for them: He ſhows that their Duty is to make uſe of the Power which they have of conferring Eccleſiaſtical Dignities, to the Honour and Good of the Church, by putting in Perſons capable of performing all the Duties of them, ſuch as ſhould be of Age to acquit themſelves in their Station, whoſe Life ſhould be blameleſs, and who deſigned to live regularly and like Clergymen. He compares a Canonical to a Monaſtical Life, and ſhows that the Canons are no leſs obliged to lead a Life conformable to their Station, than Monks are to obſerve the Rules of their Order; and that as an Abby is to be accounted vacant when poſſeſſed by a falſe or ſecular Monk, ſo likewiſe a Canon's Place ſhould be accounted vacant when enjoyed by a Man that lives not like a Clergyman; that it was the Intention of the Founders that only ſuch ſhould enjoy the Incomes of the Church as were Men of a ſpotleſs Life, and thoſe who poſſeſſed them and yet lived diſorderly, were Uſurpers and enjoyed them againſt Right and Juſtice. As for Pluralities he ſays, that only the Doubt whether they were lawful or not, ſhould be ſufficient to deter People that had any Care for their Conſcience, from venturing upon more Cures than one, becauſe our Salvation is not to be riſqu'd, and becauſe in a doubtful Caſe one is obliged to take the ſafeſt Side. He then oppoſes it with many Arguments, 1. Becauſe thoſe who defend the Affirmative ſpeak for their Intereſt, whereas thoſe who maintain the Negative, put themſelves out of a Capacity of ever after enjoying more Livings than one. 2. Becauſe he who labours not according to the Apoſtle, is not worthy to eat; therefore he who labours not doubly and triply ought not to eat doubly and triply; that is, to have two or three different Livings, which demand two or three different Services. 3. Becauſe it is the Intention of the Founders

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of Prebends that there should be as many Prebendaries as Titles, for which Reason there can be no one allowed to have two Prebends in one Church, and if not in one Church, much more not in two, where the Distance of the Places renders a Man less capable of satisfying his Duty. 4. Because this Plurality of Benefices in the same Person, took away a great many Members from the Church, and deprived it of a great Number of Ministers. 5. Because it is not Charity, but Covetousness and Ambition that made Men desire more Benefices than one. 6. He says that it is as impossible that a Man should have two Benefices, as that the same Member should assist two Bodies at once, or the same Tree be planted in two Places. He answers an Objection that came naturally in his Way: Namely, that seeing there are Livings, the Revenues of which are far more considerable than those of others, it seemed as allowable to have many little ones with a small Revenue, as one great Living which was worth ten or twelve others: He says that this Thought proceeds from a false Opinion that one is in Livings only to look upon the Revenue, without regarding the Charge and Offices; for every Living, tho' of never so small Revenues, having a particular Office which the Person that enjoys it is obliged to perform, it is irregular to have any more Persons in it than one; that the Livings which are not sufficient to maintain one Man, either do not require a particular Service, or if they do, the Revenue of them is augmented by the Addition of some other: That if any one shall alledge that there are some Livings which do not require Residence, he is deceived; because all Benefices do by their Establishment and Foundation oblige to Residence, and that the contrary is nothing but an evil Custom introduced by the Wickedness of the Clergy. Lastly he says, that if any one pleads against him the Dispensations of the Pope; he answers, That those are things above him, and that if any one throughly considered them he would find them to signify nothing; that whatever Virtue the Dispensations which the Pope granted certain Persons to enjoy more Livings than one might have, yet he could not dispense with their Covetousness, with their Ambition and Greediness; he could not grant them Indulgences for their Vices, or give leave for such Irregularities, nor was it his Intention that the temporal Estate of the Church, appointed for the Entertainment of God's Servants, and dedicated to the Lord to be employed in his Service, should ever be perverted to the Nourishment and Maintenance of wicked Men. 'Twas upon these Reasons that *William* of *Paris* founded that Order which he got passed within a while after he was Bishop by the Doctors of the Faculty of *Paris*, that it should not be allowable to enjoy more than one Living, when that was sufficient for the Provision and Maintenance of one Person, which it was supposed then to be when the Revenue amounted to fifteen *Paris* Livres.

William of Paris.

The Sermons ascribed to *William* of *Paris* make another Part of the second Volume of his Works: But there's some Reason to doubt whether they are really his, or not rather *William Perrault*'s, a Religious of the Order of preaching Friars of *Lyons*, with whose Name they are to be seen in some Manuscripts, and were printed at *Paris* in 1494. at *Lyons* in 1567, and at *Cologn* in 1629. tho' in many other Manuscripts, and in the *Tubingen* Edition of 1499, and the *Paris* one of 1638. they have the Name of *William* Bishop of *Paris* affixed to them: But it is most likely that they by Right belong to the former. 1. Because they are not in the other's Stile, but in a more dry, concise and compact one. 2. Because the Author of them quotes the Fathers, and particularly St. *Austin*, oftner. 3. Because they are quoted with the Name of *William* of *Lyons*, by *William* a Dominican of *Paris*, who lived three hundred Years ago, in a Postille upon the Epistles and Gospels of the Year, printed at *Paris* in 1509. and at *Strasburg* in 1513, and 1521. 4. Because all those that speak of *William Perrault* ascribe these Sermons to him. 5. Because they are full of Passages and Thoughts out of the Holy Scripture, the Character which *Gerson* gives of the Works of *William Perrault*.

The Dialogues of the seven Sacraments, printed at *Leipsick* in 1512. and at *Lyons* in 1567. under the Name of *William* of *Paris*, are not certainly his; because the Author himself tells us, That he took Part of his Work from St. *Thomas* and *Peter* of *Tarentaise*, which makes me think that it is *William* the Dominican of *Paris*'s, of whom we spake before.

William of *Paris* was the Author of many more Books which *Trithemius* mentions, and particularly of Commentaries upon the Psalms, upon the Proverbs, upon *Ecclesiastes*, upon the Gospel of St. *Matthew*, and upon the Song of Songs, of Letters and other Treatises: The Commentaries upon the Song of Songs, and upon the Proverbs may be seen in Manuscript in the Library of the Abby of *Longpont*, in the Diocese of *Soissons*, as *Oudin* tells us, who also would have the Commentary upon St. *Matthew*, printed in the Edition of St. *Anselm*'s Works at *Cologn* in 1630. under the Name of that Saint, to be *William* of *Paris*'s, notwithstanding that Father *Gerberon* ascribes them to one *Hervens* a Monk of the City of *Dol*; and indeed the Author of this Commentary in the sixth Chapter, quotes a Treatise which he had written of the Virtues and Vices, and *William* of *Paris* seems to refer to this Commentary in his Treatise upon the Manners in the tenth Chapter: Besides, that in the Catalogue of *Herveus*'s Writings made by the Monks of his Monastery, in the Circular Letter about his Death, there's no Mention of this Commentary upon St. *Matthew*; so that what Father *Gerberon* says of the Commentaries attributed to St. *Anselm*, is to be understood only of the Comment upon St. *Paul*'s Epistles.

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The Stile of this Author is plain, intelligible, natural, and not near so barbarous as that of the greatest Part of the Schoolmen of his time; yet it hath nothing of a fine Delicacy in it: He doth not run out upon Metaphysical Notions near so much as the other Divines of his time, and particularly keeps close to what concerns Morality, Discipline and Piety. He sometimes confutes *Aristotle*, and makes use of the Principles and Arguments of *Plato*. He very well understood the Opinions of the profane Philosophers, throughly read and digested the Holy Scripture, but he was but meanly versed in the Fathers. We took notice before that his Works were printed at *Venice*, in 1591, and some Years ago there was a new Edition of them printed at *Orleans* in 1674. which is that that we have here all along followed.

Vincent of Beauvais.

Vincent, Sirnamed of *Beauvais*, because he lived in that City, was a *Burgundian*, and a Religious of the Order of Preaching Friars. He undertook in the Reign of St. *Louis*, who was at the Expence of it, a Sort of *Encyclopædia* of Science in a great Work, intituled, *The Mirror*. It is divided into four Parts, which are four quite distinct Works: *The Doctrinal*, which comprehends the Principles of all Sciences, beginning at Grammar, and ending at Divinity: *The Historical*, containing an Universal History from the Beginning of the World to the Year 1244. *The Natural*, which treats of natural Things, as of Plants, Birds, *&c.* and *The Moral*, which treats of the Passions, of Law and Grace, of the Virtues and of the Vices. These Works are nothing but a Collection out of divers Authors, as he acknowledges in his Preface. The last of them is almost Word for Word the same with the second Second of *Thomas Aquina*'s Sum, which is very hard to be reconciled with the Chronology of these two Authors; for St. *Thomas* not dying before 1274. and his Sum being one of his last Pieces, it is not easy to imagine how *Vincent* of *Beauvais*, who is supposed to have died in 1256. should have copyed from it. The Criticks divide upon the Resolution of this Difficulty; some say that perhaps *Vincent* did not die till 1264. and St. *Thomas* might before that have composed his second Second, which might have been communicated to *Vincent*: Others say that this Book of Morals is not the Work of *Vincent*; but that this Author not having meddled with them, or what he wrote therein being lost, some Body put in these Extracts of St. *Thomas* to make *Vincent*'s Works compleat. These Opinions are not very probable; for first, almost all Authors that have spoken of *Vincent* of *Beauvais*, make him die in 1256. and if one should suppose that he lived till 1264. it is pretty hard to imagine how he should copy a Work which was then neither published nor finished. Besides, it cannot be thought that *Vincent* of *Beauvais* did not compose a moral Treatise, because he in his Preface tells us, that this is one of the Parts of his Work, and because the old Authors, such as *Henry* of *Gand* and *Trithemius*, make mention of this very one, which begins with the very Words that are related by *Trithemius*, for the Beginning of *Vincent* of *Beauvais*'s Work of Morality. But then on the other Side, it appears that the Sum of St. *Thomas* is all in the same Stile, and he quotes the second Second in his other Works; whereas the Work of *Vincent* of *Beauvais* is a Rhapsody taken from different Authors; and it is likewise said that he quotes the Sum of St. *Thomas* in his Natural Treatise. These are the Difficulties that occur, and the Conjectures that are brought on each Side, upon which I shall leave the Reader to make what Reflections he shall think fit, not seeing any thing sufficient to determine me on one side or other.

The entire Work of *Vincent* of *Beauvais* is a vast Collection that showeth the laborious Diligence of the Author, more than his Judgment and Palate. His Historical Mirror was printed separately at *Nuremberg* in 1473. and at *Mentz* in 1474. The Moral Part at *Nuremberg* in 1485. and at *Venice* in 1493. The Doctrinal at *Nuremberg* in 1486. and all the four Parts at *Basil* in 1481. at *Venice* in 1484, and in 1591. and at *Douay* in 1524. with the Title of, *The Library of the World*. *Trithemius* mentions some other Works of *Vincent* of *Beauvais*; namely, a Treatise of Grace, or of the Redemption of Jesus Christ: A Discourse in Praise of the Virgin, and another in Praise of St. *John* the Evangelist: A Treatise about the Instruction of Kings Sons, and a Consolatory Letter to St. *Louis* upon the Death of one of his Friends, and some other Letters. These two last pieces were printed at *Basil* in 1481.

Raimond of Rochfort.

Raimond of *Pennafort* or *Rochfort*, born in 1175 at *Barcelona*, studied in the University of *Bologn*, and after having taken his Degrees, did there teach the Canon Law. He was afterwards recalled to *Barcelona* by his Bishop, and made by him Canon and Provost of his Cathedral. He left this Dignity in 1218, to enter into the Order of preaching Friars, and was in a short time after chosen by *John Algrin* Cardinal of St. *Sabina* Legate in *Spain*, to accompany him in his Embas-

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ſy. Pope *Gregory* the Ninth being acquainted with his Merit, invited him to *Rome*, made uſe of him in his Affairs, and made him his Chaplain, his Penitentiary, and his Confeſſor. He refuſed the Archbiſhoprick of *Tarragon*, but being obliged to return by the Advice of his Phyſicians to *Barcelona*, he was choſen third General of his Order in 1238. and reſigned that Dignity within two Years to live a ſimple Monk. He was nevertheleſs induſtrious for the rooting out the *Vaudois* and *Saracens*, perſwading *James* I. King of *Arragon*, to ſet up the Inquiſition in his Realm. He died in 1275. being a hundred Years old. He was canonized by *Clement* VIII. in 1601. 'Tis he that was the Author of that Collection of five Books of Decretals which is in the Body of the Law, which he made by the Order and with the Approbation of Pope *Gregory* the IX. who recommended it to the Doctors and Students of the Univerſity of *Bologn*, in his own Name, to ſerve them for a Rule in their Schools, and a Law in their Judgments. He likewiſe made a Sum of Caſes of Conſcience. which was printed at *Rome* in 1603. It is divided into three Parts: In the firſt he treats of Sins committed againſt God: In the ſecond, of thoſe againſt our Neighbour: In the third, of Irregularity, of Hindrances to the taking of Holy Orders, Diſpenſations, Canonical Purgations, Sentences, Penances, and Abſolutions; to which is joined a Treatiſe in reference to Matrimony. The greateſt Part of theſe Caſes he decides by the Authority of the Holy Scriptures, the Canons, the Decretals, or the Fathers, and very rarely by their own Evidence. An Example which all that wrote after him upon theſe Matters ought to have followed. Some Authors take notice of a Treatiſe of his about the Viſitation of Dioceſſes and the Care of Souls; and another of War and Duelling; and another concerning the Means of trading without Injuſtice. But theſe we have none of.

Giles *of* Aſſiſy.

Giles of *Aſſiſy*, a Companion of St. *Francis*, is Author of a little Piece, intituled, *Words of Gold*, printed at *Antwerp* in 1534. and of many other little Works which are no where but in Manuſcript. He died in 1262.

Alexander *of* Hales.

Alexander, ſirnamed of *Hales*, from the Place where he was born, which is in *Gloceſterſhire* in *England*, after having gone through the Courſe of his Studies in his own Country, came to the Univerſity of *Paris*, where he followed Divinity, and the Canon Law, and gained ſuch a Reputation in them, that he was ſirnamed the Irrefragable Doctor, and the Fountain of Life. In 1222. he entred into the Order of Friars Minims, and made *Paris* the Place of his Reſidence, where he died in 1245. on the 27*th* of *Auguſt*.

By the Order of *Innocent* IV. he made a Commentary upon the four Books of Sentences, or a very ſubtile Sum of Divinity, which hath been printed at *Nuremberg* in 1482, at *Baſil* in 1502, at *Venice* in 1575, and 1576, and at *Cologn* in 1622. for we muſt not make two diſtinct Works of his Commentary, and of his Sum, as ſome have done: It is one and the ſame Work, as is plain in the Manuſcripr of the Library of St. *Victor*, where it is, with the Text of the Maſter of the Sentences, and this Title, *A Sum and Commentary upon the Maſter of the Sentences:* So that the Commentary upon the Sentences printed at *Lyons* in the Year 1515. with *Alexander* of *Hales*'s Name to it, is not really that Author's. And I doubt too whether the Sum of the Virtues, printed at *Paris* in 1509. or the Treatiſe intituled, *Deſtructorium Vitiorum*, which was printed at *Nuremberg* in 1496, and at *Venice* in 1582. ought to be aſcribed to him. It is certain that he compoſed a Poſtille upon the whole Bible; but the Commentary upon the Pſalms printed in his Name at *Venice* in 1496. in Right belongs to *Hugh* of St *Charus:* And there's Reaſon to doubt whether the Commentary upon the Revelations publiſhed under the Name of *Alexander* of *Hales*, and printed at *Paris* in 1647. is really his. The Commentary upon *Ariſtotle*'s Phyſicks belongs to *Alexander* of *Alexandria*, Doctor of *Barcelona*, who flouriſhed about 1313. We can give no Judgment of the Commentaries upon the Prophets, upon the four Evangeliſts, and upon all the Epiſtles of St. *Paul*, which go under this Author's Name, and are to be met with in the Libraries of *Milan* and *Oxford*. We have loſt the Commentary which he made upon the Statutes of the Minor Friars, and a Treatiſe of the Harmony of Divine and Human Law, which *Trithemius* mentions. Laſtly, we have none of the Lives of St. *Thomas* of *Canterbury*, or of *Richard* King of *England*; nor have we a Treatiſe againſt *Mahomet*, which ſome Authors ſay he wrote: And indeed we have none of his Works left us, that we can certainly ſay are his, except his Sum, which diſcovers that he had more Subtilty than Skill in the Antiquities of the Church.

John *of* Rochelle.

John of *Rochelle* of the Order of *Minor* Friars, a Companion of *Alexander* of *Hales*, if we may believe *Trithemius*, compoſed a Treatiſe upon the Sentences; a Sum of Virtues and Vices; and a Treatiſe of the Soul. Some Commentaries upon the Holy Scripture, and ſome Sermons are likewiſe aſcribed to him.

Albertus Magnus.

Albert the great (ſo called becauſe of his vaſt Learning) deſcended from the Lords of *Bolſtadt*, was born at *Lavingen* in *Suabia*, according to ſome Authors in 1193. and according to others in 1205. In 1221. he entred himſelf into the Order of Preaching Friars, and having ſignalized himſelf by by his profound Knowledge, upon the Death of *Jordan* General of his Order, he was choſen in 1236. to govern it in Quality of Vicar, which he did two Years; and by many Votes was nominated General, as was alſo *Hugh* of St. *Charus*, but neither of them was choſen: *Albert* was made Provincial of his Order in *Germany*, and made his Abode at *Cologn*, where he taught Divinity with no ſmall Reputation. Pope *Alexander* IV. choſe him in 1260, for Biſhop of *Ratiſbon*; but he was ſoon weary of a Dignity which he never ſought, and within three Years reſigned his Biſhoprick that he might retire into his Monaſtery at *Cologn*, where he died *November* 15. in the Year 1280.

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There is no Author that hath more Works printed under his Name than this, for they make one and twenty Volumes in *Folio*, publiſhed at *Lyons* in 1651. We have nothing to ſay of what is in the ſix firſt, becauſe they are only Logick and Phyſicks.

The five next are Commentaries upon the Holy Scripture, *viz.* the ſeventh, A Commentary upon the Pſalms; the eighth, upon *Jeremy*, *Baruc*, *Daniel*, and the twelve *Minor* Prophets; the ninth, upon the Goſpels of St. *Matthew* and St. *Mark*; the tenth, upon the Goſpel of St. *Luke*; the eleventh, upon the Goſpel of St. *John* and the Revelations.

The twelfth Tome contains Sermons for all the Year, and for the Saints; Prayers upon the Goſpels of all the *Sundays* in the Year; two and thirty Sermons on the Euchariſt which are among the Works of St. *Thomas* too; but, 'tis more likely, belongs to *Albert:* And a Diſcourſe upon a Woman of Fortitude.

The thirteenth is Commentaries upon the Books aſcribed to St. *Dionyſius* the Areopagite, and an Abridgment of Divinity in ſeven Books.

The three next Volumes are Commentaries upon the four Books of the Maſter of the Sentences.

The ſeventeenth and eighteenth contain a Sum of Divinity.

The nineteenth is a Work, intituled, *A Sum of the Creatures:* In two Parts, the ſecond of which is of Man.

Theſe that have been mentioned are, no Body doubts, the Works of *Albert* the Great, but the twentieth Volume hath many in it which are doubtful, or forged: The firſt is not of that Number; it is a Diſcourſe in Honour of the Virgin, with the Title of *Marialis*, upon theſe Words of the Goſpel, *The Angel* Gabriel *was ſent*, &c. But the twelve Books of the Praiſes of the Virgin which follow it are *Richard*'s of St. *Laurence*, a Penitentiary of *Rome*, about the Year 1240. if we may credit the Manuſcripts. And there's as much Reaſon to doubt whether the Bible of *Mary*, the Author of which applies to the Virgin whatſoever is contained in the Scripture, which had been printed at *Cologn* before, belongs to *Albert* the Great.

Richard *of* St. Laurence.

The twenty firſt contains ſome Works which are not without Suſpicion: A Treatiſe of the Sacrifice of the Maſs, and the Sacrament of the Euchariſt: The Paradiſe of the Soul; or A Treatiſe of Virtues: And the Treatiſe of cleaving to God It is not certain that theſe are really his.

St. *Bonaventure*, ſirnamed the *Seraphick* Doctor, was born at *Bagnarea* in *Tuſcany*, in the Year 1221. He entred himſelf in 1243. into the Order of *Minor* Friars, and ſtudied in the Univerſity of *Paris*, where he afterwards taught Divinity, and took his Doctor's Degree with St. *Thomas Aquinas* in 1255. The next Year he was choſen General of his Order, and reformed its Diſcipline, and regulated its Habit. 'Tis ſaid that he introduced the Cuſtom of making a Prayer to the Virgin after Compline, and of ringing the Bell to call the Faithful together, and that he was the Occaſion of the Inſtitution of Confreries, after the Example of that which he ſettled at *Rome* in 1270. 'Tis reported that it was he who, when the Cardinals could not agree about the Election of a Pope, after the Death of *Clement* IV. propoſed to them the chooſing of *Theobald* Archdeacon of *Leige*, who took the Name of *Gregory* X. This Pope in Acknowledgment made him Cardinal Biſhop of *Albany* in 1274. ſome while before the ſecond General Council of *Lyons*, at the firſt Seſſion of which he aſſiſted on the 7*th* of *May*, but died before it roſe, on the 15*th* of *July* in the ſame Year. He was canonized by *Sixtus* the 4*th* in 1482.

St. Bonaventure.

See the Judgment that *Gerſon* gives this Author and his Works in his Treatiſe about the Books which Monks ought to read: 'In my Opinion, ſays he, one of the beſt Authors 'that a Man can read is *Euſtachius*, for ſo one may tranſlate 'his Name of *Bonaventure*; he is the Man of all the Catho-'lick Doctors, not to derogate from the reſt, that ſeems to 'me the moſt proper and ſafe for the enlightning of the Judg-'ment, and inflaming the Heart. To be convinced of this 'one need not read any more than two of his Works; I mean 'his Breviloquy and his Itinerary, which are written with ſo 'much Art and Brevity, that nothing can be beyond them; 'and though they are more difficult and ſcarce than his other 'Works, yet all Chriſtians ought to ſearch and examine them, 'Myſtical Theology being proper for the Faithful. In another place (in his Book of the Examination of Doctrines) he ſays, 'That if any one ſhould ask him which of the Doctors he thought moſt proper for the Inſtruction of the Faith-'ful; his Anſwer ſhould be, without detracting from the 'reſt, St. *Bonaventure:* becauſe he is ſolid, ſafe, pious, juſt and 'de-

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St. Bonaventure.

'devout, and keeps as far as he can from Niceties, not meddling with Logical or Physical Questions, which are alien to the Matter in Hand, disguised under Theological Expressions, as too many do: and because by clearing the Understanding, he sets off Religion and Piety in their true Colours; which is the Reason, adds he, that the indevout Schoolmen which, the more is the Pity, make the greater Number, cast him by, though there is nothing more noble, more divine, more conducive to Salvation, and fitter for Divines than the Doctrine of this Author. *Trithemius* makes almost the same Judgment of him in these Words: 'St. *Bonaventure* 'wrote many very deep and devout Works: all his Expressions are full of heat, and inflame the Hearts of those that read 'him, as well as inlighten their Minds by a holy Light; for 'his Works surpass all those of the Doctors of his Time in 'their Usefulness, the Spirit of the Love of God, and of 'Christian Devotion shining through them: He is deep without Prolixity, subtile without Nicety, eloquent without Vanity; his Words are full of Spirit, yet not bombastick; which 'is the Reason that such as are touched with the Love of God 'read him with the more Safety, understand him with greater 'Ease, and remember him with the greater Profit. Many Authors teach Doctrine, and others preach Devotion, but there 'are very few to be met with who have joined these two 'Things together in their Writings: But in St. *Bonaventure* 'they are united, for his Devotion instructs in Doctrine, and 'his Doctrine inspires with Devotion: So that whoever desires 'both Knowledge and Devotion cannot do better than apply 'himself to the reading of his Works. Much of the same Opinion is St. *Antoninus*, who remarks, That such as desire Divine Knowledge more than Aristotelical Vanity, find his Works easy to be understood. Indeed the greatest Part of St. *Bonaventure*'s Works are mystical and spiritual: they make eight Volumes, printed at *Rome* in 1588.

The first contains Commentaries upon some Books of the Old Testament, *viz.* A sort of Preface, intituled, *Principles of the Holy Scripture:* Thirty three Sermons upon the Six Days Work, or the Creation of the World: Explications or Postilles upon the Psalms, upon *Ecclesiastes*, upon the Book of *Wisdom*, and upon the Lamentations of *Jeremy*.

The second Volume contains Commentaries upon the Gospels of St. *Matthew*, St. *Luke*, and St. *John*, with Conferences upon the last of them.

The third is Sermons of Time and of the Saints.

The fourth and fifth are Commentaries upon the four Books of the Master of the Sentences.

The sixth Tome contains the first and second Parts of his *Opuscula*, the Titles of which are, Of the reducing of Arts to Divinity: The Breviloquy: The Centiloquy: The Quiver: An Explanation of the Terms of Theology: An Abridgment of the Books of the Sentences: Four Books of Sentences in Verse: Of the four Cardinal Virtues: Of the seven Gifts of the Holy Spirit: Of the three Ternaries of Sins: Of the Resurrection from Sin to Grace: The Diet of Salvation: Of the Hierarchy of the Church. Those of the second Part are the Soliloquy: Meditations upon the Life of Jesus Christ: Of the seven Degrees of Contemplation: Of the five Feasts of the Child Jesus: The Office of the Passion, The Elogy of the Cross: The Wood of Life: The Mirror of the Praises of the Virgin: The Crown of the Virgin: The Compassion of the Virgin: The Nightingale of the Passion of our Lord, fitted to the seven hours: On the seven Words of our Saviour on the Cross: The Great Psalter of the Virgin: The Little Psalter on the Salutation of the Angel, and the *Salve Regina*.

The seventh Tome contains the third Part of his Moral *Opuscula*, which are, Of the ordering of a Christian Life: Of the Government of the Soul: The Mirror of the Soul: Of the ten Commandments: Of the Degrees of Virtues: The Itinerary of the Spirit of God: Of the seven Paths of Eternity: The Spur of Divine Love: The Fire of Love: The Art of loving: The Book of Spiritual Exercises: The Fasciculary: The five and twenty Memorials: The Confessional: Of the Manner of confessing: Of Purity of Conscience: Of the Priests Preparation for the Mass: An Explication of the Mass: Of the six Wings of the Cherubims, and the six Wings of the Seraphims.

The eighth Volume contains the *Opuscula* which concern the Religious, the Catalogue of which I shall set down: A Treatise of the threefold Estate of Religiouses: The Mirror of Discipline for Novices, which some call in Question: The twenty Steps of Novices: Of Advancement in Religion: Of the Contempt of the World: Of the Reformation of the Spirit: The little Alphabet of a good Monk, which is *Thomas à Kempis*'s: Of the Perfection of a Religious Life: An Explanation of the Rule of the *Minor* Friars: Questions about this Rule: Why the *Minor* Friars preach: Of the Poverty of Jesus Christ: That Jesus Christ and his Apostles went barefoot: An Apology for Evangelical Poverty: A Treatise against the Reviler of the Order of St. *Francis*: An Apologetick against the Adversaries of the Order of *Minor* Friars: A Treatise intituled, *De non frequentandis quæstionibus*: Conferences to the Brothers of *Toulouse* which are not St. *Bonaventure*'s: A Treatise of the Reform of the *Minor* Friars, address'd to the Provincials of the Order. In this Tome there is an Appendix containing, An Abridgment of Theology: Treatises upon the Essence, Invisibility and Immensity of God, and a Work of Mystical Divinity.

The Life of St. *Francis* related by *Surius* in *October* 4. is likewise ascribed to St. *Bonaventure*.

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Thomas Aquinas.

St. *Thomas* of *Aquino*, Sirnamed the Angelical Doctor, of the House of the Earls of *Aquino*, descended from the Kings of *Sicily* and *Arragon*, was born in 1224 in the Castle of *Aquino*, which is in the Country of *Lavoro* in *Italy*. After having been educated in the Monastry of *Monte-Cassino*, he was sent to *Naples*, where he studied Humanity and Philosyphy. He entred in 1241 into the Order of Preaching Friars, notwithstanding all his Mother could do, who laid hold on him and kept him close up in a Castle; but nothing could conquer his Resolution, for finding Means to escape out of his Confinement, wherein he was kept for two Years, he came to *Paris* in 1244, and from thence went to *Cologn* to study under *Albert* the Great. Returning again to *Paris*, he took the Doctor of Divinity's Cap in 1255. He went back into *Italy* in 1263, and after having gone through most of the Universities, teaching Scholastical Divinity, he settled at *Naples*, the Archbishoprick of which City offered him by *Clement* the IV. he refused. In 1274, *Gregory* the X. called him to the Council of *Lyons*, and parting from *Naples* on his Journey thither, he fell sick by the way in the Monastry of *Fossa-Nova* near *Terracena*, and there died, being fifty Years old, on the seventh of *March* the same Year.

The Number of St. *Thomas*'s Works is prodigious. They make seventeen Volumes in Folio, and were printed at *Venice* in 1490, at *Nuremberg* in 1496, at *Rome* in 1570, at *Venice* in 1594, and at *Cologn* in 1612. The five first Tomes are Commentaries upon the Works of *Aristotle*: The sixth and seventh, a Commentary upon the four Books of the Sentences: The eighth, Theological Questions; namely, ten Questions about the Power of God, sixteen Questions about Evil, one Question about spiritual Creatures, another about the Soul; a Question of the Union of the Word; a Question of Virtue in general; a Question of Charity, another of brotherly Correction: A Question of Hope, another of the Cardinal Virtues, and nine and twenty of Truth, and twelve Quodlibetick Questions. The ninth contains the Sum of the Catholick Faith against the Gentiles, divided into four Books: The tenth, eleventh, and twelfth, are a Sum of Divinity, with the Commentaries of Cardinal *Cajetan*: The thirteenth is composed of many Commentaries upon the Old Testament: namely, A Commentary upon the Book of *Job*: A literal and mystical Explanation of the five first Psalms: An Exposition upon the Song of Songs, which they say he dictated upon his death-bed to the Monks of *Fossa-Nova*: Commentaries upon the Prophecies of *Isaiah* and *Jeremiah*, and on the Lamentations, which the best Criticks think rather belongs to the English *Thomas* than this. The fourteenth Volume contains Commentaries upon the Gospels of St. *Matthew* and St. *John*, but that upon St. *Matthew* was made by *Peter Scaliger*, Dominican of *Verona*. That upon St. *John* was put into Method by *Renaldus* a Companion of St. *Thomas*, from an Explanation which he heard of it from the Mouth of S. *Thomas*. The fifteenth is a Chain upon the four Gospels taken from the Fathers, and presented to Pope *Urban* IV. The sixteenth contains a Commentary upon the Epistles of St. *Paul*, and Sermons. The seventeenth Volume contains divers little Pieces of Divinity; namely, A Treatise against the Errors of the *Greeks*, to Pope *Urban* IV. An Abridgment of Divinity, to *Renaldus* a Monk of his Order, which some with a great deal of Probability ascribed to *Ulric* of *Strasburg*: An Explanation of some Articles against the *Greeks*, *Armenians*, and *Saracens*, addressed to the Chanter of *Antioch*: A Treatise of the two Precepts of Charity, and of the ten Commandments of the Law: An Explanation of the Lord's Prayer: An Explication of the Salutation of the Angel: An Answer about the hundred and eight Articles taken out of the Works of *Peter* of *Tarentaise*, to *John* of *Verceil*, General of the Order of Preaching Friars, which is commonly thought to be none of St. *Thomas*'s: Another Answer addressed to the same Person, about the forty two Articles: An Answer about six and thirty Articles, to the Reader of *Venice*: Another Answer about six Articles, to the Reader of *Besançon*: A Treatise about the difference between the Divine Word, and the Human Word: A Treatise about the Nature and Origin of the Word of the Understanding: A Treatise about separate Substances, or of the Nature of Angels: A Treatise of the Unity of the Understanding, against the Averroists, who hold that all Men have but one Understanding: A Work against such as dissuade Men from entring themselves into a Religious Order: A Treatise of the Perfection of a spiritual Life: A Treatise, intituled, *Against those that oppose the Worship of God and Religion*, wherein he defends the Orders of Mendicants against the Books of *William* of Holy Love: Four Books of the Government of Princes, which cannot be St. *Thomas*'s, because they talk of *Adolphus* succeeding *Rodolphus* in the Empire, and *Albert*, *Adolphus*, which was not

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Thomas Aquinas.

till many Years after the Death of St. *Thomas*; beſides, that the Stile is different from that of St. *Thomas*'s Works: A Treatiſe of the Government of the *Jews*: A Treatiſe of the Form of Abſolution: An Explanation of the firſt Decretal: Another Explanation of the ſecond: A Treatiſe of Spells: Another of Judicial Aſtrology: A Treatiſe of the Eternity of the World: A Treatiſe of Deſtiny: Thirty ſeven other Treatiſes of Logical and Phyſical Matters, which it is not worth while to make a Catalogue of here: Seven Books of the Education of Princes, which are only in the Roman Edition: The Office for the Feaſt of the Holy Sacrament, compoſed by Order of Pope *Urban* the Fourth, the Inſtitutor of that Solemnity. There is Reaſon to doubt whether St. *Thomas* was wholly the Author of this, or whether he made Uſe therein of an Office for that Feaſt, which had been before compoſed by *John* Clerk of *Liege*: which is proved by the Teſtimony of the Author of the Life of St. *Juliana* the Virgin, who aſſures us that this *John* did make ſuch an Office, which conſiſted of Hymns, Anthems, Reſponſes, Leſſons, Chapters, and Collects; and by the ancient Books of the Church of St. *Martin* of *Liege*, among which is found a Piece of this Office of the Holy Sacrament which is aſcribed to St. *Thomas*. Father *Alexander* the Dominican on the other ſide maintains that it is St. *Thomas*'s, and proves it by the Authority of *William* of *Toco* an Author contemporary with St. *Thomas*, who puts it in the Catalogue of his Works, and *Ptolomy* of *Lucques*, Biſhop of *Toricelli*, a Scholar of St. *Thomas*'s, and St. *Antoninus*; but I believe it is pretty eaſy to reconcile theſe two Opinions, by ſaying that St. *Thomas* made uſe of the Office compoſed by *John* Clerk of *Liege*, and inſerted part of it in that which goes under his Name; for it is true that ſome of that Office is his own, and he reduced it into the Form it is now in; which is the Reaſon that in the Hiſtory of the Tranſlation of the Body of St. *Thomas*, it is only ſaid that it was he that digeſted, *ordinavit*, the Office of the Holy Sacrament: A Treatiſe of the Holy Sacrament of the Altar in two and thirty Chapters, which *Tritbemius* makes *Albert* the Great Author of, and which is to be found among his Works divided into many Sermons: Another Treatiſe of the Sacrament of the Euchariſt, which is not St. *Thomas*'s, at leaſt not beyond exception, any more than all the following Treatiſes: Of the Humanity of Jeſus Chriſt: Of the Love of Jeſus Chriſt, and one's Neighbour: Of Divine Manners: Of Bleſſedneſs: Of the Manner of Confeſſing: Of Purity of Conſcience: Of the Office of a Prieſt: Of the Maſs: Of buying and ſelling for a Time, attributed by ſome to *James* of *Viterbo*: A Letter concerning the Manner of acquiring Divine and Human Knowledge: A Treatiſe of the Vices and Virtues: Of Concordance: Of Uſury, not to ſpeak of the two Commentaries upon the Books of *Boetius*; the one upon his Treatiſe of Weeks, the other upon that concerning the Trinity, which is thought to be St. *Thomas*'s. There is likewiſe at the end of this Volume a Commentary upon the four Books of Sentences, which ſome call in queſtion.

Under St. *Thomas*'s Name ſome other Commentaries upon the Holy Scripture have been printed by themſelves, *viz.* upon *Geneſis*, upon the Prophecy of *Daniel*, upon the Books of the *Maccabees*, upon the Canonical Epiſtles, and upon the Revelation; but theſe are not his, the greateſt part of them belonging to the Engliſh *Thomas*. Laſtly, there is a Commentary of St. *Thomas* upon the Books of *Boetius* of the Conſolation of Philoſophy, printed at *Louvain* in 1487, and at *Lyons* in 1514, which we may very well allow to be his.

There have been ſome Difficulties raiſed in our Age about St. *Thomas*'s Sum, which have made it doubted whether it be really his. We have already ſpoken to one of them, which aroſe from the ſecond Part of the Second of that Work, being found in *Vincent* of *Beauvais*. Monſieur *De Launoy* has propoſed another from the ſilence of Pope *Clement* the VI. who doth not mention this Work in that exact Catalogue of St. *Thomas*'s Works, which he makes in the Panegyrick upon that Saint, ſpoken ſome time after his Canonization. But Father *Alexander* has vindicated this Work by the Teſtimony of contemporary Authors, or ſuch as lived not long after him, as *William* of *Toco* one of thoſe that ſollicited his Canonization, who made a Catalogue of St. *Thomas*'s Works, at the Head of which ſtands this Sum. *William de la Mare* of the Order of *Minor* Friars, who about the End of the *Thirteenth Century* wrote againſt the Doctrine of St. *Thomas* in a Book, intituled, *Correctorium Operum Fratris Thomæ*, and takes moſt of the Points which he oppoſeth out of his Sum of Theology, as out of his principal Work: *Giles* a Roman, the Scholar of St. *Thomas*, who defended him againſt *William de la Mare*: *John* the German, and *Nicholas Trivet* who about the Beginning of the next Century made a Catalogue of St. *Thomas*'s Works; St. *Antoninus* and many others, not to mention *Demetrius Cydonius*, who tranſlated this Sum into Greek, with not a few Praiſes of the Author of it; ſo that the Silence of *Clement* VI. will ſcarce do any Thing againſt the Teſtimony of ſo many Authors, and thoſe ſo antient, and ſo much more antient too than that Pope. St. *Thomas* did not finiſh his Sum, but the End of the laſt Part was added by *Peter* of *Auvergne*, a Scholar of his, about 1280, who took the greateſt Part of this Supplement out of the other Works of St. *Thomas*, and particularly out of his Commentary upon the Maſter of the Sentences. This Author likewiſe wrote many Commentaries upon the Books of *Ariſtotle* which we ſhall not here ſpeak of, but ſhall conclude this Article of St. *Thomas* with a General Scheme of his Sum.

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In the firſt Part, after having in the firſt Queſtion ſpoken of the ſacred Doctrine in general, he treats of God; of his Eſſence; of his Attributes and Operations; of Bleſſedneſs; of the three Divine Perſons; of their Proceſſions and Relations: And laſtly, he conſiders God in Relation to the Creatures as their Creator and Preſerver.

In the firſt Part of the ſecond Part, he treats of the Motions of a reaſonable Creature towards God, of its ultimate End, and of the Actions conducing thereto; of their Principle; of Virtues and Vices in general; of Laws, and of Grace.

In the ſecond Part of the Second, he in particular treats of the Theologal and Moral Virtues, and of whatſoever may have any Relation to them.

In the third Part he treats of the Means of coming to God, *viz.* the Incarnation of Jeſus Chriſt, and the Sacraments, and they make the Subject of this Part, which ends in Queſtions about the four Ends of Man.

Hugh of St. Charus

Hugh the Cardinal was of *Barcelonette* in *Dauphine*, and not of *Barcelona* in *Spain*, as ſome Authors have made him. He was ſirnamed of St. *Charus* or St. *Theodorick*, and entred into the Order of Preaching Friars. He ſtudied in the Univerſity of *Paris*, and there took the Degree of Doctor in Divinity; Authors do not agree whether before or after his profeſſing it. He was ſent by Pope *Gregory* IX. to *Conſtantinople*, to labour for the re-uniting the two Churches, and created Cardinal by the Title of St. *Sabina* in 1245, by *Innocent* the IV. and afterwards employed in many Legations. He died the 19*th* of *March* in 1260. They ſay he expreſſed about the latter end of his Life, no ſmall Grief for his having been raiſed to the Cardinal Dignity, confeſſing that he had rather have lived a ſimple Religious in his own Order, than have had the weight of a Cardinal's Hat on his Head. He compoſed Poſtilles; that is to ſay, ſhort Notes or Gloſſes upon the whole Scripture, wherein he explains the Text according to the four Senſes that it might bear. He wrote a larger Commentary upon the Pſalms, which ſome aſcribe to *Alexander* of *Hales*, but St. *Antoninus* aſſures us it is Cardinal *Hugh*'s. Under his Name there are ſome Sermons printed too, and a Work with this Title, *The Prieſts Miror*: But the moſt uſeful Thing that ever he did, and which will eternize his Memory, is the Concordance of the Bible of which he was the Inventor, and which he made many Monks of his Order labour at; who made a Concordance of all the Names and all the Verbs in the Bible. *Conrade* of *Halberſtadt* added the indeclinable Particles to it, and a while after it was perfected. The Poſtilles of *Hugh* upon the Bible were printed in 1504 at *Baſil*, in 1548 at *Paris*, and in 1600 at *Venice*: His Sermons were printed in 1479 at *Zuvol*, and the Prieſt's Miror at *Lyons* in 1554.

Conrade of Halberſtadt.

Conrade of *Halberſtadt* was likewiſe the Author of ſome other little Works of Sermons and Commentaries upon the Bible, which *Tritbemius* mentions.

William Perrault.

William Perrault a ſimple Monk of the Order of Preaching Friars in the Monaſtry of *Lyons*, and not Archbiſhop of that City as ſome have made him, had the Reputation of a good Preacher, and a good Divine. He made a Sum of the Virtues and Vices which was in good Eſteem that Age and the next, and is quoted with an Encomium by *Gerſon*, who ſays, That this Author did not heap together ſtuff out of his own Head, but took what he wrote from the bottom of the Holy Scriptures; and that if one ſhould go to compare the new Fancies of ſome with this Doctrine, he would ſoon ſee that they had neither Solidity nor Truth on their Side. This Sum has been printed a great many Times, and among others at *Venice* in 1492, and 1497, and at *Baſil* in 1497, at *Lyons* in 1551, and at *Paris* in 1629. He likewiſe was the Author of many Sermons, and 'tis not without Reaſon thought that thoſe which go under the Name of *William* of *Paris* belong to this Author. *Tritbemius* mentions a Work of his for the Inſtruction of Religious. This Author was contemporary with *William* of *Paris*, and St. *Thomas* of *Aquino*, and died as 'tis thought in the Year 1275.

Thomas of Chantpre.

Thomas of *Chantpre* born at *Leuwe* or *Loo* near *Bruſſels*, was at firſt a Regular Canon in the Monaſtry of *Chantpré* near *Cambray*, whence he removed into the Order of Preaching Friars; and after having ſtudied at *Cologn* under *Albert* the Great, about the Year 1255 he was made Subprior and Reader of the Dominicans of *Louvain*, and laſtly conſecrated Biſhop, to ſerve as a Suffragan and Aſſiſtant to the Biſhop of *Cambray*. The Year of his Death is not certainly known; *Juſtus Lipſius* places it on the 15*th* of *May* 1263. Others ſome Years after.

The principal Work of this Author is a Book, intituled, *The Univerſal Good*, or, *The Bees*; becauſe he therein makes uſe of the Figure of Bees to give us Precepts about the Carriage and Duty as well of Superiors as Inferiors. This Work was

was printed at *Douay* in 1697, 1607, and 1627. The last of these Editions published by *George Colvenerius* a Dominican, Doctor and Chancellor of the University of *Douay*, is the perfectest. In this Work *Thomas* makes mention of another Work of his about the Nature of Things, in composing which he spent fifteen Years. He likewise wrote the Lives of St. *Christina*, of St. *Lutgarda*, and of St. *Mary* of *Oignies*, related by *Surius* in the 16*th* and 23*d* of the Month *June*, and that of St. *Margarita* of *Ypres*, printed by it self at *Douay* in 1618. 'Tis said that he understood the Greek, and that he made a Latin Version of the Works of *Aristotle* at the Desire of St. *Thomas* of *Aquino*, who made use of it for his Commentaries upon that Philosophy; but others will have the Version which St. *Thomas* used to be more ancient. Be it how it will 'tis a very vicious Translation, and some believe it was not made from the Greek of *Aristotle*, but from a Greek Translation, from an Arabick Translation of him.

Roger Bacon.

Roger Bacon of an illustrious Family, born about the Year 1206, at *Ilchester* in the County of *Somerset* in *England*, was surnamed, *The Admirable Doctor*, for his extensive Knowledge and penetrating Wit: But tho' he was a Religious of the Order of *Minor* Friars, yet he applied himself more to the Study of the Mathematicks, Physicks, and Chymistry, than of Divinity, and had entred so far into the Secrets of them that he was more than once accused for a Conjurer, and thereupon referred to his General, who condemned him in 1278 He was likewise next Year put in Prison by Order of Pope *Nicholas* IV. He is the Author of a great many Works, of which some are in print, and the rest in Manuscript; but as they are all Physical or Mathematical, except one Abridgment of Divinity not printed, 'twill be of no use to make a Catalogue of them here. He died in 1284.

Peter de Vignes.

Peter de Vignes a *German*, Secretary of State, and Chancellor to *Frederick* II. defended bravely the Rights of the Empire, and the Cause of his Prince against the Assaults of the Popes; he was deputed by his Master to the Council of *Lyons* in 1245, and there did his utmost to hinder his Condemnation; but his Services were but scurvily rewarded, for being accused the next Year of Unfaithfulness, *Frederick* put out his Eyes, and kept him in Prison at *Capua*, where he died in 1249. We have six Books of Letters written by him to divers Persons about the Business of the Empire, printed at *Basil* in 1566. and at *Augsburg* in 1609, and a Discourse containing the Complaints of the Emperor *Frederick* for his Deposition against the Pope and Cardinals, composed in 1230, and printed at *Haguenau* in 1539.

Humbert.

Humbert, surnamed of *Romans*, from the Place of his Birth, a Town of *Dauphine*, took his Degrees in the University of *Paris*, and made Profession in 1225 in the Convent of *Jacobines* of that Place, where he taught Divinity. He was in 1254 chosen fifth General of his Order; voluntarily resigned that Charge in 1263, and retired to *Lyons*, where he died a simple Monk in 1277. He is the Author of the following Works: The Mirror for Religious, or six Book of spiritual Instructions for a religious Life, printed at *Louvain* in 1575, and at *Paris* in 1622. A Letter about the three Vows of Religion, and the Virtues that ought to accompany them, printed with Sermons at *Haguenau* in 1508, and at *Venice* in 1603. A Commentary upon the Rule of St. *Augustin*, printed at *Cosma* in 1605, and at *Mons* in 1645. Two hundred Sermons printed as we said before at *Haguenau* and *Venice*: Two Books for the Instruction of Preachers, which *Trithemius* calls the Preachers Sum, printed at *Vicenza* in 1604, and at *Barcelona* in 1607. Some attribute to him the History of the Rise and of illustrious Men of the Order of the Preaching Friars, intituled, *The Lives of the Brothers*: But this Work belongs to *Gerard de Frachet* a Native of *Limoges*, a simple Monk, who composed it by the Order of *Humbert* his General. This Work was printed at *Douay* in 1519: *Gerard de Frachet* likewise composed a Chronicle from the Beginning of the World, to the Coronation of *Charles* King of *Sicily*; that is, to the the Year 1266, which may be seen in Manuscript in many Libraries. He died the 4*th* of *October* 1271.

Gerard de Frachet.

Bartholomew of Bresse.

Bartholomew of *Bresse* Professor and Interpreter of the Canon Law, who flourished about the Year 1240, composed divers Treatises of the Law: namely, A Repertory of the Decree divided into three Books, five Books upon the Decretals, divers Letters, and a Chronicle of the Cities of *Italy*, We have none of these Works. He died in the Year 1258, being 84 Years old.

Godfrey the Bald.

Godfrey the Bald Archbishop of *Bourges* is Author of the Life of St. *William* Bishop of St. *Brieux*, related by *Surius* in the 29*th* of *July*. He flourished about the Year 1240.

William of St. Martin.

William a Monk of St. *Martin* of *Tournay*, made about the Year 1246 a Collection of Sentences, or Flowers taken out of Works of St. *Bernard*, printed at *Paris* without a Name in 1499, and at *Lyons* in 1556. This we find in Manuscript with the Name of this Monk to it, in the Library of *Citeaux*.

Gilles of Orval.

Gilles a Monk of *Orval* of the Order of *Citeaux* in the Dutchy of *Luxemburg*, composed about the Year 1246, a History of the Bishops of *Liege*, published by *Chapeaville*, and and printed at *Liege* in his Collection in the Year 1613.

Bernard Priest and Sacrist of the Church of *Compostella* was in favour with Pope *Innocent* VI. who made him his Chaplain He composed a Commentary upon the first Books of the Decretals, printed at *Paris* in 1516, and a Treatise of notable Things, and Cases upon the five Books of Decretals, printed at *Nuremberg* in 1493, and at *Strasburg* in 1498; not to speak of his Collections of the Popes Bulls, and of the Chronicle of the ancient Kings of *Spain*, which is in the fourth Volume of *Hispania illustris*.

Conrade of Compostella. Conrade.

Conrade Bishop Coadjutor, or Vicar of the Archbishop of *Mentz*, composed a Chronicle of the History of *Mentz* from the Year 1140, to the Year 1250, printed at *Basil* in 1535, 1569, and among *Urstitius*'s Historians of *Germany*. He likewise made a Chronicle of the former Times, printed at *Frankfort* in 1584.

Albert.

Albert a Monk of *Stade* in the Archbishoprick of *Bremen* was chosen Abbot of that Monastery in 1232; but desiring to put in execution a Bull which he had obtained of Pope *Gregory* IX. for the Reform of it to the Order of *Citeaux*, and the Monks refusing to comply with him therein, he removed into the Order of *Minor* Friars in the Year 1240, of which he was afterwards General. He made a Chronicle from the Beginning of the World to the Year 1256, taken from the best Authors, whose Words he relates, and clears from a great deal of false History, which the Authors of that Age used carefully to collect. This Work was published in 1587, by *Reinerius Reineccius*, and printed at *Helmstadt*, and since reprinted at *Wittemberg* in 1608.

David of Augsburg

David of *Augsburg* of the Order of *Minor* Friars, flourished about the Year 1250. He is the Author of three little Pieces of Piety; the first intituled, *The Novice*'s Formula *for the Reformation of the Outward Man*; the second, *A* Formula *for the Inward Man*; and the third, *A Mirror of the seven Steps of Religious*: The two first were printed by themselves at *Augsburg* in 1593, and the last under the Name of St *Bonaventure* at *Antwerp* in 1591. They are all three, with the Name of *David* of *Augsburg* to them, in the Library of the Fathers, of *Cologn*, and in the last. *Trithemius* assures us that this Author made many Sermons, which have not yet seen the Light.

Alberick Verus.

Alberick Verus or *Vere* of the Family of the Earls of *Oxford* and *Clare*, a Regular Canon of St. *Austin*, flourished about the Year 1250. He composed a Treatise of the Eucharist, the Life of St. *Osithus*, and the Antiquities of his Monastery which bore the Name of this Saint. The Life is in *Surius* in the 7*th* of *October*.

Walter.

Walter of the Order of *Minor* Friars and Bishop of *Poictiers*, flourished about the Year 1250 He composed a Sum of Theology upon the Books of the Master of the Sentences, quoted by St. *Thomas* in his Sum of Quodlibetick Questions, and Sermons for the whole Year, written by Order of Pope *Alexander* IV.

Roger.

Roger wrote a History about the Year 1250 of the piteous Estate of the Kingdom of *Hungary* ruined by the *Tartars*, which is at the End of the Chronicles of *Hungary*.

Constantine.

Constantine of *Orvieto* flourished about 1250. There's no other Work ascribed to him but the Life of St. *Dominick*.

Engelbert.

Engelbert Abbot of the Order of *Citeaux* who flourished about the same Time, wrote the Life of St. *Edwiga* related by *Surius* in the 15*th* of *October*.

Robert Rich. Robert Bacon.

Robert Rich of *Abington*, Monk of *Pontigny*, and *Robert Bacon* an Oxonian Doctor, wrote the Life and History of the Translation of St. *Edmond* Archbishop of *Canterbury*, who died in 1240. Their Work was written ten or twelve Years after: It is in *Surius* in the 16*th* of *November*.

John de Dieu.

John de *Dieu* a *Spaniard*, Doctor in the Canon Law in the University of *Bologn*, and Canon of that City, flourished about the middle of this Century, and composed many Treatises of the Canon Law, and a Penitential addressed to the Bishop and Chapter of *Bologn*. None of these Works have been yet printed. The late Monsieur *Le Feron* Canon of *Chartres*, and Doctor of the Faculty of *Paris*, whose Learning and Piety are well known to the Learned World, had a Manuscript of it, from which Monsieur *Petit* the Publisher of the Penitential of *Theodore* took those Extracts which he hath put at the End of it. 'Tis likewise in Manuscript in the *Cambridge* Library. The other Works that *Trithemius* mentions of this Author are, His Sum of litigious Causes: The Judges Sum: The Tables of the Decree, and the Decretals: The Agreement of these two Works, and divers Canonical Questions. They say that some of these Works may be met with in Libraries.

John Colonna.

John Colonna a Roman of the Order of Preaching Friars, was made Archbishop of *Messina* in 1255 by Pope *Alexander* the IV. who the same Year appointed him to be his Legate and Governour of *Taurmina*. He composed a large Historical Collection in six Books, intituled, *The Sea of*

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Hiſtorics, which *Trithemius*, St. *Antonius*, and many others mention.

An Anonymous Author of the Life of St. *Clare*, related by *Surius* in the 12*th* of *Auguſt*, compoſed this Life by Order of Pope *Alexander* IV. about the Year 1255.

Anameleſs Author.

Rainier Sachon of *Placentia*, who from a Miniſter of the *Waldenſes*, became after his Converſion a Religious of the Order of Preaching Friars, and Inquiſitor againſt the Sect he had himſelf been of, flouriſhed about the Year 1254, and died about the Year 1260. He is Author of a Treatiſe againſt the *Waldenſes*, and other Hereticks of his Time, publiſhed by *Gretſer*, and printed at *Ingolſtadt* in 1613. He treats therein of the Origin of theſe new Sects, the Marks by which one may diſtinguiſh thoſe that are of them, their Manners, and how they are to be examined and puniſhed. There is at the End of this Treatiſe an Addition about Hypocrites, whom he call *Stertzers* and whoſe extravagant Errors he relates. *Gretſer* will not have this Work to be *Rainier*'s.

Rainier Sachon.

Matthew Paris.

Matthew, ſirnamed *Paris*, whether from his having been born or having ſtudied in that City, flouriſhed in *England* from the Year 1220, to the Year 1260. He took a Religious Habit in the Moneſtery of St. *Alban* in 1217, and lived ſo regularly, that the Pope made choice of him to make a Reform in the Monaſtery of *Holm* in *Norway*. By Order of *Henry* III. King of *England*, who honoured him with his familiar Friendſhip, he undertook a Hiſtory of *England*, and that he might make a compleat Body of it, he copied that which had been compoſed by *Richard* of *Wendower* Prior of *Beauvoir* in the Dioceſs of *Lincoln*, from the Time of *William* the Conqueror to the Year 1235, and continued it to the Year of his Death 1259, though at firſt he deſigned to carry it no farther than 1250. It hath been continued to 1273, by *William* the *Riſhanger* Monk of St. *Alban*. *Matthew Paris* made afterwards a good many Additions or Supplements to his Hiſtory, and an Abridgment of it. He likewiſe wrote the Life of the two *Offas* Kings of *Mercia*, Founders of the Monaſtery of St. *Alban*, and the Lives of the twenty three firſt Abbots of that Monaſtery. The Stile of this Author hath a Tang of the barbarouſneſs of the Age he lived in, but he hath a great deal of good Senſe and Judgment: He ſpeaks very freely of the Powers of his Time, relates Matters fully and exactly, and confirms what he ſays by Letters and original Acts. The great Hiſtory of *Matthew Paris* was printed the firſt Time at *London* in 1571, and at *Baſil* in 1606; and afterwards with a great many Leſſons, and the Lives of the *Offas*, and the Abbots of St. *Alban*, and the Additions of *Matthew Paris*, and the Continuation of *Riſhanger*, at *London* in 1640, by the Care of *William* of *Wats*, who put notes to it, and a Gloſſary of the barbarous Words. This Edition was reprinted at *Paris* in 1544, and at *London* in 1684. The ſhort Hiſtory was never yet printed, but it is to be ſeen in Manuſcript in ſome Libraries in *England*, where is likewiſe in his Name, An Univerſal Hiſtory from the Beginning of the World to the Reign of *William* the Conqueror, which is very little different from that of *Matthew* of *Weſtminſter*.

William of Riſhanger.

Henry of Suſa.

Henry of *Suſa* was made Archbiſhop of *Embrun* about the Year 1258, and Cardinal Biſhop of *Oſtia* in 1262, whence he got the Sirname of *Oſtienſis*, the Name by which he is commonly known and quoted. He was accounted the ingeniouſeſt Man of his Time for the Knowledgde of the Canon and Civil Law, and merited the Name he had of *The Fountain and Glory of the Law*. He compoſed a Sum of the Canon and Civil Law, which commonly goes by the Name of *The Golden Sum*, which hath been printed at *Baſil* in 1537, and 1573, and at *Lyons* in 1588, and 1597. He likewiſe made a Commentary upon the Book of Decretals by Order of Pope *Alexander* the IV. printed at *Rome* in 1470, and 1473, and at *Venice* in 1498, and 1581. Theſe Works are in great Eſteem with the Canoniſts, and may paſs for Originals, which thoſe that came after did nothing but copy. Authors cannot agree upon the Year of his Death, ſome place it in 1267, others put it off till 1281; but Meſſieurs *De St. Martha* by very good Reaſons prove that he died in 1271.

John Semeca.

John Semeca Povoſt of St. *Stephen* of *Halberſtadt* flouriſhed from the Year 1250 to the Year 1267, in which he died. He is Author of the common Gloſs upon the Decree of *Gratian*, which hath often been printed with its Text.

Anameleſs Author.

The Life of the bleſſed *Godebert* written by an Anonymous Author about the Year 1260, is in *Surius* in the 11*th* of *April* but in another Stile.

John of Parma.

John of *Parma* born in the Territory of *Bologn*, of the Order of *Minor* Friars, after having taught the Maſter of the Sentences at *Paris*, was choſen General of his Order about the Year 1250, and depoſed in 1256, retiring into a Hermitage near *Rieti*, where he lived thirty Years after. He compoſed a Treatiſe upon the Maſter of the Sentences; two Books of the Life of Religiouſes; a Writing with this Title. *The Converſation of the bleſſed St.* Francis *with Dame Poverty*, and a Treatiſe of the Benefits of the Creator. They attribute to him the Office of the Paſſion of our Lord.

John Chriſtophle.

John Chriſtophle of the Order of Preaching Friars, flouriſhed about the Year 1260. He publickly expounded the Holy Scripture, and wrote ſome Commentaries upon the New Teſtament.

Robert ſirnamed of *Sorbonne*, from the Town where he was born in the Dioceſs of *Sens*, Chaplain to King St. *Lewis*, was Canon of *Soiſſons*, and afterwards of *Paris*, where he founded in the Year 1252, the College or Houſe of *Sorbonne*. The Year wherein he died is not exactly known, but it muſt be between the Year 1271, and 1274.

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Robert of Sorbonne.

We have in the Library of the Fathers three little Pieces of Piety of this *Robert*; the firſt of Conſcience; the ſecond of Confeſſion; and the third, intituled, *The Way to Paradiſe*. In the firſt he treats of the Book of the Conſcience; what this Book is, where it is to be found, and what it teaches, what is its Diviſion, how one muſt enter into it, and what its Parts are. He compares Men that deſire to be ſaved, and the Means of Salvation, with the Students that would take their Degrees and be licenſed by the Chancellor of the Univerſity, and the Methods they uſe to gain their Deſire. 'A Student, 'ſays he, that hath an earneſt Deſire to take his Degrees at 'Paris, and is afraid of being refuſed them, will take care 'to inform himſelf in what Book he ſhall be examined: ſo 'whereas we all deſire to go into Paradiſe, and all that 'are there ſhould be Doctors in Divinity, and there read the 'great Book of the Bible which is the Book of Life, in which 'all Things are written, and no one can come thither that is 'not firſt examined in the Book of Conſcience; the firſt thing 'we ought to do is to ſtudy this Book, which is much the 'more neceſſary, becauſe when one is refuſed by the Chancellor, he may come again the next Year, or get the Sentence revoked by Sollicitations or Preſents; whereas if one 'be rejected in the great Day of Judgment, there is no poſſible means of returning, nor any appeaſing of God the 'Great Chancellor by Prayers or Preſents. When one is refuſed by the Chancellor, there are not above five or ſix Perſons that know it, and the Diſgrace wears off with 'time: whereas he that is rejected at the Day of Judgment, ſhall have eternal Diſgrace in the Face of the 'whole World, and this Diſgrace ſhall be followed by eternal Torment. The Chancellor forces no Perſon to come 'for a Licenſe, he obliges no one to come to his Examination, but ſtays till he preſents himſelf of his own Accord; 'but God makes Men come whether they will or no to his 'Judgment. The Chancellor of *Paris* examines not in above 'ſeven or eight places of the Book, but the Great Chancellor, 'God, goes through the whole Book of Conſcience. He continues this Compariſon throughout his Book, but one may judge of the reſt by this Sample. at the End he ſpeaks of the Qualities of a good Confeſſor: He would have one chooſe a diſcreet, moral, underſtanding, zealous Man, with whom one is acquainted, before a Stranger.

The ſecond Treatiſe is an Examination of the Conſcience to make a good Confeſſion, wherein he counts over all the Sins that one can commit, and of which one ought to accuſe himſelf.

The third Treatiſe is as it were a Concluſion of the two former: He treats therein of the Means to obtain Remiſſion of Sins for Salvation, which are Contrition, Confeſſion and Satisfaction, which he calls the three Journeys of the Voyage to Paradiſe, each of which conſiſt of three Leagues. The Leagues of Contrition are, 1. Sorrow for having deſerved Hell. 2. Sorrow for having rendred one's ſelf unworthy of Glory. 3. Sorrow for having offended God: three Conditions neceſſarily required in Contrition, without which a Man cannot be ſaved; for it is not enough to be poſſeſſed with the Fear of Hell, or the Hope of Paradiſe, but he muſt have alſo the Love of God, and be in a Diſpoſition of not committing Evil, tho' there were neither Heaven nor Hell. Confeſſion is the ſecond Journey, which is followed by Abſolution. The Leagues of Confeſſion are, 1. That it be entire. 2. That it be voluntary. 3. That it be faithful; that is, accompanied with a full Aſſurance. The laſt Journey is Satisfaction, the three Leagues of which are, 1. To promote good and hinder Evil in others as much as lies in his Power. 2. To forgive Injuries for the Love of God. 3. to do Penance for his Sins according to his Condition and the Counſel of his Confeſſor. He recommends it to Prieſts to order ſuch Actions for Penances as are quite contrary to the Sins; and adviſes thoſe that would eſcape the Pains of Purgatory to implore the Prayers of others. Laſtly, he recommends Mortifications, Tears and Alms, as very proper Means of ſatisfying God for the Sins which we have committed.

A Man may give a Judgment by what we have ſaid of his Works, that they are very plain, and written in a very familiar Way; but his Doctrine is good and ſolid, and proved by Paſſages out of the Holy Scripture and the Fathers, of which he might have made a better Work, had not he, according to the bad Cuſtom of thoſe Times, been too much upon Diviſions and Compariſons, unworthy of the grave and ſerious Subject he treated.

Hannibal of Annebaud.

Hannibal of *Annebaud* a Roman, of the Order of Preaching Friars, after having taught Divinity at *Paris*, was Maſter of the Sacred Palace under the Popes *Alexander* IV. and *Urban* IV. This laſt made him Cardinal in the Month of *May* 1262. He died ten Years after. He hath wrote a Commentary upon the four

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four Books of the Maſter of the Sentences, printed under the Name of St. *Thomas* of *Aquino* in the Collection of his Works.

John of Galles.

John of *Galles* of the Order of *Minor* Friars, after having gone through his Studies in *England*, went into *France* and taught at *Paris*, where he flouriſhed about the Year 1260. He was ſirnamed, *The Tree of Life*, becauſe of his vaſt Learning, which according to the Cuſtom of that Age conſiſted in the Study of School Learning, and the Decretals, and in a good Proviſion of Hiſtorical and Moral Common Places. He made a great many Works of this Nature. Thoſe that are printed are, The Doctor's Pearl, or common Places upon all Sorts of Subjects; otherwiſe, A Sum of the Government of Life: The Ordinary; or, The Alphabet of a Religious Life: A ſhort Diſcourſe of the Worth and Abuſe of Philoſophy: Another Diſcourſe of the four Cardinal Virtues of the ancient Princes and Philoſophers: An Abridgment of the Lives of the famous Philoſophers, printed at *Lyons* in 1511. A Sum of Conferences, printed at *Paris* in 1516, and 1561. The Morals to the Fables of *Ovid*, printed at *Paris* in 1509. not to ſpeak of the ſecond Collection of Decretals which we have already mentioned. There are many other Manuſcript Works of this Author.

Gilbert of Tournay.

Gilbert or *Guibert* of *Tournay*, of the Order of *Minor* Friars, flouriſhed in the Univerſity of *Paris* about the Year 1270. He wrote at the Deſire of *John* Biſhop of *Tournay*, the Life of St. *Eleutherius* the firſt Apoſtle of that Country, publiſhed by *Bollandus* in the 10*th* of *February*. There are in the Library of the Fathers two Treatiſes of this Author's, one of the Functions of a Biſhop, and the Ceremonies of the Church, and the other of the Peace and Tranquility of the Soul. He is likewiſe the Author of many Sermons printed at *Paris* in 1518. Laſtly, *Henry* of *Gand* aſſures us that this Author made the Hiſtory of the firſt Voyage of St *Louis* into the Holy Land. He died before the Year 1293. for *Henry* of *Gand* who died in that Year mentions his Death.

Ralph Bocking.

Ralph Bocking of *Chicheſter*, a Monk of the Order of Preaching Friars, wrote about the Year 1270. the Life of St. *Richard* Biſhop of *Chicheſter*, the Abridgment of which is in *Surius* in the 3*d* of *April*, and was publiſhed by the *Bollandiſts* on the ſame Day. He compoſed ſome Sermons.

John Genes.

John Genes de la *Caille*, of the Order of *Minor* Friars, wrote a Treatiſe of the City of Jeſus Chriſt, printed at *Reggio* in 1501, and at *Rome* in 1523. He flouriſhed about the Year 1270.

William of Sandwich.

William of *Sandwich*, an *Engliſhman*, of the Order of *Carmelites*, compoſed about the Year 1270. a Chronicle of the Increaſe of the *Carmelites* in *Syria* and *Paleſtine*; of the Ruin of their Monaſteries in that Country, and their Removal into *Europe*. He ſtayed a long time upon Mount *Carmel*, and in the Holy Land, and did not return into *England*, till after the taking of *Acre*, or *Ptolemais* by the *Saracens*, which fell out in 1251. The *Carmelites* have not forgot to put this Author in the Collection of the Hiſtorians of their Order, which they made in four Volumes in *Folio*, with the Title of *The Mirror of the Carmelites*, printed at *Antwerp* in 1680. and the *Bollandiſts* have put him in their Hiſtorical Treatiſe of the Patriarchs of *Jeruſalem*, which is at the Beginning of the 3*d* Tome of the Month *March*. He likewiſe, if we may believe *Trithemius*, compoſed a Commentary upon the Maſter of the Sentences, Remarks upon the Rule of his Order, and a Collection of Decretals for the Religious.

William Guarron.

Trithemius among the School-divines of the *Thirteenth Century*, about the Year 1270. places *William Guarron*, an *Engliſhman*, of the Order of *Minor* Friars, who he ſays was *Scotus* his Maſter, and very expert in *Ariſtotle*'s Philoſophy, according to the Cuſtom of the Modern Divines. He wrote a Commentary upon the four Books of Sentences.

Thomas Spott, and William Thornus.

Thomas Spott or *Sprott*, a Benedictine Monk of the Monaſtery of St. *Auſtin* in *England*, about the Year 1257. wrote the Lives of the Abbots of his Monaſtery, which were alſo written ſome time after by *William Thornus* Monk of the ſame Monaſtery, who copied the Hiſtory of *Spott*, only adding ſome Circumſtances.

Thomas of Lentini.

Thomas of *Lentini* a *Sicilian* of the Order of Preaching Friars, after having been a Voyage into the Holy Land, was made Archbiſhop of *Coſenza*, and ſent again into the Eaſt in 1272. by Pope *Gregory* X. in quality of his Legate, to govern the Patriarchate of *Jeruſalem*. He died there about the Year 1277. He wrote the Life of St. *Peter* Martyr of his Order, related by the *Bollandiſts* in the third Volume of *April*.

Martin.

Martin a *Polander*, and a Religious of the Order of preaching Friars, had the Office of Penitentiary of the Church of *Rome*, under the Popes *John* XXI. and *Nicholas* III. He was by the latter of theſe named to the Archbiſhoprick of *Gneſne* in *Poland*, the 23*d* of *June* in 1278. and died at *Bologn* the ſame Year as he was in his Way thither. He compoſed a Chronicle from the Birth of Jeſus Chriſt to the Year 1277. containing the Hiſtory of the Emperors and Popes. Many Additions have been made to this Chronicle, and among others the Hiſtory of the She Pope *Joan*, which are in the *Baſil* Edition of 1559, and the *Antwerp* one of 1574. But theſe Additions are retrenched in the Edition of *John Fabricius* a Regular Canon of the Order of *Premontre*, from an old Manuſcript of that time, printed at *Cologn* 1616. They aſcribe to him alſo Sermons printed at *Strasburg* in 1486, and 1488. Some Authors take notice of a Sum of the Canon Law, made by this Author, and by him called *Martiniana*, and of a Treatiſe of the memorable Things of *Rome*.

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Nicholas of Hanaps.

Nicholas of *Hanaps*, ſo named from a Village in the Dioceſs of *Rheims*, where he was born, was of the Order of Preaching Friars. He performed the Office of Penitentiary at *Rome* about the Year 1270, and was made Patriarch of *Jeruſalem* in 1281. by Pope *Martin* IV. He died at *Ptolemais* in 1288. He made an Hiſtorical Collection of Examples of Vices and Vertues taken from the Holy Scripture, in thirty four Chapters, commonly called, *The Poor Man's Bible*; Some have falſly aſcribed this to St. *Bonaventure*, and among his Works it is printed: But the Manuſcripts give their Teſtimony for *Nicholas* of *Hanaps*, and it hath been printed under his Name at *Tubingen* in 1533, at *Venice* in 1537, at *Paris* in 1547, and at *Baſil* in 1550.

Bonaventure Brocard.

Bonaventure Brocard Native of *Strasburg* of the Order of preaching Friars, made the Voyage of the Holy Land about the Year 1280. and hath left us a very exact Deſcription of it, one part of which hath been publiſhed by *Caniſius*, in his ſixth Tome of Antiquities. *Andricomius*, who made uſe of it for the making his Map of the Holy Land, aſſures us that this Deſcription is entire in a Manuſcript of the Library of the Croiſiers of *Cologn*. They attribute to him the Annals of the Actions of the Emperor *Frederick* II. in the Holy Land, which *Wolfangus*, *Laſius*, and *Simlerus* mention.

Mark Paul.

Mark Paul a *Venetian*, Son of *Nicholas Paul*, after having travelled for a long time, wrote in *Italian* a Relation of his Travels, which hath been tranſlated into Latin, and printed at *Baſil* in 1532, and 1535. and at *Helmſtat* in 1585.

Matthew of Vendome.

Matthew of *Vendome*, ſo named from his Country, Abbot of St. *Denis*, flouriſhed under the Reign of St. *Louis*, and was one of thoſe to whom this Holy King left the Adminiſtration of his Kingdom, when he went his ſecond Voyage to the Holy Land; and the Man whom he named Executor of his Will. He governed the Abby of St. *Denis* from the Year 1260, to the Year 1286, in which he died. They aſcribe to him a Poem of Elegiack Verſe, containing the Hiſtory of the *Tobies*, dedicated to *Bartholomew* Archbiſhop of *Tours*: It is well enough, conſidering the time it was written in, and very ſententious; it hath been printed at *Lyons* in 1505, at *Baſil* in 1563, and at *Breme* in 1642.

Geoffrey of Beaulieu.

Geoffrey of *Beaulieu* of the Order of Preaching Friars, and Confeſſor to St. *Lewis*, whom he aſſiſted at his Death, wrote the Life of that King, by order of Pope *Gregory* X. Another Dominican named *William* of *Chartres*, Chaplain to that King, added to it a ſecond Book of the Life and Miracles of that Saint. Theſe two Books are printed in the 5*th* Tome of *Ducheſne*'s Collection.

William of Chartres.

John Peckham.

John Peckham of the County of *Suſſex* in *England*, entered himſelf into the Order of *Minor* Friars; after having ſtudied at *Oxford*, he went to perfect himſelf at *Paris*, and returning into *England* he publickly profeſſed. But he was ſoon called back again to *Paris*, and from thence to *Lyons*, where he had a Canon's Place, which he enjoyed till his Death. From *Lyons* he went to *Rome*, where he got ſo into the Pope's Favour, that the Archbiſhoprick of *Canterbury* happening to be vacant, by the Reſignation of *Robert Killwarbey*, the Pope made choice of him to fill the Place; and accordingly he was conſecrated at *Rome* the 6*th* of *March* in 1278. ſo he returned into his own Country, raiſed to the chief Dignity in the Realm: But he was to pay a good Sum for it to the Pope, and he had great Differences with the Archbiſhop of *York*. Yet he peaceably enjoyed his Archbiſhoprick, and enriched, and raiſed his Kindred, who were poor and of mean Extraction. He died in 1291. He compoſed a Book, intituled, *Collectanea*, or, *Collectorium Bibliorum*, printed at *Paris* in 1514, and at *Cologn* in 1541. We have forty ſeven Eccleſiaſtical Conſtitutions of this Archbiſhop, and in the Libraries of *England* many other Treatiſes of his in Manuſcript, as, A Book of the Trinity: Conferences for all the *Sundays* in the Year: Meditations upon the Body of Jeſus Chriſt: Diſputes between St. *Thomas* and this Author.

William Durants.

William Durants born at *Puy* in *Languedock*, a Scholar of *Henry* of *Suſa*'s, firſt ſtudied at *Bologn*, and having there taken the Doctor's Cap, he taught the Canon Law at *Modena*, from whence Pope *Clement* IV. called him to be his Chaplain, and Auditor of the Palace. He was by *Gregory* X. ſent Legate to the Council of *Lyons* in 1274. and at laſt made Biſhop of *Mende* in 1286. He afterwards refuſed the Archbiſhoprick of *Ravenna*, offered him by *Boniface* VIII. but he accepted the Legation to the Sultan of *Egypt*, and having gone thither, he died at *Nicoſia* in the Iſland of *Cyprus* on the 6*th* of *July* in the Year 1296. He was ſo excellent at Diſpatch of Buſi-

neſs, that he was ſirnamed, *The Father of Practicks*. He hath left us a Book intituled, *The Mirror of the Law*, in three Parts, dedicated to Cardinal *Ottobon*, afterwards *Adrian* V. The Repertory of the Law taken out of this Work, and the *Rationale* of Divine Offices: A Commentary upon the Canons of the Council of *Lyons*, and an Abridgment of the Gloſſes, and the Text of the Canon Law. The Mirror and the Repertory of the Law have been printed with the *Rationale*, at *Lyons* in the Year 1516, and 1551. The Mirror was likewiſe printed by it ſelf at *Baſil* in 1574, and at *Franckfort* with the Repertory in 1592. The *Rationale* is the moſt common, and hath been printed many times in many places. The Commentary upon the Canons of the Council of *Lyons* hath been printed at *Fano* in 1569. and the Abridgment of the Gloſſes at *Paris* in 1519.

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Anonymous Authors.

An Anonymous Author of the Order of Preaching Friars, who began the Annals of the Dominicans of *Colmar*, which are printed among the Hiſtorians of *Germany*, wrote about the Year 1280. but this Chronicle has by ſome other been continued down to the Year 1302. It is full of Trifles.

John *of* Hayde.

John of *Hayde* flouriſhed under *Edward* King of *England*, about the Year 1280. He wrote the Paſſion of St. *Laurence*, and the Life of St. *Maclius*.

William de la Mare.

William de la *Mare* of the Order of *Minor* Friars, flouriſhed about the Year 1280. He wrote a Commentary upon the Maſter of the Sentences, and having undertaken to criticiſe upon the Works of St. *Thomas*, he wrote a Book, intituled, *The Correctory of the Works of St.* Thomas, and of the Additions to the Works of St. *Bonaventure*.

Rupert *of* Ruſſia.

Rupert or *Robert* of *Ruſſia*, of the Order of *Minor* Friars, flouriſhed about the Year 1280. He taught Divinity with Reputation. He is the Author of many Works. *Trithemius* takes notice only of theſe: An Explanation of the Rules of St. *Francis*, dedicated to *Aimon* an *Engliſhman* General of his Order: Four Books upon the Sentences, and many Sermons. *Bellarmine* adds to theſe a Book of the Soul. I could not get notice of any of his Works, or know whether they are printed or no.

Ulric *of* Strasburg.

Ulric born at *Strasburg*, of the Order of Preaching Friars, flouriſhed in the Univerſity of *Paris*, about the Year 1280. He compoſed a Sum of Divinity; a Treatiſe upon the Sentences; a Treatiſe of the Soul; another Treatiſe of Caſes of Conſcience, and Queſtions of the Law; and Commentaries upon ſome Books of *Ariſtotle*. None of theſe Works are to be met with in Print; but ſome attribute an Abridgment which is among the Works of St. *Thomas Aquinas* to him. He died young, and before he had gotten a Doctor's Cap.

St. Gertrude, *and St.* Matilda.

St. *Gertrude* and St. *Matilda* Siſters, and Religiouſſes of the Monaſtery of Benedictines of *Helfenden* in the County of *Mansfeld*, compoſed about the End of this Century Books of Piety in *German*, which have ſince been tranſlated into Latin; namely, St. *Gertruda* Spiritual Exerciſes, and St. *Matilda* Revelations. Theſe little Pieces have been printed at *Paris* in 1513, at *Cologn* in 1536, at *Venice* in 1522, and 1588, and in other Places. They died about the Year 1290. The former of them was made Abbeſs of *Rodalſdorf* in 1251. whence ſhe was the next Year with her Nuns removed to *Helfenden*.

Thierri *of* Apolda.

Theodorick of *Apolda* in *Thuringen*, of the Order of preaching Friars, wrote about the Year 1289. the Life of St. *Elizabeth* Daughter to *Andrew* King of *Hungary*, and Widow of *Lewis* Landgrave of *Thuringen*, in eight Books, publiſhed by *Caniſius* in the 5th Tome of his Antiquities. He ſayeth in his Preface that he was above ſixty Years old when he began this Work, and had been two and forty Years in his Order. Whatſoever *Volſius* ſays, it doth not appear that the Life of St. *Dominick* in ſeven Books belongs to another *Thierri*; but one may take notice that *Surius* who publiſhed it, according to his Cuſtom, hath changed the Stile in many Places.

Gobelin.

About the End of this Century, they place *Gobelinus*, who wrote the Life of St. *Meinulphus*, Archdeacon of *Paderborne*, publiſhed by *Brouverus* in 1616. with the Life of St. *Meinwerc* Biſhop of that City.

Egehard.

Egehard Abbot of *Urangen*, wrote about the ſame time a Chronicle of the Biſhops of *Hildeſheim* from *Charlemagne*, to the Year 1290. publiſhed in the ſame Place by *Brouverus*, with the Life of *Godehard* Biſhop of *Hildeſheim*.

Conrade, *and* Stephanardus.

Thoſe who have written of the Authors of the Dominican Order, join two of them together who lived about the End of this Age. *Conrade* a *German*, who about the Year 1290. wrote a Life of St. *Dominick*, and *Stephanardus* a *Milan* Divine, who made a Chronicle of *Milan* in Verſe: He ſeems to be the ſame with *Stephanardus Flamminus*, who wrote a Hiſtory in Verſe of the Snares laid by the Biſhop of *Como* for Vicount *Otho*, where he accuſes the Pope of having had a Hand in it, ſpoken of by *Paulus Jovius*; and perhaps that is nothing but a Fragment of his Chronicle. We have none of theſe Works.

Ralph *of* Colonna.

They place in this Century one *Ralph* of *Colonna*, Canon of *Chartres*, who about the Year 1290. compoſed a Treatiſe of the Tranſlation of the Empire, dedicated to *Lambert* of *Caſtille* Profeſſor of the Law, wherein he would prove that they were the Popes who removed the *Greek* Empire to the *Latins*, publiſhed by *Goldaſtus* in the ſecond Tome of his Monarchy. The Treatiſe is well enough written, and full of very important Matters; but is likewiſe full of Prejudices for the Court of *Rome*, which make him maintain a falſe Propoſition.

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Thomas Palmeran.

Thomas Palmeran an *Iriſhman*, Doctor of the Houſe of *Sorbonne*, is the Author of two Collections, one taken out of the Holy Scripture, the other out of the Fathers, intituled, *Flowers of the Bible*, and *Flowers of the Fathers*, and printed at *Paris* in 1556, and at *Lyons* in 1678, and 1679. He flouriſhed about the Year 1290. as it is ſet down in ſome Manuſcripts of his Works.

Guy de Baif.

Guy de *Baif* born at *Reggio*, a Lawyer and Archdeacon of *Bologn*, flouriſhed about the Year 1290. He compoſed three Books of Commentaries upon the Decree, and five upon the Decretals: A Work called, *The Roſary*: It was printed at *Venice* in 1580. with the Notes of *Superant* and *Tretius*.

Gregory Cairguent

Gregory Cairguent, or of *Wincheſter*, a Benedictine Monk of *Gloceſter*, wrote the Annals of his Monaſtery, from the Year 680, to the Year 1291. He took the Habit in 1217.

Raimond *of* Martins.

Raimond of *Martins* a *Catalonian*, of the Order of preaching Friars, profeſſed in the Monaſtery of *Barcelona*, and recommended himſelf by his Knowledge in the Oriental Tongues, which was very rare in that Time: He undertook that Study by the Advice of *Raimond* of *Pennafort*, that he might confute the *Jews* and *Saracens* out of their own Works. In purſuance of which he wrote that Book called, *The Dagger of Faith*, in which he encounters the *Jews* and *Saracens* at their own Weapons. *Porchet* the *Carthuſian* made uſe of it, and took out of it almoſt all that he wrote in his Book intituled, *The Victory over the Jews*, but he acknowledges to whom he is beholden; whereas *Peter Galatin* of the Order of *Minor* Friars, has confidently copied *Porchet* and *Raimond* in his Book of the Secrets of the Catholick Faith without ſo much as naming either of them; although all the Rabbinical Learning he there makes a Noiſe with be taken out of their Works. That of *Raimond* hath been printed with the learned Notes of Monſieur *Voiſin* at *Paris* in 1651, and at *Leipſick* in 1687. with an Introduction by *Benedict Capſovius*, and a Treatiſe by *Herman* a converted *Jew*. This Author flouriſhed about the End of this Century.

Nicholas *the Gaul.*

Nicholas the *Gaul* ſeventh General of the Carmelite Order, after having diſcharged that Employ for twenty Years, retired into a Solitude about the End of the Century. He is placed among the Church-Authors, becauſe of a Piece of his, intituled, *The Arrow of Fire*, wherein he deplores the Miſchance which happened to the Monaſtery of Mount *Carmel* of his Order which had been burned by the *Saracens*, and many Monks killed.

Sigeard.

Sigeard Monk of St. *Alban* in *England*, wrote the Life of that Saint, which *Tritbemius* mentions, and which *Voſſius* ſays is that which is in the fifth Tome of the Antiquities of *Caniſius*. He flouriſhed at the End of this Century.

Matthew *of* Aquaſporta.

Matthew of *Aquaſporta*, twelfth General of the Order of *Minor* Friars, Penitentiary of *Rome*, afterwards Biſhop of *Porto*, and made Cardinal by *Nicholas* the IV. diſtinguiſhed himſelf by divers Works he is Author of; namely, A Treatiſe of Divinity upon the Maſter of the Sentences: An Inventory, or an Abridgment, with a Table of the Sentences: Quodlibetick Queſtions: A Commentary upon St. *Paul*'s Epiſtle to the *Romans*: Poſtilles upon the Pſalms, and upon the Epiſtles of St. *Paul*, and divers Sermons. He died when *Boniface* VIII. was Pope.

Arlotte *of* Tuſcany.

Arlotte of *Tuſcany*, General of the Order of *Minor* Friars about the Year 1290. is Author of a Concordance of the Old and New Teſtament. He likewiſe wrote ſome Sermons.

Luke *of* Padua.

About the ſame Time flouriſhed *Luke* of *Padua*, a Religious of that Order, who compoſed ſome Sermons.

Simon William, *and* Henry *of* Affligem.

Simon Monk of *Affligem*, who flouriſhed about the End of this Century, particularly applied himſelf to the making Extracts and Abridgments of the Writings of the Fathers, and compoſed after this Manner a great many Works. Thoſe that *Henry* of *Gand* and *Trithemius* mention are: An Abridgment of the Morals of St. *Gregory* upon *Job*: Sermons upon the Song of Songs: The Viſion of a Lay-brother of the Monaſtery of *Poſtela*, of the Order of *Premontre*: Extracts of the Sermons of St. *Gregory* upon *Ezekiel*: Extracts of the Conferences of the Fathers, and of the little Treatiſe of St. *Richard* of St. *Victor*, concerning the twelve Patriarchs. About the ſame time *William* a Monk and Prior of the ſame Monaſtery of *Affligem*, tranſlated into *German* Verſe the Life of St. *Lutgardus*, written in Latin by *Thomas* of *Chantpre*; and into Latin he tranſlated a Relation of the Viſions of a Nun of the Order of *Citeaux* who had written it in *German*. *Henry* of *Gand* ſpeaks of theſe two Authors, and of a third, a Monk of the ſame Monaſtery named *Henry*, a Native of *Bruſſels*, who made a Kalender, in which he ſet down not only the Days, but the Hours and Minutes too of the Lunations.

Alexander *of* Dol.

Henry de Gand makes mention of one *Alexander* of *Dol*, who wrote a Book in Verſe, intituled, *Doctrinal*, which was very much in Vogue among the Grammarians of his Time.

Trithemius

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Tritbemius calls him *Alexander* of *Ville-Dieu*, and says that it was commonly believed that he was a Dominican. He ascribes to him Treatises of the Kalendar, of the Sphere, and of Arithmetick.

About the same time flourished *Gerard* a Dominican, who taught Divinity at *Paris*, and afterwards at *Liege*, whence he had the Sirname of *Gerard* of *Liege*; he is Author of a Treatise in seven Books, intituled, *The Mirror of Preachers*, or, *The Doctrine of the Heart*, which contains the Matters wherein Preachers ought to instruct Believers, printed at *Naples* in 160-.

Peter the Provincial.

Henry of *Gand* makes mention of a religious Dominican Provincial of *France* named *Peter*, who made Sermons upon all the Sundays and Holidays of the Year, which he says were made common use of in his time.

Engelhard.

Engelhard Abbot of *Lankaim* about the Year 1290. wrote the Life of St. *Matilda* Daughter to *Bertoul* Earl of *Andechs*, Abbess of *Diessen*, and afterwards of *Oelstisten*; it is in the fifth Tome of the Antiquities of *Canisius*.

Henry of Gand.

Henry Goethals, commonly called *Henry* of *Gand*, from the Name of his Country, Archdeacon of *Tournay*, took his Degrees in the Faculty of *Paris*, and taught there with Reputation, which according to the Custom of those times got him the Name of *The solemn Doctor*. He composed a Sum of Divinity, printed by *Ascensius Badius* at *Paris* in 1520. and Quodlibetick Questions in Divinity upon the four Books of the Master of the Sentences, printed at *Paris* in 1518, and at *Venice* in 1615. A Treatise of famous Men or Ecclesiastical Authors, in which he continues the Works of St. *Jerom*, and *Sigebert* of *Gemblours*, down to his own time, beginning with *Fulbertus* Bishop of *Chartres*, and ending at *Evrard* of *Bethune*. This Work was printed with those of St. *Jerom* and *Sigebert* in the Editions of *Sifroy* at *Cologn*, in 1580. and *Aubertus de la Mire* at *Antwerp* in 1639. He likewise is the Author of a Treatise of Virginity; a Treatise of Penance, Sermons, and the Life of St. *Eleutherius* Bishop of *Tournay*, not to speak of his Commentaries upon *Aristotle*, Works which *Tritbemius* speaks of, and which may be seen in Manuscript in some Libraries in *Flanders*. This Author died the 29*th* of *June* 1239.

Richard of Middleton.

Richard of *Middleton*, in Latin *De media villa*, sirnamed, *The Solid Doctor*, an *Englishman* of the Order of *Minor* Friars, after having gone through his Studies at *Oxford*, flourished in the University of *Paris* about the Year 1290, and returning into his own Country, did there teach with great Reputation, and died there in 1300. He composed four Books of Questions upon the Master of the Sentences, printed at *Venice* in 1509, and 1589, and at *Bresse* in 1591. and eighty Quodlibetick Questions of Divinity, which are at the End of his Commentaries upon the Sentences. He likewise wrote a Commentary upon the four Gospels, a Commentary upon the Epistles of St. *Paul*: A Treatise of Law about the Order of Judgments: But these Works have not been yet printed.

James de Voragine.

Jacobus de *Voragine*, so called from the Name of the City of *Warragio* near *Genes*, where he was born, entred himself into the Order of Preaching Friars, and after having been Provincial in *Lombardy*, he was made General of his Order, and at last in the Year 1292. raised to the Archbishoprick of *Genes*, wherein he remained till 1298. the Year of his Death. He is Author of the Golden Legend which contains the Lives of the Saints, where he hath amassed together without Judgment or Discretion a Heap of Stories for the most Part fabulous. See what a Judgment *Melchior Canus* gives of him, 'That Legend, says he, was written by a Man that had a 'Mouth of Iron, and had a Heart of Lead, and who had 'neither Justice nor Prudence in him. The Miracles that we read there are rather Monsters of Miracles than true ones.' Yet it has sold mightily, and it was one of the oftenest printed Books in the *fifteenth Century*, in which it was printed at *Nuremberg* in 1478, and 1493. at *Deventer* in 1479, and 1483, at *Venice* in 1483, at *Basil* in 1486, at *Strasburg* in 1496, and at the Beginning of the *Sixteenth Century*, at *Lyons*, in 1510, and at *Strasburg* in 1518. There is an Abridgment made of it printed at *Venice* in 1498. The same Author made a great many Sermons: namely, for the *Lent*, for the Sundays of the Year, for the Saints Days, upon the Griefs of the Virgin, and a Work, intituled, *Mariale Aureum*, containing a hundred and sixty Discourses in an Alphabetical Order in Praise of the Blessed Virgin; but they are just as much worth as his Legend, both for the Stile which is mean and trivial, and for the Matters they contain. These Sermons have been often printed singly, and altogether at *Mentz* in 1616. But tho' his Works will not commend this Archbishop, yet certainly his Life and Piety will; for he was very devout, and very charitable to the Poor, to whom he distributed almost all the Revenues of his Archbishoprick. He very much studied the Works of St. *Austin*, and had made an Abridgment of him. He likewise procured a Version of the Bible into the *Italian* Tongue.

Guy of Munois.

Guy of *Munois* in the Diocess of *Autun*, was Monk of the Abby of St. *Germain* of *Auxerre*, and afterwards Abbot thereof in 1277. This Dignity was disputed with him, and he was forced to go twice to *Rome*, to plead his Right to it, where after eight Years he at last gained his Cause. In 130-. he voluntarily resigned his Abby, and retired into a private Cell, where he died the 23*d* of *February*, in 1313. He studied Divinity and the Canon Law at *Orleans*, and at *Paris* for nine Years. Father *Labbe* hath published a History of the Abbots of St. *Germain* of *Auxerre*, from the Year 1189 to 127-. composed by this Author.

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

Ptolomy of Lucques.

Ptolomy of *Lucques*, of the Order of preaching Friars, was a Scholar of St. *Thomas Aquinas*, and afterwards Bishop of *Torcello*. He has wrote the Lives of the Popes to *Celestin* V. in whose Time he lived.

John the Teutonick.

John the Teutonick of the Order of preaching Friars, Bishop of *Bosnia* in *Hungary*, flourished at the End of this Century, and the Beginning of the next. He composed a Sum for Preachers, printed at *Rutlingen* in 1487. and the Confessor's Sum, printed at *Lyons* in 1518. They say too that it was he that made the Table of the Sum of the *Apparatus* of *Raimond* of *Pennafort*.

Garsias.

Among the Authors that flourished at the End of this Century, *Tritbemius* places a *Spaniard* named *Garsias*, who taught the Civil and Canon Law with Reputation, and composed many Works upon that Subject, and particularly a Commentary upon the Decretals.

Henry Suson.

Henry, or as others call him *Amandus Suson*, of the Order of preaching Friars, lived at the End of this Century, or in the next, for some Place his Death in 1306, and some put it off till 1365. but be that how it will, he is the Author of divers little Works of Piety in *German*, which have been translated by *Surius*, and printed at *Cologn* in 1588. The Titles of them are these: The Clock of Wisdom: A Hundred Meditations upon the Passion of Jesus Christ, with as many Prayers: A Discourse of the nine Rocks: A Dialogue about Truth: Sermons for all the Year, for the Holidays of the Saints, and for *Lent*: Divers Letters full of pious Thoughts. The first of these Works was printed at *Venice* in 1492, and in 1539. at *Naples* in 1558, and in other Places. There is another Work of Piety of this Author's, called, *The daily Office of the eternal Wisdom.*

Walter of Exeter.

Walter of *Exeter*, of the Order of preaching Friars, made the Life of *Guy* Earl of *Warwick*, about the Year 1301.

Francis of Moncade.

Francis of *Moncade* Marques of *Avetone*, and Earl of *Osona*, to the Nobleness of his Extraction joined the Love of Knowledge and learned Men. He wrote at the Beginning of the *Fourteenth Century*, the History of the Expedition of the *Catalonians* and *Arragonians*, under *Roger* Vice-Admiral of *Sicily*, against the *Turks* and *Greeks*: which he composed from the Memoirs of *Raimond* of *Montaner*, who was present in the Expedition, and from the Writings of *George Pachymere*, and *Nicephorus Gregoras* thereon

Authors whose Works are only in Manuscript.

Thus you have the greatest Part of the Authors that wrote in the *Thirteenth Century*. No doubt there were more whose Names are quite lost, and others whose Works are not come out of the Libraries where they are in Manuscript. Among such we may take notice of these. *William* a converted *Jew*, and Deacon of the Church of *Bourges*, (a Disciple of St. *William* Archbishop of *Bourges* from the Year 1199, to the Year 1210.) who after his Conversion wrote a Work against the *Jews*, which is in Manuscript in the Library of the Jacobines of the Great Convent of *Paris*. *Adam* of *Chamilly*, a Monk of *Citeaux*, made Bishop of *Senlis* in 1230, and died in 1250. many of whose Sermons we find in Manuscript in the Library of *Longpont*. *Moneta* of the Order of preaching Friars, who flourished about the Year 1240, and hath left us a Sum of Divinity: *Alberick* a Monk of *Citeaux*, that made a Chronicle to the Year 1241. *Albertanus* a Lawyer of *Bresse* in *Italy*, who flourished about the Year 125-. some of whose Treatises of Piety we have in Manuscript; *viz.* A Treatise of the Love of God and our Neighbour: A Treatise of Consolation and Advice, and a Treatise to teach one to hold one's Tongue and speak. *William Brosse* raised to the Archbishoprick of *Sens* in the Year 1258, composed a Sum of Virtues and Vices which is in the Library of Monsieur *Colbert*. *Benedict* Bishop of *Marseilles* Elect in 1229, who died in 1254. and left a Treatise of Faith which is in the same Library. *Thomas Bockingham* Chancellor of the University of *Oxford*, who flourished about the Year 1270. and made a Commentary upon the Master of the Sentences, and some other Commentaries upon the Books of the Holy Scripture, which are in the Libraries of *England*. *Odo Rigaud*, of the Order of *Minor* Friars, made Archbishop of *Rouen* in 1247, who died in 1275 whose Sermons and Commentaries upon the Pentateuch, upon the Psalms, and upon the Gospels we have. *William* of *Tripoli* of the Order of preaching Friars in the Monastery of *Acre* in *Syria*, who wrote the History of the *Saracens* and *Mahomet*; and *William* of *Rubrock* of the Order of *Minor* Friars, who wrote an Itinerary, or a Relation of a Journey into the East upon the same Subject. *Baldwin* a Regular Canon of *Premontre*, Author of a Chronicle from the Birth of Jesus Christ to the Year 1294. *Stephen* a Monk of *Cella Nova* in *Spain*, who composed a Relation of the Miracles of St. *Rodosindus* Bishop and Monk. *John* of *Nusco* Monk of *Monte*

Monte-Virgine in the Kingdom of *Naples*, Author of the Life of St. *William* Founder of his Order: *Conrade* Monk of *Schur*, a Chronicle of whose is to be seen. *Ralph* of *Noir* an *Englishman*, who composed two Chronicles, one a large one, the other an Abridgment. *Alexander* of *Somerset*, Prior of the Monastery of Regular Canons of *Esby* in *England*, who wrote the Lives of many Saints, and made a Kalendar in Verse, Works which are in Manuscript in some *English* Libraries: And in short, many other Authors whose Works may be found in some Library or other.

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

CHAP. V.

The History of the Greek *Church, and of the Authors who flourished in the East, during the* Thirteenth Century.

The History of the Greek *Church, &c.*

THE State of the Eastern Empire, and of the *Greek* Church in the Thirteenth Century, was subject to various Revolutions. The Emperor *Isaac Angelus*, after he had reigned Nine Years, was dethron'd in the Year 1195. by his own Brother *Alexius*, who took upon him the Sirname of *Comnenus*, and after he had put out his Brother's Eyes, cast him and his young Son into Prison. The Son having made his Escape from *Constantinople*, went into *Germany* to wait upon his Brother-in-Law the Emperor *Philip*, by whose Advice he made his Application to the Army of the *Croisade*, which was ready to march for the Conquest of the Holy Land. He desir'd that before they march'd into *Palestine*, they would re-establish him in *Constantinople*, and expel the Usurper, withal promising afterwards to joyn Forces with them, and to help them to considerable Supplies. This Proposal being made to the *Croisade*, at their Rendezvous at *Venice*, by the Emperor's Ambassadors and the Deputies of *Alexius*, was accepted by the *Venetians* and *French*, whose Army march'd to, and besieg'd *Constantinople* in the Year 1203. and within eight Days took it. *Alexius* the Elder fled by the *Bosphorus* and the *Euxine* Sea to *Zagora*, an Isle of *Thrace*. *Isaac* was set at Liberty, and re-established on the Throne with his Son *Alexius*. This Prince promis'd to recognize the Pope, to put an End to the Schism, and to reconcile all his Subjects to the Church of *Rome*: But not being as yet altogether in a Capacity of performing what he had promised to the Princes of the *Croisade*, he prevail'd upon them to put off their Expedition into the Holy Land till *Easter* following. During this time the *Latin* Army sat down before the Gates of *Constantinople*, and that natural Aversion which they bore to the *Greeks*, was the Cause of frequent Quarrels and Contests between them; in one of which Rencounters, several Soldiers of the Army were so far incensed by those who liv'd in the Suburbs of the City, that they set it on Fire, and destroyed Part of it. This Accident rendred not only the *Latins*, but also the two Emperors whom they had re-established, odious to the *Greeks*, and gave Occasion to one of their Kinsmen nam'd *Murzulphus*, to usurp the Government. It was by his Advice that *Alexius* had refus'd to grant to the *Croisade* what he had promis'd them. At last they broke out in an open War with them, wherein the *Greeks* not meeting with that Success which they hop'd for, the *Constantinopolitans*, who suppos'd they were betray'd by their Princes, proclaim'd *Nicolas Canabus* Emperor. *Murzulphus* having seiz'd upon *Alexius*, caused himself to be acknowledg'd Emperor by the People, clap'd *Canabus* into Chains, strangled *Alexius* in Prison, and put an End to the Life of *Isaac*. But he was soon after chastis'd for his Treason by the *Croisade*, who immediately laid Siege to *Constantinople*, and took it by Storm on the 12*th* of *April* 1204. *Murzulphus* made his Escape the Night before, and and *Theodorus Lascaris* was elected in his Room by the *Greeks*. The City was given up to be plunder'd by the Soldiers, who committed all Manner of Cruelties and Outrages. After the taking of this City the *Latins* elected *Baldwin* Count of *Flanders* for Emperor, and *Thomas Morosini* a *Venetian* for Patriarch: For they had agreed that if the Emperor were a *Frenchman*, the Patriarch should be a *Venetian*. They became Masters of all the Churches, and supplied them with *Latin* Priests: And afterwards enlarging their Conquests in *Greece*, they reduced under their Obedience almost all that had belonged to the *Grecian* Emperors in *Europe*, and divided it among them. *Murzulphus* and Old *Alexius* fell into the Hands of the *Latins*, the former was put to Death, and the latter imprison'd: So that, there only remain'd *Theodorus Lascaris*, who having escaped into *Asia*, set up the Imperial Seat at *Nice*.

The new Emperor *Baldwin* wrote a Letter to the Pope, upon the taking of *Constantinople*, wherein he heaps up a great many Reproaches upon the *Greeks*, exaggerates their Perfidiousness, their Wickedness, and their Hatred to the Church of *Rome*, and gives a Narrative of the Abuses which had crept in amongst them. Pope *Innocent* III. upon the Receipt of this Letter, wrote to the Emperor *Baldwin*, to the Bishops and Priests of the *Latin* Church, who were at *Constantinople*, to use their Endeavours to reduce the *Greeks* under the Obedience of the Holy See. But notwithstanding all their Endeavours, and tho' the Pope's Legates made use of very harsh and rigorous Methods to constrain them to it, yet they could not gain their End, and the Emperor, *Henry Baldwin*'s Successor, was forced to put a Stop to those Proceedings; to open the *Greek* Churches, and to set their Priests and Monks at Liberty in spite of *Pelagius* the Pope's Legate who oppos'd it. The *Bulgarians* in the Year 1204. return'd to their Obedience to the Pope. *Theodorus Comnenus* Prince of *Epirus* abjur'd the Schism under the Pontificate of *Honorius* III. and afterwards having taken upon him the Title of Emperor of *Constantinople*, and become Master of *Thessalonica*, he was excommunicated by Pope *Gregory* IX. in the Year 1229.

The History of the Greek Church, &c.

The Emperor *Baldwin* did not long enjoy his new Dignity, for he was taken on the 15*th* of *August* 1205. by *John* King of the *Bulgarians*, who kept him in Prison for Sixteen Months, at the End of which he died a cruel Death. After his Death, his Brother *Henry* was advanced to the Empire in the Year 1206. who reign'd ten Years or thereabouts, and had for his Successor *Peter* of *Courtnay* Count of *Auxerre*, who had married *Yolanta* the Sister or Daughter of *Henry*. But that unfortunate Prince never enter'd into the Possession of the Empire: For being on his Way thither, after he had been crown'd at *Rome* by *Honorius* III. he was taken in his Passage thro' *Thrace*, by *Theodorus* Prince of *Epirus*, and sent to the Emperor *Theodorus Lascaris*, who put him to Death. His Son *Robert* succeeded him in the Year 1221. who dying in the Year 1228. was succeeded by his Brother *Baldwin* II. from whom the *Greeks* retook *Constantinople* in the Year 1261.

During this the *Greeks* had an Emperor at *Nice* in *Bithynia*: *Theodorus Lascaris* was the first, and in the Year 1222. *John Ducas* his Son-in-Law succeeded him. This *John* retook from the *Latins* a Part of those Countries which they had conquer'd, and after he had reigned three and thirty Years, left his Son *Theodore Lascaris* Heir to his Estates, which he did not long enjoy, being taken away by Death in the fourth Year of his Reign, A. D. 1259. His Son *John* being in his Minority was soon turn'd out of the Empire by *Michael Palæologus* the Son of *Andronicus Palæologus*, and by the Mother's Side descended from the Family of the *Comneni*, who put to Death the Man whom *Theodore* had nominated for the young Prince's Tutor, caus'd himself at first to be declared Regent, afterwards Associate of the Empire, and at last rid himself of his Collegue, after he had caus'd his Eyes to be put out. *Michael* had an happy Beginning of his Reign by the taking of *Constantinople*, which *Alexius Strategopulus Cæsar* had seiz'd upon by the Treachery of some *Greeks*, who were in the City in the Year 1261. and drove out thence the *Latins*.

Projects for the Reunion of the Greeks and Latins.

Under the Empire of *John Ducas*, Pope *Gregory* IX. entred into a Negotiation in the Year 1233. with *Germanus* set on foot Patriarch of *Constantinople*, residing at *Nice*, for the Re-union of the two Churches. That Pope wrote a Letter to the Patriarch (related by *Matthew Paris*) about the Differences in Religion which were between the *Greeks* and *Latins*; and made choice of two Monks of the Order of the preaching Friars, nam'd *Hugh* and *Peter*, and two of the Order of *Minor* Friars, nam'd *Aimo* and *Radulphus*, to treat with the Patriarch. They met at *Nice*, where they had several Conferences with the *Greeks* about the Procession of the Holy Ghost, and the Celebration of the Eucharist with unleaven'd Bread. But they came to no Conclusion, and the Patriarch of *Constantinople* told them that he would call a Synod, where the Patriarchs of *Jerusalem* and *Antioch* would meet him, with whom he might resolve upon something in the Case. The Pope's Advocates retir'd to *Constantinople*, from whence they were called to *Nymphea* in *Bithynia*, near the *Euxine* Sea, where that Council of the *Greeks* was held on the Morrow after *Easter*-day, in the Year 1233. They there repeated all that had been said on either Side at *Nice*, concerning the two Points in question; and after several Disputes, the *Greeks* gave in Writing a Declaration, wherein they maintain'd, That one might celebrate the Eucharist with unleaven'd Bread, and the *Latins* presented a Profession of Faith, concerning the Procession of the Holy Ghost. The *Latins* refuted the Opinion of the *Greeks* about unleaven'd Bread by the Authorities of Scripture, and of the *Greek* Fathers: The *Greeks* oppos'd the Testimonies of others against them, and the Dispute lasted till late at Night. They had no Conference afterwards for

and Latins.

for several Days together; and at last the Emperor *John Ducas* propos'd to the *Latins*, to leave out that Addition made in the Creed about the Procession of the Holy Ghost; and to permit the *Greeks* to adhere to their Opinion; and that the *Greeks* should acknowledge and approve of the Sacrament of the *Latins*, celebrated with unleaven'd Bread: But the Pope's Legates reply'd, that the Pope would not part with the least *Iota* of the Faith; and that the *Greeks* ought to believe, and preach to others concerning the Body of Jesus Christ, that it may as well be done with unleaven'd as with leaven'd Bread. And concerning the Holy Ghost, that he proceedeth as well from the Son as from the Father; and that they should inculcate this Doctrine to the People: But that the Pope would not force them to add this Clause expresly in their Creed, when they sung it in the Church, nor condemn the Sacrament of the *Greeks* celebrated with leaven'd Bread. The *Greeks* were very much nettled at this Proposition, and having called together the Pope's Legates a second time, order'd their Profession of Faith about the Procession of the Holy Ghost to be read before them, and offer'd several Passages of the Fathers to refute it. The Pope's Legates adhered stiffly to their Sentiments, and both Sides parted looking on each other as Hereticks. Afterwards the Pope's Legates obtain'd Leave to depart. The *Greeks* sent in all haste after them, to regain the Declaration which they had given them concerning unleaven'd Bread; and gave them another concerning the Procession of the Holy Ghost, wherein they produced a great many Passages out of the *Greek* Fathers, to prove that he proceeds only from the Father.

There was likewise another Treaty of Re-union set on foot, between Pope *Alexander* IV. and the Emperor *Theodore Lascaris*. This Pope sent him the Bishop of *Urvieto* as his Legate, and gave him an Instruction containing the Articles of Obedience to the Holy See, granted by the *Greeks* in the time of *Innocent* III. with the Demands of the *Greeks*, and the Answers which the Legate ought to return them. But this Negotiation had no Success, and the Legate was sent back without having done any thing in the Business.

The Reunion of the Greeks and Latins under Michael Palæologus.

Michael Palæologus foreseeing that the Pope would not fail to arm the Princes of the West against him, for the retaking of *Constantinople*, resolv'd upon proposing the Re-union of the *Greeks* with the *Roman* Church, that by this means he might free himself from the Fear of those terrible *Croisado-Men*. He thereupon sent as his Ambassador to Pope *Urban* IV. *Nicholas* Bishop of *Crotona* a *Greek* by Nation, but brought up in the Church of *Rome*; to assure his Holiness that he was perswaded the *Greeks* and *Latins* did not differ in the Faith; that the Bishop who came to wait upon him had given him to understand, That the *Latin* and *Greek* Fathers were of the same Mind; that he intreated his Holiness to send him a Legate for the more speedy Re-uniting of the two Churches: *Urban* IV. replied to those Proposals in a very obliging Manner, and sent him two Nuncio's of the Order of the *Minor* Friars, with the Bishop of *Crotona*. The Affair however drop'd for the present, because *Michael Palæologus* seeing himself out of Danger, was not so urgent in pressing the Accommodation; but the Pope's Nuncio's having granted to the *Greeks* several Points which did not very well please *Clement* IV. *Urban*'s Successor: That Pope wrote to *Michael Palæologus*, and sent him a Profession of Faith, containing the Articles of the Creed explain'd in very clear Terms, and particularly the Procession of the Holy Ghost from the Father and the Son; to which he added the Doctrine of the *Roman* Church touching Baptism, Purgatory, Hell, the seven Sacraments, especially the Eucharist celebrated with unleaven'd Bread; the Indissolubility of Marriage; the Permission of third and fourth Marriages; and lastly, about the Pope's Primacy. He declares to him, that it was needless to call a Council to canvass these Positions; but that if the *Greeks* would receive them, a Council might be held to ratify the Union of the two Churches. This Profession of Faith was carried to the Emperor *Michael* by Two Monks of the Order of the preaching Friars the Pope's Legates. That Emperor having receiv'd Intelligence of the Preparation which St. *Lewis* King of *France*, and *Charles* Duke of *Anjou* King of *Sicily* were making at that time for the East, and fearing the Storm would fall upon him, wrote to Saint *Lewis* a little after the Death of *Clement*, declaring, That he was willing to abjure the Schism; that he had sent for that purpose several Ambassadors to *Rome*, some of whom had been stop'd by the Way, and the others had receiv'd no satisfactory Answer; that he made choice of him as Umpire of this Difference, and conjur'd him to do his utmost to put an End to it. St. *Lewis* returned that Emperor Word, That he could do nothing in this Business, but only press the Holy See to put an End to it. Thereupon he referred the Emperor's Ambassadors to the Cardinals, to whom he wrote, desiring them to make up this Re-union as soon as possible. Upon those Instances the Cardinals wrote about it to the Bishop of *Albany* in *Greece*, and sent him the Profession of Faith drawn up by *Clement* IV. with Orders to cause the Emperor and the Bishops to subscribe it.

Gregory X. being advanced to the Papal Chair, the Emperor *Michael* immediately dispatch'd Ambassadors to him with a Letter, declaring the Desire he had of the Re-union; and the Pope for his Part wrote him another Letter, wherein resuming all that had passed from the Beginning of the Treaty under *Urban* IV. and *Clement* IV. he declares to that Emperor, that the shortest and best Way to put an End to the Differences of the two Churches, was to cause the Patriarch, the Bishops and the *Greek* Clergy to subscribe to the Profession of Faith drawn up by *Clement* IV. and afterwards invites him to come in Person, or to send his Ambassadors to a General Council, which he intended to hold. He sent him four Legates of the Order of the *Minor* Friars, to treat with him. *Palæologus* upon the Receipt of this Letter from the Pope, us'd his utmost Endeavours to bring about the Union, and to that End had recourse to Artifice, Persuasion, and Force. The *Greeks* at first made a very vigorous Opposition, and the Patriarch *Joseph* could by no means be brought over. *John Veccus* Treasurer of the Church of *Constantinople*, a Man of Parts and Learning, was one of the warmest in opposing it at first; but afterwards having read over the Writings of *Nicephorus Blemmidas*, and consulted the Passages of the *Greek* Fathers concerning the Procession of the Holy Ghost, he inclin'd to Peace. However the Patriarch continuing to oppose it, the Emperor sent Ambassadors to Pope *Gregory*, to acquaint him, he had done his utmost to promote the Re-union; but that this Business could not be adjusted in so short a time, because it was requisite to convene several Bishops who were at some Distance off. The Pope in his Reply to the Emperor, takes notice to him, that it was the Opinion of a great many Persons, That the *Greeks* did not act sincerely in their Endeavours after the Re-union, and that their Design was only to draw this Affair out in length.

The Emperor to remove this Suspicion and to put an End to the Business, obliged the Patriarch *Joseph* to retire into a Monastery of *Constantinople*, till such time as the Re-union were concluded, or fell to nothing; on Condition, That if the Business did not succeed, then he should hold his See; but if it did, and he would not approve of the Treaty of Union, then another Patriarch should be elected in his stead. Most of the other *Greek* Bishops follow'd the Emperor's Sentiments, so that he made no longer Scruple to send his Ambassadors with a Letter, wherein he declar'd, That the *Greek* Church approv'd of the Profession of Faith sent from *Rome*, and recogniz'd the Primacy of the Church of *Rome*, and only desir'd, that they might be permitted to repeat the Creed without the Addition. The *Greek* Bishops sent likewise a Deputy with a Letter from the Metropolitan of *Ephesus*, and Thirty *Greek* Bishops who approv'd of the Union, and disapprov'd of the Opposition made by the Patriarch *Joseph*. These Letters were delivered to the Pope and the General Council held at *Lyons* in the Year 1274. *George Acropolita* swore for the Emperor, That he held the profession of Faith, recogniz'd the Primacy of the Church of *Rome*, and abjur'd the Schism. The Deputy of the *Greek* Bishops did the same in their behalf, and the Union being thus concluded, the Pope sung *Te Deum*, and caus'd the profession of Faith to be recited in *Greek* and *Latin*, repeating the Article of the procession of the Holy Ghost twice. The Pope testified his Joy by his Letters written to *Michael Palæologus*, to his Son *Andronicus*, and to the *Greek* Bishops, congratulated their Re-union, and recommended to them the finishing of all, by bringing those over who had not as yet submitted. Upon the Return of the Ambassadors, the Patriarch *Joseph* was deposed, and *John Veccus* was elected in his place, who recited the Name of *Gregory* in the Mass, styling him the *Oecumenical or Universal Pope*. This new Patriarch labour'd earnestly to compleat the Re-union, and the Emperor sent Ambassadors to the Pope to acquaint him that all was over. However a great many *Greeks* were still dissatisfy'd at the Re-union. *John* XXI. desiring fully to compleat it, sent Legates to the Emperor *Michael*, who receiv'd them honourably, and promised to perform all that his Ambassadors had agreed to in the Council of *Lyons*. That Emperor went still farther, and sent Ambassadors to *Rome* to assure the Pope, That having call'd a Synod of *Greek* Bishops, they had approv'd *de Novo* of all that was done in the Council of *Lyons*. Those Ambassadors were intrusted with Letters from the Emperor *Michael*, from his Son *Andronicus*, and with a Letter from *Veccus* and the Council of the *Greeks*, which contained a profession of Faith, a little differing from that of *Clement* IV. particularly on the Article of the procession of the Holy Ghost, tho' the same in Substance. Those Letters written in the Year 1277. were not deliver'd to *John*, but to his Successor *Nicholas* III. who complain'd of the Alteration which the *Greek* Bishops had made in the profession of Faith, and was for requiring them to sign the profession of *Clement* IV. and to add to their Creed the Clause *Filioque*. He wrote upon this Subject to the Emperor, to his Son *Andronicus*, and to the *Greek* Bishops; and sent his Legates with Instructions, that they should engage the Emperor to cause the Patriarch and all the *Greek* Bishops to subscribe to the profession of Faith, the Recognition of the Pope's Primacy, the Abjuration of the Schism, and the Promise of Submission to the Holy See: That they should prevail upon him to order the Clause *Filioque*, to be sung in all the *Greek* Churches: That as for the particular Rites and Ceremonies of the *Greek* Church, such might be tolerated as were not contrary to the sound Faith. Their Instruction likewise contain'd a Draught of the Deed of Submission which

the Biſhops and Clergy of each Church were to Sign. The Legates were likewiſe Enjoyn'd to go to as many Churches as they could, to get it Subſcrib'd, and to let the *Greeks* know, That the *Romans* wonder'd that neither the Patriarch nor the *Greek* Biſhops had as yet demanded of the Holy See, the Confirmation of their Dignities, and the Abſolution from their Cenſures. The *Greek* Biſhops made no Anſwer to theſe Propoſals of Pope *Nicholas*, neither were they executed, and the Emperors *Michael* and *Andronicus* only Subſcrib'd over again a Declaration much like to that which *George Acropolita* had Sign'd in the Council of *Lyons*. Their Letters were not deliver'd to Pope *Nicholas*, but to his Succeſſor *Martin* IV. who being in Alliance with *Charles* King of *Naples* and *Sicily*, in the Year 1281. Excommunicated the Emperor *Paleologus* as a Schiſmatick, and a Favourer of the Schiſm of the *Greeks*. *Michael* was ſo incens'd at it, that once he forbad the Pope's Name to be recited in the Maſs, and he was juſt ready to break the Union. However he did not do it, tho' *Martin* renew'd his Cenſures; and it laſted till the Death of *Michael*; tho' ſeveral *Greek* Monks gave it ſome Diſturbance by thoſe many Writings which they Publiſh'd againſt the Patriarch *Veccus*, who refuted them very vigorouſly.

The Hiſtory of the Greek Church, &c.

The Reunion between the Greeks and Latins is broken in the time of Andronicus the Emperor.

But after the Death of *Michael Palæologus*, which happen'd in *December* 1283. his Son *Andronicus* declar'd himſelf againſt the Union, and would not ſo much as pay thoſe Honours to his Father's Funeral, as were uſually paid to Emperors. *Veccus* retir'd into a Monaſtery, and *Joſeph* was reſtor'd in the Patriarchal See of *Conſtantinople*, but he was diſturb'd by the *Partiſans* of *Arſenius*, and at laſt *George* of *Cyprus* Sirnam'd *Gregory* was made Patriarch after the Death of *Joſeph*. He caus'd *Veccus* to be Baniſh'd to Mount *Olympus*, from whence he was recall'd to appear at a Council which *Andronicus* held againſt him in the Year 1284. in the Palace of *Blacherna* at *Conſtantinople*. In the Council he was condemned, and all the Archbiſhops and Biſhops, who had been moſt for the Union, were depos'd. Afterwards *Veccus* who bravely defended his Cauſe in the Council, was by the Emperor's Order ſent Priſoner to the Caſtle of St. *George* in *Bithynia*, with two of his Clergy Nam'd *Conſtantine Meleteniota* and *George Metochites*. *Veccus* dy'd there ſometime after, and his two Companions being diſcharg'd out of Priſon without changing their Minds, and perſiſting ſtill in the Defence of their Opinion, were at laſt ſent into Exile, where they dy'd.

The Succeſſion of the Patriarchs of Conſtantinople during the Thirteenth Century.

'Tis ſomething to ſet down the Succeſſion of the Patriarchs of *Conſtantinople* during this Century, by Reaſon of the various Opinions of Hiſtorians in the Caſe: But let us ſee what can be ſaid the moſt probable, and the moſt conformable to the Hiſtory of that Time. When *Conſtantinople* was taken by the *Latins*, *John Camatera* who was Patriarch of that City, retir'd to *Didymoteca*, or *Dimotuca*, a City of *Thrace*, where he dy'd two Years after, without going to *Nice*, tho' earneſtly invited thither by *Theodore Laſcaris*. About two Years after his Death, this Prince willing to preſerve all the Enſigns of the Empire, thought fit to make a Patriarch of *Conſtantinople*, who ſhould reſide at *Nice*. The firſt who was Elected, was one Nam'd *Michael Sauranus* or *Autorianus*, who enjoy'd that Poſt for ſix Years. *Theodore Irenicus Hyppatus* or *Coppas* Succeeded him in the Year 1215, and was almoſt as long on the See. In his ſtead they Elected in the Year 1221. *Iuaximus* Abbot of the *Acmet* Monks, who enjoy'd the Place only Six Months, and dy'd. *Manuel Charitopula* Succeeded him, and dy'd a little before the Emperor *John Ducas*, in the Year 1226. After his Death, ſeveral propos'd *Nicephorus Blemmidas* Monk of Mount *Athos*, to be Advanc'd to the Dignity: But upon his Refuſal *Germanus* Sirnam'd *Nauplius* was advanc'd to that Poſt, and enjoy'd it Seventeen Years and an half. After his Death, *Methodius* Abbot of the Monaſtery of Saint *Hyacinthus*, had the Honour of being Patriarch of *Conſtantinople* the ſpace of Three Months. *Manuel* Succeeded him, and was inveſted with this Dignity Fourteen Years. At laſt *Arſenius Autorianus* was made Patriarch, under the Emperor *Theodore Laſcaris*, in the Year 1257. This Man has himſelf given us an Account of his Life, in his laſt Will and Teſtament, where he ſays, That during the Empire of that Religious Prince, he had no Conteſt about Religious Matters, but employ'd himſelf wholly in relieving the Widows, the Fatherleſs, and the Oppreſſed. That after the Death of that Prince, the Biſhops, Senate, the Officers of the Army and the People met together in his Abſence, to conſtitute *Michael Palæologus* Regent, and that upon his coming to Court, he found him at the Helm: That in a ſhort Time after, he made himſelf Collegue in the Empire; that they had forc'd him to Crown *Palæologus*, but upon Condition that the Young Emperor *John* ſhould have the Preheminence: That afterwards perceiving that this Agreement was not put in Execution, and that *Michael* did many Things irregularly, he retir'd; and that *Michael* ſet up in his ſtead, *Nicephorus* a Biſhop of *Epheſus*, who dying within a Year after, *Michael* recall'd him: That the City of *Conſtantinople* being re-taken, that Prince had us'd all his Endeavours, to bring him over to own, that the Arch-biſhop of *Epheſus* had been lawful Patriarch, and to make him admit of thoſe whom he had promoted to Holy Orders; but that he would not conſent to either: That notwithſtanding this *Palæologus* Re-eſtabliſh'd him in his Patriarchial See, but withal continu'd to perſecute him: That after this, the Young Emperor's Eyes were put out; that having underſtood that *Michael* had committed that Crime, he had excomunicated him for it: That he hop'd, he would have been ſenſible and repented of his Fault, and merit Abſolution, by remitting a Part of the Taxes But that Prince having not chang'd his Mind, he had Three Years after, abſolutely excommunicated him, in a Council compos'd of the Biſhops, Clergy and Senate: That ever ſince that Prince had perſecuted him, and drove him out of his Church, under a Pretence that he had Adminiſtred the Communion to the *Sultan*'s Children, tho' it was evident, that it was the Metropolitan of *Piſidia*, who had adminiſtr'd to them Baptiſm and the Euchariſt: That afterwards he had ſent him into Exile, after he had caus'd him to be excommunicated in a Synod; and had often us'd him unkindly in the Place of his Exile. *Arſenius* being turn'd out, *Joſeph* was put up in his Place, in the Year 1266. but ſeveral would not acknowledge him, and adher'd to the Intereſts of *Arſenius*, which caus'd a Diviſion betwixt the *Greeks* of *Conſtantinople*, and laſted till the Death of *Joſeph*. After *Joſeph* was depos'd in the Year 1274. *John Veccus* was ſet up, ſo that there were at that Time Three Patriarchs of *Conſtantinople*, *Arſenius*, *Joſeph* and *Veccus*. *Arſenius* dy'd firſt in Exile: *Veccus* was in Poſſeſſion of the Patriarchſhip during the Reign of *Palæologus* but after his Death, he was immediately Depos'd, and *Joſeph* Reeſtabliſh'd; who dying a while after, the Patriarchſhip was beſtow'd in the Year 1284. on *George* of *Cyprus* Sirnam'd *Gregory*, who wrote very warmly againſt *Veccus* and the *Latins*. He had nevertheleſs many Adverſaries, ſo that perceiving himſelf deſpis'd, and growing infirm and ſick, he retir'd into a Monaſtery, where he dy'd, after he had been Patriarch Five Years.

The Hiſtory of the Greek Church, &c.

The *Greek* Church in this Century, produc'd a great many Famous Men, who wrote about the Conteſts between the *Greeks* and *Latins*, and have given us an Hiſtory of the great Revolutions of the Eaſtern Empire. An Account of the moſt Conſiderable of theſe Authors, we here give you.

Nicholas d'Otrantes flouriſh'd at *Conſtantinople*, the Beginning of this Century. He made Uſe of an Interpreter in the Conferences which Cardinal *Benedict* (ſent in the Year 1201. to *Conſtantinople* by Pope *Innocent* III.) had with the Eaſtern Biſhops about the Differences in Religion. He compos'd divers Treatiſes againſt the *Latins*, among the reſt, a Treatiſe concerning the Proceſſion of the Holy Ghoſt, againſt *Hugh Etherianus*: A Treatiſe to prove, That *Jeſus Chriſt* made Uſe of leaven'd Bread in the Laſt Supper; and a Treatiſe concerning *Saturday*'s Faſt, concerning the Marriage of Prieſts, and the other Controverted Points between the *Latin* and the *Greek* Church. Thoſe Tracts are cited by *Allatius*, who produces ſome Fragments of them in his Works.

Nicholas d'Otrantes

About the ſame Time flouriſh'd *Nicetas*, who from being Librarian of the Church of *Conſtantinople*, was advanc'd to the Archbiſhoprick of *Theſſalonica*. He has compos'd a Treatiſe concerning the Proceſſion of the Holy Ghoſt, againſt *Hugh Etherianus*, divided into Six Dialogues. *Leo Allatius* has quoted ſome Fragments of it. We have likewiſe in the *Jus Greco-Romanum*, an Anſwer of this Author to the Queries of *Baſil* the Monk.

Nicetas Archbiſhop of Theſſalonica.

Nicetas Acominatus Sirnam'd *Choniates*, from the Place of his Nativity, after he had ſpent his Youth with his Brother *Michael* Archbiſhop of *Athens*, was made Secretary of State to the Emperors *Alexius*, and *Iſaac Angelus*; and afterwards Advanc'd to the Chief Poſts of the Government: *Viz.* to be Lord Treaſurer, Secretary of State, and Lord High Chamberlain to the Emperor. When *Conſtantinople* was taken by the *Latins* in the Year 1204. he retir'd with his Wife and Children to *Nice* in *Bithynia*, where he dy'd in the Year 1206. He has compos'd One and Twenty Books of Hiſtory, which begin at the Death of *Alexius Comnenus*, which *Zonaras* has continued, to the Year 1203. *Voſſius* and *Lipſius* commend his Stile, his Genius and his manner of Writing, and obſerve, that he has affected to imitate the Style of *Homer* and the Ancient Poets. The ſame Author, has compos'd a Tract Intitul'd, *A Treaſure of the Orthodox Faith*, divided into Twenty ſeven Books, the Five firſt of which, are Tranſlated into *Latin* by *Morellus*, and to be met with in the *Bibliotheca Patrum*; and a Fragment of the Twentieth Book, has been likewiſe Publiſh'd, concerning the Order which ought to be obſerv'd, in admitting the *Saracens* when they turn *Chriſtians*.

Nicetas Acominatus Choniates Hiſtor.

The Hiſtory of *Nicetas* was printed in *Greek* with the *Latin* Verſion of *Wolfius*, at *Baſil* in the Year 1557. at *Paris*, in the Year 1566, at *Franefort*, in the Year 1568. at *Geneva*, in the Year 1593. and at *Paris* in the Body of the *Byzantine Hiſtory*, in the Year 1647. The Five Books of the *Treaſure of Orthodox Faith*, were Printed at *Paris*, in the Year 1580. and at *Geneva* in the Year 1592. The Fragment of the Twentieth Book, is to be met with in *Greek* and *Latin*, in the

the Second Volume of the Additions to the *Bibliotheca Patrum*, Printed in the Year 1624.

The History of the Greek Church, &c.

Michael Acominatus Choniates, Arch-bishop of *Athens*, survi'd his Brother for some Time, whose Panegyrick he made, Printed with the Works of *Nicetas*. He has likewise Compos'd several other Tracts, and among the rest, One upon the Cross, which is to be met with in Manuscript in the *French* King's Library.

Michael Acominatus Choniates *Arch-bishop of* Athens.

About the same Time, one *Joel* made a Chronological Abridgment from the Beginning of the World, to the taking of *Constantinople* by the *Latins*, which was Translated by *Leo Allatius*, and Printed in *Greek* and *Latin* at *Paris*, in the *Byzantine History*, in the Year 1651. with the History of *George Acropolita Logothetes*. This *George* was promoted in the Court of the Emperor *John Ducas* at *Nice*, and apply'd himself to the Study of the Sciences. He was afterwards made Lord High Treasurer, and Employ'd in the most important Affairs of the Empire. *Theodore Lascaris* made him Regent of all the Western Provinces of his Empire. He was taken Prisoner by *Michael Angelus*, but set at Liberty, by the Emperor *Palæologus*. who sent him on an Ambassy to *Bulgaria*. Upon his Return from this Ambassy, he apply'd himself wholly to the Instruction of Youth, and behav'd himself well in that Employment, for several Years. He was one of the Judges nominated in the Year 1272. to determine the Affair of *John Veccus* Patriarch of *Constantinople*. The next Year he was sent into the West, by the Emperor, to conclude the Peace and the Re-Union of the two Churches with Pope *Gregory* X. and swore to it in the Year 1274. at the Council of *Lyons*. In the Year 1282. he was sent again to the King of *Bulgaria*, and dy'd upon his Return. He continu'd the *Greek* History, from the taking of *Constantinople* by the *Latins*, till it was re-taken by *Michael Palæologus*, in the Year 1261. This Work being found at *Pera*, was bought of *Catachuzenus*, brought from *Constantinople* by *George Douza*, and Publish'd with a Translation by his Brother *Theodore*, who caus'd it to Printed with Notes, at *Leyden*, in the Year 1614. The next Year the Text was printed at *Geneva*. Afterwards *Leo Allatius* publish'd this History in a larger Volume, and thus it was printed at *Paris*, in the Year 1561. The modern *Greeks* have bestow'd great Encomiums on this Author, and look'd upon him as a Prodigy of Learning and Eloquence. However, were we to judge of him by his History, we should not say such fine Things of him He likewise compos'd several other Tracts, among the rest, Thirteen Prayers, and a Discourse upon the taking of *Constantinople* by the *Greeks*, of which he makes mention, in his History; a Commentary on the Sermons of Saint *Gregory Nazianzen*, and a Treatise of Faith, of Virtue and of the Soul; which are to be met with in Manuscript, in several Libraries.

Joel.

George Acropolita *Logothetes.*

Whilst *Constantinople* was in the Hands of the *Latins*, *Pantaleon* Deacon of that Church, compos'd a Treatise against the *Greeks*, about the Procession of the Holy Ghost, the State of departed Souls, unleavened Bread, and the Submission due to the Church of *Rome*. This Treatise is to be met with in *Latin*, in *Stewart*'s Addition to the Antiquities of *Canisius*, and in the last *Bibliotheca Patrum*. 'Tis probable, that he was the Author of the Sermons attributed to *Pantaleon*, who is referr'd to the Seventh Century, tho' this latter, goes under the Quality of Priest of the Church of *Constantinople*: For it might be that he was Priest of that Church, after he had been Deacon.

Pantaleon *Deacon of the Church of* Constantinople.

Manuel Charitopula Patriarch of *Constantinople*. We meet with in the *Jus Græco-Romanum* of *Lewenclavius* several Ecclesiastical Institutions, under the Name of *Manuel*, which some have attributed to the Emperor *Manuel Comnenus*, but which are the Answers of *Manuel* Patriarch of *Constantinople*, to the Questions of the Bishop of *Pella*. But whereas there were two *Manuels* honour'd with that Dignity, during this Century, *viz. Manuel Charitopula*, who in the Year 1221 succeeded *Maximus* Abbot of *Acmets*; and liv'd to the Year 1226. another *Manuel*, who Succeeded *Methodius*, in the Year 1244. and was Patriarch Fourteen Years together; 'Tis very difficult to know, to which of the two these Works belong; however, they are commonly ascrib'd to the former.

Manuel Charitopula *Patriarch of* Constantinople.

The First Question is, Whether Women forsaken by their Husbands, of whom they have heard no News of for five Years together, may afterward marry? The Answer is, that the Husbands who leave their Wives ought to be excommunicated, and that the Wives of those of whom they have had no News, may marry again after Five Years time: But those who know where their Husbands are, ought to go and wait upon them.

The Second Question is, what Penance ought to be inflicted on such Priests, by whose Negligence it happens, that the Consecrated Bread be eaten by Rats: And what ought to be done when the Priest being at the Altar, a Mouse by chance happens to eat the Consecrated Host? The Answer is, The Priests by whose Negligence this happens, ought to be suspended for some time: And as to the latter Case, if it does not happen through the Fault of the Minister, he is not to be blam'd for it; but another Oblation ought to be set upon the Altar, and the Sacrifice to be concluded with Consecrating it.

The History of the Greek Church, &c.

The Third Question is, What Punishment the Priests deserve, who contemn the Excommunication of their Bishops, and still continue to celebrate and perform their Functions tho' interdicted? The Answer is, That they ought to be depos'd.

The Fourth Question is, Whether Laicks who are above Forty, have been marry'd twice, and have Children, may marry again? The Answer is, That they are not to be allow'd it.

The Fifth Question is, Whether one may celebrate the Holy Eucharist without an *Anti-table*? (that is, as it is explain'd in that place, a piece of a Table-Cloath, or Napkin bless'd by the Bishop in the Ceremony of the Dedication of the Church.) The Answer is, That 'tis not requisite to make use of them on all Altars, but only on Altars of whose Consecration we are not very well satisfied.

The Sixth Question is, What Punishment those Priests deserve who celebrate Marriages during *Lent*; and what one ought to think of such Marriages? The Answer is, That if those Priests did it out of Ignorance or Simplicity, they ought to bear less Punishment, than if they did it wilfully; but that such Marriages are valid.

Germanus II. Sirnam'd *Nauplius* Patriarch of *Constantinople*, was advanc'd to that Dignity by the *Greeks*, in the Year 1226; when *Constantinople* was in the Possession of the *Latins*, and dy'd in the Year 1243. So that he was only Titular Patriarch of *Constantinople*, having his constant Residence at *Nice*. We have already observ'd, That most of the Works attributed to *Germanus* I. Patriarch of *Constantinople*, belong to this Man, and among others the *Mystical Theory*, which is not in the same Condition wherein it was first compos'd; there being many Additions and Alterations since made. We ought likewise to attribute rather to this Author than to the former, the Discourse upon the Dedication of the Church of the Virgin *Mary*, and upon the Nursing of our Saviour, publish'd by Father *Combefis* in his Book *de Originibus Constantinopolitanis*: A Panegyrick of the Virgin, and a Sermon on the Nativity, publish'd by the same Author in the same Piece: But as for the third, which is upon the Death of the Virgin. *Allatius* observes, that the Ancient Manuscripts, as well as the Style, and the Manner wherein it is wrote, make it appear, that it belongs to *George* of *Nicodemia*. We must likewise ascribe to *Germanus* II. the Sermons on the Beheading of Saint *John*, on the Presentation, Annunciation, and Death of the Virgin *Mary*, publish'd by the same Father in his Addition to the *Bibliotheca Patrum*: But we must except the Discourse upon our Saviour's Burial, which belongs to a more Ancient Author. 'Tis likewise probable that the two Discourses on the Cross, and the two Sermons on Fasting, publish'd by *Gretser* under the Name of *Germanus* Patriarch of *Constantinople* are his; since it appears, that the Person who compos'd them, wrote at that time when the *Greek* Emperors were at war with the *Latins*. Lastly there is no Question to be made, but that the two Letters directed to the *Greeks* of the Isle of *Cyprus*, publish'd by *Cotelerius*, in the second Tome of his *Monumenta Ecclesiæ Græcæ*, belong to *Germanus* II. since he warmly exhorts the *Greeks* of his Communion, not to communicate with those who observ'd the Rites and Usages of the *Latins*, or who were united to them, and opposes the Addition of the Phrase *Filioque* made to the Creed, and the other Customs of the *Latins*. He likewise wrote against the *Latins* a Treatise of the Procession of the Holy Ghost, a Synodal Epistle in answer to the *Minor Friars* and and the other Missionaries; several *Opuscula* upon Unleaven'd Bread, upon Purgatory, and upon the three ways of Administring the Sacrament of Baptism, which are found in Manuscript, and made mention of by *Allatius*. This Patriarch is likewise Author of three Constitutions concerning the Patriarchal Monasteries, which are to be met with in the third Tome of the *Jus Græco-Romanum* of *Lewenclavius*.

Germanus Nauplius *Patriarch of* Constantinople.

Nicephorus Blemmidas, Priest and Monk of Mount *Athos*, where he led a very Holy Life, was very favourable to the *Latins*, and more inclinable to the Peace than any other *Greek* of this Century. 'Tis in this Temper of Mind, that he compos'd two Treatises of the Procession of the Holy Ghost: The one is directed to *James* Patriarch of *Bulgaria*, and the other to the Emperor *Theodore Lascaris*. He therein very strongly confronts the Opinion of several *Greeks* who maintain'd, that we could not say, that the Holy Ghost proceeded from the Father and the Son; and proves, that this Expression was very orthodox, and conformable to the Doctrine of the Holy Scriptures, and of the Holy Fathers of the *Greek* Church. These two Tracts are printed in *Greek* and *Latin*, at the end of the first Tome of *Raynaldus*, and in the *Græcia Orthodoxa* of *Allatius*, who has likewise given us in the Second Book of his Tract, concerning the Concord of the *Greek* and *Latin* Churches, a Letter which *Nicephorus* wrote, after he had with Disgrace turn'd out of the Church belonging to his Monaste-

Nicephorus Blemmidas *Monk of Mount* Athos.

The Hiſtory of the Greek *Church, &c.*

ry, *Marcheſina* the Miſtreſs of the Emperor *John Ducas*, as unworthy to enter that Holy Place. There is likewiſe printed in *Greek*, at *Augsburg* in the Year 1605. under the Name of this Author; an Abridgment of *Logick and natural Philoſophy*. There are alſo ſeveral other *Theological* pieces of the ſame Author in the *Vatican* Library, in the Library of *Bavaria*, ſuch as the Panegyrick of Saint *John* the Evangeliſt; a Diſcourſe concerning the Soul; another concerning the Body; ſeveral Commentaries on the Pſalms, and *Opuſcula* on Faith, Virtue, and Religion. His Treatiſe on the Proceſſion of the Holy Ghoſt, ſhews him to be a Man of a juſt Reaſon, well vers'd in the Scriptures and the Fathers, and full of good Principles of Divinity.

Arſenius Autorianus *Patriarch of* Conſtantinople.

Arſenius Autorianus, Patriarch of *Conſtantinople*, Monk of Mount *Athos*, was advanc'd in the Year 1257. as we have already obſerv'd, to be Patriarch of *Conſtantinople*; and he had not only the Title of it, as his Predeceſſors had; but likewiſe the Happineſs of re-entering that Church, after the *Greeks* had re-taken *Conſtantinople* from the *Latins*. Having faln into Diſgrace with *Michael Palæologus*, he was turn'd out and depos'd in the Year 1268. and ſent into Exile, where he liv'd ſeveral Years. He has compos'd an Abridgment of the Canons, extracted from the Fathers and Councils, and divided into One Hundred forty one Heads, which is to be met with in the ſecond Tome of the *Bibliotheca Juris Canonici* by *Juſtel*. *Cotelerius* has ſince publiſh'd in the ſecond Tome of his *Monumenta Eccleſiæ Græcæ*, the Laſt Will and Teſtament of this Patriarch, wherein he gives an Account of the Conteſt he had with the Emperor *Michael Palæologus*, and renews the Excommunication which he had iſſued out againſt him.

Theodore Laſcaris, *Sirnam'd* Ducas *the* Greek *Emperor.*

Theodore Laſcaris Junior, Sirnam'd *Ducas*, the *Greek* Emperor, (Grandſon to that *Theodore Laſcaris* who took upon him the Quality of Emperor at *Nice*, after the taking of *Conſtantinople* by the *Latins*, and Son of *John Ducas*, who was likewiſe Emperor of the *Greeks* at *Nice*, by Virtue of his Wife *Irene*, Daughter to *Theodore* the Elder,) ſucceeded his Father about the Year 1255. But not being able to undergo the Fatigue of the Empire, he retir'd ſoon after into a Monaſtery, where he dy'd, in the Year 1259. in the 36*th* Year of his Age. This Prince who minded his Studies more than the Affairs of the State, compos'd ſeveral Pieces of *Theology*, among others, a Treatiſe concerning the Proceſſion of the Holy Ghoſt, againſt the *Latins*, Directed to the Biſhop of *Corona*; the Preface of which, Dr. *Cave* makes mention of, as taken out of a Manuſcript of this Treatiſe, which is in *England*. *Allatius* makes mention of ſeveral *Theological* Diſcourſes, belonging to this Prince, upon the Trinity and the Incarnation. *Freberus* ſpeaks of a Book which he made, concerning natural Communication, and there are to be met with in the *French* King's Library, ſeveral Manuſcript-Tracts of this Author's, ſuch as a Treatiſe of the Trinity, a Diſcourſe of Virtue, a Treatiſe of Faſting, &c. The Medals of this Emperor repreſent him to us holding a Croſs in his Right Hand, and a Book in his Left, an Emblem of his Learning and Piety.

George Pachymeres.

George Pachymeres flouriſh'd about the Year 1280. He was born at *Nice*, in the Year 1242. where he had his Education. He afterwards entred into Orders, had the greateſt ſhare with the Patriarch of *Conſtantinople* in all Affairs, both Eccleſiaſtical and Civil, and gained ſo great a Repute, that he was choſen in the Year 1267. to try *Arſenius* Patriarch of *Conſtantinople*, who was accus'd of High Treaſon. In the Year 1273. he compos'd a Book concerning the Union of the *Greek* and *Latin* Churches. He liv'd ſeveral Years in the enſuing Century, when he dy'd is uncertain. His Hiſtory is divided into thirteen Books, which contain what occur'd under the Emperors *Michael* and *Andronicus Palæologus*, from the Year 1258, to the Year 1308. There have been publiſh'd ſeveral Extracts of it by *Wolfius*, at the End of the Hiſtory of *Nicephorus Gregoras*, printed at *Baſil*, in the Year 1562. *Petavius* publiſh'd a part of the reſt, with the Abridgment of the Patriarch *Nicephorus*, in the Year 1616. But at laſt Father *Pouſſin* has publiſh'd this Hiſtory compleat, in *Greek* and *Latin*, in two Volumes in Folio, printed at *Rome* in 1666, and 1669. *Pachymeres* is likewiſe the Author of a Commentary on the Works of Saint *Dionyſius*, printed ſeveral times with the Works of the Author; and of a little piece, concerning the Proceſſion of the Holy Ghoſt, publiſh'd by *Allatius*, in the firſt Tome of his *Græcia Orthodoxa*. He likewiſe compos'd an Abridgment of *Ariſtotle*'s Logick, printed in *Greek* at *Paris*, in the Year 1548, in *Latin* at *Baſil* 1560, and in *Greek* and *Latin*, at *Oxford*, in the Year 1666. with ſeveral pieces of Rhetorick which are in Manuſcript in the *French* King's Library, of which, *Allatius* has given us a Catalogue. The ſame *Allatius* obſerves, that the Style of this Author is uncorrect, and his way of Writing is too much like the Writings of the Ancient tragick Poets, which is too bombaſtical for Hiſtory; that his *Syntax* is obſcure and perplex'd; but yet that he is ſmooth and wiſe enough for an Age wherein the greateſt Extravagancies paſs'd for Wiſdom. *Allatius* in his *Græcia Orthodoxa*, has likewiſe given us a little Treatiſe of *Pachymeres* againſt thoſe who maintain'd, that it was ſaid, That the Holy Ghoſt had his Eſſence from the Son, becauſe he is of the ſame Nature with the Son.

John Veccus Patriarch of *Conſtantinople*, ſtudy'd theſe points the moſt of any *Greek* of his time, and was one of a very piercing Genius, and wrote well. This made *Nicephorus Gregoras* ſay, That there might be ſome *Greeks*, who had a greater inſight into profane Learning, than *John*. Yet they were all Children, when compar'd to him, with Reſpect to the Subtilty of Genius, to Eloquence, and penetration of Thought in Eccleſiaſtical points. He was at firſt very much wedded to the Opinions of the *Greeks*, and (as we have already hinted) very ſtrongly oppos'd the Deſign of the Union, ſet on foot by *Michael Palæologus*. But the Emperor having ſhut him up in a frightful Priſon, where he order'd the Works of *Nicephorus Blemmidas* to be put into his Hands, he chang'd his Opinion; and collected a great many Paſſages of the *Greek* Fathers, which favour'd the Doctrines of the *Roman* Church, about the Proceſſion of the Holy Ghoſt; of which he made an advantageous Uſe, in defending the Union, which he maintain'd by ſeveral Tracts. *Allatius* has publiſh'd ſeveral of them, of which this is the Catalogue: Two Books concerning the Union of the Churches of Old and New *Rome*, wherein he proves the Opinion of the *Latins* about the Proceſſion of the Holy Ghoſt, by the Teſtimonies of the *Greek* Fathers, and refutes the Arguments which *Photius*, *John Furnes*, *Nicholas* of *Metona*, and *Theophylact* make uſe of to oppoſe it. A Tract containing twelve Chapters, about the Proceſſion of the Holy Ghoſt, wherein he handles the ſeveral Queſtions, and explains a great many Paſſages of the *Greek* Fathers on that Subject. A Letter to *Alexius Agallianus* Deacon of the Church of *Conſtantinople*, upon the Proceſſion of the Holy Ghoſt. A Synodal Decree, wherein it is order'd, that the Propoſition *Ex* ſhould be writ over again in a Manuſcript of a Tract of Saint *Gregory Nyſſene*, which had been Eras'd by the Chancery-Clerk of the Church of *Conſtantinople*, a profeſs'd Enemy to the *Latins*. His Laſt Will and Teſtament, wherein he perſiſts in his Doctrine of the Proceſſion of the Holy Ghoſt. A Treatiſe of the Agreement of his Works, with Doctrine of the Fathers. A Diſcourſe upon the Injuſtice which had been done him, by turning him out of his Patriarchial See. An Apology of that Diſcourſe againſt the Injuſtice which he had ſuffer'd, wherein he detects the falſe Gloſſes of a certain Scribe. Another Apology, wherein he proves, That the Re-union did not deſtroy the Cuſtoms of the *Greeks*. Three Books to *Theodore* Biſhop of *Saddai* about the Proceſſion of the Holy Ghoſt. Four Books upon the ſame Subject, directed to *Conſtantine*. Two Diſcourſes againſt the Writings of *George* of *Cyprus*, and againſt his new Errors. The Refutation of the Remarks of *Andronicus Camatera*, on thoſe paſſages of Scripture relating to the Proceſſion of the Holy Ghoſt. Thirteen Heads, or Remarks on the Words and Thoughts of the Fathers. Theſe Works are to be met with in the firſt and ſecond Tome of *Allatius*'s *Græcia Orthodoxa*, who makes mention of ſeveral other Tracts of *Veccus* in the ſecond Book of the Agreement between the *Greek* and *Latin* Churches, Chap. 15.

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John Veccus Patriarch of *Conſtantinople*.

Veccus had for the Companions of his Fortune, of his Exile and of his Studies, *George Metochita* Deacon of the Church of *Conſtantinople*, and *Conſtantine Meliteniota* his Arch-Deacon, who compoſed ſeveral Works in the Defence of the ſame Doctrine and of the ſame Cauſe.

George Metochita *Deacon, &* Conſtantine Meliteniota *Arch-Deacon of the Church of* Conſtantinople.

The former whoſe Stile is harſh, has compos'd a Treatiſe on the Proceſſion of the Holy Ghoſt, divided into five Diſſertations, of which *Allatius* has given us a Fragment in his Book of Purgatory taken out of the fifth Book, and another Fragment out of the ſame Book in his Treatiſe againſt *Hottinger*. And Father *Combefis* has given us a Fragment taken out of the Fourth Book, in his Additions to the *Bibliotheca Patrum:* A Refutation of three Chapters of *Plannda* the Monk publiſh'd by *Allatius* in the ſecond Tome of his *Græcia Orthodoxa:* The Refutation of what *Manuel* Nephew of *Cretois* wrote, publiſh'd by the ſame Author in the ſame Tome: A Diſſertation, containing the Hiſtory of the Union of the two Churches, of which *Allatius* has given us ſome Fragments: An Anti-heretical Diſſertation againſt the Writings of *George* of *Cyprus*. Another Diſſertation of what was the Conſequence of the two foregoing.

The latter, (*viz. Conſtantine Meliteniota*) has left behind him two Treatiſes, One concerning the Union of the *Greeks* and *Latins*, and the other about the Proceſſion of the Holy Ghoſt, publiſhed by *Allatius*, in the ſecond Tome of his *Græcia Orthodoxa*.

Simon *of* Crete *of the Order of* Preaching Friars.

About the ſame time *Simon* a Native of *Crete*, of the Order of preaching Friars, compos'd three Treatiſes for the *Latins* in the Form of Letters about the proceſſion of the Holy Ghoſt, the firſt directed to *Manuel Ulobola*; the ſecond to *Sophronia*; and the third to *John*, Keeper of the Archives. *Allatius* who has ſeen them, has only left us part of this laſt in his Treatiſe againſt *Hottinger*.

The *Greek* Schiſmaticks had likewiſe their Champions, who wrote in Defence of their Doctrine; at the Head of whom we may place *George* of *Cyprus* ſirnam'd *Gregory*, Patriarch of *Conſtantinople*, who was a Man of Spirit, eloquent and po-

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lite in his Diſcourſe, of great Learning and Parts, and pretty well vers'd in the Eccleſiaſtical points. His chief piece, called *The Synodal Tome*, which he ſtyles *The Pillar of Orthodoxy*, was writ againſt *Veccus*. He likewiſe compoſed other Works againſt the *Latins*, divers Panegyricks, and ſeveral Letters which are to be met with in Manuſcript in Libraries.

George Moſchamper, Regiſter of the Church of *Conſtantinople*, was likewiſe one of the Adverſaries of *Veccus*, againſt whom he wrote ſeveral Tracts, which that Patriarch refuted.

Conſtantine Acropolita Logothetes, ſignaliz'd himſelf likewiſe by his Writings againſt *Veccus*; and ſo did a Monk named *Mark*, and *Job Jaſites*, who compos'd a Book ſometime before the other two, againſt a Writing of the Emperor *Michael*, and an Apology for *Joſeph*.

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We may likewiſe reckon among the *Greek* Authors, *Gregory Abulpharaje* an *Arabian*, of the Sect of the *Jacobites* or *Melchites*, who compos'd an Hiſtory of the *Dynaſties* which ends at the 683 Year of the *Hegira*; that is, *Anno Chriſti* 1284. He was in great Eſteem in the Eaſt. His Tract was publiſh'd in *Arabick* and *Latin* by Dr. *Pocock*, and printed at *Oxford* in the Year 1663.

CHAP. VI.

Of the Councils *held during the* Thirteenth Century.

The Councils held during the thirteenth Century.

THERE is ſcarce any Age wherein more Councils were held in the Weſt, and wherein more Laws, Conſtitutions, and Ordinances were made, than in this, of which we are giving you an Hiſtory. The Popes, Arch-biſhops, and Biſhops, were all in a particular Manner engag'd in reforming the Church, in regulating the Manners and Conduct of Eccleſiaſticks, and informing them of their Duties. This is the Subject Matter of moſt of the Canons and Ordinances of the Councils and Synods held in this Century. Therein the Manner how the Clerks ought to be habited, and the Life they ought to lead, are adjuſted; the Luxury and the Diſorders of ſeveral are condemned with the utmoſt Severity. Therein they have a great many Inſtructions about the Adminiſtration of the Sacraments, the Celebration of Maſs, and the Ceremonies of the Church. There the Biſhops, Prieſts, and the other Clergy are inform'd of their Functions and Office Therein Plurality of Benefices is prohibited, and Reſidence enjoined, and a great many Proviſo's made about the Collation of Benefices. Therein a great many Laws are enacted relating to Eccleſiaſtical Cauſes, and to prevent the Abuſes which ſeveral made of the Commiſſions they took out of the Holy See. Therein are renew'd and confirm'd the Privileges and Immunities of the Clergy, and the Penalties inflicted on thoſe who offer any Violence to their Perſons or Eſtates, or ſeize upon their Tithes. Therein new Methods are found out to puniſh Hereticks, and to ſupport the Inquiſition lately ſet up. Therein Sorcerers and Uſurers, are condemn'd. Therein all the Faithful are enjoin'd to be preſent at the Parochial Maſs on Feſtivals and *Sundays*, and to confeſs themſelves and receive the Communion at leaſt once a Year. Theſe are the principal Matters treated of in the Canons of the Councils of which we are going to give you a particular Account, according to the Order of time wherein they were held.

The Councils held during the thirteenth Century.

The Council of *Sens* in the Year 1198.

The Council of Sens, 1198.

MIchael *Corbeil*, Archbiſhop of *Sens*, being come to the Town of *La Gharite*, at the Inſtance of the Biſhop of *Auxerre*, whither the Biſhops of *Nevers* and *Meaux* were likewiſe come, and having made enquiry what Hereticks there were in that place, they found that *Reginald* Abbot of Saint *Martin* at *Nevers*. and the Dean of the Cathedral Church of that City, were accus'd of Hereſie, and that there were a great many Accuſers and Witneſſes againſt them. They ſuſpended them, and cited them to *Auxerre*, where they made their Appearance. The Abbot would not make his Defence, but appeal'd to the Holy See before his Proceſs was drawn up. The Archbiſhop of *Sens* without regarding this Appeal, continu'd the drawing up his Proceſs, and cited him to the Council which was to be held at *Sens*. The Trial of the Dean was likewiſe referred to that Council, that ſo they might have time to receive the Depoſitions of Witneſſes on both ſides.

The Council was held at *Sens* in the Year 1198. and the Biſhops of *Troyes*, *Auxerre*, and *Nevers*, were there preſent. The Abbot of St. *Martin* appear'd before theſe Prelates, and endeavoured to make his Defence; but ſeeing his Affair was like to have no Succeſs, he renew'd his Appeal. Tho' it was againſt all Form, and the Biſhops were not obliged to take any Notice of it; yet they would not pronounce any thing againſt him upon the account of Hereſie, but condemn'd him for other Crimes whereof he ſtood convicted, and for the Scandal he gave, and depos'd him for ever. They afterwards ſent to the Pope the Depoſitions drawn againſt him; which imported, that he had aſſerted, That the Body of Jeſus Chriſt went into the Draught, and that all Men would one Day be ſaved.

The Council of Sens, 1198.

As to the Dean, there were not Evidences ſtrong enough to convict and condemn him, but ſince there were a great many preſumptions againſt him, becauſe of his Intimacy with Hereticks; they would not give him Abſolution, but ſent him to *Rome*, *Innocent* III after he had heard him, and examin'd his Proceſs, order'd that he ſhould clear himſelf by the Teſtimony of Fourteen Witneſſes, and wrote to the Archbiſhop of *Sens*, that he would admit him to clear himſelf, and reſtore to him his Benefice after he had done it. The Abbot of St. *Martin* having likewiſe removed his Cauſe to *Rome*, the Pope referr'd him to *Peter*, Cardinal of St. *Mary* his Legate in *France*, and to *Odo* Biſhop of *Paris*. We are inform'd of this Piece of Hiſtory by the Letters of *Innocent* III. and by the *Chronicon* of *Auxerre*, wherein 'tis ſaid, that thoſe two Hereticks were of the Sect of the *Publicans*.

The Council of *Dalmatia* in the Year 1199.

The Council of Dalmatia, 1199.

TWO Legates of Pope *Innocent* III. in *Dalmatia*, one of whom nam'd *John*, being only a Chaplain, and the other call'd *Simon* a Subdeacon, made twelve Orders for the Clergy of that Kingdom, wherein they prohibited Simony, renewed the Law of the Celibacy of Eccleſiaſticks, fixed the Times of Ordinations, and the Intervals betwixt them, approv'd of the ancient dividing of the Church-revenues into four Parts, enjoyn'd the Secrecy of Confeſſion, provided for the Security of Eccleſiaſticks, by declaring thoſe excommunicated who abus'd them, and by prohibiting them from being carried before ſecular Judges; prohibited Marriages between Relations to the fourth Degree; enjoyn'd Clerks to have the *Clerical Tonſure*; condemn'd the Laicks who collated Benefices, and thoſe who receiv'd them from their Hands; excommunicated thoſe who retain'd the Treaſures of the Church, and ſuch who left their Wives; prohibited Baſtards from being admitted into Holy Orders, and forbad the Ordaining any one who was not full Thirty Years old.

The Council of Dalmatia, 1199.

The Council of *London* in the Year 1200.

The Council of London, 1200.

HUbert Archbiſhop of *Canterbury* call'd a Council at *London* in *Weſtminſter*-caſtle, againſt the Prohibitions which the Earl of *Eſſex* Lord Chancellor of *England* had made, wherein he publiſh'd ſeveral Injunctions.

By the firſt he orders, That the Words of the Canon of the Maſs ſhall be pronounced diſtinctly and ſincerely by the Prieſts, without relying too much upon them.

In the ſecond, he prohibits Prieſts from ſaying two Maſſes a Day, without urgent Neceſſity, and when a Prieſt ſhall be obliged to celebrate twice, he enjoyns that after the firſt Celebration he ſhall take care to drink up what is left in the Chalice, to wipe his Fingers, to waſh them, and to take care to have Water to waſh after the ſecond time of celebrating, at leaſt that there ſhould not be any Deacon or any other Miniſter aſſiſting at the firſt Celebration, who ſhould be capable of this Ablution. He likewiſe orders, That the Euchariſt ſhall be kept in a proper and decent Box, and ſhall be carried to the Sick, cover'd over with a white Cloth, a Taper and Croſs being carried before it; and that it ſhall not be given but in publick, and only to thoſe who deſire it.

The Council of London, 1200.

The Councils held during the Thirteenth Century.

The third imports, That ſuch Children as are expos'd ſhall be baptiz'd; that no Perſon ſhall be preſented to Confirmation by his Brother, by his Mother, or his Uncle, or his Mother-in-Law; and that Deacons ſhall not adminiſter Baptiſm, or enjoyn Penance, unleſs in caſe of Neceſſity.

The fourth enjoyns the Prieſts in inflicting of Penances, to conſider the Circumſtances and the Qualities of the Sins, and the Condition of the Perſons, and to take care not to impoſe any Penance which may diſcover the Crime; as for Inſtance, not to make a Woman ſuſpected by her Husband. He prohibits Prieſts who have fall'n into any Sin to approach the Altar to celebrate Maſs before they have confeſs'd their Sins. And laſtly, He orders, That the Prieſts ſhould not enjoyn the Laicks as a Penance, to order ſo many Maſſes to be ſaid for them. The other Conſtitutions of this Council are taken out of the *Lateran Council* under *Alexander* III.

The Council of *Lambeth* in the Year 1206.

The Council of Lambeth, 1206.

IN the Year 1206. *Stephen* of *Langton*, Archbiſhop of *Canterbury*, held a Synodal Aſſembly at his Palace of *Lambeth*, wherein he made three Inſtitutions: The firſt, about the Right of *Mortuaire* which was paid to Churches: The ſecond againſt drunken Clubs; and the third to prohibit Prieſts from ſaying above one Maſs a Day, except in the *Chriſtmaſs* or *Eaſter* Holy-days, or when a Curate is obliged to bury a Corps in his Church, in which Caſe, he who celebrates ought not to receive the Ablution but at the laſt Maſs.

The Council of Lambeth, 1206.

The Conſtitutions of Cardinal *Gallo*, drawn up in the Year 1208.

The Conſtitution of Cardinal Gallo, 1708.

Gallo Cardinal Deacon of St. *Mary*'s, who liv'd under the Pontificate of *Innocent* III. and was ſent by that Pope as his Legate into *France*, has left us ſeveral excellent Conſtitutions about the Behaviour of the Clergy, drawn up in the Year 1208.

In the firſt, he condemns all the Prieſts and other Eccleſiaſticks who kept in their Houſes ſuſpicious Women, excepting thoſe Clerks who were of the *Minor* Orders, who might marry, but not hold their Benefices with their Wives. He orders, That the Eccleſiaſticks ſhould be admoniſh'd not ſo much as to keep their Mothers, or their Wives, or any of their neareſt Relations in their Houſes.

In the ſecond, he prohibits under Pain of Excommunication, the demanding any thing for Baptiſm, Burial, Benediction, and the reſt of the Sacraments of the Church; and yet he allows, that Laicks ſhould be admoniſh'd not to refuſe out of a Motive of Avarice, what the Faithful were us'd to give out of Devotion to teſtifie the Reſpect they bore to the Sacraments.

The third and fourth prohibit the Clergy and beneficed Perſons from wearing red Habits, or ſuch as were made in the faſhion of the Laicks Habits.

The Conſtitution of Cardinal Gallo, 1708.

The fifth prohibits Monks from wearing ſumptuous Robes, or of any other Colour than Black.

The ſixth prohibits the Clerks and Monks from being Uſurers or Merchants under the Penalty of Excommunication.

The ſeventh enjoyns the Superiors to put theſe Conſtitutions in Execution.

The eighth and ninth import, that they ſhall admoniſh the Scholars to obſerve them, and if they will not, then they ſhall be declared Excommunicate by the Chancellor, who ſhall have no Correſpondence with them till they have made Satisfaction, and receiv'd Abſolution from the Biſhop, or in the Biſhop's Abſence from the Abbot of St. *Victor*. Laſtly, He enjoyns the School-maſters to explain theſe Conſtitutions themſelves. Theſe laſt Articles ſhew, that theſe Orders were made at *Paris*.

The Council of *Avignon* in the Year 1209.

The Council of Avignon, 1209.

IN the Year 1209. *Hugh Raymond* Biſhop of *Riez*, and *Milo* Legates of the Holy See, held a Council at *Avignon* the 6th of *September*, at which were preſent the Archbiſhops of *Vienna*, *Arles*, *Embrun*, and *Aix*, with twenty Biſhops, ſeveral Abbots and ſeveral Curates. There they made theſe following Conſtitutions.

By the firſt, Biſhops are enjoyn'd to preach the Word of God, and cauſe it to be preach'd in their Dioceſſes.

The ſecond imports, that the Biſhops ſhall make uſe of Cenſures (if Occaſion require) to oblige the Earls, Lords and other Perſons to ſwear, that they will extirpate the Hereticks, and turn the *Jews* out of all Manner of Offices.

The third, that Uſurers ſhall be excommunicated.

The fourth, that the *Jews* ſhall be hinder'd from exacting Uſury, from working on *Sundays*, and from eating Fleſh on Days of Abſtinence.

The fifth orders the paying of Tithes to the Eccleſiaſticks, and forbids the Alienation of them.

The ſixth prohibits unjuſt Exactions and Taxes, made by the Lords without the Authority of the Prince; and orders, that the Territories of thoſe Lords who exact them ſhall be interdicted.

The ſeventh prohibits Laicks under pain of Excommunication, from exacting any Taxes from the Clergy, and from ſeizing upon the Eſtates of Biſhops or Eccleſiaſticks after their Death.

The eighth likewiſe prohibits the Laicks from intermeddling with the Elections, or from hindering the Freedom of them.

The ninth prohibits the building of Churches fortified with Caſtles, and enjoyns the Fortifications of ſuch as have them, to be demoliſh'd, except ſuch as are neceſſary for the repulſing the *Pagans*.

The tenth confirms the Laws made for the preſervation of Peace, and condemns the *Arragoneſe*, the *Barbanzoneſe*, and *Routiers*, who diſturb it.

The eleventh enjoyns the Eccleſiaſtical Judges, ſpeedily and with Reſolution, to diſpatch the Cauſes which ſhall be brought before them.

The twelfth is againſt the Forwardneſs of ſome in taking off an Excommunication or Interdiction. 'Tis declared according to a Decretal of Pope *Innocent* III. That no Excommunication made for ſome Damage done, ſhall be taken off, till ſuch time as the excommunicate Perſon ſhall ſwear to make Reparation; and if it be for having committed a Default in Judgment, till ſuch Time as he likewiſe ſwear to appear before the Judge.

The Council of Avignon, 1209.

The thirteenth contains a new Law againſt perjured Perſons, by which the Abſolution of thoſe who are guilty of that Crime, is reſerv'd to the Pope, as well as the Abſolution of ſacrilegious Perſons and Incendiaries.

The fourteenth renews the Law of the *Lateran* Council, to oblige the Collators of Benefices to preſent within ſix Months.

The fifteenth prohibits Biſhops, Abbots, and other Superiors, from allowing the Monks to hold any thing by way of Property; and the rather, becauſe the Pope himſelf cannot allow it, as *Innocent* III. has declared in one of his Decretals.

The ſixteenth is againſt thoſe who exerciſe any Violence, and take Men by Force.

The ſeventeenth prohibits the allowing of Dancing in Churches on the Vigils of Feſtivals, or the ſinging of profane Songs.

The eighteenth is about the Habits of Monks; it is ordered, that the Monks ſhall have ſuch an Habit and Tonſure as is conformable to their State, that their Cloths ſhall be of plain Stuff, of a modeſt Colour, and with Sleeves. And with reſpect to Seculars, that they ſhall have a Coronet, and cloſe Habits, but neither Red, nor Green, nor made with Silk.

The nineteenth imports, that the Superiors and the other Clergy, ſhall be promoted to Holy Orders, according to the *Mandamus* of their Biſhop; and that thoſe that are in Holy Orders, ſhall not engage themſelves in Civil Offices, nor make Cabals.

The twentieth declares the Relations to the fourth Degree of thoſe who murder'd *Peter* of *Chateauneuf* Legate of the Holy See, and *Geffrey* Canon of *Geneva*, incapable of holding Benefices.

The laſt is an Injunction to the Archbiſhops and Biſhops, to take Care that the foregoing Conſtitutions be obſerved.

The

The Council of *Paris* in the Year 1212.

Robert Corceo Cardinal and Legate of the Holy See, held a Council at *Paris*, in the Year 1212. wherein he publish'd several Constitutions, relating to the Life, Manners, and Conduct of Ecclesiasticks, which are divided into four Parts: The first contains those which relate to the secular Clergy; the second, those which relate to the Regulars; the third, those which relate to the Nuns, Abbesses, and Abbots; and the fourth, those which concern the Archbishops and Bishops.

1. He orders the secular Clergy to be modest in their external Behaviour, to wear their Hair cut round, to abstain from frequent and dangerous Conversations in the Church or in the Choir, from useless walking in the Fields, and not to depart the Choir during divine Service.

2. He forbids any Distributions to be made to those who are at the Beginning and End of the Service, and are absent in the Middle.

3. He prohibits the Clergy from keeping Hounds or Hawks, and having magnificent Equipages.

4. He prohibits them from having Women in their Houses.

5. He enjoins them to be submissive to their Superior, to confess themselves to him, and no other, unless it be with his Consent.

6. He forbids the Clergy who have Benefices, the exercising the Function of Advocates for Money, or out of any base Design.

7. He prohibits Ecclesiasticks from swearing that they will lend nothing, nor be Security for any Man, and declares such Oaths null.

8. He would not that such Preachers should be tolerated, who preach to get Money, and to whom Pledges are given for so doing, let them have Relicks about them or not: He would have only those to preach, who are approv'd by their Bishop; and prohibits the Preachings of others.

9. He orders that unknown Priests should not be suffer'd to say Mass.

10. That one should not admit to the Communion, or bury any excommunicated, interdicted or unknown Person, or one of another Parish.

11. To suppress the enormous Avarice of Priests, he orders that Laicks should not be oblig'd to bequeath any thing, by their last Will and Testament, for the saying of Masses, and that no Contract should be made, nor any thing required for saying them, under what pretence soever. He forbids the great Number of yearly Masses, which were too great a Burden to the Priests, and condemns those frivolous Masses, which some said only for Form's sake.

12. He prohibits those who have Churches by way of Property, from farming them out for the injuring of others. He orders that the Priests shall not hear Confessions in a Church, without the Leave of the Superior, or of him who has the Cure of the Parish, unless in case of Necessity.

13. He forbids the dividing of Benefices.

14. He forbids the bestowing of *Rural Deanries* for a set Time, or for ever, for a certain Sum of Money.

15. He forbids Archdeacons to exact the Duty of Procuration, from the Churches which they do not visit personally.

16. He declares, that they should not suffer in the Cloysters Assemblies for Play or Debauchery, no not so much as in the Places where they were forced to sell Wine.

17. He admonishes the Canons of the Conventual Chapters, to choose a Stranger for their Superior, if they have not one capable of that Office among themselves.

18. He orders, that when there is an Election to be made in a Chapter, the Day of Election shall be publish'd, that so those who are absent may be there.

19. He prohibits the Plurality of those Benefices that have the Cure of Souls.

20. He orders, that no Person shall pretend that a Benefice belongs to him, by Right of Succession, and prohibits the exacting any thing for the granting a Licence to teach School.

The second Part of those Constitutions, relate to the regular Canons and Monks.

He begins with forbidding to exact any thing for Admittance into the Order, and that the Monks ought not to hold any thing, by way of Property; excepting Priors and those who are in some Employment, who may by the Permission of the Superiors, retain what shall be necessary for the Discharge of their Office.

2. He fixes the Age wherein any one shall be admitted into any Order, *viz.* eighteen Years old.

3. He orders, that the Bishops shall cause the little Wickets, which are in the Abbies and Priories to be shut.

4. He recommends to the Monks the distributing to the Poor, Infirm and Sick, the Revenues which are allotted for their Refreshment, and to be Hospitable.

5. To give to the Poor their accustomed Alms.

6. He prohibits the refusing to admit any Person into a Religious Order, under pretence of his being of another Country.

7. He interdicts the Usurers and excommunicated Persons, from Entrance into a Religious Order, and from Ecclesiastical Burial.

8. He prohibits the admitting a Monk of another Monastery, if there be not a very strong Presumption, that he has a mind to change upon a Motive of sincere Devotion, and that he does it with the Consent of his Abbot.

9. He prohibits the Monks from wearing white Gloves, gawdy Shoes, and any thing like those of the Laity, and from making use of any other colour'd Cloth, than white or black.

10. He forbids them to have any Chambers out of their Dormitory (unless they be Officers of the House to whom it is allow'd) to quarrel in the Chapter, to make any Noise in the Cloyster, to entertain Women, to play at unlawful Games, to go a Hunting, and enjoins them to be silent in the Refectory.

11. He orders, that they should give to a Monk who is obliged to go a Journey, a Horse and Necessaries for his Journey, so that he may not be forced to beg upon the Road.

12. He admonishes the Inferiors to obey with Humility, and the Superiors to command with Discretion and Prudence.

13. He forbids Abbots to let out Provostships or Priories to farm.

14. He enjoins the Ordinaries of the place, to excommunicate those who have quitted their Religious Habit.

15. He orders, that if excommunicated, interdicted, or irregular Persons present themselves to be admitted into a Religious Order, they shall declare their Irregularity; that if the Abbot can absolve them, he shall do it, if not, he shall refer them to the Major Superior, who has the power of doing it: That if it happen any such be admitted by Surprise, or otherwise, and afterwards it be discover'd, he shall receive Absolution from his Abbot, or the *Major Superior*.

16. He renews the tenth Canon of the third *Lateran Council*, which forbids the permitting Monks alone in Towns, or Villages, or so much as in Cures.

17. He renews the Prohibition made in the same Council, that no Monk should have two Priories, or two Offices.

18. He relates a Decree of the Council of *Chalcedon*, which forbids the Monks making any Cabals.

19. He forbids them to be Advocates for the Causes which concerned their Monastery, or any other Religious House, especially if they did it without the permission of their Abbot.

20. He excommunicated the Monks who left their Monastery, to study Physick, or Law, in pursuance of the *Lateran Council*.

21. He forbids the Monks to lie two in a Bed.

22. He prohibits the diminishing the Numbers of the Monks of Priories.

23. He forbids the Custom of some Monks, who swore that they would lend out no Books.

24. He orders, that those who cause any Discord in Monasteries to have a Cell apart for themselves, shall be shut up in the Cloyster.

25. He declares, That 'tis Usury to sell Commodities dearer, because of a longer Term allowed for Payment.

26. He prohibits the Clergy and Bishops from buying of Priories.

27. He forbids the demanding a Treat, or Habits, from those who would enter into a Religious Order.

The third Part contains the Constitutions relating to Nuns, and some about Abesses and Abbots.

1. He orders, that they should not suffer the Clergy, or suspicious Servants to come nigh them.

2. That they lie single.

3. That they shall not go out to visit their Relations, unless with Persons of approv'd Integrity, and for a short Time.

4. That they have no Dancing in their Cloysters.

5. That they shall live and be attir'd meanly and decently.

6. That they shall live in Common of the Goods of the Monastery.

7. That they shall have sage and discreet Confessors, of the Bishop's Appointment.

8. That the Abbesses who will not do their Duty, shall be suspended, and if upon Admonition, they do not mend, they shall be depos'd.

The Councils held during the thirteenth Century.

9. He orders what is to be observed by those who are appointed to serve in the Infirmaries, or Hospitals.

10. He orders, That the Abbots who neglect their Duty, shall be punish'd, and prohibits them from performing the Functions of an Advocate, or a Judge, upon pain of being deposed.

11. He inflicts the same Punishment upon those who live disorderly.

12. He forbids their having a great Retinue, or young Lackeys.

13. He orders, that they should not bestow the Goods of the Monastery on their Relations, unless they be poor, or so accounted.

14. He prohibits them from suffering young Women to enter their Monasteries, and from bestowing Priories on their Relations: And orders them twice a Year to receive the Accounts of the Priors or Officers.

15. He forbids them to regulate any Affair of Consequence, or to raise a considerable Sum of Money, without the Advice of their Elders, at least of seven chosen for that purpose, by the Chapter.

16. He enjoins them to be tender towards their repenting Brethren, and not to sell Offices.

17. He forbids them to menace or abuse those who make any Proposition to the Chapter about the Reformation of the House.

18. He enjoins them not suffer the Priors, or Officers to live irregularly.

19. He forbids them to eat in their Chambers, unless in case of Necessity.

20. He prohibits those who are admitted into a Monastery, from going out to study; and orders those who are gone out, to return within two Months.

21. He admonishes the Abbots, to keep Chaplains of a mature Age and good Morals.

The last Part, contains the Constitutions relating to Archbishops and Bishops.

1. He orders them to have their Coronets large enough, and wear their Hair cut round, that so it may not be seen below their Mitre; to be prudent and modest in their Conversation and Conduct.

2. Not to hear *Matins* a-bed, and not to concern themselves with feculent Affairs, during the Time of Divine Service.

3. To celebrate the Office themselves upon High Festivals, and to preach the Word of God, or cause it to be preached.

4. Not to go a Hunting, nor wear fine Furs, nor play at Dice or Cards.

5. To have reading at their Tables the Beginning and End of their Meals.

6. To have prudent Almoners, to exercise Hospitality, to give their Audiences for the Administration of Justice, and to hear the Poor at stated Hours, to receive often the Confessions of others, and as often to confess themselves.

7. To reside in their Cathedral Churches, especially on the High Festivals, and in the Time of *Lent*.

8. To cause the Profession they made when consecrated, to be read over to them at least twice a Year.

9. Not to carry along with them in their Visits a great Train and needless Equipages.

10. To make choice of prudent Friends, Men of good Morals, and to keep their Families in due Order.

11. To have such Officers as have all the Qualifications necessary for the well discharging of their Trust, and especially, such as are grave and prudent, who will do Justice *Gratis*.

12. To tolerate nothing that shall border upon *Simony* in the Collation of Holy Orders or Benefices, in the Dedication of Churches, in the Benediction of Virgins, *&c.* provided none of the honest and allowed Customs be prejudiced hereby.

13. Not to give Benefices with the Cure of Souls, to young or unworthy Persons; not to excommunicate, or pass Censures with precipitation, not to exchange the Punishment of the excommunicated for pecuniary Mulcts; not to give a Dispensation for the three Forms of Marriage for Money; not to collate Benefices which are not vacant; and not to promote to Holy Orders such Clerks whose Ability and Vertue are not known.

14. To take nothing for the Seal, for doing Justice, for redeeming the Right of Procuration, for the Burial of excommunicated Persons, or for tolerating Clerks to converse with Women.

15. Not to suffer Justice to be done in Church-yards or consecrated Places.

16. Not to be at the Feasts of Fools.

17. To hold a Synod every Year, to confer the Sacrament of Confirmation, to correct the Disorders of their Diocess.

18. Not to suffer the Women to dance in the Church-yards, or any consecrated Places, nor to work on *Sundays*.

19. To prevent the cancelling of Last Wills and Testaments.

20. To extirpate that Crime which is odious to name.

21. Lastly, to punish that Disorder with Severity, according to the Rule made in the *Lateran Council* on that Subject.

The Council of *Montpellier* in the Year 1215.

The Council of Montpellier. 1215.

IN the Council held at *Montpellier*, in the Year 1215. by *Peter* of *Benevento* Cardinal, upon the Affair of the Earl of *Montfort*, they published forty six Decrees.

The four first relate to the Manner how the Bishops and the other Clergy ought to be habited. It is therein order'd, that the Bishops shall wear a Linnen-vest, and a long Habit sew'd on their Shoulders, and ty'd with Ribbans on their Breast. That the Canons and other benefic'd Persons, shall not make use of any gilded Loops or Shoes, and that they shall not frequent the Court, or Taverns, nor have any familiar Converse with Women; that they wear no colour'd, or close-body'd Coats. That the Arch-deacons and others promoted to any Dignity in Cathedral, or Collegiate Churches, shall wear a long Habit closed from the Top, whether it be of Woollen or Linnen: That the Canons shall observe the same thing: That the benefic'd Clerks shall wear a round Coronet about their Heads, that so the Hair above and below may be parted by an equal Circle.

The three next relate to the Manners of the Clergy. He forbids them to lend upon Usury, or to keep Hawks.

The eighth prohibits the giving Prebends to Laicks.

The two next provide for the Execution of the former.

In the eleventh and twelfth, the Bishops are enjoin'd to bestow Benefices *Gratis* on Persons capable of holding them, and are prohibited from granting them to young Persons, who are as yet in the lesser Orders.

The two next relate to the Abbots and Monks, and contain the Ordinances so often repeated at that time, about the Modesty which they ought to have in their Habits, their renouncing of all Property, the forbidding the exacting of any thing for Admittance into a Monastery, the prohibition of being Advocates, the Alms which they ought to give to the Poor of what is remaining at their Tables.

The Council of Montpellier. 1215.

The five next concern the regular Canons. They are enjoin'd to wear great Coronets, and the Monks to wear larger; to be meanly shod, not to go out of the Monastery wherein they are to enter into another; to have Surplices over their Habits, and when they travel a close black Cassock; and to give nothing for a Prebend.

By the twenty ninth, the Priests and Monks are prohibited to admit of Usurers, excommunicated, and interdicted Persons to the Communion, or to give them Burial.

In the thirtieth and thirty first, it is enjoined, that three Monks at least, should be put into the Priories, and if the Revenues be not sufficient to maintain them, more should be united to them, that so there might be in each a Prior and two Monks.

The next, are Laws for the Observation and Preservation of Peace.

In the last, the Archbishops and Bishops are ordered to have a Priest, and two or three Laicks in each Parish, who are obliged by Oath, if need be, to declare to the Bishop, the Lords and Judges of the Place, the Heretick which they have discover'd in their Quarter.

The fourth General *Lateran* Council held under Pope *Innocent* III. in the Year 1215.

The IV. General Lateran Council held 1215.

THIS Council was appointed by *Innocent* III. the 20th of *April* 1213. to be held two Years and an Half after, that is, at the Beginning of *November* in the Year 1215. The Pope in his Letters of *Indiction*, gives his Reasons, why he thought that Council necessary, *viz.* the recovering of the Holy Land, and the Reformation of the Catholick Church. He says, that whereas those two things affect the general State of the Church, he had resolv'd according to the Advice of his Brethren, and other judicious Persons, to call a General Council for the Salvation of Souls, for the eradicating of Vice, and planting of Vertue, to correct Irregularities, reform the Manners, condemn Heresies, put a Stop to Divisions, establish Peace, prevent Outrages, re-establish Liberty, and to engage the Princes and

The IV. General Lateran Couneil held 1215.

The Councils held during the thirteenth Century.

and People to retrieve the Holy Land: That in the *Interim*, till the Council should meet, he had taken care to inform himself of the Abuses which needed Reformation, and to send Persons into the several Provinces, to dispose them for the Expedition to the Holy Land. He enjoins the Archbishops and Bishops to come to the Council (excepting one or two Bishops who should remain in each Province) and those who could not come in Person, to send Deputies, and admonishes them, to order all the Chapters to send likewise their Deputies thither. In the mean time he recommended to them, the diligent enquiring into whatever was necessary to be reformed or amended in their Provinces, that so they might speak of it in the Council, and to contribute all they could towards the promoting the Expedition to the Holy Land. This Circular Letter was directed to the Patriarchs, Archbishops, Bishops, and Soveraign Princes of all *Christendom*.

The IV. General Lateran Council held 1215.

The Council met at *Rome* in the Church of St. *Saviour*, on the time prefix'd (in *November* 1215.) and consisted of four hundred and twelve Bishops in Person, near eight hundred Abbots and Priors, and a great many Deputies of the absent Prelates, or of the Chapters. The *Latin* Patriarchs of *Constantinople* and *Jerusalem* were there in Person: The Patriarch of *Antioch* who was sick, sent a Bishop thither; and there came a Deacon the Deputy of the Patriarch of *Alexandria*, which was then under the Power of the *Saracens*. The Ambassadors of the Emperor of *Constantinople*, of the King of *Sicily* the Emperor elect, of the Kings of *France*, *England*, *Hungary*, *Jerusalem*, *Cyprus*, *Arragon*, and of the other Princes, were there.

The Pope open'd the Session by Preaching on those Words of our Saviour, *With desire have I desired to eat the Passover with you.* He therein took notice of three Sorts of Passovers which he desired to celebrate with the Fathers of the Council, the Corporeal, the Spiritual, and the Eternal: The Corporeal, which was the passing from one Place to another, for the Deliverance of *Jerusalem*; the Spiritual, which was the passing from one State to another, by the Reformation of the Church; and the Eternal, which is the passing from the Temporal State to the Glory of Heaven. Upon the first Head, he exhorts the Ecclesiasticks to do all they could for the succouring of the Holy Land. Upon the Second, he exhorts them to make use of Spiritual Punishments on the Delinquents, that so they might reduce them from their Error. He exhorts them in particular, to correct the Ecclesiasticks; because the Disorder proceeded chiefly from the Clergy, whose evil Example the People follow'd. He observes, that from hence chiefly proceed the Evils which infest the Church of God. 'Tis this (says he) that overthrows 'the Faith, disfigures Religion, destroys Liberty, treads Justice 'under Foot, increases the Number of Hereticks, makes 'the Schismaticks insolent, the Infidels Proud and the *Sara-* 'cens Powerful. He concludes all with the third Passover, which is the passing to Glory, where he prays he may one Day meet with them. He preach'd likewise another Sermon to the Fathers of the Council, which is only a Moral Exhortation.

Afterwards he orders the Reading in a full Council the Chapters or Canons upon the Discipline of the Church, which were already drawn up. *Matthew Paris* says, That those Canons seem'd tolerable to some of the Prelates, but grievous to others. His Words are these, *Facto prius ab ipso Papa exhortationis Sermone, recitata sunt in pleno Concilio Capitula Septuaginta quæ aliis placabilia, aliis videbantur onerosa.* Let the Case be how it will, 'tis certain, That these Canons were not made by the Council, but by *Innocent* III. who presented them to the Council ready drawn up, and order'd them to be read, and that the Prelates did not enter into any Debate upon them, but that their Silence was taken for an Approbation.

These seventy Chapters or Canons, begin with a Form of Faith, drawn up in these Terms. 'We do firmly believe, 'and sincerely confess, That there is but One True, Eternal, 'Immense, Omnipotent, Immutable, Incomprehensible, Ineffable God, the Father, Son, and Holy Ghost, who are 'Three Persons, but only One Essence, One Substance, and 'One Simple Nature. The Father derives his Substance from 'none, the Son has it from the Father, and the Holy Ghost 'proceeds from Both, without Beginning and without End. 'The Father begets, the Son is begotten, and the Holy Ghost 'proceeds. They are Consubstantial and Co-equal in all 'things, equally Powerful, equally Eternal, One Individual 'Principle of all things, the Creator of things Visible and In'visible, Spiritual and Corporeal, who by His Omnipotent 'Power, created out of Nothing at the Beginning of Time, 'and all together, two sorts of Creatures, Spiritual and Cor'poreal; and afterwards the humane Nature, which is a Com'pound of Soul and Body. For the Devil and the other 'Demons were Good when God created them, and became 'by their own Fault Wicked, and Man sinned and fell by 'the Suggestion of the Devil. This Holy Trinity, which is 'Indivisible with respect to its Essence, and distinguish'd accor'ding to its personal Properties, has given to Mankind a salu'tary Doctrine by the Ministery of *Moses*, the Prophets, and 'the other Servants of God, according to the Order and Dis'position of Times. And at last *Jesus Christ* the only Son 'of God, who was incarnate by the Power of the whole 'Trinity, and conceiv'd of the Virgin *Mary* (always a Vir'gin) by the Power of the Holy Ghost, who was true Man, 'made up of a reasonable Soul and humane Body, one 'single Person compounded of two Natures, has more clear'ly shown us the Way of Life, who being Immortal and 'Impassible as to his Divinity, as to his Humanity became 'Passible and Mortal: And he suffer'd for the Salvation of 'Mankind on the Cross; he died and descended into Hell; 'is risen from the Dead, and ascended up into Heaven; but 'he descended in his Soul, and rose again with his Body, 'and is ascended into Heaven with his Body and Soul, and 'shall come again at the End of the World, to judge both 'the Living and the Dead, and to give to all Men according 'to their Works, as well the Reprobates as the Elect, who 'shall all arise again with their own Bodies which they at pre'sent bear about them, that so they may receive according to 'their Deserts, whether they be Good or Bad; the former E'ternal Glory with *Jesus Christ*, and the latter Eternal Dam'nation with the Devil. There is but one Catholick Church 'of the Faithful, out of which none is Saved; wherein *Je'sus Christ* is both Priest and Sacrifice, whose Body and Blood 'are contain'd really in the Sacrament of the Altar under the 'Species of Bread and Wine; the Bread being Transubstan'tiated into the Body of *Jesus Christ*, and the Wine into his 'Blood by the Power of God, that so to render the Mystery 'of the Unity perfect, we might receive of His Nature what 'he receiv'd of Ours. No Person may consecrate the Sa'crament, but the Priest who has receiv'd lawful Ordinati'on, by the power of the Keys of the Church, which *Jesus 'Christ* has given to his Apostles and their Successors. The 'Sacrament of Baptism, which is consecrated by Invocation 'of the Trinity, Father, Son and Holy Ghost, on the Water, 'is the Cause of Salvation as well of Infants as of adult 'Persons, when it is confer'd according to the Form of the 'Church, whoever it be that administers it. If any one falls 'into Sin after Baptism, he may be always restor'd to Grace 'by a true Repentance: Not only Virgins and those who live 'continently; but also marry'd Persons, who please God 'by their Faith and Good Life, merit Eternal Life. This is 'the Abstract of the Doctrine of the Church contain'd in the Profession of Faith of this Council. Which is the first Chapter or Canon of it.

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In Consequence to this, the Council condemns in the Second Chapter, the Treatise compos'd by the Abbot *Joachim* against *Peter Lombard*, about the Unity of the Essence of the Trinity; because that Abbot had treated him as a Fool and an Heretick, for having said in his Book of Sentences, That the Father, Son and Holy Ghost, are one Supreme or Soveraign Being, which is neither begetting, begotten nor proceeding: A Proposition from whence he pretends it follows, That there is a *Quaternity* in the Godhead, namely three Persons of the Trinity, and one common Essence. The Council explains and confirms the Doctrine of the Master of the Sentences, and rejects that of *Joachim*; who pretended, that the Father, Son and Holy Ghost, were not the same thing, tho' they be one Substance and one Nature; which yet he explain'd in such a Manner, that he seem'd to admit of only a Specifick Unity, or Resemblance between those three Persons. The Council declar'd those to be Hereticks, who would maintain the Opinion of the Abbot *Joachim*. However, they order'd, That the Condemnation should be no Prejudice to the Monastery of *Flora*, of which Abbot *Joachim* was the Founder; because there they liv'd regularly, and put in practice a very good Discipline; but especially because that Abbot had submitted his Books to the judgment of the Holy See, and had protested in Writing, that his Belief was the same with that of the Church of *Rome*, which is the Mother and Mistress of all the Faithful. The Council likewise condemn'd in the same Chapter, the Errors of *Amaury*, of whom 'tis said, that the Father of Lies had so obscur'd his Understanding, that his Doctrine may rather pass for Nonsense than Heresie.

In the Third Canon, they excommunicated and anathematiz'd all the Hereticks, who oppose the Catholick and Orthodox Faith, as before explain'd: And 'tis therein Order'd, that the Hereticks shall be deliver'd up after their Condemnation to the Secular Powers, or to their Officers, to be punished according to their Demerits, the Clerks being first degraded: That their Goods shall be confiscated, if they be Laicks: And if Clerks, then they shall be apply'd to the Use of the Church: That those who lye under violent Suspicions of Heresie shall be likewise anathematiz'd, if they do not give Proofs of their Innocence, and they shall be avoided, till they have given Satisfaction, and if they be in a State of Excommunication during a Year, they shall be condemn'd as Hereticks: That the Lords shall be admonish'd and oblig'd by Ecclesiastical Censures, to take an Oath, that they will extirpate Hereticks and excommunicate Persons, who shall be within their Territories: That if they neglect to do it after Admonition, they

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shall be excommunicated by the Metropolitan and Biſhops of the Province, and that in Caſe they perſiſt a Year without making Satisfaction, the Soveraign Pontiff ſhall be advertis'd thereof, that ſo he may declare their Vaſſals abſolv'd from their Oath of Fealty, and beſtow their Lands upon ſuch Catholicks as will ſeize upon them, who ſhall be the lawful Poſſeſſors of them by extirpating Hereticks, and preſerving the the Purity of the Faith in them; but without Prejudice to the Right of the Superior Lord, provided he offer no Obſtruction or Hindrance to the putting this Ordinance in Execution. The ſame Indulgences are granted to thoſe Catholicks, as ſhall undertake to extirpate Hereticks by force of Arms, as are granted to thoſe who go to the Holy Land. They excommunicated thoſe who entertain'd, protected, or ſupported Hereticks, and declare, That thoſe who ſhall be excommunicated upon that Account, if they do not make Satisfaction within a Year, ſhall be declar'd Infamous, and diveſted of all Offices, as well as of Votes in the Elections; that they ſhall not be admitted as Evidences; that they ſhall be depriv'd of the Faculty of making a Will, or ſucceeding to an Eſtate; and laſtly, That they may not perform the Functions of any Office. 'Tis likewiſe farther order'd, That thoſe who will not avoid the Company of ſuch Perſons as are by the Church denounc'd Excommunicate, ſhall be excommunicated themſelves, till they have given Satisfaction. But above all, Eccleſiaſticks are forbidden to adminiſter the Sacraments to them, to give them Chriſtian Burial, to receive their Alms or Oblations, upon pain of being ſuſpended from the Functions of their Orders, wherein they may not be re-eſtabliſh'd without a ſpecial *Indulto* from the Pope. The ſame Puniſhment is likewiſe inflicted on the Regulars, and beſides this, that they be not any longer tolerated in the Dioceſs, wherein they ſhall have committed ſuch a Fact. All thoſe are excommunicated who ſhall dare to preach without having receiv'd a Licence from the Holy See, or a Catholick Biſhop. Laſtly, The Archbiſhops and Biſhops, are oblig'd to viſit in Perſon, or by their Archdeacons or by other Perſons, once or twice a Year, the Dioceſſes where it is reported that there are any Hereticks, and to put a certain Number of Inhabitants upon their Oath, to diſcover to the Biſhop ſuch Hereticks as may be detected. They are likewiſe enjoin'd to cauſe the Accuſed to appear, and to puniſh them if they do not clear themſelves, or if they relapſe after they have been clear'd. Laſtly, The Biſhops are threatned to be depos'd if they neglect to purge their Dioceſs from Hereticks.

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The Fourth Canon relates to the *Greeks*. It imports, That tho' the Council would honour and favour the *Greeks*, who threw themſelves under the Obedience of the Holy See, by maintaining as far as poſſible their Cuſtoms and Ceremonies, yet it could not tolerate, what might be prejudicial to the Salvation of Souls and to the Eccleſiaſtical Dignity: That the *Greeks*, after they had ſhaken off their Obedience to the Holy See, have had ſo great an Abhorrence to the *Latins*, that they would not celebrate on the Altars whereon the *Latins* had celebrated, till they had waſh'd them; that they had re-baptiz'd thoſe who had been baptiz'd by the *Latins*. They are here forbidden to do any ſuch thing for the future, and are exhorted to conform themſelves to the Church of *Rome*, that there may be one Flock under one Shepherd. They who ſhall for the future undertake the like, are menac'd with Excommunication and Depoſition.

The Fifth regulates the Order of Patriarch, and orders, That next to the Church of *Rome*, which has the Primacy over all other Churches according to the Appointment of our Saviour, the Church of *Conſtantinople* ſhall have the Firſt Place, that of *Alexandria* the Second, the Church of *Antioch* the Third, and that of *Jeruſalem* the Fourth: And the Patriarchs of thoſe Churches are impower'd to grant the *Pall* to the Archbiſhops who depend on them, and to demand of them a Profeſſion of Faith and of Obedience to the Holy See, after they themſelves have receiv'd the *Pall* from the Holy See (which is here ſtyl'd *the Enſign of the Plenitude of the Paſtoral Power*) and have taken an Oath of Fealty and Obedience to it. They are likewiſe allow'd to have the Croſs carry'd every where before them, except in the City of *Rome*, and other Places where the Pope ſhall be in Perſon, or his Legate, having the Marks of the Apoſtolick Dignity. They are alſo allow'd the Privilege of trying the Appeals of all the Provinces within their Juriſdiction, except Appeals to the Holy See, to which all the World ought to pay a Deference.

In the Sixth it is order'd, That according to ancient Cuſtom the Metropolitans ſhall every Year call Provincial Councils, wherein they ſhall treat of the Reformation of Manners, eſpecially of thoſe of the Clergy, and cauſe the Canons to be read over, eſpecially thoſe that are made in this Council, and that the Biſhops ſhall take care to have in their Dioceſſes ſeveral prudent and grave Perſons, who without exerciſing any Juriſdiction, ſhall inform themſelves of ſuch Things as are neceſſary to be reform'd or corrected, and ſhall make their Report to the Metropolitan and his Suffragans in the next Council, that ſo a Remedy may be apply'd.

The Seventh, enjoins the Ordinaries to be careful in reforming the Manners of the Clergy within their Dioceſſes, and to correct the Abuſes and Diſorders; and that they might with the greater Freedom, it declares, That they may not be hinder'd in doing it, under the Pretence of any contrary Cuſtom, or by any Appeal. With reſpect to the Diſorders of the Canons of Cathedral Churches, which the Chapters were us'd to correct; 'tis here order'd, That they ſhall be corrected at the Time prefixed by the Biſhop, if not, that then he ſhall make uſe of Eccleſiaſtical Cenſures to correct them: That he ſhall likewiſe take care to reform the other Irregularities of his Clergy, by obſerving in all things the Rule and Order preſcrib'd him: That moreover, if the Canons forbear to ſay the Office in their Church, without any evident Reaſon, the Biſhop ſhall not forbear to celebrate, and upon his Complaint the Metropolitan ſhall make uſe of Eccleſiaſtical Cenſures againſt them. Laſtly, The Ordinaries are admoniſh'd in this Canon, not to abuſe this Ordinance, to get any profit to themſelves by it, or to oppreſs thoſe of their Dioceſs.

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The Eighth Canon, regulates the Proceſs which ought to be minded in the Accuſations of Eccleſiaſticks. 'Tis therein declar'd, That 'tis not to be tolerated to accuſe them lightly: That they ought to be preſent when they are inform'd againſt, unleſs they abſent themſelves out of Contumacy: That they ought to be told the Heads of the Information againſt them, and to know their Accuſers, and to be admitted to put in their Replications and lawful Exceptions: That there are three Ways of proceeding againſt a Criminal, by Way of Accuſation, by Denunciation and by Inquiſition. That the Accuſation ought to be uſher'd in by the complaint of the Accuſer, the Denunciation, by a charitable Admonition, and the Inquiſition, by common Report: That yet it was not requiſite to obſerve this Method preciſely, with reſpect to Regulars, and that one might diveſt them of their Offices when it was expedient, without obſerving all theſe Formalities.

The Ninth orders, That the Biſhops of Dioceſſes, wherein there are People of different Nations, and who have different Cuſtoms, ſhall take care to provide Perſons who may celebrate Divine Service according to thoſe different Rites, without putting themſelves to the trouble of having two Biſhops in one and the ſame Dioceſs.

The Tenth imports, That the Biſhops ſhall take Care to have in the Churches of the Dioceſſes eminent Perſons to preach the Word of God, and adminiſter the Sacrament of Penance.

The Eleventh confirms the Decree of the Council of the *Lateran*, held under *Alexander* III. importing, That there ſhall be in all Cathedral Churches a Maſter to teach *Gratis* the Clergy of thoſe Churches, and the other poor Scholars, on whom they ſhall beſtow the Revenue of the Benefice; and extends this Rule to other Churches, that ſo the ſame might be obſerv'd for the Maſter of a Grammar-School: And that in the Metropolitan Church, beſides the Grammar-Maſter, there ſhall be a Divine to teach the Prieſts and other Eccleſiaſticks the Holy Scripture, and what relates to the Cure of Souls; that they ſhall beſtow on him the Revenue of a Benefice, tho' he might be a Canon at the ſame time, and that he ſhall hold it ſo long as he ſhall be a Teacher: That if the Metropolitan Church have not wherewithal conveniently to keep a Theologician, and a Grammar-Maſter, the Theologician ſhall be kept there, and the Grammar-Maſter provided for in another Church.

The Twelfth imports, That every three Years there ſhall be held in all Kingdoms or Provinces, without prejudice to the Rights of the Dioceſan Biſhops, Chapters of Abbots, and Priors of Monaſteries, who never were uſed to hold any ſuch before: That they ſhall invite to them two Abbots of the Order of *Ciſteaux*, who were accuſtom'd to hold ſuch: That four of them ſhall preſide over the Chapter, which ſhall be held ſeveral Days: That there they ſhall lay out themſelves upon reforming the Order, and making the Regular Diſcipline to flouriſh: That whatever ſhall be order'd with the Approbation of the four Preſidents, ſhall be inviolably obſerv'd notwithſtanding any Oppoſition, or Appeal whatever: That all thoſe who come to the Chapter ſhall live in common whilſt it is held: That there they ſhall nominate Viſiters to viſit the Monaſteries of Men and Women, and to correct and reform whatever ſhall want it in them; ſo that if they find themſelves oblig'd to depoſe any Superior, they ſhall acquaint the Biſhop of him, who ſhall not fail to depoſe him; and in caſe he does not do it, that then they ſhould acquaint the Holy See with it. It orders the ſame thing with Reſpect to regular Canons. However it does not diſcharge the Biſhops from taking care of the Monaſteries; on the contrary, it enjoins them with the utmoſt Diligence to keep up the Diſcipline, that ſo the Viſiters may find nothing to reform. Laſtly, it orders the Biſhops and Preſidents of Chapters to make uſe of Eccleſiaſtical Cenſures againſt the Seculars who ſhall do any wrong to the Monaſteries.

The Thirteenth prohibits all manner of Perſons from erecting a new Order, and imports, that thoſe who would embrace the Monaſtick Life ſhall enter into an Order already approv'd; and that thoſe who are willing to found a new Monaſtery ſhall follow one of the Rules, and one of the Orders already approv'd. It likewiſe forbids one and the ſame Perſon to be a Monk, or Abbot of two Monaſteries.

The Fourteenth enjoins, That the Incontinent Clerks ſhall be puniſh'd: That if any one being taken up for that Crime, ſhall

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shall dare to celebrate, he shall be divested of his Benefices and depos'd: That the same Severity shall be used to Bishops, who shall countenance those Irregular Persons for any Interest: And that the Ecclesiasticks who are in Countries where they have Liberty to marry, shall be more severely punish'd, if they fall into the Sin of Incontinence.

The Fifteenth, is against the Drunkenness of Ecclesiasticks, and forbids them to go a Hunting, and to keep Hounds or Hawks.

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The Sixteenth forbids them to concern themselves in Secular Trades, especially in such are dishoneſt: To go to Comedies or Farces; to frequent Publick Houses, unless in a Journey, or in case of Necessity; and to play at any Games of Dice: And it enjoyns them to wear a Coronet and Tonsure suitable to their Quality; to have Habits clos'd before, which should be neither too long nor too short; not to wear colour'd Cloths, or such as are set off with Trimming; not to wear at Church Copes with Sleeves, not to wear Clasps or Ribbans of Gold and Silver, nor Rings, unless by their Dignity they have a Right to wear them. It is likewise order'd. That Bishops shall wear in Church and out of Church Surplices of Linnen, except those who ought to wear the Monachal Habit, and that the Mantles which they make use of, shall be fastned before or behind with Clasps.

The Seventeenth is against the Effeminacy of some Clerks who spent part of the Night in Feasting, or in Prophane Company, slept till Daylight, and in saying their *Matins* left out one half of the Office: And against those who celebrate *Mass* but four Times a Year, and who were present at it but very seldom, and without any Manner of Devotion. Those Irregularities were forbidden under Pain of Suspension, and the Clerks are exhorted to celebrate the Morning and Evening-Service constantly and devoutly.

The Eighteenth prohibits them from pronouncing the Sentence of Death, from assisting at Executions, from writing or dictating Letters to demand the Death of any Person, from being *Inquisitors*, from exercising any part of Chirurgery, wherein it was necessary to apply Iron or Fire; from giving Benediction for the making of a Tryal by hot or cold Water, or by hot Iron.

The Nineteenth forbids the putting any Houshold Goods into Churches, unless in Cases of Necessity; and orders, that they shall keep the Utensils and Ornaments of the Church of their own.

The twentieth orders, that the Holy *Chrism* and the Eucharist shall be kept under Lock and Key, and that if the Person to whose Care they are entrusted, leaves the Place where they are, open, he should be suspended *ab Officio* for three Months, and if any Accident happen to them through his Fault, he shall be punish'd for it very severely.

The twenty first is the famous Canon which enjoins, that the faithful of both Sexes who are arriv'd to Years of Discretion, shall confess all their Sins at least once a Year to their own proper Priest (that is, the Curate, as appears by the thirty second Canon, where this Title is given to Curates:) That they shall compleat the Penance impos'd on them, and receive the Sacrament of the Eucharist devoutly at least every *Easter*, unless they believe that they ought to abstain from it for some time, upon some reasonable Account, and with the Advice of their own proper Priest. Those who shall not discharge this Duty, shall be condemn'd to the being depriv'd of entring into the Church whilst they live, and of Ecclesiastical Burial when they die. And 'tis order'd, that this Canon shall be often read publickly in the Church, that so none may plead Ignorance in the Case. 'Tis here added, that if any one would confess his Sins to a Priest that is a Stranger, he ought to ask and get leave for it of his own proper Priest, because otherwise he can neither bind nor unbind. The Priests are likewise admonish'd to be discreet and prudent, to handle like good Physicians the Wounds of their Patient; to pour into them Oyl and Vinegar by informing themselves exactly of the State of the Sinner, and of the Circumstances of his Sins; and to know what Counsel he ought to give him, and what Remedies he ought to make use of to cure him, to take care never to discover by Word or Sign the Sins of those who are confess'd; and if he wants Advice in the Case, to ask it without discovering the Person. Lastly, that those who shall disclose any Sin that has been reveal'd to them in Confession, shall be condemn'd not only to be depos'd, but also to be confin'd during Life in a Monastery, there to do Penance for it.

The twenty second imports, that the Physicians of the Body shall advise their Patients to send for the Physicians of the Soul before they prescribe any thing to them, that so they may provide for the Salvation of their Souls, before they lay out any Care for the Health of their Body. It likewise forbids Physicians under pain of Excommunication to prescribe any thing to their Patient for the Health of his Body, which may put his Soul in any Danger.

The twenty third imports, that a Cathedral or Regular Church shall not be vacant above three Months; and if those whose Right it is to elect, do not proceed to an Election within that time, they shall forfeit the Right of electing *Pro hac vice*, which shall lapse to their immediate Superior, who shall be oblig'd to do it within three Months.

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The twenty fourth prescribes the Forms of Elections: Namely, that in the Presence of all those who ought to be there, three credible Persons be chosen out of their Body, who shall collect and exactly count the Voices of all who shall give their Suffrages; and who having put them in Writing, shall immediately publish them, without being liable to any Appeal, that so he may be elected, who has all the Votes, or the Votes of the *Major* and Sounder Part of the Chapter: Or that they may commit the Power of electing to a certain Number of capable Persons, who shall provide for the vacant Church in the Name of All. The Elections made otherwise are declar'd Null; if they are not made by the unanimous Vote of all the Electors as it were by Inspiration. These then are the three ways of Election, by Scrutiny, by Compromizing, and by Inspiration. They who observe not this Form shall forfeit their Right of Election *pro hac vice*. It prohibits the constituting a Procurator in the Business of Election, if he who constitutes be not absent, and in a Place from whence he ought to be summon'd, where he is detain'd by a lawful Obstruction, of which Oath shall be made; and in this Case 'tis allow'd to commissionate one of the Body in his Place. Lastly, it rejects clandestine and secret Election, and enjoins, that the Election shall be solemnly publish'd immediately after it be made.

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The twenty fifth deprives him, who consents to an Election made by the Authority of Secular Powers, of the Benefice to which he has been elected, and renders him uncapable of being elected to another: And with respect to those who proceeded to the Election, it suspends them for three Years *ab Officio & Beneficio*, and deprives them of the Right of electing

The twenty sixth imports, that he whose Right it is to confirm the Person elected ought carefully to enquire into the Form of Election, and the Person elected, that in Case the Election be according to Form, and the Person elected have the Qualifications requisite, he shall confirm it. Those who confirm an unworthy Person, shall forfeit their Right of confirming, and be suspended from their Benefices. The Bishops are admonish'd to promote only such to Holy Orders, who can acquit themselves of their Duties worthily. As for those who are under immediate Subjection to the Holy See, 'tis order'd, that if they can conveniently, they shall personally appear before the Pope to obtain the Confirmation of their Election, or shall send able Persons by whom one may be inform'd of the Qualifications of the Person elected, and of the Form of the Election; provided notwithstanding that those who are out of *Italy*, if their Election be not disputed, shall have the Administration both of Spirituals and Temporals. As to the Consecration or Benediction, 'tis declar'd, that it shall be given according to Custom.

The twenty seventh enjoyns the Bishops to instruct, or cause those to be instructed on whom they confer Priests Orders, of the Manner of celebrating Divine Service, and of administring the Sacraments. They are threatned to be punish'd who shall for the future ordain ignorant Priests; because 'tis more eligible to have a few good, than a great many bad Ministers.

The twenty eighth orders, that those who shall have ask'd and obtain'd leave to quit their Benefices, shall be bound to do so; if not, that then they shall be forc'd to it.

The twenty ninth renews the Canon of the *Lateran* Council held under *Alexander* III. which prohibits one and the same Person from holding several Benefices, that have the Cure of Souls; and that this may be put in Execution, it orders, that any Ecclesiastick who shall accept of a Benefice having the Cure of Souls, when he has another of the same Nature, shall forfeit his Right to the first, and if he will hold it he shall likewise be turn'd out of the latter: That the Patron of the first Benefice shall forthwith bestow it on whom he pleases, and if he delays presenting the Space of three Months, not only the Right of presenting shall lapse to another, as is order'd in the former *Lateran* Council, but also that he shall bestow so much of his Revenues on the Church, as he has gain'd by the vacant Benefice. The same thing is order'd with respect to *Personats*, and therein 'tis prohibited the having two *Personats* in one and the same Church, tho' they have not the Cure of Souls. However 'tis declar'd, that the Holy See may dispense with this Law with Respect to Persons of Merit and Learning, who ought to be dignify'd with considerable Benefices, when there shall be sufficient Reason for it.

The thirtieth orders, that those who shall collate Benefices on insufficient Persons, shall be suspended from the Right of collating, and that this Suspension shall not be taken off, but by the Authority of the Pope, or Patriarch.

The thirty first imports, that the Children of Canons, and especially Bastards, may not have Prebends in the Churches where their Fathers are Canons.

The thirty second orders the Patrons of Parochial Churches to allow the Curates a sufficient Part of the Revenues for their

their Maintenance, and enjoins the Curates to ſerve their Cures themſelves and not by Vicars, at leaſt, that a Pariſh-Church ſhall not be annex'd to a Prebend or a Dignity, in which Caſe he who is the Incumbent being oblig'd to do Duty in the Great Church, ſhall ſubſtitute in his Place for the Cure a conſtant Vicar, to whom he ſhall allow a Competency. It prohibits the laying a Penſion on the Revenues of Curates.

The Councils held during the thirteenth Century.

The IV. *General* Lateran *Council held* 1215.

The thirty third orders, that the Biſhops, or their Arch-deacons ſhall not exact the Right of Procuration, but when they ſhall viſit in their own Perſons; that they ſhall obſerve the Regulation made in the *Lateran* Council. This Law likewiſe extended to the Legates and *Nuncio*'s of the Holy See; and they who viſit are recommended not to ſeek their own Profit, but the Glory of *Jeſus Chriſt*, and to apply themſelves to the Reformation of Manners and to Preaching.

The thirty fourth prohibits the Exactions made under a Pretence of paying the Duty of Procuration to Legates or any others.

The thirty fifth prohibits the appealing from a Judge to a Superior before he has paſs'd Sentence, unleſs there be a lawful Cauſe for ſuch an Appeal, which ſhall be repreſented to the Judge before it can be brought before the Superior; which is enjoin'd without prejudice to thoſe Conſtitutions, which order, that the greater Cauſes ſhall be referr'd to the Holy See.

The thirty ſixth imports, that if the Judge revoke a *Comminatory* or *Interlocutory* Sentence which he has paſs'd, he may continue the drawing up of the Proceſs, when an Appeal has been made from this Sentence.

The thirty ſeventh prohibits the granting of Commiſſions for the allowing Perſons to appeal before Judges above two days Journey diſtant from the Place where the Perſon aſſign'd is; and the obtaining ſuch Commiſſions without ſpecial Orders from the Lord of the Place.

The thirty eighth enjoins the Judges to have a publick Officer, or two ſufficient Perſons, who ſhall write down all the Form of the Proceſſes, which ſhall be communicated to the Parties concern'd keeping the Minutes by them.

The thirty ninth orders, that the Perſon who has been turn'd out of any Place, ſhall be firſt put in it again, before his Right to it be try'd.

The fortieth imports, that the Poſſeſſion of a Year ſhall be computed from the Day of its being ſettled by a Decree; tho' the Perſon in whoſe Favour Sentence is paſs'd, cannot by Reaſon of the Malice of his Adverſary, be put into Poſſeſſion of the thing which is adjudg'd to him, or may have been turn'd out of it. It prohibits Eccleſiaſticks from committing the Tryal of Eccleſiaſtical Cauſes to Laicks.

The forty firſt imports, that the Preſcription which is not *Bona fide* made ſhall be of no Force, and that 'tis neceſſary that he who makes uſe of Preſcription, ſhall not remember any Time when what he holds did not belong to him.

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The forty third prohibits Laicks from exacting Oaths of Fidelity from Eccleſiaſticks, who hold no Temporality of them to oblige them to it.

The forty fourth declares, that the Conſtitutions of Princes which are prejudicial to the Rights of the Church ſhall not be obſerv'd, whether they be for the Alienation of Fiefs, or for the incroaching on the Eccleſiaſtical Juriſdiction, or for any other Goods.

The forty fifth prohibits Patrons and Vouchers of Churches from undertaking more than is is allow'd them, and deprives them of the Right of Patronage, who ſhall wound or kill the Clerks of the Churches under their Patronage.

The forty ſixth revives the Excommunication iſſued out by the *Lateran* Council againſt thoſe who exact Tallies and other Taxes from Eccleſiaſticks. Notwithſtanding it allows Biſhops in Caſes of Neceſſity to engage Eccleſiaſticks to give ſomething, provided they have adviſ'd with the Pope about it firſt. It declares thoſe Sentences null that are made by excommunicated Perſons, and it obſerves, that thoſe who have been excommunicated whilſt they were in an Office, are not diſcharg'd from their Excommunication for their having quitted that Office.

The forty ſeventh regulates the Form of Excommunication as follows. The Excommunication ought to be preceded by Admonition made in the Preſence of ſeveral Witneſſes: It ought to be founded on a publick and reaſonable Cauſe. If the excommunicated Perſon finds himſelf aggriev'd, he may complain of it to the ſuperior Judge, who ſhall ſend him back to be abſolv'd by the Judge who excommunicated him, if there be no Danger in ſuch a Delay; but if it is to be fear'd, that this Delay may have dangerous Conſequences, he may himſelf give him Abſolution. When the Injuſtice of the Excommunication ſhall be prov'd, he who has excommunicated ſhall be condemn'd to repair the Damages of him who has been excommunicated, and be puniſh'd according as his ſuperior Judges think requiſite. But if he who complains of the Excommunication does not bring any ſufficient Reaſon, he ſhall be condemn'd to Damages and puniſh'd as the Superior pleaſes, if he be not excuſable by ſome probable Error, and he ſhall remain excommunicated till he has made Satisfaction, or given Security for doing it. If a Judge finding himſelf in a Miſtake revoke his Sentence, and he in whoſe favour it was made will appeal, no notice ſhall be be taken of ſuch Appeal, unleſs the Error be ſuch as admits of no Queſtion: in which Caſe he ſhall abſolve the excommunicated Perſon, upon Condition that he will ſubmit to the Judgment of him to whom the Appeal has been made.

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The forty eighth imports, that when any Perſon has a Judge whom he ſuſpects, and will refuſe to be try'd by him, he ſhall allege the Reaſons of his Suſpicion before Umpires who ſhall be pitch'd upon, and if they think them Juſt, the refus'd Judge ſhall refer the Proceſs to another Judge or the Superior. That if it happens that he who has received Admonition, does appeal, and yet his Diſorder be certain either by the Evidence of the Fact, or by his own Confeſſion, or by any other Way, that then no notice ſhall be taken of that Appeal; and in caſe the Crime be dubious, the accus'd ſhall be oblig'd in appealing to notifie before the Judge the reaſon of his Appeal, which ought to be ſuch, that if it be prov'd, it ſhall be allow'd Lawful: That he ſhall be likewiſe oblig'd to proſecute his Appeal before the Judge in a competent time, if not, then the firſt Judge ſhall proceed againſt him notwithſtanding his Appeal, and if he has made a wrong Appeal, he ſhall be ſent back to the firſt Judge. However theſe Orders are not to be underſtood to touch the Regulars.

The forty ninth prohibits the excommunicating or abſolving any Perſon for Intereſt, and orders that in the Places where they impoſe a pecuniary Mulct in giving Abſolution, they ſhall be oblig'd to make Reſtitution in caſe the Excommunication was unjuſt.

The fiftieth repeals the Prohibition of contracting Marriage in the ſecond and third Degree of Affinity, and between Children iſſuing from a ſecond Marriage, and the Relations of the former Huſband, and reſtrains the Degrees wherein Marriages were unlawful to the fourth Degree of Conſanguinity and Affinity.

The thirty firſt prohibits clandeſtine Marriages, and orders, that the Prieſts ſhall publiſh the Banns in Churches, that ſo ſuch Impediments as are lawful may be objected againſt them. Penalties are likewiſe inflicted on thoſe who countenance or authorize inceſtuous or clandeſtine Marriages.

The fifty ſecond imports, that they ſhall admit of no Evidences with reſpect to Marriage-Impediments, who only give in their Evidence by *Hear-ſay*, unleſs they be very creditable Perſons, and who depoſe, that they have heard it ſaid by ſeveral Perſons before the Proceſs was drawn up: That thoſe Witneſſes ſhall ſwear that they are not induc'd thereto by any Motive of Hatred, of Fear, of Friendſhip, or of Intereſt: That they ſhall mention the Degrees of Kindred: And laſtly, That they ſhall not be credited, unleſs they depoſe, that they have ſeen ſeveral of thoſe Perſons treat one another as Relations.

The fifty third prohibits the giving of Lands to ſuch Perſons as have not us'd to pay Tithes to Churches.

The fifty fourth imports, That the Tenth ought to be taken of all Sorts of Revenues before any thing is rais'd upon it for the Payment of the Tax or Tribute.

The fifty fifth orders, That the Demeans which for the future ſhall be purchas'd by the Monks of *Ciſteaux*, or by any others ſhall pay Tithes.

The fifty ſixth prohibits the Secular or Regular Clergy, when they let out Inheritances, or beſtow them in *Fief*, from ſtipulating, that they ſhall pay them the Tenths thereof, and that thoſe to whom they give them ſhall be interr'd among them.

The fifty ſeventh to redreſs the Abuſes of ſeveral Privileges granted to Regulars, ordains, That the Privilege granted to the Friars of ſeveral Orders of being always interr'd in Holy Ground, at leaſt if they were not formally excommunicated or interdicted, ought not to be underſtood but only of ſuch who are conſecrated and have changed their Habit, or of thoſe who have beſtow'd their Eſtate upon them, of which they have only retained to themſelves the *Uſufructus* of it. The Privilege likewiſe is reſtrained which they had of opening the Churches of an interdicted Place upon their Arrival there, only to one ſingle Church.

The fifty eighth grants to the Epiſcopal Churches during an Interdiction, the Favour granted to ſeveral Monks of celebrating Divine Service in their Churches with a low Voice without ringing the Bells, at leaſt when this was not expreſly prohibited by the Interdiction, or when thoſe of that Church had not been the Occaſion of the Interdiction; and upon Condition that the excommunicated and interdicted Perſons ſhall not be preſent.

The fifty ninth extends to all the Monks the Prohibition that was made to particular Perſons of being Surety for any one, or raiſing any Sum without the Abbot's and the major Part of the Chapter's Leave.

The ſixtieth prohibits the Abbots from incroaching on the Rights

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Rights of Bishops, by trying the Causes of Matrimony, by imposing publick Penances, by granting of Indulgences, and by performing any other Functions peculiar to the Bishops, unless they have Leave or a lawful Reason for so doing.

The sixty first revives the Canon of the *Lateran* Council, which prohibits the Monks from receiving Tithes from the Hands of Laicks, and enjoyns them to present to the Bishops such Priests to serve in the Churches which do not depend on them *pleno jure*, who shall be responsible to the Bishops for the Spiritualities, and may not be turned out without their Permission.

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The sixty second imports, that having understood that Religion was often dishonour'd by exposing of Relicks to Sale, to put a Stop to this Scandal for the future, it prohibits the shewing of Relicks out of their Cases, the exposing them to Sale, and the honouring any new ones, unless approv'd by the Pope's Authority. It admonishes the Prelates not to suffer, that those who come out of Devotion to their Churches, be impos'd upon by Falsities and Shams, as it happen'd in most Places where this Practice prevail'd for Interest. And they are prohibited from admitting of any *Questors*, who have not the Pope's Permission, of which the Form is here given. Lastly, the Abuse of indiscreet Indulgences is regulated, and 'tis order'd, that the Indulgences for the Dedication of a Church, shall last no longer than a Year, and that on the Anniversary of that Feast, they shall grant Remission of Penance enjoyned for forty Days only. It likewise requires, that the Number of Indulgence-days be likewise limited in all other Acts by which they are granted.

The sixty third abolishes the Use, or rather Abuse, which was crept into some Churches of exacting a certain Sum for the Benediction of Abbots, and for the conferring of Holy Orders, and declares those who exact or receive any thing upon that account to be guilty of *Simony*.

The sixty fourth prohibits likewise the exacting of any thing for being admitted into any Religious Order, and enjoyns, that the Nuns who shall give or exact any thing under any Pretence whatsoever, shall be turn'd out of the Monastery, and enjoyn'd Penance in a more austere Monastery. And as to those who have been admitted for Money before this Decree, 'tis order'd that they shall retire into another Convent of the same Order, or shall be admitted afresh into the Monastery wherein they are, and shall take their Places only from the Day of this latter Admission. The same thing is order'd with respect to Monks and the other Regulars, and the Bishops are enjoyn'd to publish this Decree every Year in their Dioceses, that it might be observ'd.

The sixty fifth prohibits the Bishops from interdicting a Church after the Death of the Curate, in order to exact a Sum of Money of his Successor, or from demanding any thing to permit a Secular to be admitted into any Religious Order or be interr'd there.

The sixty sixth prohibits the demanding any thing for the Burial of the Dead, for the Benediction of the Marriage, or for any such like things. However 'tis not pretended by this Decree, to put a Stop to the pious Customs which some out of an Heretical Spirit would abolish.

The sixty seventh is against the exorbitant Usury of the *Jews*. It orders, that those among them who exact any from the *Christians*, shall be debarr'd from having any Commerce with *Christians*; as well as those who will not give the Church Satisfaction for the Tithes and the other Oblations due upon the account of the Houses or Inheritances which they possess.

In the sixty eighth 'tis order'd, That the *Saracens* and *Jews* shall wear particular Habits to distinguish them from others, and they are prohibited to go abroad on *Good Friday*, because at that time they were us'd to express their Joy in insulting over the *Christians*. Princes are enjoin'd to prevent them from uttering Blasphemies against *Jesus Christ*.

The sixty ninth revives the Canon of the Council of *Toledo*, which forbids the bestowing any publick Charges or Offices upon them.

The seventieth imports, that the *Jews* who are converted and have been baptized, shall be hindred from observing their Ceremonies, and from mixing *Judaism* with *Christianity*.

Those Chapters, or at least part of them, being read in the Council, the Pope caus'd the Decree for the *Croisade* to be published, being drawn up in these Terms. 'Being earnestly 'desirous to recover the Holy Land from the Hands of the 'Profane, We order by the Advice of prudent Persons, who 'are acquainted with the favourable Circumstances of Times 'and Places, and by the Approbation of the Sacred Council, that the *Croisado*-Men shall be ready by the First of *June* 'in the Year ensuing; and that all those who are resolved to 'go by Sea shall rendezvous in the Kingdom of *Sicily*, some 'at *Brinda* and others at *Messina*, and the adjacent Places, 'where we are resolved to be in Person, that so that Army 'may be regulated by our Councils, aided by our Succours, 'and depart with the Divine and Apostolick Benediction. 'Those who will go by Land, shall be likewise ready by the 'same time, and shall give us notice thereof, that so we may 'send them a Legate to conduct and succour them. That 'the Priests and other Ecclesiasticks from the Highest to the 'lowest, who shall be in the Christian Army, take care to apply themselves to Prayer and Preaching, and to instruct o-'thers by their Doctrine and Examples, that so they might 'have the Fear of God always before their Eyes, and that they 'neither say nor do any thing which may offend the Divine 'Majesty: And if they should fall into any Sin, they rise a-'gain by Repentance. He grants to the Ecclesiasticks who 'shall be in that Army, the Right of receiving the Revenues of their Benefices for three Years, as if they were Resident. He orders all the Prelates to admonish all those who are engaged in the *Croisade*, that they are obliged to perform their Vow, and to constrain those who will not do it by excommunicating their Persons, and interdicting their Demeans, if they have no lawful Hindrance, which the Holy See judges sufficient to dispense them from their Vow. He recommends to them likewise the exhorting and inviting all the Princes and all their Subjects to provide Soldiers, Arms, Provisions, and Ships for the Expedition, in order to obtain the Remission of their Sins: And to set an Example himself, He declares, that he will furnish them with thirty thousand Pounds of his Estate, besides the Charges of the Journey of those *Croisado*-Men in and about *Rome*, upon which three thousand Merks of Charity-money, lying in his Hands, shall be expended. He enjoins all beneficed Men to give the twentieth Penny of their Ecclesiastical Incomes during three Years for the Relief of the Holy Land, and to deposite those Sums into the Hands of those who shall be commission'd by the Holy See to be Collectors of it: He excepts out of this several Monks, and those who shall go in Person to this Expedition: He engages himself and the Cardinals to pay the Tenth of their Revenues. He puts the Estates of those who are engag'd in the *Croisade*, under the Protection of the Holy See, that so no Tax might be laid upon them. He would have the Interests of the Money which they ow'd during this Expedition to be remitted, and that the *Jews* be oblig'd to remit it to them. He excommunicates those who shall assist or succour the *Corsairs* and Pirates, that take and rob those who go to the Holy Land; those who shall supply the *Saracens* with Arms, or other warlike Ammunitions, to be made use of against the Christians; all those who shall aid or give them any Assistance; those who shall carry any Ships into the East, during the four ensuing Years; and those who shall hold any Turnaments. He enjoins, that all the Christian Princes who are at War shall make Peace, or at least a Truce for four Years, and that they shall be constrain'd thereto by excommunicating their Persons and interdicting their States. Lastly, he grants to all who shall go to the Holy Land in their own Persons, and at their own Charges, a plenary Indulgence of all their Sins for which they shall have Contrition, and which they shall have confess'd: And he promises them a more perfect Degree of Eternal Happiness than to others. He grants likewise a plenary Indulgence to all those that shall send Persons to it at their own Charges, or to those who shall go at the Charges of others, and grants a proportionable part of this Indulgence to those that shall contribute to the Relief of the Holy Land either by their Goods or their Advice. And lastly, he declares, that the universal Synod joins with him in his good Wishes, to all those who shall contribute towards so good a Work.

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Historians tell us of several other Matters which were regulated by this Council, or rather by the Pope. The Cause of the Empire was there agitated between the Deputies of *Otho* and *Frederick*, and adjudg'd in favour of the latter. Therein they likewise treated of the Affair of the Counts of *Toulouse* and *Foix*, who requested to be re-settled in their Estates. The Brother of the Count of *Montfort* maintained, that they ought not to be restored to them, and upon their Contest, it was ordered, that the City of *Toulouse*, and the other Countries which the *Croisado*-Men had conquer'd, should be given to the Count of *Montfort*. And with respect to the Demeans which the Count of *Toulouse* had in *Provence*, that they should be sequestred to be surrendred either in whole or in part to the Son of the Count of *Toulouse*, if he gave any Signs of the Sincerity of his Faith and of his good Life. This Decree is related by Father *Luke Dachery* in the seventh Tome of his *Spicilegium*, by which it appears, that there was likewise reserv'd to *Raimond* Count of *Toulouse*, a certain annual Sum upon his Revenues, and his Wife the Sister of the King of *Arragon* had reserv'd to her the Lands which belonged to her as her Dowry. The Pope confirm'd the Sentence of Suspension pass'd by his Legates against *Stephen* Archbishop of *Canterbury*, charged with having held Intelligence with the Barons of *England*, who would have depos'd the King. Those Lords were excommunicated. 'Tis likewise said, that the Patriarch of the *Maronites*, re-united those of his Nation to the Church of *Rome* in this Council; that there they debated the Question about the Primacy of *Toledo*: That the Pope did then institute the *Order of the Cross*, and approv'd of the *Dominican* and *Franciscan* Orders.

This Council which was so numerous at first, broke up in less than a Month. The Prelates weary with staying at *Rome*, beg'd leave one after another to depart; and the Pope (if *Matthew Paris* may be believ'd) granted them leave, by obliging them

their Maintenance, and enjoins the Curates to ſerve their Cures themſelves and not by Vicars, at leaſt, that a Pariſh-Church ſhall not be annex'd to a Prebend or a Dignity, in which Caſe he who is the Incumbent being oblig'd to do Duty in the Great Church, ſhall ſubſtitute in his Place for the Cure a conſtant Vicar, to whom he ſhall allow a Competency. It prohibits the laying a Penſion on the Revenues of Curates.

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The forty fifth prohibits Patrons and Vouchers of Churches from undertaking more than is is allow'd them, and deprives them of the Right of Patronage, who ſhall wound or kill the Clerks of the Churches under their Patronage.

The forty ſixth revives the Excommunication iſſued out by the *Lateran* Council againſt thoſe who exact Tallies and other Taxes from Eccleſiaſticks. Notwithſtanding it allows Biſhops in Caſes of Neceſſity to engage Eccleſiaſticks to give ſomething, provided they have adviſ'd with the Pope about it firſt. It declares thoſe Sentences null that are made by excommunicated Perſons, and it obſerves, that thoſe who have been excommunicated whilſt they were in an Office, are not diſcharg'd from their Excommunication for their having quitted that Office.

The forty ſeventh regulates the Form of Excommunication as follows. The Excommunication ought to be preceded by Admonition made in the Preſence of ſeveral Witneſſes: It ought to be founded on a publick and reaſonable Cauſe. If the excommunicated Perſon finds himſelf aggriev'd, he may complain of it to the ſuperior Judge, who ſhall ſend him back to be abſolv'd by the Judge who excommunicated him, if there be no Danger in ſuch a Delay; but if it is to be fear'd, that this Delay may have dangerous Conſequences, he may himſelf give him Abſolution. When the Injuſtice of the Excommunication ſhall be prov'd, he who has excommunicated ſhall be condemn'd to repair the Damages of him who has been excommunicated, and be puniſh'd according as his ſuperior Judges think requiſite. But if he who complains of the Excommunication does not bring any ſufficient Reaſon, he ſhall be condemn'd to Damages and puniſh'd as the Superior pleaſes, if he be not excuſable by ſome probable Error, and he ſhall remain excommunicated till he has made Satisfaction, or given Security for doing it. If a Judge finding himſelf in a Miſtake revoke his Sentence, and he in whoſe favour it was made will appeal, no notice ſhall be be taken of ſuch Appeal, unleſs the Error be ſuch as admits of no Queſtion: in which Caſe he ſhall abſolve the excommunicated Perſon, upon Condition that he will ſubmit to the Judgment of him to whom the Appeal has been made.

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The IV. *General* Lateran *Council held* 1215.

The forty eighth imports, that when any Perſon has a Judge whom he ſuſpects, and will refuſe to be try'd by him, he ſhall allege the Reaſons of his Suſpicion before Umpires who ſhall be pitch'd upon, and if they think them Juſt, the refus'd Judge ſhall refer the Proceſs to another Judge or the Superior. That if it happens that he who has received Admonition, does appeal, and yet his Diſorder be certain either by the Evidence of the Fact, or by his own Confeſſion, or by any other Way, that then no notice ſhall be taken of that Appeal; and in caſe the Crime be dubious, the accus'd ſhall be oblig'd in appealing to notifie before the Judge the reaſon of his Appeal, which ought to be ſuch, that if it be prov'd, it ſhall be allow'd Lawful: That he ſhall be likewiſe oblig'd to proſecute his Appeal before the Judge in a competent time, if not, then the firſt Judge ſhall proceed againſt him notwithſtanding his Appeal, and if he has made a wrong Appeal, he ſhall be ſent back to the firſt Judge. However theſe Orders are not to be underſtood to touch the Regulars.

The forty ninth prohibits the excommunicating or abſolving any Perſon for Intereſt, and orders that in the Places where they impoſe a pecuniary Mulct in giving Abſolution, they ſhall be oblig'd to make Reſtitution in caſe the Excommunication was unjuſt.

The fiftieth repeals the Prohibition of contracting Marriage in the ſecond and third Degree of Affinity, and between Children iſſuing from a ſecond Marriage, and the Relations of the former Huſband, and reſtrains the Degrees wherein Marriages were unlawful to the fourth Degree of Conſanguinity and Affinity.

The thirty firſt prohibits clandeſtine Marriages, and orders, that the Prieſts ſhall publiſh the Banns in Churches, that ſo ſuch Impediments as are lawful may be objected againſt them. Penalties are likewiſe inflicted on thoſe who countenance or authorize inceſtuous or clandeſtine Marriages.

The fifty ſecond imports, that they ſhall admit of no Evidences with reſpect to Marriage-Impediments, who only give in their Evidence by *Hear-ſay*, unleſs they be very creditable Perſons, and who depoſe, that they have heard it ſaid by ſeveral Perſons before the Proceſs was drawn up: That thoſe Witneſſes ſhall ſwear that they are not induc'd thereto by any Motive of Hatred, of Fear, of Friendſhip, or of Intereſt: That they ſhall mention the Degrees of Kindred: And laſtly, That they ſhall not be credited, unleſs they depoſe, that they have ſeen ſeveral of thoſe Perſons treat one another as Relations.

The fifty third prohibits the giving of Lands to ſuch Perſons as have not us'd to pay Tithes to Churches.

The fifty fourth imports, That the Tenth ought to be taken of all Sorts of Revenues before any thing is rais'd upon it for the Payment of the Tax or Tribute.

The fifty fifth orders, That the Demeans which for the future ſhall be purchas'd by the Monks of *Ciſteaux*, or by any others ſhall pay Tithes.

The fifty ſixth prohibits the Secular or Regular Clergy, when they let out Inheritances, or beſtow them in *Fief*, from ſtipulating, that they ſhall pay them the Tenths thereof, and that thoſe to whom they give them ſhall be interr'd among them.

The fifty ſeventh to redreſs the Abuſes of ſeveral Privileges granted to Regulars, ordains, That the Privilege granted to the Friars of ſeveral Orders of being always interr'd in Holy Ground, at leaſt if they were not formally excommunicated or interdicted, ought not to be underſtood but only of ſuch who are conſecrated and have changed their Habit, or of thoſe who have beſtow'd their Eſtate upon them, of which they have only retained to themſelves the *Uſufructus* of it. The Privilege likewiſe is reſtrained which they had of opening the Churches of an interdicted Place upon their Arrival there, only to one ſingle Church.

The fifty eighth grants to the Epiſcopal Churches during an Interdiction, the Favour granted to ſeveral Monks of celebrating Divine Service in their Churches with a low Voice without ringing the Bells, at leaſt when this was not expreſly prohibited by the Interdiction, or when thoſe of that Church had not been the Occaſion of the Interdiction; and upon Condition that the excommunicated and interdicted Perſons ſhall not be preſent.

The fifty ninth extends to all the Monks the Prohibition that was made to particular Perſons of being Surety for any one, or raiſing any Sum without the Abbot's and the major Part of the Chapter's Leave.

The ſixtieth prohibits the Abbots from incroaching on the Rights

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Rights of Bishops, by trying the Causes of Matrimony, by imposing publick Penances. by granting of Indulgences, and by performing any other Functions peculiar to the Bishops, unless they have Leave or a lawful Reason for so doing.

The sixty first revives the Canon of the *Lateran* Council, which prohibits the Monks from receiving Tithes from the Hands of Laicks, and enjoyns them to present to the Bishops such Priests to serve in the Churches which do not depend on them *pleno jure*, who shall be responsible to the Bishops for the Spiritualities, and may not be turned out without their Permission.

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The sixty second imports, that having understood that Religion was often dishonour'd by exposing of Relicks to Sale, to put a Stop to this Scandal for the future, it prohibits the shewing of Relicks out of their Cases, the exposing them to Sale, and the honouring any new ones, unless approv'd by the Pope's Authority. It admonishes the Prelates not to suffer, that those who come out of Devotion to their Churches, be impos'd upon by Falsities and Shams, as it happen'd in most Places where this Practice prevail'd for Interest. And they are prohibited from admitting of any *Questors*, who have not the Pope's Permission, of which the Form is here given. Lastly, the Abuse of indiscreet Indulgences is regulated, and 'tis order'd, that the Indulgences for the Dedication of a Church, shall last no longer than a Year, and that on the Anniversary of that Feast, they shall grant Remission of Penance enjoyned for forty Days only. It likewise requires, that the Number of Indulgence-days be likewise limited in all other Acts by which they are granted.

The sixty third abolishes the Use, or rather Abuse, which was crept into some Churches of exacting a certain Sum for the Benediction of Abbots, and for the conferring of Holy Orders, and declares those who exact or receive any thing upon that account to be guilty of *Simony*.

The sixty fourth prohibits likewise the exacting of any thing for being admitted into any Religious Order, and enjoyns, that the Nuns who shall give or exact any thing under any Pretence whatsoever, shall be turn'd out of the Monastery, and enjoyn'd Penance in a more austere Monastery. And as to those who have been admitted for Money before this Decree, 'tis order'd that they shall retire into another Convent of the same Order, or shall be admitted afresh into the Monastery wherein they are, and shall take their Places only from the Day of this latter Admission. The same thing is order'd with respect to Monks and the other Regulars, and the Bishops are enjoyn'd to publish this Decree every Year in their Dioceses, that it might be observ'd.

The sixty fifth prohibits the Bishops from interdicting a Church after the Death of the Curate, in order to exact a Sum of Money of his Successor, or from demanding any thing to permit a Secular to be admitted into any Religious Order or be interr'd there.

The sixty sixth prohibits the demanding any thing for the Burial of the Dead, for the Benediction of the Marriage, or for any such like things. However 'tis not pretended by this Decree, to put a Stop to the pious Customs which some out of an Heretical Spirit would abolish.

The sixty seventh is against the exorbitant Usury of the *Jews*. It orders, that those among them who exact any from the *Christians*, shall be debarr'd from having any Commerce with *Christians*; as well as those who will not give the Church Satisfaction for the Tithes and the other Oblations due upon the account of the Houses or Inheritances which they possess.

In the sixty eighth 'tis order'd, That the *Saracens* and *Jews* shall wear particular Habits to distinguish them from others, and they are prohibited to go abroad on *Good Friday*, because at that time they were us'd to express their Joy in insulting over the *Christians*. Princes are enjoin'd to prevent them from uttering Blasphemies against *Jesus Christ*.

The sixty ninth revives the Canon of the Council of *Toledo*, which forbids the bestowing any publick Charges or Offices upon them.

The seventieth imports, that the *Jews* who are converted and have been baptized, shall be hindred from observing their Ceremonies, and from mixing *Judaism* with *Christianity*.

Those Chapters, or at least part of them, being read in the Council, the Pope caus'd the Decree for the *Croisade* to be published, being drawn up in these Terms. 'Being earnestly 'desirous to recover the Holy Land from the Hands of the 'Profane, We order by the Advice of prudent Persons, who 'are acquainted with the favourable Circumstances of Times 'and Places, and by the Approbation of the Sacred Council, that the *Croisado*-Men shall be ready by the First of *June* 'in the Year ensuing; and that all those who are resolved to 'go by Sea shall rendezvous in the Kingdom of *Sicily*, some 'at *Brinda* and others at *Messina*, and the adjacent Places, 'where we are resolved to be in Person, that so that Army 'may be regulated by our Councils, aided by our Succours, 'and depart with the Divine and Apostolick Benediction. 'Those who will go by Land, shall be likewise ready by the 'same time, and shall give us notice thereof, that so we may 'send them a Legate to conduct and succour them. That 'the Priests and other Ecclesiasticks from the Highest to the 'lowest, who shall be in the Christian Army, take care to apply themselves to Prayer and Preaching, and to instruct o-'thers by their Doctrine and Examples, that so they might 'have the Fear of God always before their Eyes, and that they 'neither say nor do any thing which may offend the Divine 'Majesty: And if they should fall into any Sin, they rise a-'gain by Repentance. He grants to the Ecclesiasticks who 'shall be in that Army, the Right of receiving the Revenues of their Benefices for three Years, as if they were Resident. He orders all the Prelates to admonish all those who are engaged in the *Croisade*, that they are obliged to perform their Vow, and to constrain those who will not do it by excommunicating their Persons, and interdicting their Demeans, if they have no lawful Hindrance, which the Holy See judges sufficient to dispense them from their Vow. He recommends to them likewise the exhorting and inviting all the Princes and all their Subjects to provide Soldiers, Arms, Provisions, and Ships for the Expedition, in order to obtain the Remission of their Sins: And to set an Example himself, He declares, that he will furnish them with thirty thousand Pounds of his Estate, besides the Charges of the Journey of those *Croisado*-Men in and about *Rome*, upon which three thousand Merks of Charity-money, lying in his Hands, shall be expended. He enjoins all beneficed Men to give the twentieth Penny of their Ecclesiastical Incomes during three Years for the Relief of the Holy Land, and to depositе those Sums into the Hands of those who shall be commission'd by the Holy See to be Collectors of it: He excepts out of this several Monks, and those who shall go in Person to this Expedition: He engages himself and the Cardinals to pay the Tenth of their Revenues. He puts the Estates of those who are engag'd in the *Croisade*, under the Protection of the Holy See, that so no Tax might be laid upon them. He would have the Interests of the Money which they ow'd during this Expedition to be remitted, and that the *Jews* be oblig'd to remit it to them. He excommunicates those who shall assist or succour the *Corsairs* and Pirates, that take and rob those who go to the Holy Land; those who shall supply the *Saracens* with Arms, or other warlike Ammunitions, to be made use of against the Christians; all those who shall aid or give them any Assistance; those who shall carry any Ships into the East, during the four ensuing Years; and those who shall hold any Turnaments. He enjoins, that all the Christian Princes who are at War shall make Peace, or at least a Truce for four Years, and that they shall be constrain'd thereto by excommunicating their Persons and interdicting their States. Lastly, he grants to all who shall go to the Holy Land in their own Persons, and at their own Charges, a plenary Indulgence of all their Sins for which they shall have Contrition, and which they shall have confess'd: And he promises them a more perfect Degree of Eternal Happiness than to others. He grants likewise a plenary Indulgence to all those that shall send Persons to it at their own Charges, or to those who shall go at the Charges of others, and grants a proportionable part of this Indulgence to those that shall contribute to the Relief of the Holy Land either by their Goods or their Advice. And lastly, he declares, that the universal Synod joins with him in his good Wishes, to all those who shall contribute towards so good a Work.

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The IV. *General Lateran Council held* 1215.

Historians tell us of several other Matters which were regulated by this Council, or rather by the Pope. The Cause of the Empire was there agitated between the Deputies of *Otho* and *Frederick*, and adjudg'd in favour of the latter. Therein they likewise treated of the Affair of the Counts of *Toulouse* and *Foix*, who requested to be re-settled in their Estates. The Brother of the Count of *Montfort* maintained, that they ought not to be restored to them, and upon their Contest, it was ordered, that the City of *Toulouse*, and the other Countries which the *Croisado*-Men had conquer'd, should be given to the Count of *Montfort*. And with respect to the Demeans which the Count of *Toulouse* had in *Provence*, that they should be sequestred to be surrendred either in whole or in part to the Son of the Count of *Toulouse*, if he gave any Signs of the Sincerity of his Faith and of his good Life. This Decree is related by Father *Luke Dachery* in the seventh Tome of his *Spicilegium*, by which it appears, that there was likewise reserv'd to *Raimond* Count of *Toulouse*, a certain annual Sum upon his Revenues, and his Wife the Sister of the King of *Arragon* had reserv'd to her the Lands which belonged to her as her Dowry. The Pope confirm'd the Sentence of Suspension pass'd by his Legates against *Stephen* Archbishop of *Canterbury*, charged with having held Intelligence with the Barons of *England*, who would have depos'd the King. Those Lords were excommunicated. 'Tis likewise said, that the Patriarch of the *Maronites*, re-united those of his Nation to the Church of *Rome* in this Council; that there they debated the Question about the Primacy of *Toledo*: That the Pope did then institute the *Order of the Cross*, and approv'd of the *Dominican* and *Franciscan* Orders.

This Council which was so numerous at first, broke up in less than a Month. The Prelates weary with staying at *Rome*, beg'd leave one after another to depart; and the Pope (if *Matthew Paris* may be believ'd) granted them leave, by obliging them

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them before their Departure to take up great Sums from the Merchants of *Rome* to give him. The War between thoſe of *Piſa* and the *Genoeſe*, and the Troubles of *Italy*, immediately obliged the Pope to put an End to the Council, and to quit his Care for the Affairs of the Church, to put in Order thoſe of *Italy*. Being ſet out from *Rome* on that Deſign, he died at *Peruſa* the 16*th* of *July*, 1216.

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The Council of *Melun* in the Year 1216.

The Council of Melun, 1219.

POpe *Innocent* III. having wrote to *Peter* of *Corbeil*, Archbiſhop of *Sens* and his Suffragans, againſt King *Philip Auguſtus*, whom he ſuſpected of ſupporting his Son *Lewis*, whom he had excommunicated, becauſe he carried on a War againſt *John* King of *England*, tho' he was *Croſs'd* for the Holy Land; they met at *Melun*, in the Year 1216. to return an Anſwer to the Pope, and at the ſame time made ſeveral Orders relating to Church-Diſcipline. They order, that thoſe who ſhall continue in a State of Excommunication above a Year and a Day without being abſolv'd, ſhall be conſtrain'd thereto by the Secular Power, which ſhall ſeize upon their Perſons and Effects. They prohibit a Prior, if he be not a Conventual, from borrowing more than forty *Sols*, without the leave of his Abbot. They enjoin the Abbots and Priors to give an Account every Year in the Chapter, of the Income and the Expences of the Monaſtery. They prohibit them from borrowing any Sum without the Conſent of the Chapter, and the Advice of the Biſhop, in caſe the Abbot be abſent. And laſtly, they order the Abbots and Monks to be habited according to their Quality.

The Council of Melun, 1216.

The Council of *Oxford* in the Year 1222.

The Council of Oxford, 1222.

STephen *Langton* Archbiſhop of *Canterbury*, of whom we have already made mention, held a Council at *Oxford* in the Year 1222. wherein he made a great many Orders for reforming the Church of *England*, and eſpecially the Monaſtical Diſcipline. He therein condemn'd an Impoſtor who called himſelf *The Chriſt*, and ſhewed Marks in his Hands, in his Feet, and in his Side, as the Scars of thoſe Wounds made in his Suffering upon the Croſs. We have the Canons of this Council divided into forty nine Chapters.

The firſt declares all thoſe excommunicated who wrong the Church; thoſe that diſturb the Quiet of the State; falſe Witneſſes, eſpecially in the Caſe of Marriage, and Diſ-inheriting; falſe Accuſers; thoſe who unjuſtly or maliciouſly oppoſe the Patronage, or the taking Poſſeſſion of Benefices: and thoſe that obſtruct the Execution of the Orders of the Prince againſt excommunicated Perſons.

The ſecond concerns the Duties of Biſhops who are recommended to have honeſt and grave Almoners, to be charitable, to give Audience to the Poor, and to do them Juſtice, to hear Confeſſions, to ſee that their Dioceſſes be viſited, to be reſident at their Cathedrals on the great Feſtivals, and during *Lent*, and to ſee that the Profeſſion of Faith which they made at their Conſecration be read.

By the third, they are prohibited from exacting any thing for the Collation of Benefices; and by the fourth, from delaying to give Inſtitution and Induction to ſuch as are preſented to them for to ſupply the Benefices. However in caſe there be two Perſons preſented by two Patrons, it is ordered by the fifth, that neither of them ſhall be promoted by the Biſhop till the Cauſe be determined.

The ſixth imports, that the Prieſts ſhall celebrate Maſs and adminiſter the Sacraments with Devotion; that they ſhall repeat the Words of the Canon entirely; that they ſhall not take the Ablution, if they are to celebrate again the ſame Day. They are likewiſe prohibited from celebrating the Maſs often on one and the ſame Day, except on *Chriſtmas* and *Eaſter-day*: or when a *Corps* is to be interr'd, in which caſe they ſhall ſay the firſt Maſs of the Day, and the ſecond for the deceas'd.

The ſeventh prohibits the Eccleſiaſticks who are benefic'd or in Orders, from being Farmers, Judges, Bayliffs, or Officers, and from giving or paſſing Sentences of Death. Prohibitions are therein likewiſe made from holding a Seſſion to try a Criminal in conſecrated places, ſuch as the Church and Church-yard.

The eighth contains the Catalogue of Feaſts that ought to be ſolemniz'd, which are all *Sundays*, the five Days of *Chriſtmaſs*, the *Circumciſion*, the *Epiphany*, all the Feſtivals of the Bleſſed Virgin, except that of the *Conception*, to celebrate which no Man is oblig'd (theſe are the very Words of the Council) the Converſion of St. *Paul*, the Chair of St. *Peter*, all the Feſtivals of the Apoſtles, the Feaſt of St. *Gregory*, Holy Thurſday, the ſecond, third and fourth Holy-days in *Eaſter*-week, *Aſcenſion*-day, the ſecond, third, and fourth Holy-days in *Whitſun*-week, the Feaſt of St. *Auguſtin* in *May*, the two Feaſts of the Holy Croſs, the Tranſlation of St. *Thomas* the Martyr, the two Feaſts of St. *John*, the Feaſt of St. *Margaret*, that of St. *Mary Magdalene*, the Feaſt of St. *Peter in Bonds*, the Feaſts of St. *Lawrence*, St. *Michael*, St. *Edmund*, the Confeſſor, St. *Edmund* the King and Martyr, St. *Catharine*, St. *Clement*, and St. *Nicholas*, the Feaſt of the Dedication of each Church, and the Feaſt of the Holy Patron. There are likewiſe reckon'd ſeveral other Feaſts of a ſecond Rank, which are to be celebrated with leſs Solemnity, and ſeveral of a third Rank, on which they might go to Work after Maſs, with a Liſt of the Vigils and Faſts of the Year.

The ninth enjoins the Curates to preach often, and to take care to viſit the Sick.

The tenth imports, that every Church ſhall have a Silver Chalice, with other neceſſary Utenſils, a white Surplice, Altar-cloths, Books and Ornaments proper and ſuitable, and that the Archdeacons ſhall take care of it.

The Council of Oxford, 1222.

The eleventh prohibits a Man who reſigns a Benefice, from retaining the Vicarage thereof.

The twelfth forbids the dividing a Benefice into ſeveral, and the giving it to divers Perſons.

The thirteenth prohibits the giving the Vicarage of a Church to a Man who will not ſerve that Church in Perſon.

The fourteenth orders the Reſidence of the Benefic'd Clergy.

The fifteenth adjuſts what Allowance is compleat for a Vicar.

The ſixteenth declares, that there ought to be two or three Prieſts in the great Pariſhes.

The ſeventeenth imports, that the Biſhop ſhall cauſe him who is preſented to a Benefice to take an Oath, that he has given nothing to him who preſented him.

The eighteenth, that there ſhall be ſettled in every Archdeaconry Confeſſors for the *Rural* Deans, and the other Eccleſiaſticks, who will not confeſs themſelves to their Biſhop.

The nineteenth prohibits *Rural* Deans from taking Cognizance of Matrimonial Cauſes.

The twentieth forbids all Manner of Perſons to keep Robbers in their Service.

The twenty firſt forbids the Archdeacons to be any Charge to the Churches in their Viſits.

The twenty ſecond prohibits the Leaſing out of Benefices.

The twenty third and the four next order the Archdeacons to inform themſelves whether the Canon be as it ought to be, and whether the Prieſts know how to recite it and to pronounce the Words of Baptiſm; to inform themſelves whether the Euchariſt and the Holy Chriſm be under Lock and Key, and to take an Account of the Ornaments and Goods of the Churches.

The twenty eighth prohibits the Ordinaries, or their Officers from iſſuing out any Sentences which are not preceded by a Canonical Admonition.

The twenty ninth imports, that nothing ſhall be demanded for Burial, nor for adminiſtring the Sacraments.

The thirtieth and thirty firſt prohibit the Eccleſiaſtical Judges from hindring the Agreement of the Parties, and from obliging any Perſon to clear himſelf, unleſs he has been accuſ'd by Men of Probity.

The following Chapters regard the Manners of Eccleſiaſticks. They are order'd to wear the Clerical Habit, to have cloſe Sleeves, and a Coronet and ſhort Hair, to avoid Drunkenneſs, and to keep no Concubines.

The thirty ſixth and ſeventh prohibit the Alienation of the Church-Goods, and the giving them in *Fief* to Laicks.

The thirty eighth and ninth have relation to the Nuns. They are prohibited to wear Silk-Vails, or ſuch as are embroider'd with Silver, to have Habits with Trains, and to demand any Money for being admitted into the Nunnery.

The fortieth prohibits the farming out of Churches, unleſs for ſome Reaſon to be allow'd by the Biſhop, and to a Perſon who, one may be aſſur'd, will make a good uſe of it.

The forty firſt prohibits the granting to any Perſon the enjoying a Benefice with the Charge of Souls, any Revenue in another Church, tho' it be *ſub Titulo Gratiæ*.

The forty ſecond imports, that the Advocates, who ſhall diſpute the Validity of a Marriage, which ſhall be declar'd Good by the Sentence of the Judge, ſhall be ſuſpended from their Function for a Year, if the Judge do not diſcharge them by the Sentence it ſelf.

The following Chapters relate to the Monks. 'Tis therein order'd, that they ſhall live in Common, that they ſhall lie in the

the ſame Dormitory, and eat in the ſame Refectory: That no Monk ſhall be admitted before the Age of eighteen: That the Nuns ſhall not go out of their Nunnery; that Silence ſhall be kept in the Monaſteries; that the Monks ſhall not go out of their Monaſtery without the Leave of their Superiors: That the Superiors may ſend a Monk into another Monaſtery, if they think fit: That the Nuns ſhall have only ſuch Confeſſors as are appointed by the Biſhop, *&c.* Laſtly, The Council confirm'd whatever had been order'd in the *Lateran* Council, under *Innocent* III.

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The Council of *Mentz*, in the Year 1225.

The Council of Mentz, 1225.

IN the Year 1224. *Honorius* III. ſent as his Legate into *Germany* Cardinal *Conrade* Biſhop of *O-porto*, who had formerly been Monk and Abbot of *Ciſteaux*, to endeavour to reform the Manners of that Kingdom. This Legate held a Council at *Mentz*, the Ninth of *December* in the Year 1225. where he made ſeveral general Conſtitutions for all *Germany*.

The three firſt are againſt the Clerks who keep Concubines.

The fourth prohibits the iſſuing out any Excommunication, without a precedent Admonition.

The fifth declares the Legacies of Church-Goods made by Clerks to their Natural Children, or their Concubines null.

The ſixth enjoins, that the Clerks who being excommunicated or ſuſpended by their Biſhops, continue to perform their Functions, ſhall be depos'd from their Offices and Benefices, without hopes of being reſtor'd.

The ſeventh declares thoſe Perſons excommunicated, who celebrate the Holy Myſteries before Perſons declar'd excommunicated.

The eighth imports, that the Biſhops ſhall certifie to the Neighbouring Biſhops the Perſons whom they ſhall have excommunicated, that ſo they may ſhun them and cauſe them to be ſhun'd by others, and declares, that if any of them ſhall wittingly communicate with thoſe whom his Brethren have excommunicated, the Canons of his Cathedral Church ſhall ſeparate themſelves from his Communion, ſo long as he perſiſts in defiance of this Rule.

The Council of Mentz, 1225.

The ninth anathematizes the Patrons, who in beſtowing of Benefices that are in their Gift, ſhall keep back Part of the Tithes, or of the Eccleſiaſtical Revenues. In the next, 'tis order'd, that thoſe who ſhall be advanc'd on that Condition, ſhall be depriv'd of their Office or their Benefice.

In the eleventh, the Biſhops and Archdeacons are forbidden to receive any of thoſe who are preſented to them by Patrons, till he has taken an Oath, that he has not committed *Simony*.

By the twelfth, it is prohibited to put any Hireling-prieſts into Churches: And in thoſe where there ought to be Vicars, 'tis order'd, that they ſhall be *perpetual*, and ſhall be allow'd an honourable Subſiſtence.

The thirteenth inflicts the Penalty of Suſpenſion on thoſe who ſhall tempt any Virgins conſecrated to God, and the Penalty of Excommunication *ipſo facto*, on thoſe who ſhall debauch them. Laſtly, it is order'd, that thoſe Conſtitutions ſhall be publiſh'd throughout all *Germany*.

The Council of *Narbonne* in the Year 1227.

The Council of Narbonne 1227.

LEWIS VIII. King of *France* being at *Pamiez* in the Year 1226. made a Law againſt thoſe who deſpis'd the Keys of the Church, by which he condemns to a Mulct, thoſe who ſhall permit themſelves to be excommunicated, and orders, that all the Goods of thoſe who ſhall remain under Excommunication above a Year ſhall be ſequeſtrated. This Law was confirm'd the next Year in a provincial Council held in *Lent* at *Narbonne*. This is the firſt Article of that Council.

The ſecond, third and fourth are againſt the *Jews*, by the laſt, they are adjudg'd to pay yearly Sixpence each to the Pariſh wherein they live.

The fifth regulates the Forms of the laſt Wills and Teſtaments, and imports, that they ſhall be made in the Preſence of the Curate and ſome Catholick Perſons.

The ſixth is againſt perjur'd Perſons and falſe Witneſſes.

The ſeventh orders, that the Names of thoſe who confeſs themſelves, ſhall be regiſtred, and that thoſe who will not come at leaſt once a Year to Confeſſion, ſhall be deprived during their Lives from entring into the Church, and after their Death of Eccleſiaſtical Burial. It is likewiſe enjoin'd, that the Confeſſions ought to be made publickly, and not privately.

The eighth imports, that every Lord's Day they ſhall excommunicate publick Uſurers, inceſtuous Perſons, ſuch who keep Concubines, Adulterers, Raviſhers, and thoſe who obſtruct the Executing of laſt Wills and Teſtaments.

The ninth imports, that there ſhall be given to Prieſts who ſerve the Churches a competent and ſuitable Allowance.

The Council of Narbonne 1227.

The tenth, that there ſhall not be leſs than three Monks, or three Canons in Religious Houſes.

The eleventh, that the Monks, or Regular Canons, ſhall not perform the Office of Advocates.

The twelfth, that the Clergy ſhall not be tax'd.

The thirteenth, that they ſhall not impoſe any new Cuſtoms.

The fourteenth, that there ſhall be in every Pariſh Inquiſitors after Hereticks.

The fifteenth, that the Lords, Governors, Judges, *&c.* ſhall be oblig'd to drive out Hereticks.

The ſixteenth, that Hereticks ſhall be turn'd out of all Offices of Truſt.

The ſeventeenth, that they ſhall be declar'd excommunicated who give any Countenance to *Raimond* the Son of the Count of *Toulouſe*, to the Count of *Foix*, and to the Viſcount of *Beziers*.

The eighteenth, that thoſe who have Benefices with the Cure of Souls, ſhall be advanc'd to Prieſthood.

The nineteenth, that thoſe who beg Alms ſhall not preach in Churches, but ſhall only read their Letters.

The twentieth, that the Feaſt of St. *Matthias* ſhall always be celebrated in Leap-Year, the ſecond of the two *Biſſextile* Days: That the *Ember*-Week in *September* ſhall always be obſerv'd the firſt *Wedneſday* of that Month; and that every Year a Provincial Council ſhall be celebrated on the *Sunday* call'd *Lætare*.

The Council of *Toulouſe* in the Year 1229.

The Council of Toulouſe 1229.

RAIMOND Junior Count of *Toulouſe* having made his Peace with King St. *Lewis*, and being return'd to his Eſtates, *Romanus* Cardinal of St. *Angelo*, Legate of the Holy See, follow'd him in order compleatly to deſtroy Hereſie in that Country, and held there a Council in the Year 1229. which begun in *July* and ended in *November*, at which were preſent *Peter Amelli* Archbiſhop of *Narbonne*, *Gerard* of *Malemort* Archbiſhop of *Bourdeaux*, and *Amaneus* Archbiſhop of *Auſche*, and ſeveral Biſhops of thoſe Provinces: The Counts of *Toulouſe*, and the other Barons and Lords of the Country, except the Count of *Foix*, were likewiſe there, with the Seneſhall of *Carcaſſonne*, and the two Conſuls of *Toulouſe*, who were to ſwear to and approve of the Peace. The Legate proceeded therein againſt ſeveral Hereticks, reconcil'd ſeveral of them who recanted, and made forty five Orders for the rooting out of Hereſy.

In the firſt, he enjoins the Archbiſhops and Biſhops to ſettle in each Pariſh a Prieſt and two or three approv'd Laicks, to make Inquiſition after Hereticks, and to engage them upon Oath to uſe their utmoſt Endeavours to find them out, to preſent them forthwith to the Biſhop, and to the Lords or their Bayliffs.

In the ſecond, the ſame thing is enjoin'd to Abbots exempted with reſpect to the Places where they have Juriſdiction.

The Council of Toulouſe, 1229.

In the third, the Lords of the reſpective Places are recommended to ſearch after Hereticks, and to ruin the Places whither they reſort.

In the fourth, there is added the Penalty of loſing their Eſtates, againſt thoſe who know that a Heretick lives in their Territories, and will ſuffer it. And with reſpect to thoſe who ſhall neglect to make Inquiſition after them, 'tis order'd, in the next Canon, that they ſhall likewiſe be puniſh'd for their Neglect. The Houſes where Hereticks ſhall be found are not ſo much as ſpar'd; and in the ſixth Canon, 'tis declared, that they ſhall be deſtroy'd, and that the Ground ſhall be confiſcated. The Bayliffs are condemn'd to the Loſs of their Offices and Eſtates, who ſhall be careleſs and negligent in ſearching after Hereticks.

But to prevent the Abuſe that might be made of theſe Conſtitutions, in making thoſe paſs for Hereticks who were not ſo; 'tis order'd in the eighth, that no Perſon ſhall be condemned as an Heretick, who has not been judg'd to be one by the Biſhop of the Place.

The ninth gives leave to the Lords and their Officers to apprehend Hereticks upon the Territories of other Lords.

The Councils held during the thirteenth Century.

The tenth imports, that the Hereticks who voluntarily recant, shall not remain in the Villages where they were, if they are suspected of Heresy, but shall be transported into other Catholick Villages, which are free from Suspicion; that they shall wear two Crosses on their Clothes, and have Certificates from their Bishops of their being reconcil'd: That they shall not be admitted any more into publick Offices, nor do any publick Acts till they shall have been qualify'd for it again by the Pope or his Legate.

The Council of Toulouse, 1229.

In the eleventh, 'tis order'd with respect to those who are converted by the Fear of Death, or for some other such Account, that they shall be shut up in a wall'd Place, that so they may not corrupt others.

The twelfth imports, that all Men above fourteen Years old, and all Women above twelve, shall make an Abjuration of all Sorts of Heresy, and a Profession of the Faith of the *Roman* Church, and that they shall be engag'd to persecute Hereticks.

In the thirteenth 'tis order'd, that all Persons who have the Use of their Reason, shall confess themselves twice a Year to their own proper Priest, and receive the Sacrament of the *Eucharist*, at *Christmass*, *Easter*, and *Whitsuntide*, so that Confession shall go before the Communion, unless the Priest think fit for some just Cause, that they should abstain one time from receiving the *Eucharist*, and that those who shall abstain from it upon other Accounts, shall be suspected of Heresy.

The fourteenth prohibits Laicks from having the Books of the Old or New-Testament, unless it be a Psalter or a Breviary, and the Rosary, and does not permit them so much as to translate them into the vulgar Tongue. This Restraint was doubtless founded on that frequent Abuse which was made of them in that Country.

In the fifteenth, they who are suspected of Heresy, are prohibited the Practice of Physick, and Hereticks are forbidden to come near the Sick, after they have received the *Viaticum*.

The sixteenth orders, that the last Wills and Testaments shall be received by the Curates.

The seventeenth prohibits the Prelates and Barons from bestowing Offices which depended on them on Hereticks, and from having for their Domesticks suspected Persons, or of an ill Reputation.

The eighteenth declares those to be of a bad Repute, who are notoriously infamous, or against whom Persons of Worth give in Evidence.

The nineteenth maintains the Churches and Religious Houses in their Privileges, and orders the entire Payment of Tithes.

The twentieth prohibits the laying any Tax on the Clergy.

The Councils held during the thirteenth Century.

The twenty first discharges them from all Manner of Tributes and new Duties, and extends this Favour to the Monks and Pilgrims, provided they do not concern themselves in Merchandise.

The Council of Toulouse 1229.

The twenty second obliges those who receive Taxes, to take care of the High-ways, and makes them responsible for the Robberies committed between Sun and Sun.

The twenty third forbids Laicks from laying any Tax on the Servants of Churches or of Church-men, if they do not hold any Estate of them.

The twenty fourth orders, that if any Person shall throw a Clergy-man into Prison, even tho' he has not the Tonsure, the Bishop shall be acquainted of it; That the Lay-Judge shall be obliged to remit him into the Hands of the Ecclesiastical Judges, and that if he refuse to do it, he shall be declar'd excommunicated and forced to deliver him up by his Lord.

The twenty fifth orders all the Masters and Mistresses of every House, every *Sunday* and Holy-day to be at Church, to hear the Preaching and Divine Service, and not to go out till Mass be quite over: That if they both cannot be there, one of them shall, and that if both miss without being sick, or having any lawful Excuse, they shall be oblig'd to pay twelve *French* Deniers; one Moiety whereof shall go to the Lord, and the other to the Priest and the Church. They are likewise recommended to go to Church on *Saturday*-Nights in Honour of the Virgin *Mary*.

The twenty sixth contains the Catalogue of the Festivals, which are as follow: *Christmass*-Day, the Feasts of St. *Stephen*, of St. *John* the Evangelist, of the Holy *Innocents*, of St. *Sylvester*, of the Circumcision, of the *Epiphany*, of the Purification, of the Annunciation, of the Assumption, of the Nativity of the Virgin *Mary*, *Easter*-Day, and the two next Days, the three *Rogation*-Days, *Whitsunday* and the two following Days, the Nativity of St. *John Baptist*, the Invention and Exaltation of the Holy Cross, the Feasts of the twelve Disciples, of St. *Mary Magdalen*, of St. *Lawrence*, of St. *Martin*, of St. *Nicholas*, of the Dedication of St. *Michael*, the Dedication of each Church, the Feast of the Holy Patron, and every *Sunday*.

In the twenty seventh 'tis order'd, that during all those Festivals, they shall abstain from all Manner of Work according to Custom, and according to the Order which shall be prescribed by the Bishop, and that the Curates shall give notice of them every *Sunday* at Mass.

The other Canons relate to the observing of Peace, and contain Orders for Civil Affairs.

The Council of *Chateau-Gonthier* in the Year 1231.

The Council of Chateau-Gonthier. 1231.

In the Year 1231. *Francis Cassardi* Archbishop of *Tours*, and the Prelates of the Province being met in a Council at *Chateau-Gonthier*, being desirous to redress several Abuses which were in that Province, made thirty seven Canons.

The first enjoins, that Prelates ought not to tolerate clandestine Marriages, and to proceed without Delay and without Excuse, to the divorcing of those who had contracted them.

The second prohibits the Arch-priests and *Rural* Deans, from taking Cognizance of Matrimonial Causes.

The third orders the Institution of a Curate into a Church, to be after this Manner: The Patron whether an Ecclesiastick, or a Laick, shall present to the Arch-deacon, or the *Rural* Dean, and afterwards to the Bishop, or to him who has the Episcopal Power, the Person whom he has chosen within the Time prescrib'd by Law: He shall be oblig'd to swear, that he has neither given nor promis'd any thing for that Benefice, and that he does not know, that any one has given, or promis'd any thing for him: Lastly, the Bishop, or he who has the Episcopal Power, shall give him the Cure of Souls, and he shall be obliged to swear, that he will obey his Bishop, maintain the Rights of his Church, and recover the Estates which are alienated.

The fourth orders the Bishops to oblige all the Clergy who have Benefices with the Cure of Souls, to serve them in Person, unless they judge that they ought to be dispens'd from it upon a just Cause.

The fifth imports, that when a Church shall be farm'd out, a sufficient Part of the Revenue shall be reserv'd for the Maintenance of the Chaplain.

The sixth, that the Number of the Canonships of each Chapter shall be fix'd, that so the Prebends may not be divided but given whole to one and the same Person.

The seventh, that they shall no more give the Presentation of the Prebend which shall be first vacant in Cathedral Churches.

The eighth, that the Customs of Cathedral Churches shall be set down in Writing.

The ninth, that those who communicate with excommunicated Persons, if they do not abstain from so doing, after notice given them, shall be debar'd entring the Church.

The Council of Chateau-Gonthier. 1231.

The tenth, that the Ordinaries and Delegates shall be very sparing in issuing out General Excommunications.

The eleventh, that the Priests and other Ecclesiasticks shall not be tributary to Laicks, and those who shall become such, shall be suspended *ab officio & beneficio*.

The twelfth prohibits Arch-priests, Arch-deacons and others who are invested with Ecclesiastical Jurisdiction, from having their Offices out of Town, and enjoyns them to discharge their Functions themselves in Person.

The thirteenth forbids the Prelates and others who have Jurisdiction, from receiving the Right of Procuration in Money.

The fourteenth prohibits the Prelates from demanding Money in farming out of Churches.

The fifteenth imports, that the Patrons who give Presentations to uncapable Persons, shall forfeit their Right of presenting *pro hac vice*.

The sixteenth, that those on whom Benefices are bestow'd with Cure of Souls, shall understand the Vulgar Language of the Country.

The seventeenth prohibits the selling of the Election of Guardianships.

The eighteenth orders, that no Priest shall be admitted to perform his Functions, unless licens'd by his Bishop, or unless his Ordination be evident.

The nineteenth forbids the Laicks to vend their Actions to Ecclesiasticks, in order to trick the Tribunal of the Secular Judge.

The twentieth imports, that Ecclesiasticks taken in any enormous Crime, shall be put into the Bishop's Hands, who shall degrade them if convicted of any Crime which deserves that Punishment, and that afterwards if they do not amend, the Church shall no longer protect them.

The twenty first orders, that debauch'd Clerks shall be shaven, that so their clerical Tonsure may not be seen.

The twenty second, that such of the *Croisade* who are guilty of enormous Crimes, shall be declar'd to have forfeited their Privileges by the Ecclesiastical Judge, and if they continue

The Councils held during the Thirteenth Century.

tinue to commit such Crimes, they shall be punish'd by the Secular Judge.

The twenty third is against Tyrants or great Lords, who caus'd the Estates of Ecclesiasticks to be rifled by Persons of ill fame.

The twenty fourth orders the Monks to keep Silence, and to see, that those of the same Order be habited in the same manner agreeable to their Rule.

The Council of Chateau-Gonthier, 1231.

The twenty fifth prohibits the putting young Monks who are not quite fifteen Years old into any other Priories besides Conventuals.

The twenty sixth prohibits all Monks from having any thing *de Proprio*.

The twenty seventh orders them to observe the Rule about abstaining from Meat.

The twenty eighth imports, that an Abbot shall not go in the Country without a Monk attending him, nor a Monk without a Foot-boy.

The twenty ninth, that a single Monk shall not be put into Priories, but that there shall be two who shall say the Office which is done at twice, for the Patrons.

The thirtieth is against Usurers; 'tis therein order'd, that they shall be excommunicated every *Sunday*, and that such as are suspected of that Crime shall be oblig'd to justifie themselves to renounce it publickly.

The Councils held during the Thirteenth Century.

The three next are against the *Jews*, to hinder them from insulting over the *Christians*; and to deprive them of the Right of being Witnesses.

The Council of Chateau-Gonthier, 1215.

The Thirty fourth prohibits under pain of Excommunication the contracting of Marriage, till after the Banns have been publish'd after the usual manner; that so an Engagement to marry may be granted and given in the Face of the Congregation.

The two next prescribe what Oaths the Judges and Lawyers ought to take.

The last confirms the Canons made in the Council held at *Laval*.

The Council of *Beziers* in the Year 1233.

The Council of Beziers, 1233.

Guthier de Marvis Bishop of *Tournay* and Legate of the Holy See, held a Council at *Beziers* in the Year 1233, wherein he publish'd the twenty six following Orders.

The first is, that they shall every *Sunday* excommunicate the Hereticks and their Favourers.

The second, that any Person whatever may apprehend an Heretick and carry him before the Bishop.

The third, that the Favourers of Hereticks may not buy Baylywicks.

The fourth, that converted Hereticks who will not wear a Cross shall be treated as Hereticks and their Goods confiscated.

The fifth, that the Priests shall carefully observe the Decrees of the Council of *Toulouse* against the Hereticks, and against those who are not present at Divine Service.

The sixth, that Examination shall be made into the Capacity and Morals of those who are promoted to Holy Orders, and that none shall be admitted, who has not a patrimonial Title to the Value of a hundred *French Sols*.

The seventh, that the Tonsure shall be only given to those who can read and sing, who are the Children of Freemen, and born in lawful Wedlock, unless the Bishop of the Place grant a Dispensation.

The eighth prohibits Bishops from exacting Oaths for their Interest of those upon whom they shall confer Orders.

The ninth imports, that the Bishops shall supply the Archdeaconries with Persons zealous for the Salvation of Souls, and capable of instructing both Clergy and Laity.

The tenth, that the Constitutions of the fourth General *Lateran* Council against those who excommunicate unjustly shall be read.

The eleventh, that the Patrons, as well Ecclesiasticks as Laicks shall present to Bishops, Curates, or perpetual Vicars of the vacant Churches before the Feast of *All Saints*.

The twelfth, that those who have Benefices with Cure of Souls, shall be constrain'd to take Orders forthwith, or else lose their Revenues: That if a Cure be united to a Prebend or Dignity, he who enjoys them, shall put a perpetual Vicar in his stead into the Cure, to whom he shall give a competent Maintenance: And that every Parish-Church shall have a perpetual Priest who shall serve the Cure in person.

The thirteenth, that the Constitutions made in the fourth General *Lateran* Council about the Life and Morals of the Clergy shall be observ'd.

The Council of Beziers, 1233.

The following Canons relate to the Monks.

The fourteenth prohibits their having any thing *de Proprio*, and declares, that this is so annex'd to the *Monachal* Order, that not only the Abbots may not exempt a Monk from this Law, but also that the Pope cannot dispense with it, any more than he can with the Observance of the Celibacy.

The fifteenth and sixteenth prescribe to the Abbots, Monks, and Regular Canons how they ought to be cloathed.

The seventeenth enjoins the Monks to shut up their Cloysters, and not to suffer any Seculars to enter without Necessity.

The eighteenth orders the reading in the Refectory, and that a Chapter be held every Day.

The nineteenth enjoins them to stay in the Cloyster from the Chapter-Hour till *Tierce*, and forbids them to go out without leave of their Superior.

The twentieth imports, that every Week Distribution shall be made to the Poor.

The twenty first, that there shall be in the Monasteries a Monk, or a Secular to teach *Grammar*.

The twenty second prohibits the giving of Estates to Monasteries in prospect of having Benefices bestow'd upon them, divests those of them who came to them by such Methods, and deprives those likewise who gave them of their Privilege. A Prior or an Abbot is likewise forbidden to possess the Priory of another Monastery, unless he be call'd by a Canonical Election to some conventual Priory.

The twenty third imports, that they shall not sell Wine in a Monastery, nor suffer Persons of scandalous Profession to enter therein.

The twenty fourth, that they shall not admit Laicks to possess Prebends, or the Revenues of those Benefices, as given by way of Oblation.

The twenty fifth, that they shall not suffer one Monk to be in a Priory alone, that there shall three or four, but no Irregular Monks shall be sent thither.

The twenty sixth, that they shall oblige all those who are arriv'd to the Age of fourteen to swear that they will keep the Peace.

The Council of *Arles*, in the Year 1233.

The Council of Arles, 1233.

John Baussanus Archbishop of *Arles* held a provincial Council in the Year 1234, wherein he made twenty four Constitutions.

In the first, he orders that the Canons of the fourth General *Lateran* Council shall be put in Execution.

By the second, he obliges the Bishops to preach the Faith themselves, and to cause it to be preach'd by Persons of Merit.

In the third, he admonishes the Bishops to make use of Exhortations and even Censures to oblige the Officers of Justice, and the Lords to root out Hereticks out of their Jurisdiction.

In the fourth it is order'd, that every *Sunday* an Excommunication shall be publish'd against Hereticks and their Favourers.

The fifth imports, that in each Parish a Priest, and two other Persons shall be settled as Inquisitors.

The sixth, that the Heretical convict shall be condemn'd to perpetual Imprisonment, and that those who will not relent shall be deliver'd up to the Secular Power.

The two next are for the Observation of Peace.

The Council of Arles, 1233.

In the ninth, he prohibits the Confraternities and Societies which are not allow'd by the Bishop.

The tenth imports, that they shall not give Absolution to those who are excommunicated for having done any Injury, till such time as they have made Satisfaction.

In the eleventh, he orders, that the Bodies and Bones of those who after their Death shall be discover'd to have been Hereticks, shall be dug up again.

In the twelfth, 'tis prohibited to bestow Benefices on Laicks.

In the thirteenth, he declares, that the Excommunication ought to be usher'd in by an Admonition, and if the Excommunicated do not get themselves absolv'd within a Month, they shall not receive Absolution till they have paid 50 *Sols* a Month from the Time of their Excommunication.

In the fourteenth, he exhorts the Bishops to be vigilant in reforming the Manners of their Clergy.

In the fifteenth, he orders, that they should excommunicate every *Sunday* the Usurers, publick Adulterers, Diviners and Sorcerers.

In the sixteenth, that the *Jews* and *Jewesses* shall be distin-

guiſh'd from *Chriſtians* by a Badge which they ſhall wear on their Habits.

The Councils held during the thirteenth Century.

In the ſeventeenth, he declares, that if the privileg'd Perſons will not ſubmit to the Sentences of Prelates and to their Cenſures, one may refuſe to do them Juſtice.

In the eighteenth, that all the Biſhops of the Province ought ſtiffly to maintain the Rights of the *Regale* of the Church of *Arles*.

In the nineteenth, that each Church of the Country ought to have a Curate, or at leaſt to be ſupply'd by the Biſhop's Order.

In the twentieth, that Biſhops and other Prelates having the Cure of Souls, ſhall proceed according to the Forms of the Canons in the Affairs relating to Tithes, Legacies, Chappels and other Eccleſiaſtical Rights.

In the twenty firſt, he prohibits the making any Laſt Will and Teſtament but in the Preſence of the Curate.

The Councils held during the thirteenth Century.

In the twenty ſecond, he prohibits the raiſing any new Taxes.

In the twenty third, he pronounces an *Anathema* againſt thoſe who treat for the Tithes or other Rites of the Church with the Monks without the Conſent of the Biſhop.

In the twenty fourth, he orders, that no Biſhop may turn an Eccleſiaſtick out of his Benefice without taking cognizance of the Cauſe.

This ſame Archbiſhop held a ſecond Council at *L'iſle* in *Provence*, in the Year 1251; wherein he has renew'd theſe Conſtitutions and explain'd them, and couch'd them in thirteen Chapters, the laſt of which is againſt clandeſtine Marriages.

The Council of *Narbonne* held about the Year 1235.

The Council of Narbonne 1235.

Peter Amelli Archbiſhop of *Narbonne*, *John Bauſſanus* Archbiſhop of *Arles*, and *Raymond* Archbiſhop of *Aix*, being met, as 'tis believ'd, at *Narbonne* about the Year 1235, made Decrees about the Puniſhment of Hereticks, directed to the Brethren Inquiſitors of theirs and the Neighbouring Provinces, who had propos'd to them ſeveral Doubts on that Subject, wherein they return them this Anſwer; that they ought to impoſe for Penance on the Hereticks and their Favourers (who voluntarily recant, and to whom they have promis'd that they ſhall not be caſt into Priſon) the wearing of Croſſes, the preſenting themſelves every *Sunday* in the Churches with part of their Body naked, and with Wands in their Hands between the Epiſtle and Goſpel in order to receive the Diſcipline; to do the ſame thing at the ſolemn Proceſſions, to be preſent every *Sunday* at Maſs, at the Veſpers and at Sermon, to Faſt, to viſit the Holy Places, to defend in Perſon or by others maintain'd at their Charge the Faith of the Church againſt the *Saracens* and Hereticks (but not to order them to go beyond Sea) to make them ſhift their Country, and build Places to ſhut up the poor Converts. Moreover, they leave it to the Diſcretion of the Inquiſitors to impoſe ſuch Penances as they ſhall think convenient, to increaſe or moderate them. They would have them to oblige the Converts to make a publick Confeſſion of their Faults. They commit to the Curates the taking care to ſee that the Converts obſerve the Penances which the Inquiſitors ſhall have impos'd on them. With reſpect to other Hereticks, who ought to be confin'd according to the Law of the Council of *Toulouſe*; they ſay, that there being ſo great a Number of them, that this cannot eaſily be done, the Pope ſhall be acquainted with it, and only ſuch ſhall be confin'd who are moſt capable of corrupting others. As for the Rebels, Apoſtates, Favourers of Hereticks and thoſe who conceal or neglect to puniſh them they would have them be treated variouſly according to the Variety of their Faults. They admoniſh the *Jacobine* Friars, not to impoſe any pecuniary Mulcts, nor to demand any. They would not have Perſons ſuſpected of Hereſie, or New Converts to be admitted into a Religious Houſe. They preſcribe ſeveral Laws about the Proceedings of the *Inquiſition*, ſuch as keeping the Names of the private Witneſſes, the receiving all ſorts of Witneſſes, not to hear them above once, nor to credit the Confeſſors, about the Points on which Hereticks ought to be interrogated; about the Errors of the *Vaudois*, and the Signs whereby to diſcover them.

The Council of Narbonne 1235.

The Council of *Tours*, held about the Year 1236.

The Council of Tours, 1236.

Jeuellus de Mayenne Archbiſhop of *Tours*, on the *Tueſday* before St. *Barnabas*'s day, in the Year 1236, held an Eccleſiaſtical Aſſembly in that City, wherein he publiſh'd fourteen Decrees for the Eccleſiaſtical and Civil Polity.

By the firſt, the *Croiſado*-Men are depriv'd of their Privileges, when they commit ſuch Crimes as deſerve Puniſhment, and they and the other Chriſtians are prohibited from killing or abuſing the *Jews*.

In the three next 'tis order'd, that none ſhall be admitted Lawyers, who have not ſtudied the Law for three Years, nor Officials, who have not ſtudied it five Years, nor Notaries who are not acquainted with the Style and Conſtitutions of the Palace.

In the fifth, to obviate the Frauds of thoſe who made an ill uſe of the Letters of the Holy See, the Commiſſaries delegated in the Province of *Tours*, are prohibited from executing their Commiſſion till they have ſhew'd the original Copy of it, and unleſs he that has it, ſwear that he has procur'd thoſe Letters, that they are true, and that he will not carry him with whom he has to do before other Judges.

By the ſixth, the Judges are order'd to have regard to Appeals.

In the ſeventh, the Biſhops are recommended to take care, that the Laſt Wills and Teſtaments be duly executed.

The Council of Tours, 1236.

The eighth declares, thoſe who contract two Marriages at a time to be Infamous, and condemns them to be whip'd.

The ninth orders, that every *Sunday* the Sorcerers ſhall be excommunicated, and condemns them to ſevere Correction.

The tenth, renews the Prohibitions of communicating with excommunicated Perſons, made in the Council held at *Chateau-Gonthier*, under Penalty of a pecuniary Mulct.

The eleventh imports, that thoſe who pretend to be exempt from the Juriſdiction of the Ordinary, ſhall be oblig'd to exhibit their Letters of Exemption.

In the twelfth, falſe Witneſſes are condemn'd to ſevere Puniſhments.

In the thirteenth, the Biſhops are enjoyn'd to take care that the new Converts of their Dioceſſes be inſtructed, and to provide a Subſiſtence for them, leſt they return to their Errors under the pretence of Poverty.

In the fourteenth, the Abbots and Priors are order'd to uſe Hoſpitality.

The Council of *London*, in the Year 1237.

The Council of London, 1237.

Henry III. King of *England* in the Year 1237, ſent for Cardinal *Otho* Legate of the Holy See. At firſt the Clergy and Laity were alarm'd at his Coming, but that Cardinal behav'd himſelf with a great deal of Moderation and Prudence. He reconcil'd the Lords, refus'd part of the Preſents which they offer'd him, and appointed a Synod to be held at *London* for the reforming the Diſcipline. The King of *England* ſhew'd him a great deal of Reſpect, which made the Grandees of the Kingdom to murmur. The King of *Scotland* was more reſerv'd, and would not permit the Legate to enter his Dominions, telling him that he had no Occaſion for a Legate in his Kingdom; that all was well enough there; that they had never ſeen any Legate there; that he would never ſuffer any; that beſides he would not do well to expoſe his Perſon by coming thither, becauſe the People of his Country were Savage and Cruel, and might perhaps abuſe him.

The Council appointed to be held at *London* by the Legate, was held there on the next Day after the *Octave* of St. *Martin*. The Legate appear'd there ſeated in a magnificent Throne, the Archbiſhop of *Canterbury* on his Right-Hand, and the Archbiſhop of *York* on his Left, who both of them made Proteſtations for the preſervation of their Privileges. Afterwards the Legate made a Speech to the Prelates of the Council on the Prudence and Wiſdom of Eccleſiaſticks. On the Morrow the King ſent Commiſſioners to the Council, who ſhould warn the Legate, that he did nothing which might infringe the King's Prerogative; and one of them ſtay'd in the Council to take care of it. The Legate order'd the Letters of his Legation to be read. On the third Day they made an end of reading the Decrees, which the Legate propos'd in the Council, which began to be read the firſt Day. They are thirty one.

The Council of London, 1237.

The firſt concerns the Dedication of Churches, and implies, that it deriv'd its Original from the Old and New Teſtament, and has been obſerv'd by the Holy Fathers under the New. That it ought to be ſolemniz'd with greater Dignity and Care, ſince then they only offer'd Sacrifices of dead Beaſts, whereas now they offer on the Altar, by the Hands of the Prieſt, a living and true Sacrifice, namely the only Son of God: Therefore the Fathers have with Reaſon order'd, that ſo ſublime an Office, ſhould be celebrated only in conſecrated Places, at leaſt, when no Neceſſity requires its being done elſewhere. Having therefore ſeen and underſtood that a great many deſpiſe or neglect this Sacred Miniſtry, and having met with

The Councils held during the Thirteenth Century.

with a great many Churches, even Cathedrals, which tho' Ancient, have not as yet been consecratee with the Holy Oyl; to remedy this Neglect, they order, that all Cathedral, Conventual and Parochial Churches which are compleatly built, shall be consecrated within two Years by the Diocesan Bishops, or by their Authority; and the same time is prescrib'd for those which shall be built hereafter. And that this Statute, may be observ'd, they prohibit the Celebration of Mass in those Churches which shall not have been consecrated within two Years after they shall be built. They forbid the Abbots and Curates to pull down old consecrated Churches, under a pretence of making them finer, without the consent of the Bishop of the Diocess, who shall take care to see whether it be fit to be granted, or no; and if he grants it, he shall see that the new one be finish'd forthwith. As to Chappels, they order nothing in particular with respect to them.

The next Canons contain the Doctrine of the Sacraments; In the second, the Number of them is determin'd, and 'tis declared, that they ought to be celebrated with Purity and gratuitously.

The third is upon Baptism, 'tis therein determin'd, that the Time of administring it solemnly is Holy *Saturday*, and the *Saturday* in *Whitsun-week*. that Infants ought to be baptiz'd on those Days, and it enjoins Curates to teach their Parishioners the Form of Baptism, that so they may administer it in case of Necessity.

The fourth is against those who require Money for giving Absolution and the other Sacraments.

The fifth imports, that the Bishops shall take care to nominate in each Deanery prudent and wise Confessors, to confess the Clerks who are asham'd to confess themselves to the Deans, and that there shall be in Cathedrals a general *Penitentiary*.

The sixth, that those who are to be ordained shall be examined, and that a Register shall be kept of those who shall be approv'd, that so others might not mix themselves with them.

The seventh prohibits the farming out of Benefices, and especially Dignities.

The eighth imports, that if any Churches be leas'd out, it shall be only for five Years.

The ninth, that they shall not let out Leases for ever.

The tenth, that the Vicars shall be Priests, and obliged to personal Residence in the Churches which they are to serve.

The eleventh, that they shall not give away the Benefices of the absent, upon the Report of their being dead, unless they are assur'd of it.

The twelfth prohibits the dividing of Benefices.

The thirteenth renews the Decrees concerning Residence, and against those who have Pluralities

The fourteenth regulates the Manner of the Habits of the Clergy, and recommends to the Bishops to be the first in giving an Example to others.

The fifteenth to prevent the Marriages which some Clerks contracted clandestinely to save their Benefices, declares the Children born of such Marriages uncapable of holding Benefices.

The sixteenth renews the Ecclesiastical Statutes against Clerks who kept Concubines.

The seventeenth prohibits the Children of Clerks from possessing the Benefices of their Fathers.

The eighteenth is against those who protect, and give Shelter to Highway men.

The nineteenth prohibits all the Monks from eating Flesh, and orders, that their Novices shall be oblig'd to profess at the End of their Year: Which is likewise extended to Regular Canons.

The twentieth enjoins the Archdeacons to do their Duty with Diligence, and not to burden the Churches by excessive Duties of Procuration.

The twenty first forbids the Ecclesiastical Judges to hinder the Parties from agreeing.

The twenty second exhorts the Bishops to reside in their Churches; there to celebrate Divine Service on the chief Festivals of the Year, on the *Sundays* of *Advent* and *Lent*, and to see that their Dioceses be visited.

The twenty third imports, that Care shall be taken to place able Judges, especially in Matrimonial Causes; and that the Judges of Abbots who are in Possession, shall not pass a definitive Sentence, till after they have consulted the Bishop of the Diocess.

The eight other Constitutions relate to the various Forms of Justice, and the Conditions which make these Acts authentick. These Decrees were read in the Council, and the Prelates of *England* hearkned to them very quietly. There was only the Bishop of *Worcester* who remonstrated touching the prohibition of having Pluralities, that this Law could not be observ'd in *England*, because there were a great many Persons of Quality that enjoyed several Benefices, who lived honourably upon them, and bestowed large Alms. He said likewise, that it would be very difficult to observe the Abstinence from Meat, according to the Rule of St. *Benedict*, in all Monasteries, and he desir'd the Legate to send the Pope Word of these things. The Legate consented thereto, provided the other Prelates of the Council would join with him. Lastly, because several gave out, that the Orders which should be made by the Legate, should only be of Force during his Legation, he caused a Decretal to be read which authorized them for ever.

The Council of *Cognac* in the Year 1238.

The Council of Cognac, 1238.

IN the Year 1238. *Gerard* Archbishop of *Bourdeaux* called a Council at *Cognac*, the *Munday* after the *Octave* of *Easter*, wherein he published thirty nine Decrees.

The first excommunicates those that made use of several Sorts of Tricks, which are expressed in particular.

The second likewise declares those Men excommunicated, who conspire against Ecclesiasticks; the Persons who cite any one before them, without having seen the authentick Letters of their Commission; and those who enlarge them, and those who detain the Goods or the Persons of Ecclesiasticks.

The third excommunicates the Laicks who detain Churches, Hospitals, or Religious Houses.

The fourth forbids the Archdeacons, Archpriests, and Deans to have Vicars: And the fifth forbids Curates to be Vicars in other Churches.

The sixth orders, that every Parish shall have a particular Seal.

The seventh, that no Person shall be cited before the Commissaries of the Holy See, till the Original of the Letters of the Commission be exhibited, and a Copy be given thereof.

The eighth prohibits the Bishops and other Ecclesiastical Judges from taking off Excommunications made for Offences committed, till such time as they have oblig'd the Party offending to make Satisfaction.

The ninth enjoins the Bishops to see that the Sentences of Excommunication issued out by their Colleagues be duly executed in their Dioceses.

The tenth orders, that none shall be commissioned to try Causes of Matrimony, but able and discreet Persons.

The eleventh, lays the Penalty of Excommunication on such Lay-Judges as oblige the Ecclesiasticks to plead before them.

The twelfth and thirteenth prohibit the Monks and Priests from being Advocates and Proctors.

The fourteenth orders, that Advocates shall be appointed for *Paupers*.

The fifteenth, that if two Lords have Vassals who are subject to them promiscuously, they shall be interdicted for the Faults of either of them.

The Council of Cognac, 1238.

The sixteenth, that the Lords shall restore to the Churches, what they have taken away from them upon the account of the Interdiction issued out against them.

The seventeenth prescribes the Formalities which ought to be observed in the Excommunication of Barons.

The eighteenth condemns them to a Fine of ten *Livres*, who remain in a State of Excommunication for forty Days.

The nineteenth deprives those who apprehend or abuse the Clergy, of the Right of being admitted into holy Orders, and of possessing Benefices themselves, or by their Descendants to the third Generation.

The twentieth prohibits the Abbots from giving Money to the Monks or Regular Canons for their Subsistence, and from receiving any thing for Admission into their Monasteries.

The twenty first orders, that the Stewards shall give an Account of their Management every Month, and the Abbot, every Year, and that the Cloysters shall be shut up at seasonable Hours.

The twenty second prohibits the Monks from going out of their Monastery without Leave of their Abbots, and from staying, or eating abroad.

The twenty third prohibits them likewise from preferring any Petition in a Court of Judicature, without the Order of their Abbot

The twenty fourth prohibits the Monks and Regular Canons from wearing Cloaks in their Monastery, or in the places of their Abode.

The twenty fifth forbids them to have any thing *de proprio*, under the Penalty of being deprived of Ecclesiastical Burial.

The twenty sixth prohibits them likewise from having certain Kinds of Habits, and from wearing a Gown which is not close, and which has no Sleeves.

The Councils held during the thirteenth Century.

The twenty seventh enjoins the Abbots twice every Year to publish an Excommunication against the Monks who shall have any thing by way of Property, or who shall not be habited conformably to their Quality.

The twenty eighth prohibits Monks from being Bail for any, and from borrowing more than twenty *Sols*.

The twenty ninth enjoyns them to observe the Rule of St. *Benedict*, about abstaining from Meats.

The thirtieth prohibits them from holding Curacies, unless in case of Necessity, and with the Leave of the Bishop their Diocesan.

The thirty first prohibits the Monks and Regular Canons from being alone in Priories, or in Barns.

The thirty second orders, that no *Co-friaries* shall be established without the Leave of the Diocesan Bishop.

The thirty third imports, that a competent Allowance shall be given to those that serve the Cures, enough to maintain them.

The thirty fourth prohibits the building of new Monasteries, or Hospitals, without the Leave of the Bishop.

The thirty fifth renews the Prohibitions against the alienating the Goods of the Church, without special Licence from the Bishop.

The thirty sixth orders, that the Curates who have Parishioners in common, shall be obliged to divide them between them.

The thirty seventh prohibits the allowing Ecclesiasticks of another Diocess, to celebrate Divine Service, unless they have Testimonials from their Bishop of their Orders, of their Morals, and of the Occasion of their Journey.

The thirty eighth prohibits him who presents to a Benefice, the demanding of him whom he presents an Oath, whereby he engages himself to take nothing of any Person, because this looks like *Simony*.

The thirty ninth imports, that no Person shall provide for the vacant Churches, the Presentation of which is laps'd to the Ordinary.

The Council of *Tours*, in the Year 1239.

The Council of Tours, 1239.

Juvellus de Mayenne Archbishop of *Tours* held another Council in that City in the Year 1239, in which he made the following Decrees.

The first is, that the Bishop shall nominate in each Parish three Clergy men, or at least three creditable Laicks, of whom he shall take an Oath to speak the Truth about the Scandals which shall happen in that, or the neighbouring Parishes in Matters of Faith, or other Ecclesiastical Crimes.

The second imports, that the Clerks convicted of Crimes, shall at first be punished according as the Bishop pleases, and for the second Offence by the Forfeiture of their Benefices.

The third orders the Priests to wear close Habits, under the Penalty of five *Sols* Fine.

The fourth imports, that nothing shall be demanded, or exacted before the Administration of the Sacraments, but that they might demand the usual Dues after they have been administred.

The fifth and sixth prohibit the Priests and Curates from excommunicating their Parishioners by their own Authority.

The seventh declares those Legacies null, which are made by a beneficed Clergyman, or one in Orders to his natural Son.

The eighth renews the Prohibition made in the Council of *Chateau-Gonthier*, against Archdeacons and other inferior Prelates having Officials.

The ninth forbids the Prelates to issue out Sentences of Excommunication hastily, and enjoyns them to do it maturely, and after the Admonitions prescribed by the Laws, and made in a competent Distance of time, at least if the Affair does not require Speed. The same Canon does afterwards prescribe the Order that is to be observed in the pronouncing of Excommunication.

In the tenth, 'tis prohibited to excommunicate in general Terms all those who communicate with excommunicated Persons.

The eleventh prohibits the giving of Money to the Regulars for their Maintenance.

The twelfth prohibits the Clergy and Monks from having Servant-maids in their Houses, or in their Priories.

The thirteenth interdicts the Monks from the Right of serving Curacies, if the Bishop has not intrusted them with the Cure of Souls.

The Council of *Laval*, in the Year 1242.

The Council of Laval, 1242.

The same Archbishop of *Tours* held a third Council at *Laval* in the Diocess of *Mans* in the Year 1242. wherein in the first place he renewed the Statutes about the Monastical Habits and Discipline.

2. He ordered that the Abbots should take care to keep the Priories in good Condition.

3. He prohibited them from changing the Priors.

4. He prohibited the Archdeacons from taking Cognizance of Matrimonial or *Simoniacal* Causes, without a special Power from the Bishop, and from having Officials out of the City.

5. He renewed the Penalties inflicted by the Canons on Clergymen, who plead in secular Courts of Judicature.

6. He regulated the Manner of celebrating Divine Service during the Interdiction.

7. He likewise renewed the Prohibition made against Monks having Money of their own to buy themselves Cloaths.

8. He declared, that he who remained a whole Year excommunicated, ought to be banished from the Place where he dwelt.

9. He order'd, that those who were accus'd of having injured the Churches, and against whom there were strong Suspicions, ought to clear themselves Canonically, and that if they cannot come off with this Purgation, they ought to be punished.

The first General Council of *Lyons* in the Year 1245.

The first General Council of Lyons, 1245.

WE will not here repeat what we have already said concerning the History of this Council, and of the Sentence which the Pope herein pass'd against the Emperor *Frederick*; but since we have not spoken of the other Affairs which were transacted, nor of the Decrees which were made in it, we are obliged to say something of them in this Place.

There were three principal Affairs besides that of *Frederick*: The relieving of the Empire of *Constantinople* against the *Greeks*; that of the Empire of *Germany* against the *Tartars*; and that of the Holy Land against the *Saracens*. The Pope willing to provide for these three urgent Necessities, orders for the Relief of *Constantinople*, that a Moyety of the Revenues of all Benefices, on which the Incumbents did not actually reside, should be given. However he excepts out of this Act, the Clergy of the Church of *Rome*, the *Croisade*-Men, and those who have lawful Excuses for their *Non-Residence*. He likewise join'd to this Supply the third Part of what any Benefices might be worth above an hundred Merks. He promis'd likewise that the Church of *Rome* should give a third Part of its Revenues towards the Relief of the Empire of *Constantinople*. He excommunicates the beneficed Clergy who should use any Fraud, and grants Indulgences to all those that shall go to the Succour of that Empire, equal to those which they had who go to the Holy Land.

To put a Stop to the Incursions of the *Tartars* into *Poland*, *Russia* and *Hungary*, he could find no better Way than to make Trenches and Forts, in order to prevent their Inroads till such time as the Holy See consider of it, and be able to provide for their Relief.

Lastly, as to what concerns the Relief of the Holy Land, where the Affairs of the *Christians* were in a very bad Posture, he admonishes the Priests and other Ecclesiasticks in the Army of the *Christians*, to pray continually, and to exhort the *Croisade*-Men to Repentance, and the Practice of Vertue; and grants to those Clergymen the Privilege of enjoying their Benefices. In the second place, he appoints for the Relief of the Holy Land the twentieth Part of all the Revenues of Benefices for the Space of three Years, and the tenth of the Revenues of the Pope and Cardinals. He exempts the *Croisade*-Men from Taxes and all Manner of Contributions. He discharges them from the Interest of those Sums which they had borrowed. He pronounces an *Anathema* against the Pyrates and against all those who supplied the *Saracens* with Ships, Arms, or other Ammunitions. He orders a Peace to be made between the *Christian* Princes for four Years, under the Penalty of excommunicating and interdicting those who opposed it. He prohibited Turnaments, and lastly heaped very large Indulgences on the *Croisade*-Men.

He made use likewise of another Method of raising Funds for the Relief of the Holy Land and the Empire, which was to admonish those who had the Cure of Souls, to encline the Faithful to give something by their last Wills and Testaments, or otherwise, to be imployed in this good Work, and to take care to keep it.

The Pope likewise in this Council made several Decrees relating to the Canon Law, such as about Commissions, Elections, the providing of a Delegate-Judge; about the Processes, Appeals, and Accusations; about Excommunication, and Debts

The Councils held during the Thirteenth Century.

Debts contracted by Churches, and other Points of Law which are to be met with in the Decretals, and which are related by *Matthew Paris* in his History.

Some of these Decrees were made in the Council, and others before or after the Council: But the Decree about Raising the *Pence*, displeas'd several Prelates, who openly oppos'd it; and the more, because it was said, that it was to be done by the Pope's Commissaries, and they complained, that the Court of *Rome* had often rob'd them of their Revenues under this Pretence.

The Council of *Beziers*, in the Year 1246.

The Council of Beziers, 1246.

IN the Year 1246. *William de Broa* Archbishop of *Narbonne* held a Council of the Bishops of his Province in the Town of *Beziers*, wherein he made a Collection of forty six Canons, extracted out of the preceding Councils: Namely, the fourth general *Lateran* Council, the Council of *Narbonne*, in the Year 1228. and the Council of *Avignon*. He likewise drew up thirty seven Decrees for the Inquisitors of that Country, containing several Rules of the Things which they ought to observe.

The Council of *Valenza* in the Year 1248.

The Council of Valenza, 1248.

PEter Cardinal Bishop of *Albany*, and *Hugh* Cardinal Priest of Saint *Sabina*, in the Month of *December*, 1248. held at *Valenza* a Council of the Bishops of the Povinces of *Narbonne*, *Vienna*, *Arles*, and *Aix*, in which they published Statutes against the Emperor *Frederick* and his Adherents, about the Inquisition and Excommunication; against perjured and sacrilegious Persons, Sorcerers, Relapsers, and other Criminals.

The Council of *Saumur*, in the Year 1253.

The Council of Saumur, 1253.

PEter *de Lambale* Archbishop of *Tours*, after he had visited his Province, called a Council at *Saumur* in *December* 1253. to reform the Disorders and Abuses which he had taken notice of in his Visitation. He thereupon made thirty two very useful Decrees.

By the first it is order'd, that they shall recite the Offices for the Canonical Hours in all Cathedral and Collegiate Churches at the Times appointed, and with requisite Devotion; and that one Side of the Quire shall not begin a Verse, till the other Side has ended the foregoing Verse.

By the second, the Archdeacons, Archpriests, *Rural* Deans, and others, are enjoyned to take care, that the Sacristy, the Fonts, the Holy Oyls, the Holy Chrism be kept under Lock and Key, and that the Sacraments in populous Places, and especially in Cities, be carried with Veneration.

The third imports, that the Corporals shall be wash'd by the Priests habited with Surplices in a very clean Vessel, and set apart for that Use, and that the first Water shall be cast into the Pond; that the Linnen of the Altar and of the Priests shall be washed by a Woman or by a Girl, separately from others, and that they shall take care to keep them well.

The fourth renews the Statute made in the Council of *Laval*, about the Inventory of the Ornaments and Goods of Churches, which ought to be kept by the Archdeacon.

The fifth enjoyns, that the Archdeacons, Priests, and *Rural* Deans, shall be obliged to take Holy Orders within a Year.

The sixth prohibits the holding of Pleadings in Churches, and in their *Portico's*.

The seventh prohibits the Archdeacons and other inferior Prelates from holding their Pleadings in presence of their Bishops.

The eighth prohibits them from having *Officials* out of Town.

The ninth prohibits the exacting the Duty of Procuration, unless they actually visit.

The tenth revives the Statute made in the Council of *Chateau-Gonthier*, to prevent the dividing of Prebends.

The eleventh prohibits the admitting any Canon who is not born in lawful Wedlock.

The twelfth prohibits the Prelates from exacting any Subsidy from their Inferiors, unless they have Occasion for it, and then to receive a moderate one with Charity.

The thirteenth revokes the Pensions laid on Curates.

The fourteenth and fifteenth enjoyn the Regulars to observe the Rules prescribed in the Letters of the Pope which relate to them, and to keep Copies of them by them.

The sixteenth revives the Statute of the Council of *Chateau-Gonthier*, which prohibits the Monks from having any thing *de proprio*.

The seventeenth prohibits the Monks from concerning themselves with secular Pleadings.

The eighteenth prohibits the Abbots from bestowing Regular Places on Seculars.

The nineteenth orders, that the ancient Number of Monks shall be re-established in each Monastery.

The twentieth and twenty first prohibit the Abbots from exacting new Pensions of Priories, and from retrenching their Revenues.

The twenty second imports, that the Abbots or Priors shall not keep their Registers out of the Monastery.

The twenty third prohibits the Clergy from concerning themselves with Merchandise, and from making any Contracts of Society with Merchants.

The twenty fourth prohibits the Ecclesiastical Judges from commissioning several Persons to cite without Distinction such as they please before them.

The twenty fifth and sixth are against those who hinder the Exercise of the Ecclesiastical Jurisdiction, or the Execution of the Sentences.

The twenty seventh prohibits clandestine Marriages.

The twenty eighth is against an Abuse which was practis'd at that time of granting several Curacies in *Commendam* to one and the same Person, who has already one in Title. They who receive those Benefices are deprived of them, and those who collate them, of the Power of presenting.

The twenty ninth prohibits Bishops from applying to their Profit a Part of the Revenues of Parochial Churches, and from charging them with new Pensions.

The thirtieth prohibits the Clergy from bequeathing any thing to their natural Children or their Concubines.

The thirty first orders, that those who have Sacerdotal Prebends in Chapters, shall take upon them Priests Orders, and serve them in that Quality.

The thirty second orders, that all the Canons made by the Archbishops of *Tours*, Predecessors to *Peter*, shall be inviolably observ'd under Pain of Excommunication.

The Council of *Alby* in the Year 1254.

The Council of Alby, 1254.

THis Council was held by *Zoan* Bishop of *Avignon*, and Legate of the Holy See, and consisted of the Provinces of *Narbonne*, *Bourges*, and *Bourdeaux*. Therein they revived a great many Decrees made in the preceding Councils.

The twenty eight first, relate to the Inquisition and the Punishment of Hereticks.

The twenty ninth orders the Execution of the Canon stylʼd *Omnis utriusque sexus*, concerning the *Easter* Confession; and obliges all the Faithful to receive the Communion at *Christmas*, *Easter*, and *Whitsun-tide*.

The next to the fortieth revive the Decrees of the Councils of *Narbonne*, *Valenza*, and *Toulouse*, about being present at the Divine Service of the Parish, about Excommunications, Persons excommunicated, and last Wills and Testaments.

The forty first prohibits the Priests from keeping Women within the Inclosures of the Church.

The forty second orders, that there shall be Silver Chalices in all Churches which have fifteen Pounds a Year Revenue.

The forty third enjoyns the Bishops to make use of Ecclesiastical Censures to oblige those who hold Churches to repair and maintain them.

The forty fourth and fifth revive the Laws which prohibit Ecclesiasticks from having any secular Employments or Offices.

The eight next prescribe the Modesty which Ecclesiasticks and Regulars ought to observe in their Habits, and in their Way of Living.

The fifty fourth and fifth import, that there shall be at least three Monks or two Regular Canons in each Priory.

The fifty sixth orders the Patrons to present the Benefices in their Gifts to able Persons within the time prefix'd, without any Compact and without diminishing the Revenues: And prohibits the applying the Revenues of a vacant Church, to any other Uses than to the Interest of that Church.

The four next fix the Duties of Visitations.

The sixty first and second revive the Decrees of the Council of *Avignon*, against perjur'd Persons and Usurers.

The eight next are againſt the *Jews*.

The Councils held during the thirteenth Century.

The ſeventy firſt prohibits any new Impoſts under Pain of Excommunication.

The Council of *Bourdeaux* in the Year 1255.

The Council of Bourdeaux, 1255.

THis Council properly ſpeaking is only a Synod of the Clergy of *Bourdeaux*, held the 13*th* of *April* in the Year 1255. wherein *Gerrard de Malemort* Archbiſhop of that Church publiſhed the following Conſtitutions.

1. He ordered the Clergymen who have Churches to be reſident, and to preſent themſelves in time to receive Orders under the Penalty of loſing their Benefices.

2. He prohibits the Prieſts and Curates from tolerating Queſtors in Churches without his or the Holy See's Order.

3. From admitting of ſtrange Clergymen without his Leave.

4. From executing the Letters of Commiſſion iſſued out of the Holy See, when a great Part of the Time prefixed is elapſed.

5. From giving conſecrated Hoſts to Children on *Eaſter*-day; inſtead of which he permits the giving them conſecrated Bread.

6. He orders the Curates to write in the *Miſſals* the Inventory of the Goods of their Church, and forbids them to alienate them without the Conſent of the Biſhop.

7. He forbids the preſenting of Relicks to Lay-men to ſwear by them in the Seaſons wherein 'tis unlawful to ſwear upon the Evangeliſts, upon any other account than that of Peace, which Seaſons are from *Septuageſima* Sunday to *Eaſter*; from the Beginning of *Advent* to the *Octave* of *Epiphany*, during the *Rogation-days*, and every *Sunday* in the Year.

8. He forbids the Prieſts to carry any Proceſs before a ſecular Judge, unleſs it be with the Conſent of the Biſhop.

9. He orders, that they ſhall not any more bring any Relicks out of their Caſes, to expoſe them to the Weather, and that no new ones ſhall be honour'd till they have been approved of by the Pope.

10. He prohibits the Clerks from taking any Cognizance or paſſing any Sentence in Criminal Matters.

11. He prohibits the giving of Abſolution to excommunicated Perſons at the point of Death, till they have ſatisfied all Parties, and given Security for ſo doing, and makes them reſponſible for it, who abſolve them otherwiſe.

12. He orders, that no Pleadings ſhall be in the Cloyſters of the Monks under Pain of Interdiction.

15. He made ſeveral Decrees relating to Tithes. He excommunicates and deprives of Eccleſiaſtical Burial the Laicks who poſſeſs or detain them: Declares that the Tithes belong to the Curates: Prohibits the engaging or alienating of Tithes, and beſide the Tithes, would have the Laicks pay the firſt Fruits, which is the thirtieth, fortieth or fiftieth Part, and the other Dues which they owe to their Curates. This is the Subject Matter of ten of theſe Conſtitutions.

In the twenty ſixth, he forbids the exacting any thing for the Adminiſtration of Sacraments, or for the collating to Benefices.

In the twenty ſeventh and eighth, he revives the temporal Puniſhments againſt thoſe who infringe the Excommunication, or who deſpiſe and neglect to take it off.

In the two laſt, he reforms the Abuſes which were crept into the Societies, and prohibits them from making Conſtitutions or chooſing an Head, without the Conſent of the Curate, and for the Good of the Church.

The Council of *Beziers* in the Year 1255.

The Council of Beziers, 1255.

PEter d' *Antevil* Chief Juſtice of *Carcaſſonne* and *Beziers*, laying Siege to *Querbus*, in behalf of King Saint *Lewis*, in the Year 1255. gave Orders to *William de Broa* Archbiſhop of *Narbonne*, and the Biſhops his Suffragans to give him Supplies. They met upon that account the 8*th* of *May* the ſame Year at *Beziers*, where they concluded on what they ſhould do, and in the Council they publiſhed the Laws made in the foregoing Year by Saint *Lewis*, which have been publiſhed by *Baluzius*, and are to be met with in the laſt Editions of the Councils.

The Council of Beziers, 1255.

The Council of *Ruffec* in the Year 1258.

The Council of Ruffec, 1258.

GErard *de Malemort* Archbiſhop of *Bourdeaux* held a Synod in *Auguſt* 1258. at *Ruffec* for maintaining the Rights of the Church. He therein ordered, that for three *Sundays* ſucceſſively, they ſhould be excommunicated, who hindred the Juriſdiction of Churches, or violated the Rights and Liberties, and ſeized upon the Revenues of them. He condemned ſeverely the Monks who deſpis'd the Cenſures of their Biſhops. He prohibits Eccleſiaſticks from making their Anſwers before ſecular Judges, and from having any ſecular Employments. He regulates the Forms of laſt Wills and Teſtaments, according to the preceding Councils, as well as the Abſolution of excommunicated Perſons at the Hour of Death. He admoniſhes the Commiſſaries of the Holy See of what they ought to obſerve in the executing of their Commiſſion, and prohibits the trying of Cauſes in Monaſteries. This is the Subject Matter of ten Chapters of this Council,

The Council of Ruffec, 1258.

The Council of *Montpellier* in the Year 1258.

The Council of Montpellier, 1258.

JAmes Archbiſhop of *Narbonne* revived in a Synod held at *Montpellier*, the ſixth of *September* 1258. the following Decrees.

The Firſt is againſt thoſe who violate the Rights and Liberties of Churches and Church-men.

The ſecond prohibits the Biſhops from granting the Tonſure, or Holy Orders to thoſe who are not of their Dioceſs, and enjoins them not to confer it on Perſons under 20 Years of Age, who require it out of a Senſe of Devotion, and to ſerve the Church, and who have ſome Tincture of the clerical Learning.

The third declares the Clerks who do not live clerically, and who are concerned in any ſecular Buſineſs, to be depriv'd of their Immunities and Privileges.

The fourth imports, that thoſe who ſhall interdict or excommunicate any Perſon as Delegates or Sub-delegates of the Holy See, ſhall ſhew their Commiſſion.

The fifth, that the *Jews* may not exact Uſury.

he ſixth renews the ſecond Canon of the Council of *Bourdeaux* in the Year 1255, againſt Queſtors.

The ſeventh orders the Execution and Publication of theſe Orders.

The eighth imports, that the Decree againſt thoſe who ſeize on the Goods of the Church, ſhall be publiſhed every *Sunday* at the Homily.

The Council of Montpellier, 1258.

The Council of *Cologne* in the Year 1260.

The Council of Cologne, 1260.

COnrad Archbiſhop of *Cologne* publiſhed in the Year 1260, ſeveral Conſtitutions for the reforming of Church-men and Monks. He therein revives the Canons againſt Clerks who keep Concubines, againſt the ſimoniacal and merchandizing Clergy: He orders, that they ſhall be able at leaſt to read and ſing the Praiſes of God. He recommends to them the being habited clerically. He makes ſeveral Orders about the Lives and Offices of Canons. Laſtly, he makes ſeveral particular Orders in the ſecond Part about the monaſtical Life. There are fourteen of theſe Rules for the Clerks, and twenty eight for the Monks.

The Council of Cologne, 1260.

The Council of *Arles* in the Year 1260.

The Council of Arles, 1260.

THis Council was held by *Florence* Archbiſhop of *Arles*, and conſiſted of the Biſhops of his Province. In the Preface there is an Account of the Errors of thoſe who are ſtiled *Joachites*, who defended the Doctrine of a Book called, *The eternal Goſpel*, and they are condemn'd in the firſt Canon.

In the ſecond 'tis order'd, that the Curates ſhall teach their Pariſhioners the Form of baptizing Infants in caſe of Neceſſity.

In

The Council of Arles, 1260.

The Councils held during the thirteenth Century.

In the third, 'tis order'd, that they who administer, and those who receive the Sacrament of Confirmation ought to be at the Feast.

In the fourth, 'tis forbidden to contract Marriage without the Authority of the Church.

In the fifth 'tis order'd, that there shall be at least perpetual Vicars in all Parish-Churches.

In the sixth, that the Office of the Trinity shall be celebrated the *Sunday* after *Whitsuntide*.

By the seventh, 'tis prohibited to make use of Torches of Wood in Churches; and 'tis order'd, that they shall make use of Wax tapers.

In the eighth 'tis order'd, that the *Jews* shall be distinguished from the *Christians* by some Mark.

In the ninth, the Clerks who have Benefices are prohibited from exercising the Functions of Advocates in a Lay-Court.

In the tenth, the Monks and Regular Canons are prohibited from receiving any Salary for their Preaching.

In the eleventh, the Regular Canons are ordered to live according to the Rule of St. *Augustine*, to eat in common in one and the same Refectory, and to wear a Habit agreeable to their Condition.

The twelfth is against an Abuse which was then practised by the *Knights-Templars*, who being themselves and their Servants exempted from the Jurisdiction of Ordinaries, bestow'd that Quality on several Clerks who still retain'd their Habit, that so they likewise might be exempted from the Jurisdiction of their Bishop. This Council orders, that the Exemption shall only extend to those who are really of that Order, and that the others shall be subject to the Correction and Jurisdiction of the Ordinaries.

The Councils held during the thirteenth Century.

In the thirteenth 'tis order'd, that religious Persons shall be settled in the Hospitals to take care of them.

The fourteenth imports, that no Credit shall be given to the Deeds by which the Bishop raises Money, unless seal'd with his own Seal.

In the fifteenth, the Monks are prohibited from admitting Laicks into their Churches on *Sundays* or Holy-days, and from Preaching in the Time of the Parochial Divine Service.

In the sixteenth, the *Penitentiaries* who are sent into Parishes to absolve Men in such Cases as are reserved to the Bishop, are enjoined not to hear any Confessions, but in such Cases; and to refer them in other Cases to the Curate.

The seventeenth is against those who use any Force to keep their Relations or Friends in Benefices, or to cause them to be elected into them.

The other Canons of this Council are lost.

The Council of *Cognac*, in the Year 1260.

The Council of Cognac, 1260.

Peter de Roscidavella who in the Year 1259. succeeded *Gerard de Malemort*, in the Archbishoprick of *Bourdeaux*, held a provincial Council in the Year 1260. at *Cognac*, wherein the following Decrees were published.

The first prohibits the holding of nocturnal Assemblies, called *Vigils*, in the Churches and Church-yards, because several lewd things were committed in them, and sometimes Murder; which obliged them to send for the Bishops, to reconcile those Churches. However, it permits Luminaries and other Acts of Devotion which were us'd to be observ'd.

The second abolishes the Balls which were us'd to be kept in Churches on *Innocent*'s Day, and the Custom of choosing on that Day one of the Company, on whom they conferr'd the Title of Bishop.

The third orders, that the Revenues of vacant Churches shall be reserv'd for the Successors.

The fourth, that the *Commendams* and Collations of vacant Benefices shall belong to the Bishop or Archbishop.

The fifth prohibits the Curates from marrying of Women of another Parish, without the Consent of their Curate.

The sixth prohibits the admitting of Priests of another Diocess to the Celebration of the Holy Mysteries.

The seventh prohibits Cock-fighting, which was a Kind of Sport practis'd in Schools.

The Council of Cognac, 1260.

The eighth is a Revival of the Orders about the Habits of Ecclesiasticks.

The ninth prohibits the giving the Holy Chrism to exempt Persons who will not pay to the Bishop of their Diocess what they owe him; and from administring the Sacraments to those who are under their Jurisdiction.

The tenth orders the beneficed Clergy who are absent for their Studies or for some other lawful Cause with the Leave of their Bishop, to put Vicars into their Benefices, to whom they shall allow a sufficient Pension for their Maintenance.

The eleventh enjoyns the Patrons to allow convenient Salaries to the Curates who depend on them.

The next Canon orders, that those who have Priories shall maintain two Monks in each.

The thirteenth prohibits the Priests from holding Cures by Lease.

The fourteenth revives the Prohibitions against laying new Pensions on Churches.

The fifteenth and sixteenth prohibit the interring any Corps out of the Parish.

The seventeenth orders, that the Curates shall have a particular House of their own.

The eighteenth and nineteenth renew the Constitutions of the former Councils concerning Tithes, and enjoyn the Curates to take Possession of the Tithes, under pain of Excommunication and Forfeiture of their Benefices.

The Council of *Lambeth*, in the Year 1261.

The Council of Lambeth, 1261.

Boniface Archbishop of *Canterbury* held a Council the Beginning of *May* 1261. at *Lambeth*, wherein he made several Constitutions for the Maintenance of the Immunities, Privileges and Liberties of the Church of *England*. There are likewise several about the Ecclesiastical Judgments and Officers, about Confession and Penance, and about the clerical Tonsure and Crown.

The Council of *Cognac*, in the Year 1262.

The Council of Cognac, 1262.

Peter de Roscidavella Archbishop of *Bourdeaux* in the Year 1262. held a Council at *Cognac*, wherein he order'd:

1. That the Places where any Clerks are detain'd by Force, shall be interdicted.

2. That those who molest the Ecclesiastical Jurisdiction shall be excommunicated.

3. That the Lords shall be engaged by Ecclesiastical Censures to force those who slight Excommunications to re-enter into the Communion of the Church.

4. That they shall not absolve the excommunicated, till they have made Satisfaction and Restitution.

5. That during the Interdiction the Parishioners shall be prohibited going to Divine Service in any interdicted Church.

6. That the Archdeacons, Archpriests and Curates shall not cause their Benefices to be serv'd by Vicars.

7. That these Constitutions shall be published every Year in the Synods.

The Council of *Bourdeaux* in the Year 1262.

The Council of Bourdeaux, 1262.

THe same Archbishop made several other Constitutions of the like Nature, in a Synod held the same Year at *Bourdeaux*.

The first imports, that the excommunicated shall be esteemed such, till they have received Letters of Absolution from their Bishop.

The second, that those who shall continue in a State of Excommunication during a Year, shall be deemed Heretical.

The third, that a Curate shall not bury one of another Parish.

The fourth, that the Curates shall exhort those who are of Age, to present themselves to receive Confirmation, at the Time of the Bishop's Visitation.

The Council of Bourdeaux, 1262.

The fifth, that those who shall contract clandestine Marriages, both the Ministers and Witnesses shall be excommunicated and suspended *ab officio & beneficio*, and that those Marriages shall be reckoned clandestine, which are not contracted by the proper Curate or Pastor of the Husband or the Wife with the Consent of the other Curate.

The sixth, that each Curate shall have in his Parish a List of the Excommunicated.

The seventh, that Absolution from Excommunication cannot be granted but by the Judge who issued out the Excommunication, and that in case the excommunicated Person happen to die, after his Death Absolution shall be required of that Judge.

The Councils held during the thirteenth Century.

The Council of Nantes, 1264.

The Council of *Nantes* in the Year 1264.

Vincent de Pilenes, Archbiſhop of *Tours*, held a Council at *Nantes* the *Tueſday* after the Feaſt of St. *Peter* and St. *Paul*, and therein made the following Conſtitutions.

By the firſt, the Patrons of Livings are prohibited from engaging themſelves to give any Benefice which is not yet vacant.

By the ſecond, he forbids the diminiſhing the Number of Monks.

By the third, he prohibits the Clergy from Hunting.

By the fourth, he forbids the eſtabliſhing of Vicarages.

By the fifth, he regulates the Treats which ought to be given to Biſhops during their Viſitation.

The ſixth is againſt the Clergy who are not reſident, or hold Pluralities.

The ſeventh exempts the Clergy from paying Taxes.

The eighth prohibits the Eccleſiaſtical Judges from citing by virtue of an extraordinary Power, any Perſons to Places of no Note, and from citing before them any more than four Perſons by virtue of the Clauſe: *Et quidem alibi.*

The ninth imports, that Proviſion ſhall be made for Eccleſiaſticks againſt Laicks.

The Councils held during the thirteenth Century.

The Council of Nantes, 1264.

The Decrees of *Engelbert* Archbiſhop of *Cologne* in the Year 1266.

The Decrees of Engelbert 1266.

Engelbert Archbiſhop of *Cologne*, publiſhed on the 10*th* of *May* 1266. forty five Canons about the Eccleſiaſtical Juriſdiction; againſt thoſe who aſſaulted the Perſons of Clergymen, who drew them before ſecular Judges, who hinder'd them in the Exerciſe of their Juriſdiction, who violated the Rights and Immunities of the Churches, ſeized upon their Goods, or kept back the Tithes; againſt excommunicated Perſons who ſlighted the Excommunication or Interdiction, &c. Theſe Decrees were ratified by *Henry* Archbiſhop of *Cologne* in the Council which he held in the Year 1322.

The Decrees of Engelbert 1266.

The Council of *Vienna* in *Auſtria*, in the Year 1267.

The Council of Vienna 1267.

Guy Cardinal Legate in *Germany*, held a Council at *Vienna* in *Auſtria*, conſiſting of ſix Biſhops, on the 10*th* of *May* 1267. wherein he publiſhed twenty one Heads for the reforming the Diſcipline of the Churches of *Prague* and *Salzbourg*.

In the firſt, he orders the Clerks to live and be cloath'd clerically.

In the ſecond, he enjoyns the Biſhops not to be any Charge to their inferior Clergy in their Viſitations.

By the third, he recommends Continency to the Clergy, and orders the puniſhing of thoſe who kept Concubines.

The fourth and fifth are againſt thoſe who offer any Violence to the Perſons or Eſtates of Church-men.

The ſixth is againſt thoſe who hold Pluralities without a Diſpenſation.

The ſeventh is againſt Laicks who are in Poſſeſſion of Tithes.

The eighth is againſt Uſurers.

The ninth is againſt the Clerks who oppoſe by Force the Correction of their Superiors, and againſt Patrons who beſtow Benefices on Perſons under the Age of eighteen.

The tenth is againſt thoſe who ſeize on the Goods of the Church during the Vacancy.

The eleventh imports, that the Lay-Patrons ſhall not inſtitute into Benefices, but only the Ordinaries.

The twelfth, that the Curates are obliged to actual and perſonal Reſidence on their Benefices.

The thirteenth orders the Biſhop of *Prague* and the Biſhops of the Province of *Salzbourg*, to viſit the Monaſteries of the Black-Friars, being attended with the Monks of the Order of *Ciſteaux*.

The fourteenth prohibits the Abbots from conſecrating Chalices, Patins, and from bleſſing the Holy Veſtments, and from performing any of the Epiſcopal Functions.

The five laſt are about the *Jews*.

The Council of Vienna 1267.

The Council of *London* in the Year 1268.

The Council of London, 1268.

Otobon Cardinal Legate of the Holy See in *England*, held a Council at *London* in the Year 1268. wherein he publiſhed fifty four Decrees upon ſeveral Points of Church-diſcipline.

The firſt contains an Inſtruction about the Sacrament of Baptiſm.

The ſecond forbids the demanding any thing for the Adminiſtration of the Sacraments, and preſcribes the Form of Abſolution.

The third orders, that the Churches ſhall be conſecrated.

The fourth prohibits the Clergy from bearing Arms.

The fifth is about the Manner how Clerks are to be habited.

The ſixth and ſeventh prohibit them from being Advocates, or Judges in ſecular Cauſes.

The eighth renews the Laws againſt the Clerks who keep Concubines.

The ninth orders thoſe that are advanced to Benefices with the Cure of Souls, to take Prieſts Orders forthwith, and to be reſident.

The tenth and eleventh relate to the Collation of Benefices, to the Qualifications requiſite in Perſons who are to be preſented to them, and fix Penalties on Intruders, who get themſelves to be preſented to a Benefice before 'tis vacant.

The twelfth prohibits the dividing a Benefice into ſeveral, and the Impoſition of new Penſions.

The thirteenth denounces Excommunication againſt the Clergy, who ſhall violate the Sanctuary of Churches.

The fourteenth is againſt thoſe who obſtruct the Celebration of Matrimony.

The fifteenth relates to laſt Wills and Teſtaments, and obliges the Executor to renounce the Right which he has to plead in his Juriſdiction.

The ſixteenth prohibits Patrons from retaining the Fruits of vacant Benefices, if they have not a Right to it by ſome acquired Title, or by ancient Cuſtom.

The ſeventeenth imports, that the Chaplains of Chappels granted without prejudicing the Rights of Pariſh Churches, ſhall be bound to give to the Curates the Offerings which are made in thoſe Chappels.

The eighteenth enjoins the beneficed Clergy, to keep the Buildings of their Benefices in Repair; and if they do it not, it allows the Biſhops to ſee that it be done at their Coſt and Charges.

The nineteenth prohibits the demanding the Duty of Procuration, unleſs they actually viſit, and renews the Canon of the fourth General *Lateran* Council upon that Subject.

The twentieth prohibits the Archdeacons from taking Money for a ſcandalous and notorious Offence, and from exchanging a canonical Penalty, for a pecuniary Mulct.

The twenty firſt prohibits the leaſing out of Eccleſiaſtical Dignities, Benefices, or Offices.

The twenty ſecond declares the Biſhops obliged to Reſidence, both by Divine and Eccleſiaſtical Laws.

The twenty third prohibits the Biſhops from granting a Church of their Dioceſs to another Biſhop, or to a Monaſtery, if it be not out of Charity, and to relieve a very poor Church.

The twenty fourth imports, that the Goods of thoſe who die inteſtate, ſhall be converted to pious Uſes.

The four next Canons concern the judiciary Forms.

The twenty ninth orders, that when Abſolution ſhall be given from Cenſures, it ſhall be publiſhed.

The thirtieth relates to the collating of Benefices, and prohibits Pluralities.

The thirty firſt prohibits *Commendams*.

The thirty ſecond declares the Preſentations of Benefices made to Perſons who already have Benefices which oblige them to Reſidence, to be null and void.

The thirty third, to hinder Colluſion in Reſignations of Benefices, prohibits the reſtoring a Benefice to him who has reſigned it.

The thirty fourth declares all the Compacts made for the Preſentations of Benefices, and the Penſions newly impos'd, to be null.

The thirty fifth prohibits the holding of Markets, or exerciſing any other Trade in Churches.

The thirty ſixth orders Proceſſions and ſolemn Prayers for the Peace of the Kingdom, and of the Holy Land.

The thirty ſeventh, that theſe Statutes ſhall be read every Year in the Provincial Councils.

The Council of London, 1268.

The

The Councils held during the thirteenth Century.

The following Articles relate to the regular Canons and Monks, about the Profeſſion and the Time of the Noviceſhip; the Obſervation of the Decretals of the Popes about the Monks, the Prohibitions againſt the Monks having any thing *de proprio*, the Veſtments, Churches, Utenſils, the Manner of the Monks Living, their Number and Employments, the Cloyſtering and the Affairs of Nuns. The Monks are deſired to confeſs themſelves and to celebrate Maſs often.

The Councils held during the thirteenth Century.

The Ordinance of St. *Lewis* in the Year 1268.

The Ordinance of St. Lewis, 1268.

THe Subſtance of this Ordinance is as follows, *Lewis* King of *France*, *ad perpetuam rei memoriam*, for the Safety and Tranquility of the Church within our Dominions, for the Increaſe of Divine Worſhip, for the Salvation of the faithful Chriſtians, and for obtaining the Succour of Almighty God, to whoſe Power alone our Kingdom always has been ſubject, and to whom alone we would that it ſhould be always ſubject: We have decreed and order'd by this moſt wiſe Decree, which ſhall be perpetual:

That the Prelates of the Churches within our Kingdom, and the Patrons and uſual Collaters of Benefices ſhall fully enjoy their Privilege, and that each of them ſhall preſerve his Juriſdiction.

Item, That the Cathedral and other Churches of our Kingdom ſhall have free Elections, and that they ſhall be duly executed.

Item, We will and command, that the Sin of *Simony*, the Peſt of the Church, be entirely baniſhed our Kingdom.

Item, We will and command, that the Promotions, Collations, Proviſions and Diſpoſals of Prelacies, Dignities, and of other Eccleſiaſtical Benefices and Offices of the Kingdom, be made according to the Orders and Determination of the common Law, of the Holy Councils, and of the ancient Decrees of the Holy Fathers.

Item, We prohibit the levying or raiſing the too burdenſom Taxes and Exactions impoſed, or to be impoſed by the Court of *Rome* on our Kingdom, which have miſerably impoveriſh'd it; unleſs it be for a very urgent Cauſe of Religion, an indiſpenſible Neceſſity, and by our voluntary and expreſs Conſent, and by the Conſent of the National Church.

Item, We renew and confirm the Liberties, Franchiſes, Prerogatives, Rights and Privileges granted by the Kings of *France* our Predeceſſors, of bleſſed Memory, or by us to the Churches, Monaſteries, Places of Piety, Monks, or Eccleſiaſtical Perſons.

Afterwards he orders all his Officers to take care to execute this Ordinance, which bears Date *May*, in the Year 1268.

Some queſtion the Truth of this Conſtitution, but without Reaſon: And we find it quoted in the Articles preſented by the Parliament to *Lewis* XI. at the Convention of the States at *Tours* in the Year 1483. and in the Act of Appeal made by the Univerſity of *Paris* in the Year 1491.

The Ordinance of St. Lewis, 1268.

The Council of *Chateau-Gonthier* in the Year 1268.

The Council of Chateau-Gonthier, 1268.

Vincent de Pilenes Archbiſhop of *Tours* held a Council in *Auguſt* 1268. at *Chatean-Gonthier*, wherein he reviv'd the Decrees of the former Councils againſt thoſe who ſeiz'd on Church Lands, who obſtructed the Exerciſe of Eccleſiaſtical Juriſdiction, and who continued excommunicated during a Year; to prevent the riſling of vacant Priories: That the Monks ſhall not keep their Regiſtry out of the Monaſtery; about the Habits which Archdeacons and Deacons ought to wear, and about the Power of the Biſhop, to abſolve Men from Excommunications. They are eight Articles in all.

The Council of Chateau-Gonthier, 1268.

The Council of *Angers* in the Year 1269.

The Council of Angers, 1269.

THere are two Canons of the Council held at *Angers* in *June* 1269. The one againſt thoſe who hinder any from making Legacies to Churches: And the other to prevent the Clergy from being Advocates in ſecular Courts.

The Council of Angers, 1269.

The Council of *Sens* in the Year 1269.

The Council of Sens, 1269.

IN the ſame Year a Council was held at *Sens*, the *Saturday* before the Feſtival of *Simon* and *Jude*, in which they revived the Eccleſiaſtical Decrees againſt the Clergy who kept Women in their Houſes, againſt Uſurers, the Canon call'd *Omnis utriuſque ſexus*, the Prohibitions againſt citing the Clergy before ſecular Judges, and againſt the Abuſes of Privileges.

The Council of Sens, 1269.

The Council of *Compeign* in the Year 1270.

The Council of Compeign 1270.

John of *Courtnay* Archbiſhop of *Rheims*, on the *Monday* before *Aſcenſion-day*, 1270. held a Council at *Compeign*, conſiſting of ſeven Biſhops of his Province, wherein he publiſhed a very ſevere Decree againſt thoſe who ſeized on the Goods of Churches, againſt their Abetters, and thoſe that harbour'd them, or receiv'd the Goods which they had taken.

The Council of Compeign 1270.

The Council of *Avignon* in the Year 1270.

The Council of Avignon, 1270.

THe ſame Year *Bertrand* of *Malferrat* Archbiſhop of *Arles*, held a Council at *Avignon* the 15th of *July*, in which he order'd:

1. That thoſe who alienate the Goods of Churches without the Conſent of the Dioceſan Biſhop, ſhall be forced by Cenſures to conceal ſuch Contracts.

2. That the Money bequeath'd to be made uſe of according to the Will of the Executors, be imployed in pious Works, and according to the Advice of the Biſhop.

3. That the Archbiſhops and Biſhops ſhall aſſiſt each other in publiſhing and executing their Sentences.

4. That thoſe who have Benefices with the Cure of Souls, ſhall take Prieſts Orders within a Year, except Archdeacons, for whom 'tis enough to be only in Deacon's Orders.

5. That the Expences in receiving the Legates and Nuncio's of the Pope, ſhall be defray'd by the whole Dioceſs.

6. That the Biſhops and Chapters ſhall give competent Revenues to Church-men ſettled in Perſonates, or Dignities.

7. That the Clergy who have Recourſe to the ſecular Power againſt their Biſhop, ſhall be excommunicated, and if they ſlight the Excommunication, they ſhall loſe their Benefices.

8. That the Clergy who have by Words or Actions injur'd a Biſhop, a Provoſt, or any other Perſon plac'd in Authority, ſhall be incapable to hold any Benefice in their Church, till after they have made them Satisfaction.

The Council of Avignon, 1270.

The Council of St. *Quentin* in the Year 1271.

The Council of St. Quentin, 1271.

IN the Year 1271. the See of the Church of *Rheims* being vacant, *Milo* Biſhop of *Soiſſons* appointed a provincial Council according to Cuſtom, to be held at St. *Quentin*. The Canons of *Rheims* oppos'd it, pretending it was their Right to appoint it: The Difference being adjuſted, the Council met, in which they made ſeveral Orders about the Privileges of Churches and Church-men.

The Council of St. Quentin, 1271.

The Councils held during the Thirteenth Century.

The Council of *Rennes* in the Year 1273.

The Council of Rennes *in* 1273.

John de Montfereau Archbiſhop of *Tours* the *Monday* after *Aſcenſion-Day* 1273, held a Council at *Rennes*, wherein he renew'd the Orders againſt thoſe who abus'd Eccleſiaſticks, and Monks, who rob them of their Goods, or ſeiſe upon the Goods of the Churches; and the Decree of the Council of *Chateau-Gonthier* againſt thoſe who rifled Priories. This is contain'd in ſeven Articles.

The Councils held during the Thirteenth Century.

The Second General Council of *Lyons* in the Year 1274.

The Council of Rennes *in* 1273.

The ſecond General Council of Lyons *in* 1274.

Gregory X. appointed this Council two Years before it was held, for three Reaſons which are taken notice of in his Bull of Indiction. 1. For the Reunion of the *Greek* Church, with whom they were in a fair Way of Agreement. 2. For the Relief of the Holy Land. 3. And for the reforming the Church Diſcipline and the Lives of the Clergy. The Pope himſelf preſided there in Perſon. The *Latin* Patriarchs of *Conſtantinople* and *Antioch* were likewiſe there, with about five hundred Biſhops, ſeventy Abbots, and a thouland other inferior Prelates: The Ambaſſadors of the Kings of *France*, *Germany* and *Sicily*, and thoſe of *Michael Palæologus* Emperor of the *Eaſt* were ſent thither by their Maſters. *James* King of *Arragon* was preſent at the firſt Seſſion; but becauſe the Pope would not crown him, till he had paid the Tribute which his Father had engag'd to give every Year to the Holy See, he retir'd in a great Paſſion with the Pope.

The firſt Seſſion of the Council was held in the great Church of *Lyons* the ſeventh of *May* 1274. After the uſual Prayers the Pope made a Speech, and propos'd to the Aſſembly, the three Reaſons for which he had appointed that Council, and adjourn'd the ſecond Seſſion to *Monday* the eighteenth of the ſame Month. He made another Harangue in the ſecond Seſſion, and adjourn'd the Council to the eight and twentieth of the ſame Month, after he had diſmiſs'd ſeveral of the inferior Prelates. Between theſe two Seſſions the Pope prevail'd upon the Biſhops and Abbots to give the Tenth of their Revenues for ſix Years, for the Relief of the Holy Land.

The third Seſſion was not held till the ſeventh of *June*, and then the Cardinal of *Oſtia* made a Speech to the Council: They therein read part of the Conſtitutions of this Council about Diſcipline, and afterwards the Pope having made a Speech, permitted the Prelates to retire and go abroad, but not above ſix Leagues from thence. He did not appoint a Day for the next Seſſion, becauſe it was uncertain when the Ambaſſadors of the *Greeks* would arrive. They came the Twenty fourth of that Month, preſented their Letters to the Pope, and were very well receiv'd by him: They were preſent at High-Maſs the 28*th*. of the ſame Month, in which they ſung the Goſpel and the Creed in *Latin* and *Greek*, and the *Greeks* repeated thrice the Article of the Proceſſion of the Holy Ghoſt from the Father and the Son. Between this and the next Seſſion the Pope oblig'd the Biſhop of *Liege*, and the Abbot of St. *Paul* at *Rome*, accus'd of Irregularities, to lay down their Dignities. He likewiſe gave Audience to the Envoys of the *Tartars*.

The fourth Seſſion was held the ſixth of *July*: Therein the Letters of the *Grecian* Emperor were read, and one of the Ambaſſadors ſwore to the Re-union, and Obedience to the Church of *Rome*. Afterwards they ſung *Te Deum*, the *Creed* with the Article of the Proceſſion of the Holy Ghoſt from the Father and the Son, and with the other Prayers. The Pope communicated the Letters of the King of *Tartars* to the Council, and concluded this Seſſion with a Speech; appointing the fifth Seſſion for the *Tueſday* following. It was put off to the ſixteenth Day of the Month, becauſe the Pope negotiated in particular with the Prelates and Cardinals, to get them to paſs a Conſtitution which he had drawn up about the Election of a Pope.

The fifth Seſſion was uſher'd in with the ſolemn baptizing of one of the *Tartar*-Ambaſſadors. They therein read ſeveral other Conſtitutions, and put off the reſt till the Morrow, on which was held the ſixth and laſt Seſſion. They therein made made an end of reading the two Canons which remain'd; after which the Pope made a Speech, wherein he declaim'd againſt diſorderly Church-Men, and threatned if they did not reform to proceed againſt them. He promis'd to apply likewiſe Remedies, whereby to oblige the Curates to Reſidence in their Pariſh-Churches, and to ſupply them only with able Perſons. The Council afterwards was concluded with the uſual Prayers.

The Conſtitutions read and publiſh'd in this Council by Pope *Gregory*, which he order'd, and which ſhould be obſerv'd and inſerted in the Decretals under Heads, are one and thirty in all.

The firſt has for its Title *De Trinitate & Fide Catholicâ*; *concerning the Trinity and the Catholick Faith*, It is therein declar'd, that the Holy Ghoſt proceeds from the Father and the Son, as from one ſingle Principle and by one ſingle Spiration: And they are condemn'd who deny that the Holy Ghoſt proceeds from the Father and the Son, and thoſe who dare averr, that he proceeds from the Father and the Son, as from two Principles.

The ſecond General Council of Lyons *in* 1274.

The following Articles to the fifteenth are under the Title, *Of the Election and Promotion of the Elected.*

The ſecond contains ſeveral Rules about the *Conclave* and the Election of a Pope.

The third obliges thoſe who oppoſe the Elections and Poſtulations, to declare in their Letters of Appeal the Cauſes and Reaſons of the Nullity, which they think fit to make uſe of, and prohibits them from alledging any others afterwards.

In the fourth, a Perſon elected to a Benefice, is prohibited from taking Poſſeſſion thereof till his Election be confirm'd.

The fifth declares, that he who is elected, ſhall be bound to to give his Conſent to the Election within a Month, reckoning from the Day on which the Election ſhall be notify'd to him, and to get it confirm'd within three Months.

The ſixth imports, that thoſe who give their Vote for an unworthy Perſon, ought not to forfeit the Power of electing, unleſs the Perſon they vote for be elected; tho' their Action be very criminal.

The ſeventh, that he who has given his Vote for a Perſon, or conſented to his Election, is not to be admitted to oppoſe it afterwards; unleſs he diſcovers in that Perſon ſome Vice or Defect which lay conceal'd before.

The eighth, that when there are two thirds of Votes for one Perſon, the other third is not to be allow'd to object any thing againſt the Electors, or the elected.

In the ninth 'tis declar'd, that tho' Pope *Alexander* III has with Reaſon plac'd the Cauſes of the Elections of Biſhops in the Number of greater Cauſes, yet if it happens that an Appeal be injudiciouſly made for an apparently frivolous Cauſe; thoſe Kinds of Appeals ſhall not be brought before the Holy See: But that 'tis requiſite in order to have any Cauſe brought immediately before it, that the Appeal be grounded upon a probable Reaſon, and which would upon Proof appear to be lawful: That the Parties are allow'd to deſiſt from the Appeal, provided there be no trick in ſuch a deſiſting; for if the Judges to whom it belong'd to take Cognizance thereof, do find that there is any, they ought to enjoin the Parties to appear before the Holy See within a convenient time.

The tenth imports, that if it be objected againſt a Perſon, that he is incapable becauſe of his Ignorance; it ſhall be referr'd to a Tryal, and if in the Iſſue he be found capable, no regard ſhall be had to any of the Reaſons of his Adverſary.

The eleventh iſſues out Excommunication againſt thoſe who do any wrong to the Electors; becauſe they would not give their Votes for thoſe whom they recommended to them.

The twelfth likewiſe iſſues out Excommunication againſt thoſe who would *de Novo* take up the *Regalia*, the Care and the Title of the Defender of Churches and Monaſteries, or who favour thoſe who do ſo: And for thoſe who enjoy thoſe Privileges, either by Virtue of the Foundation or by any ancient Cuſtom, they are prohibited from abuſing their Power, and from ſeiſing during the Vacancy, the Goods of the Church which are not Part of the Incomes or Revenues thereof, and from ſuffering the Goods of the Church to be rifled.

The thirteenth declares, the Preſentations of Cures made by Perſons under five and twenty Years of Age, to be Null and Void, and obliges the Curates to Reſidence, and to take Prieſt's Orders in the Year of their Promotion.

The fourteenth prohibits the giving a Curacy in *Commendam* to a Perſon under Age, or for above ſix Months.

The fifteenth has for its Title, *Of the Seaſons of Ordinations, and of the Qualifications of thoſe who are to be Ordain'd.* They are therein ſuſpended from the Power of Ordaining for a whole Year, who ſhall ordain the Clerks of another Dioceſs.

The ſixteenth has for its Title, *Of Bigamy.* The Pope therein determines, that thoſe who have been marry'd twice, have forfeited all the Privileges of the Clergy, and that they are prohibited from having ſo much as the clerical Habit and Tonſure.

The two next are under the Title, *Of the Office of Ordinary Judges.*

The ſeventeenth imports, that the Chapters who would be diſcharg'd from ſeveral Offices, ought before they cauſe it to

The Councils held during the Thirteenth Century.

to ceaſe, to exhibit a Declaration in writing of the Reaſons why they are willing to have that Office ceaſe: And that 'tis not lawful to throw down the Images and Statues of the Virgin *Mary*, and of the other Saints.

The eighteenth imports, that all thoſe who have Pluralities of Dignities, or Benefices with the Cure of Souls, ſhall bring their Diſpenſations to the Ordinaries, and if they ſhall not be found to be Canonical; then they ſhall appear before the Holy See. It likewiſe prohibits the Ordinaries from beſtowing ſuch ſort of Benefices on thoſe who have the like already.

The nineteenth has for its Title, *de Poſtulatione*: It relates to the Oath which Advocates and Proctors are bound to take.

The twentieth, under the Title, *Of what is done through force or fear*; declares the Abſolutions of Excommunication extorted by Force or by Fear, to be Null and Void.

The twenty firſt moderates the Canon of *Clement* V. of Benefices vacant *in Curiâ*, the Preſentation of which belongs to the Pope, by granting the Ordinaries leave to collate them within a Month.

The twenty ſecond prohibits the Biſhops from alienating the Goods of Churches in any manner whatever, without the Conſent of the Chapter, and declares the Alienations otherwiſe made to be Null and Void.

The twenty third cancels and puts down all the Orders of Mendicant Friars eſtabliſh'd ſince the *Lateran* Council under *Innocent* III. which have not been approv'd by the Holy See, and with reſpect to thoſe which have been approv'd of by the Holy See, he allows thoſe who are admitted Monks to live in their Houſes; but forbids them to admit Novices, and to make any new Acquiſitions: And as to thoſe Houſes and Eſtates which they have acquir'd, he would have them be reſerv'd for the uſe of the Holy Land. He declares, that this Conſtitution does not extend to the Orders of *Minor* and *Jacobine* Friars, and allows the Orders of the *Auguſtine* Carmelites and Hermits eſtabliſh'd before this Council to remain in their preſent State and Condition, till there ſhall be ſome new Order made upon their account. Laſtly, He permits thoſe of the Orders which are not approv'd of to go into another Order, provided notwithſtanding that no entire Order, nor Monaſtery ſhall enter into another without ſpecial Leave from the Holy See.

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The twenty fourth renews the Prohibitions of exacting or even receiving any thing for the Right of Procuration, without perſonal Viſitation.

The twenty fifth is about the Sanctity of Churches: 'Tis therein forbidden to hold Aſſemblies, Pleadings, Markets, &c. in conſecrated Places.

The twenty ſixth and ſeventh are againſt Uſurers, who are condemn'd to very ſevere Penalties.

The twenty eighth aboliſhes the Uſe of Repriſals.

The three laſt Canons are about Excommunication. The Firſt imports, that the canonical Admonition ought to expreſs by Name thoſe who are to be excommunicated, and that it ought to be done three times one after another within the ſpace of ſome Days. The Second, that the Abſolutions *ad Cautelam* cannot be of force in the Sentences of General Interdictions of Towns or other Places. The third which is the thirty firſt and laſt Canon of this Council, declares thoſe Men excommunicated who would force the Eccleſiaſtical Judges by the Seiſure of their Temporalities to revoke the Sentences of Interdiction or Excommunication which they have paſs'd.

Theſe Conſtitutions bear date *November* the firſt, in the third Year of the Pontificate of *Gregory* X.

The Council of *Saltzburg* in the Years 1274 and 1281.

The Council of Saltzburg in 1274. & 1281.

Rederick Archbiſhop of *Saltzburg* and Legate of the Holy See, in the Year 1274, held a Provincial Council in his Metropolis, wherein he publiſh'd the Canons of the Second General Council of *Lyons*, and order'd the reading the Conſtitutions publiſh'd by *Guy* Cardinal and Legate of the Holy See, in the Council held at *Vienna* in *Auſtria* in the Year 1267, to which he added twenty four Articles.

By the firſt, he orders the Abbots of the Order of Saint *Benedict* to hold provincial Chapters every Year for the reforming the Monaſtical Diſcipline.

By the ſecond, he orders, that the run-away Monks ſhall be fetch'd back again, that thoſe who commit enormous Crimes ſhall be put into Priſon. He prohibits Abbots from diſpenſing from their Obedience the Monks who paſs into a more Auſtere Order.

In the third, he reproves the Abuſe of ſeveral Abbots who ſent Monks into other Monaſteries for ſlight Faults: He orders, that they ſhall puniſh them for their Faults in the Monaſteries where they have committed them, and that they ſhall not make the Monks change their Monaſtery unleſs the Biſhop conſents to it.

In the fourth, he prohibits the Abbots the Uſe of pontifical Habits, the Bleſſing of Holy Veſtments and Veſſels, the Power of granting Indulgencies and the other Sacerdotal Functions, if they do not juſtifie their Privileges in the firſt provincial Council.

In the fifth, he prohibits the Regular Canons the ſame thing, and leaves the other Abuſes to be reform'd at a provincial Chapter.

In the ſixth, he repeals the Powers given to Monks of confeſſing, of granting Indulgencies, or of doing any other Sacerdotal Functions.

The ſeventh imports, that thoſe who have Pluralities of Benefices, ſhall be contented with the laſt that has been given them, and ſhall be turned out of the reſt, unleſs before the holding of the firſt provincial Council, they make it appear, that they have obtain'd a Diſpenſation to hold them from the Superior who has the Right to grant it.

The eighth obliges all the Clergy who have Benefices with the Cure of Souls to Reſidence, on pain of forfeiting the Incomes and the Benefit of the Temporalities of their Benefices.

The ninth ſubjects to the ſame Penalty thoſe who take not Orders within the time preſcrib'd by the Canons.

The tenth orders, that in Benefices where there ought to be Vicars, a competent Stipend ſhall be allow'd them for their Maintenance.

The eleventh revives the Laws about the Clerical Tonſure and Habit.

The twelfth and thirteenth ſuſpend the Clerks who frequent Taverns or play at Dice.

The fourteenth excommunicates thoſe who ſhall break a Priſon, in favour of a Clerk impriſon'd by the Order of his Biſhop.

The fifteenth prohibits Men and Women from taking upon them the religious Habit, if they do not make Profeſſion of a Rule in an Order already approv'd, and deſign to enter a Monaſtery.

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The Council of Saltzburg in 1274. & 1281.

The ſixteenth prohibits the giving any thing to Vagrant Scholars.

The ſeventeenth prohibits certain Sports which were kept in Churches.

The eighteenth orders the Biſhops to ſee that the Cenſures paſs'd by other Biſhops be obſerv'd.

The nineteenth imports, that they ſhall cut their Stubble in all the Province on the Feſtivals of St. *Rupert*, St, *Vigilius*, and St *Auguſtine* Patrons of *Saltzburg*.

The twentieth prohibits the Monks from chooſing Confeſſors out of their Order, unleſs it be by the Biſhop's Leave.

The twenty firſt orders, that the Clerks or Monks ſhall be caſt into Priſon, who make uſe of the Secular Powers to exempt themſelves from the Correction of their Biſhop, and declares them unworthy to poſſeſs Benefices or Eccleſiaſtical Offices.

The twenty ſecond imports, that they ought to make uſe of a general Interdiction to puniſh the Impriſonment or Perſecution of a Biſhop.

The twenty third prohibits the receiving of Curacies from the Hands of Laicks, and from entring into Poſſeſſion of them before they are inſtituted and inducted by the Biſhop.

The twenty fourth prohibits the Advocates of Churches from moleſting them, and exacting more than their Dues of them.

The ſame Archbiſhop held another provincial Council at *Saltzburg* in the Year 1281, conſiſting of fourteen Biſhops, in which he publiſh'd the following Canons.

The firſt, which prohibits the Alienation of Abby Lands, unleſs it be with the Conſent of the Biſhop and the Monks.

The ſecond, which orders, that the Superiors ſhall every Year give an Account to the Biſhop of the Uſe that has been made of the Revenue of the Monaſteries.

The third, which preſcribes to the Monks the Faſting from the Feſtival of St. *Martin* to *Chriſtmaſs*, and the Beginning of *Lent* at *Quinquageſima* Sunday.

The fourth is againſt the Monks who have any thing *de Proprio*.

The fifth and ſixth relate to the Habits and Behaviour of the Monks.

The ſeventh revives the Canons for holding general Chapters for the Order of St. *Benedict*.

The eighth moderates the Charges of the Viſitors.

The ninth is againſt the Nuns who do not live in Common, though ſhut up in one and the ſame Monaſtery.

The tenth prohibits the Plurality of Benefices with the Cure of Souls.

The eleventh obliges the Titulars of Benefices to reſide, and puts down the Vicars.

The twelfth is about the Rights pretended to by the Patrons of Churches.

The thirteenth is againſt thoſe who offer any Violence to the Clerks.

The fourteenth condemns thoſe who are the Cauſe of a Church's or Church-Yard's Pollution by ſhedding of Blood, to pay the Charges of its being reconcil'd.

The fifteenth is againſt the Patrons or Judges, who ſeize on the Demeans of the Benefices of deceas'd Clerks.

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The ſixteenth orders the Prayers for Peace, namely the *Pſalm*, call'd *Domine quid Multiplicáſti*, the Lord's Prayer; the Verſicle, call'd *Fiat pax in Virtute tuâ*, the Collect call'd *Deus à quo Sancta Deſideria*, which ſhall be ſaid every Day at Maſs after the *Agnus Dei*.

The ſeventeenth is againſt the Clerks who forge Writings.

The eighteenth prohibits the Clerks from receiving Churches at the Hands of Laicks.

The Councils held during the thirteenth Century.

The Council of *Arles* in the Year 1275.

The Council of Arles in 1275.

THis Council was held by *Bertrand* of St. *Martin* Archbiſhop of *Arles*.

The four firſt Canons are loſt.

In the fifth 'tis order'd, that the Biſhop ſhall cauſe the Sentences of Excommunication and Interdiction paſs'd by their Brethren to be publiſh'd and obſerved.

The ſixth imports, that an Inventory ſhall be made of the Goods of Churches and of Hoſpitals.

The ſeventh prohibits the Selling or Mortgaging the Chalices, or other Ornaments of the Church, without the Biſhop's leave.

The eighth imports, that the laſt Wills and Teſtaments ſhall be made in the Preſence of the Curate.

The ninth, that the Curates ſhall take care that the Legacies bequeath'd to pious Uſes, be duly diſcharg'd.

The tenth, that no Perſons ſhall be ſollicited to be interr'd out of their own Pariſh.

The eleventh, that the Rules of the Law in Eccleſiaſtical Affairs ſhall be obſerv'd.

The twelfth contains the Caſes which are to be reſerv'd to the Pope, which are Hereſy, Simony, the Non-obſervation of Excommunication or Interdiction, the Ordination *per Saltum*, or without the Biſhop's leave, Fires, the touching the Euchariſt or the Holy Chriſm in order to put it to an ill uſe; Homicide, Sacrilege, Inceſts with one's Aunt, Siſter, Kinſwoman or a Nun, the debauching of a Maiden, the Sin againſt Nature, the expoſing of a Child, and Abortion.

The thirteenth contains the Caſes reſerv'd to the Biſhops, or their *Penitentiaries*; which are falſe Witneſſes, a Marriage contracted by a Perſon who is engag'd on Oath to marry another, they being preſent at the Office of an excommunicated or interdicted Perſon, the Celebration of Divine Service, in an interdicted Place, the burying in an interdicted Church-Yard, the ſeiſing and retaining of Tithes, or of things bequeath'd to the Church by laſt Wills and Teſtaments: The Prieſts are prohibited from granting Abſolution in ſuch Caſes, unleſs thoſe whom they confeſs are at the Point of Death, or uncapable of waiting on the Biſhop or his *Penitentiary*.

The Council of Arles in 1275.

In the fourteenth and fifteenth, the Clergy are prohibited from buying up Corn to ſell it again for profit.

In the ſixteenth 'tis order'd, that they ſhall have Silver-Chalices in all Churches.

In the ſeventeenth 'tis order'd, that they ſhall re-build the Country-Churches and the Houſes belonging to them.

In the eighteenth, that the Uſurers and Adulterers ſhall be excommunicated every *Sunday*.

In the nineteenth, that the Curates ſhall keep a Regiſter of the Names of thoſe who preſent themſelves at the Sacrament of Penance during *Lent*, and that after *Eaſter* they ſhall give the Biſhop an Account of thoſe who are not confeſs'd, and if there be any Monks who take Confeſſions in the Pariſh, they ſhall give in the Names of thoſe whom they have confeſs'd to the Curate.

In the twentieth, that if one of thoſe who are not confeſs'd to the Curate die within the Year, he ſhall not be interr'd in Holy Ground.

In the twenty firſt, that the Curates ſhall hear the Confeſſions of the Sick, or give leave to the Secular Prieſts or Monks to hear them.

In the twenty ſecond, the Curates are prohibited from leaving their Churches to go into others, before they have given their Biſhop an Account of their Conduct.

The Synodal Statutes of *Robert de L'Iſle* Biſhop of *Durham* in the Year 1276.

The Synodal Statutes of Robert de L'Iſle *Biſhop of* Durham *in* 1276.

THeſe Statutes contain ſix Articles for the Rights of Tithes and a Sentence of Excommunication againſt all Perſons whatever, who ſhall either directly or indirectly moleſt the Eccleſiaſtical Juriſdiction, or who obſtruct the Execution of its Sentences, or the Execution of the Laſt Wills and Teſtaments.

The Synodal Statutes of Robert de L'Iſle *Biſhop of* Durham *in* 1276.

The Council of *Saumur* in the Year 1276.

The Council of Saumur *in* 1276.

JOhn *de Monſoreau* Archbiſhop of *Tours*, held a provincial Council at *Saumur* the *Monday* after the Feſtival of St. *John Baptiſt*, wherein he publiſh'd fourteen Decrees about the Eccleſiaſtical and Monaſtical Diſcipline.

In the firſt 'tis order'd, that there ſhall be always kept a lighted Taper in the Churches.

In the ſecond 'tis prohibited to put any Cheſts, or prophane Things in Churches.

The third is againſt Plurality of Benefices with the Cure of Souls.

The fourth and fifth concern the Habits of Clerks and Monks.

The ſixth prohibits the Abbeſſes from retaining the Goods of benefic'd Men.

In the ſeventh the Monks are prohibited from having ſeveral Places in diſtinct Monaſteries.

The eighth prohibits the ſending young Monks into any Priories but what are Conventual.

The ninth renews the Laws againſt thoſe who take away the Revenues of Priories.

The tenth prohibits the giving of Priories to Secular Clerks.

The eleventh enjoins the Secular Judges to ſee that Juſtice be done to Eccleſiaſticks.

The twelfth deprives excommunicated Perſons of the Right of bringing any Action in Law, of pleading, or giving any Evidence.

The thirteenth permits the Biſhop to abſolve in ſuch Caſes wherein the Council inflicts the Penalty of Suſpenſion or Excommunication.

The fourteenth orders the Obſervation of the Decrees of the former Councils.

The Council of Saumur *in* 1276.

The Council of *Bourges* in the Year 1276.

The Council of Bourges *in* 1276.

SImon Cardinal of *Cecilia* Legate of the Holy See, held a Council at *Bourges* in the Year 1276. and having therein debated on ſeveral Points of Diſcipline, drew up ſixteen Articles of the things determined therein, about the Freedom of Elections, the Power of Delegate-Judges and Ordinaries, Tithes, Laſt Wills and Teſtaments, the Immunities of Churches and other Matters concerning the Eccleſiaſtical Court.

The Council of Bourges *in* 1276.

The Council of *Langeis* in the Year 1278.

The Council of Langeis, *in* 1278.

JOhn *de Monſoreau* Archbiſhop of *Tours* held a Council at *Langeis*, wherein he publiſh'd ſixteen Canons.

The firſt regulates the Dues of Viſitation.

The ſecond prohibits the Arch-Prieſts and Arch-Deacons from having Officials out of Towns.

The third is againſt clandeſtine Marriages.

The fourth prohibits the Prieſts from keeping in their Houſes their Children born of their Concubines, and from bequeathing any thing to them.

The fifth is about Laſt Wills and their Executors, who are prohibited from buying the Goods contain'd in the Laſt Will.

The ſixth declares thoſe who deſpiſe the Keys of the Church unworthy of Legacies.

The ſeventh is againſt thoſe who abuſe the Pope's Letters.

The Council of Langeis, *in* 1278.

The

The Councils held during the thirteenth Century.

The eighth prohibits the leasing out of Curacies.

The ninth orders, that a General Excommunication shall not be pass'd on all who communicate with excommunicated Persons.

The tenth obliges those who have Rights granted by another, to affirm before the Action be brought, that there is no Fraud in that Grant.

The eleventh prohibits the sending of young Monks into Priories.

The twelfth prohibits the admitting of any more Monks or Nuns than the Monasteries can maintain.

The thirteenth obliges them to put more than one Monk into each Priory.

The fourteenth prohibits the rifling of Priories.

The fifteenth turns the Secular Advocates out of Spiritual Courts.

The Last obliges the Officials to swear that they will take no Bails, and that they will administer Justice faithfully.

The Councils held during the thirteenth Century.

The Council of *Ponteaudemer* in the Year 1279.

The Council of Ponteaudemer in 1279.

William de Fille-Cour Archbishop of *Roan*, held a provincial Council at *Ponteaudemer* the *Thursday* before *Ascension-Day* in the Year 1279, wherein he made the following Canons about Church-Discipline.

The first imports, that the excommunicated Clergy shall lose the Revenues of their Benefices, and that if they continue Excommunicated during a Year, they shall be turn'd out of the Benefices themselves.

The second, that the Chaplains or Curates who do not celebrate Mass, if they do not amend after they have been admonish'd, shall be turn'd out of their Benefices.

The third, that the Canons of the Councils of *Bourges* and *Lyons* against the Disturbers of the Ecclesiastical Jurisdiction, shall be observ'd.

The fourth, that those who are excommunicated by the Canon, for having abus'd the Clergy, shall be denounc'd such and punish'd, if they do not get themselves absolv'd.

The fifth, that the Canon of the *Lateran* Council about Confession and the Communion, shall be observ'd.

The sixth, that the Lords or Judges who detain the Clerks to the prejudice of the Demands of the Ecclesiastical Judges, shall be excommunicated.

The seventh, that the personal Causes of Ecclesiasticks shall not be brought before Secular Judges.

The eighth, that the Grand *Decimators* are bound to repair the Churches.

The ninth, that no *Christians* shall be Slaves to *Jews*.

The tenth, that no Vigils nor Dancings shall be kept in Churches or Church-yards.

The eleventh, that the Clergy shall not go a Hunting.

The twelfth, that there shall be the old Number of Monks in Abbies and Priories.

The thirteenth, that the Monks who are in Priories, shall observe the Constitutions of Pope *Gregory* about abstaining from Meats, Confessions, Fasts, *&c.* and that they shall be forc'd thereto by Censures.

The fourteenth, that the Regulars shall not dwell with Seculars, unless by the Abbot's leave.

The fifteenth, that they shall borrow nothing without the the Abbot's consent.

The sixteenth, that the *Rural* Deans shall not issue out any Excommunication or Suspension, but by Writing.

The seventeenth, that the excommunicated Persons shall be denounc'd such, till they shall get themselves absolv'd.

The eighteenth, that no general Excommunication shall be issued out, unless for Robberies and Damages done, and after Admonition.

The nineteenth, that the Chaplains on whom Churches are bestow'd for a certain time, shall be examin'd about their Abilities and Ordination.

The twentieth, that the Clergy shall forbear Secular Employments, shall wear the Tonsure, and live clerically.

The twenty first, that those who will not wear the clerical Habit and Tonsure, after being admonish'd of it, shall be no lon- defended or vindicated by Ecclesiastical Judges.

The twenty second, that the benefic'd Clergy who are excommunicated for not having paid the Tithes, shall get themselves absolv'd before *Christmass*.

The twenty third, that the Clergy who are of the *Croisade*, shall not abuse the privileges granted to them by the Bulls of the Popes, or by their Legates.

The twenty fourth, that the Regular Canons shall not be admitted to be Curates, till after they have been examin'd by the Bishop, and that they shall not be remov'd by their Superiors, but by the consent of the Bishop.

The Council of Ponteaudemer in 1276.

The Council of *Avignon* in the Years 1279 & 1282.

The Council of Avignon, 1279 & 1282.

Bertrand of St. *Martin* Archbishop of *Arles*, who was afterwards Cardinal Bishop of St. *Sabina*, held a Council at *Avignon* the seventeenth of *May* 1279. wherein he made Constitutions for the maintaining the Immunities and Privileges of Church-Goods and Church Men; the Liberty of the Ecclesiastical Jurisdiction for the putting in Execution the Excommunication against the Clergy who concern'd themselves with Merchandise and Secular Affairs, and about Last Wills and Testaments. These Canons are compriz'd under fifteen Heads.

The same Archbishop held another Council in the same City in the Year 1282, wherein he made eleven more Decrees.

The first is against Usurers.

The second orders Prayers to be made for the Church.

The third prohibits the Alienation of Church-Goods, without consent of the Bishop.

The fourth orders the appointing of Proctors to maintain the Causes of Ecclesiasticks, which are perplex'd before Secular Judges.

The fifth obliges all the Parishioners to be present at the Parish-Mass on *Sundays* and *Holy Days*, and to receive the Eucharist on *Easter-Day* and *Whitsunday* from their own Curates.

The sixth prohibits the privileg'd and exempt Persons from infringing the Censures of the Ordinaries.

The seventh excommunicates those who carry Ecclesiastical Affairs before Secular Courts.

The eighth declares the Leagues, Associations, and Confraternities made contrary to the Ecclesiastical Laws, to be Null and Void.

The ninth imports, that privileg'd Persons may be excommunicated out of the Place of their Exemption, if their Privileges do not expresly exempt them from that Excommunication.

The tenth relates to the Forms of Last Wills and Testaments.

The eleventh is imperfect.

The Council of Avignon 1279 & 1282.

The Council of *Redding* in *England* in the Year 1279.

The Council of Redding in 1279.

John Pecham Archbishop of *Canterbury* having conven'd the Bishops his Suffragans at *Redding* in the Year 1279 did there renew the Constitutions of *Otthobon*, and made several others about the Collations of Benefices, the Sentences of Excommunication and the Clergy who kept Concubines. There was also one about Infant Baptism, wherein 'tis order'd, that all those who should be born eight Days before *Easter* and *Whitsuntide*, shall be kept to be baptiz'd solemnly on those two Festivals.

Besides these Canons for the Clergy, which were publish'd the thirtieth of *July*, *John Pecham* the same Year and probably in the same Council, made other Constitutions relating to the Monks and Nuns, wherein he is very particular in what relates to the Order and Discipline which ought to be observ'd in Monasteries.

The Council of Redding in 1279.

The Council of *Buda* in the Year 1279.

The Council of Buda in 1279

Philip Bishop of *Fermo* Legate of the Holy See in *Hungary*, *Poland*, *Croatia*, *Servia*, *&c.* held a Grand Council of the Prelates of those Countries at *Buda*, which broke up the fourteenth of *September* 1279. In which he made sixty nine Canons about Church-Discipline, which are as it were an Abstract thereof

The twelve first are about the Habits and Conduct of the Clergy.

The first orders the Prelates to wear a large Crown.

The second and third regulate the Form of their Habits.

The fourth prohibits the Clerks who have no Prelacy from wearing Rings.

The Council of Buda in 1279

The fifth prohibits them from frequenting Taverns.

The sixth enjoins the Monks who are made Bishops to wear their religious Habit.

The seventh orders the Clerks to refrain from all Military and Violent Actions.

The eighth forbids them dishonourable Exercises, playing at Dice and frequenting of Shows.

The ninth prohibits them from passing Sentences of a pungent Pain.

The tenth prohibits the Archdeacons from bestowing Vicaridges on Laicks, or marry'd Clerks.

The eleventh prohibits the Clergy from bearing Arms.

The twelfth renews the Prohibition against having Women in their Houses.

The thirteenth recommends to the Clergy the celebrating the Holy Mysteries with due Reverence, and in a decent Habit.

The fourteenth prohibits the Bishops who visit Churches or Parishes, from being burdensom to them, by excessive Duties.

The fifteenth prohibits the receiving of a Benefice from a Lay-Patron.

The sixteenth enjoyns Curates and other beneficed Persons having a Cure of Souls, to reside and serve their Churches in Person, and not by Vicars.

The seventeenth prohibits the Conspiracies, or Combinations of the Clergy.

The eighteenth recommends to the Curates the visiting the Sick, before going to the Synod.

The nineteenth prescribes the Manner how they ought to appear there.

The twentieth imports, that all those who have Benefices with the Cure of Souls, shall be ordain'd Priests.

The twenty first, that the Eucharist and the Holy Oyls shall be kept under Lock and Key.

The twenty second, that no Person shall be suffer'd to serve at the Altar, or read the Epistle without a Surplice and a Cassock; and that the Priests shall recite Divine Service distinctly and devoutly.

The twenty third excommunicates the Intruders, and obliges them to make Restitution of their Income.

The twenty fourth and fifth prohibit the Clerks from answering or appearing before secular Judges, unless for secular Affairs.

The twenty sixth prohibits them from keeping in their Houses the Children which they have had whilst in Holy Orders, and declares those Children to be the Vassals of the Church. It likewise prohibits the Clergy from keeping Dice, and other Instruments for to play at Hazards.

The twenty seventh prohibits the shewing of Relicks out of their Cases, unless on great Festivals, and when there are a great many Pilgrims; from exposing them to Sale, and from honouring new ones without the Pope's Approbation.

The twenty eighth imports, that no Persons shall be suffer'd to preach but such as are approv'd of by the Bishop, or by the Holy See; and that no other *Questors* shall be tolerated but such as have Commissions from the Pope or the Bishop.

The twenty ninth, that the Goods of Churches shall not be mortgaged.

The thirtieth, that the Curates shall not give away the Goods of Churches.

The thirty first, that no Clerk shall go in Pilgrimage without his Bishop's Leave.

The thirty second, that unknown Persons shall not be admitted to the Celebration of the Mass.

The thirty third obliges the Faithful to be present at the Parochial Divine Service, especially at the Parochial Mass of *Sundays*. It prohibits the Curates from Administring the Sacraments to any others but to their own Parishoners, except to travelling Clerks, or Pilgrims, or to those that go to a certain Church out of Devotion, and with the Pope's Leave.

The thirty fourth obliges all those who have the Management of Ecclesiastical Goods, to give an Account of their Administration.

The thirty fifth ascertains the Sums which the Abbots and Superiors may borrow.

The thirty sixth is against the Alienations of the Church.

The thirty seventh prohibits unreasonable Exactions.

The thirty eighth obliges the Archdeacons to study the Canon Law three Years.

The thirty ninth reserves the Cognizance of Matrimonial Causes to prudent and discreet Persons.

The fortieth declares all the Means us'd to hinder the Visitation of Ordinaries, to be null and void.

The forty first prohibits the locking up of profane Utensils in the Church.

The forty second orders the Curates to have Church-Books.

The forty third, that no profane Actions shall be done in the Church.

The forty fourth prohibits the Vigils which the Laicks kept in Churches.

The forty fifth, that those who shall not assist at the canonical Hours, shall lose their Share in the Distributions.

The forty sixth prohibits a Custom of that Country, by which they demanded a Sum for interring those who came to an accidental Death.

The forty seventh prohibits the Ecclesiasticks from keeping Concubines.

The forty eighth prohibits all Manner of Persons from tolerating debauch'd Women in their Houses or Estates.

The forty ninth prohibits the seizing upon the Goods of deceas'd Ecclesiasticks.

The fiftieth prohibits the Alienation of the Goods or Rights of Churches, under very severe Penalties.

The fifty first imports, that those who have the Rights of Patronage cannot give nor transfer them to others, without the Bishop's Consent.

The fifty second and third are against those who usurp the Revenue of the Churches, or Monasteries.

The fifty fourth recommends to the Ecclesiastical Judges the doing Justice, and not to suffer themselves to be corrupted by Interest or Favour.

The fifty fifth deprives the excommunicated Persons of the Right of acting in Courts of Justice, of Pleading, of giving Evidence, &c.

The fifty sixth enjoins the Ecclesiastical and Civil Judges to admit of the Exceptions which the Parties alledge for not answering in their Courts.

The fifty seventh, that the secular Judges shall punish those who are refractory to the Judgment of Ecclesiasticks, and shall see that their Sentences be executed; and that the Ecclesiastical Judges shall likewise make use of Censures, that the Lay-judges may be obey'd.

The fifty eighth excommunicates the Lords and others who obstructed those who appealed to the Holy See.

The fifty ninth and sixtieth are concerning the Immunity of Ecclesiasticks.

The four next Canons relate to the Manner how the Monks and regular Canons are to be habited, to the Abstinence and Confinement they ought to observe.

The sixty fifth and sixth prohibit them from taking up Churches by Lease, from serving them above eight Days, and from going to secular Schools, without the Leave of their Superior.

The sixty seventh renews the Prohibitions against communicating with excommunicated Persons, and recommends the Observation of the Interdictions.

The sixty eighth excommunicates those who ravage the Fields and Meadows.

The sixty ninth is against those who seize on the Revenues of the Churches.

The Council of *Angers*, in the Year 1279.

The Council of Angers, 1279.

IN the Year 1279. *John de Montsoreau* Archbishop of *Tours*, held a provincial Council at *Angers*, the *Sunday* after the Festival of *St. Luke*, wherein he published five Canons.

The first excommunicates those who cite Ecclesiasticks before secular Judges for personal Affairs.

The second prohibits the Officers of Bishops from exacting any thing for Sealing the Instruments of Ordination.

The third is against those who inter in Holy Ground the Corps of those to whom such Interment is forbidden.

The fourth deprives the beneficed Clergy who are excommunicated of the Revenue of their Benefices during the time they are excommunicated, and orders, that they shall be turned out of the Benefices themselves, if they continue in a State of Excommunication above a Year.

The fifth declares, that the Bishops have Power to take off the Censures pass'd in this Council.

The Council of Angers in 1279.

The

The Councils held during the Thirteenth Century.

The Synodal Statutes of *Sifroy* Archbishop of *Cologne*, in the Year 1280.

The Synodal Statutes of Sifroy Archbishop of Cologne in 1280.

Sifroy Archbishop of *Cologne*, published in the Year 1280. several Synodal Statutes for the Instruction of Ecclesiasticks. He therein at first treats of the Conduct, the Way of Living, the Habits and the Duties of Ecclesiasticks, the Rules which the Monks ought to observe, and how the Curates ought to behave themselves in the Administration of the Sacraments. He afterwards treats of what relates to the Administration and Ceremonies of each Sacrament in particular; of Burials, and Church-yards, of the Alienation of Church-goods, of the Privilege of Sanctuaries: He therein renews the Laws against Usurers, and the Prohibitions of holding Benefices of Laicks. He therein confirms the Decrees of the Council of *Cologne*, and what relates to last Wills and Testaments, and the Observance of the Ecclesiastical Interdiction.

The Synodal Constitutions of *Geofrey* of St. *Brice* Bishop of *Saintes* in the Years 1280, and 1282.

The Constitutions of Geofrey of St. Brice Bishop of Saintes, in 1280, & 1282.

THis Bishop published in the Year 1280, several synodal Decrees about the Church-discipline.

It is therein order'd, that all his Curates shall appear at the Synod: That the Fonts shall be shut up: That the Holy Chrism shall be kept in proper Vessels: That there shall be three Sponsors at Baptism: That the Body of *Jesus Christ* shall be attended when carried out to the Sick: That no Corn nor Measures shall be put in Churches: That the Commissions shall be directed to the Curates, and executed by them. He reserves a great many Cases to the Bishop, and lastly, he therein forbids the vilifying the *Jacobine* or *Minor* Friars who take Possessions, by accusing them of discovering the Confessions of their Penitents.

The same Bishop published other Constitutions in the Year 1282. about excommunicated Persons about the Right of Visitation, and about last Wills and Testaments.

The Constitutions of Geofrey of St. Brice Bishop of Saintes, in 1280, & 1282.

The Constitutions of *Gautier* Bishop of *Poitiers*, in the Years 1280, and 1284.

The Constitutions of Gautier Bishop of Poitiers in 1280, & 1284.

IN the Year 1280. *Gautier* of *Bruges* Bishop of *Poitiers*, made likewise several synodal Decrees, wherein he prohibited the sealing of blank Letters. He therein prohibited the Archpriests from having Officials, and the Curates from serving their Benefices with Vicars. He therein prohibited the Ecclesiasticks from making use of any other Confessors than those who are nominated by the Bishop to administer to them the Sacrament of Penance; the Confessors from granting Absolution in Cases reserv'd to the Bishop; and the Deacons from granting Absolution: He likewise made several Orders against the *Greeks* and Usurers; about Judgments; against those that detain the Letters of the Bishops their Predecessors; against those who disturb the Synod; about the Right of nominating *Questors*, which he reserves to the Bishop, and about the Rights of Bishops, Archdeacons, and Vestry-keepers.

In the Year 1284. the same Bishop made likewise other synodal Canons, wherein he prohibits. (1.) The celebrating of Divine Service in the Presence of excommunicated Persons. (2.) The granting a Benefice to a Man who already has a Curacy. (3.) The receiving the Sacraments from a Priest who has not Power to administer them. (4.) He orders the Payment of Tithes. (5.) He enjoins the Abbots and Superiors to leave in the Priories and Curacies which become vacant, a sufficient Provision for maintaining the Prior or Curate till the next Harvest.

The Constitutions of Gautier Bishop of Poitiers in 1280, & 1284.

The Council of *Lambeth*, in the Year 1281.

The Council of Lambeth in 1281.

John Peckham Archbishop of *Canterbury*, of whom we have already spoke, held an Assembly of Bishops at *Lambeth*, in the Year 1281. the 10*th* of *October*, wherein after he had order'd the executing of the Orders made in the last Council of *Lyons*, and of the Constitutions of *Ottobon*, and the Canons of the Council of *Lambeth* under *Boniface* his Predecessor, he published twenty seven Decrees.

The first is about the Reverence due to the Eucharist. It is therein ordered, that the Priests shall confess themselves at least once a Week: That the Holy Sacrament shall be kept in a Pyx close lock'd up in the Tabernacle: That every *Sunday* the Hosts shall be renew'd: That at the Elevation the Bells shall ring, and all that hear them even out of Church, shall down on their Knees. The Priests likewise are admonished of the Instructions which they ought to give the People about this Sacrament.

The second is about the Annuities of Masses which are said for the Dead. It is therein declar'd, that a Priest ought to acquit himself of all the Masses, with which he is charg'd, and that it is not true, that he may satisfy by one Mass several, to whom he has promis'd to say an entire Mass for them.

The third is about Baptism. It is therein prohibited to re-baptize those who are baptized with the Form of Words, tho' by Laicks: And order'd to re-baptize them on Condition, that a Question be made whether the Baptism was administred according to the lawful Form.

The fourth is about Confirmation: Therein they are blamed who neglect the receiving of this Sacrament.

The fifth is about Holy Orders: It is therein prohibited to grant Holy Orders with the four *Minor* Orders, and therein is commended the Practice of conferring the four *Minor* Orders separately.

The sixth prohibits the Priests from granting Absolution to those who are obstinate in their Sins, and to those who have Pluralities of Benefices, and will not quit them.

The seventh prohibits privileged Persons from confessing and granting Absolution, if they be not approved by the Ordinary.

In the eighth 'tis order'd, that a publick and solemn Penance shall be impos'd for great, publick, and scandalous Sins: And the Absolution of Homicide is reserv'd to the Bishop.

The ninth renews the Order importing, that there shall be in each Deanry a general Confessor for all the Clergy.

The tenth contains an Abridgment of the Instructions which the Pastors ought to give to their Parishoners.

The three next concern Processes as well as the twenty fourth.

The fifteenth prohibits the leasing out of Churches to Laicks.

The sixteenth imports, that all the Houses of regular Canons shall come to the general Chapter.

The four next are against the Corrupters of Nuns, and against the Apostate Monks.

The twenty first prohibits the nominating of Monks for Executors of last Wills and Testaments.

The twenty second is about the clerical Habit.

The twenty third prohibits the granting of Benefices to Clergymens Sons.

The twenty fifth is against the Clerks who have Pluralities.

The twenty sixth prohibits the admitting any one for an Advocate who has not studied the canon and civil Law for three Years.

The last orders all the Priests of a Diocess to say a Mass for their Bishop after his Decease.

The same Archbishop wrote a Letter to King *Edward*, in favour of the Liberties of the Churches and Ecclesiasticks of *England*, wherein he relates the Examples of his Predecessors, to incline him to be favourable to them.

The Council of Lambeth in 1281.

The Councils held during the thirteenth Century.

The Council of *Tours*, in the Year 1282.

The Council of Tours in 1282.

John de Montsoreau, Archbishop of *Tours*, the *Wednesday* after the Festival of *St. Peter in Vinculis*, in the Year 1282. held a provincial Council in his Metropolitan City, wherein he made thirteen Canons.

The first is against those who bring Processes against Persons merely to get something of them, to free them of Trouble.

The second, against those who excite and foment Processes.

The third prohibits the Clergy and Monks from frequenting Taverns.

The fourth is against those who tear the Books and abuse the Ornaments of the Church.

The fifth orders the Observation of Processions.

The sixth is against Usurers.

The five next relate to the Freedom and Jurisdiction of Church-men:

The twelfth is against those who hinder the receiving of Tithes.

The thirteenth orders the Execution of the Decrees made in the former provincial Councils.

The Councils held during the thirteenth Century.

The Council of Tours in 1282.

The Synodal Statutes of the Diocefs of *Nismes*, published about the Year 1284.

The Synodal Statutes of Nismes in 1284.

These Statutes were made under the Episcopacy of *Bertrand de Languisel*, who was Bishop of *Nismes*, from the Year 1280, to the Year 1323. These are properly the Instructions of a Ritual about the Sacraments, the Ceremonies, and Church-discipline.

The Synodal Statutes of Nismes in 1284.

The Council of *Ravenna*, in the Year 1286.

The Council of Ravenna in 1286.

Boniface Archbishop of *Ravenna*, on the eighth of *July* 1286. held a provincial Council in his Metropolis, wherein he made nine Canons.

By the first he prohibits the Clerks from entertaining or nourishing the Players or Dancers, which are sent to them when their Relations are advanced to Offices, or are married.

By the second, he exhorts the Ecclesiasticks to give Alms to the Poor, and grants Indulgencies to those who maintain them.

The third condemns to a pecuniary Mulct, the Clergy who bear Arms without the Leave of their Bishop, and without a just and necessary Cause; and those who do not wear a clerical Habit, Tonsure and Crown.

The fourth orders the Execution of the thirteenth Canon of the second General Council of *Lyons*, which obliges those who are advanced to Benefices with the Cure of Souls to take Priests Orders.

The fifth obliges the Canons to be more constant at Divine Service; orders that there shall be Distributions made, which shall be given only to those who are there present.

The sixth forbids the Notaries from receiving the last Wills and Testaments of Usurers, unless in the Presence of a Priest.

The seventh orders the Prelates to excommunicate those who refuse to pay Tithes, and that in case the Persons excommunicated neglect to take off the Excommunication, Recourse shall be had to the secular Power.

The eighth declares what Cases are reserved to Bishops, which are the Absolution of a *Major* Excommunication, the Absolution of Incendiaries, Blasphemers, Murderers of their Children; the dispensing of Vows; the Absolution of Homicides, Forgers of Deeds, of those who make any Attempt on the Immunities and Ecclesiastical Liberties; of Sorcerers; of those who are guilty of Bestiality; of the Incestuous, and those who debauch'd Nuns; the Cases of *Larceny*, when one cannot tell to whom Restitution ought to be made; Perjurers, and clandestine Marriages.

The ninth declares those Persons to be excommunicated with the *Major Excommunication*, who under the Pretence of Custom and Privilege, offer any Violence to the Immunities and Liberties of Churches.

The Council of Ravenna in 1286.

The Council of *Bourges* in the Year 1286.

The Council of Bourges in 1286.

Simon de Beaulieu Archbishop of *Bourges*, on the 17th of *September* in the same Year, held a provincial Council at *Bourges*, wherein he renewed the Constitutions of his Predecessors by thirty five Decrees.

The first orders the Ecclesiastical Judges to proceed with all Manner of Precaution and Prudence in the Trials of Matrimonial Causes, and enjoyns the Curates to inform the Bishops or their Officers of the unlawful Marriages contracted in their Parishes.

The second prohibits the contracting Marriage before the lawful Age, and condemns clandestine Marriages.

The third prohibits the Ecclesiastical Judges from taking Cognizance of Matrimonial Causes out of the Limits of their Jurisdiction.

The fourth renews the Prohibitions made to Archdeacons of having Officials out of Towns.

The fifth deprives the Curates of the Revenues of their Curacies till they be ordain'd Priests.

The sixth prohibits the admitting of Priests or Clerks to confess, preach, or administer the Sacraments, if they be not approved by the Ordinary.

The seventh revives the Prohibition made to Ecclesiasticks of having suspicious Women in their Houses.

The eighth prohibits them from keeping and maintaining their Bastards in their Houses.

The ninth declares, that those who continue above a Year in the State of Excommunication, shall lose their Benefices.

The tenth enjoyns the Curates to keep the Names of the Excommunicate by them, and to denounce them every Festival.

The eleventh orders them to read the Constitution of *Gregory* X. in the Council of *Lyons*, and that of *Simon* Legate of the Holy See, made at the Council of *Bourges*, about the Ecclesiastical Jurisdiction.

The twelfth contains and orders the executing of the Decretal of *Gregory* X. called, *Quia nonulli de Rescriptis*.

The thirteenth orders all the Faithful to confess themselves every Year, and to receive the Eucharist at *Easter*; enjoyns the Curates to keep a List of their Communicants; and declares, that those who shall die without having discharg'd this Duty, shall be depriv'd of Ecclesiastical Burial.

The fourteenth orders the reading and executing of the Canon call'd, *Omnis utriusque sexus*, of the *Lateran* Council under *Innocent* IV. and the Constitutions of *Clement* IV. and *Martin* IV. which grant to the *Minor* Friars the Power of preaching and hearing Confessions.

The fifteenth orders the Curates to take notice of those who communicate with the excommunicated, and to send in their Names to the Bishop, or his Official.

The sixteenth prohibits the Absolution of an excommunicated Man by his Bishop, unless it be at the Point of Death, or to be interr'd in Holy Ground.

The seventeenth is against the Usurers, and revives the Constitution made against them in the Council of *Bourges* under *Simon*.

The eighteenth enjoyns the Regulars to observe their Rule strictly.

The nineteenth prohibits the Monks from having any thing *de proprio*.

The twentieth does not allow the Prior to borrow above 60 *Sols*, without the Consent of his Abbot.

The twenty first orders the removing of Coffers and other profane Things out of Churches.

The twenty second prohibits the Dancing there.

The twenty third orders, that no Monks shall be sent into Priories under twenty Years of Age.

The twenty fourth prohibits Women from inhabiting in the Houses of Monks.

The twenty fifth excommunicates the Monks who receive Tithes from the Hands of Laicks.

The twenty sixth prohibits the rifling or diminishing the Priories during the Vacancy.

The twenty seventh renews the eighth Canon of the Council of *Tours*, in the Year 1133. about last Wills and Testaments against those who conceal'd them.

The Council of Bourges in 1286.

The

The Councils held during the thirteenth Century.

The twenty eighth is against the Executors of Wills who buy or detain the Goods of the Testator.

The twenty ninth enjoyns the Bishops to take care of the Execution of Wills, if the Executors be remiss.

The thirtieth orders, that the last Wills and Testaments shall be received by the Bishop.

The thirty first imports, that they shall proceed against those who neglect to get themselves absolv'd from the Excommunication, and that Recourse shall be had to the secular Power to oblige them to it.

The thirty second orders, that they shall be punished who do not keep the Festivals.

The thirty third enjoyns the Suffragans and their Judges to pay a Deference to Appeals.

The thirty fourth prohibits the Official of *Bourges*, and the other Judges of that Archbishoprick, from obstructing the Execution or the Jurisdiction of the Suffragan Bishops.

The thirty fifth enjoyns all the Ecclesiastical Judges to order the Execution of the Sentences pass'd against those who offer any Violence to the Ecclesiastical Jurisdiction.

The Councils held during the thirteenth Century.

The Synodal Canons of *Peter* Bishop of *Exeter*, in the Year 1287.

The Synodal Canons of Peter Bishop of Exeter in 1287.

PEter Bishop of *Exeter*, held a Synod of his Clergy at *Exeter* in the Year 1287. wherein he drew up an Instruction for his Clergy about the seven Sacraments; the building of Churches and their Ornaments; the Church-yards; the Immunity of Churches; the Life, Conduct, and Residence of Clergymen; the Divine Service; the assisting at the Parochial Mass on *Sundays* and Holy-days; the Festivals which ought to be celebrated; the Trades, Trafficks and Employments prohibited to the Clergy; the Chapters; the Rural Deans; the Provisions of Benefices; the Visitations of Arch-deacons and their Dues; the Immunities of Clerks; the Celebration of Marriage; Appeals; *Questors*; the Relicks of the Saints; last Wills and Testaments; Mortuaries; Tithes; Offerings; Excommunications; and several other Points of Discipline comprized in fifty five very large Articles, and which contain several remarkable things.

The Synodal Canons of Peter Bishop of Exeter, in 1287.

There is at the End of this Synod an Instruction about the Manner of confessing and imposing Penances, which is supposed to have been made by the same Bishop. Therein are explained the Points upon which the Penitent ought to be examined; the Cases reserved to the Pope and the Bishop; the Temper in which the Penitent ought to be; the Penances which the Confessor ought to inflict; and the things he ought to instruct his Penitent in.

The Council of *Wirtzburgh*, in the Year 1287.

The Council of Wirtzburgh in 1287.

JOhn Bishop of *Frescati* Legate of the Holy See in *Germany*, held in the Year 1287. an Ecclesiastical Assembly at *Wirtzburgh*, wherein he would have exacted a Contribution of the tenth Penny of the Revenues of the Clergy; but he could not gain his End, and only published forty two Decrees about the Church-discipline.

The five first concern the Morals and the Conduct of the Clergy; order them to be habited in a Manner agreeable to their Quality, and prohibit them from going to Taverns, from Gaming, from being familiar with Nuns; from bearing Arms, and from having Women lodged in their Houses.

The sixth inflicts the Penalty of Excommunication against those who seize on Benefices to which they have no Right.

The seventh prohibits the Priests from celebrating above one Mass *per diem*, to put a Stop to the Abuse which was introduced by several Priests, of celebrating twice without Necessity only to get double Contributions.

The eighth orders, that the most Holy Body of *Jesus Christ* shall be carried to the Sick, and to Women near their Travel with due Veneration, by a Priest in a Surplice with a Hood, a Clerk going before with a lighted Taper and a Bell; That those who go by shall down on their Knees, and repeat three *Pater-Nosters*, and as many *Ave-Maries*; which shall exempt them from ten Days of the Penances enjoyned them.

The ninth prohibits the Alienation of Church-goods.

The tenth is against those who have two Curacies.

The eleventh prohibits the giving of Curacies to Persons under five and twenty Years of Age.

The twelfth orders the Patrons to present the Benefices in their Gift, to Persons of requisite Qualification.

The thirteenth prohibits the secular and regular Clerks from publickly singing or celebrating Divine Service in interdicted Places, as well as from ringing of Bells.

The fourteenth prohibits the receiving of Benefices from Laicks.

The fifteenth prohibits the making of Contracts for Burials or Benedictions.

The sixteenth and seventeenth order those who have Chappels or Curacies in their Gift, to put Vicars into them, whom they shall allow a competent Maintenance.

The eighteenth and nineteenth concern the Regularity which ought to be observ'd by the Monks and Nuns.

The Council of Wirtzburgh, in 1287.

The twentieth and twenty first are against the Laicks, who seize upon Church-goods or Benefices.

The twenty second adjusts the Rights and Duties of Church-Advocates.

The twenty third renews the Ecclesiastical Laws against Usurers.

The twenty fourth declares them excommunicated who offer any Violence to Ecclesiasticks.

The twenty fifth inflicts the same on those who offer any Injury to the *Nuncio's* of the Pope.

The twenty sixth excommunicates likewise those who seize on the Goods of vacant Churches.

The twenty seventh recommends to the Archbishops and Bishops the Visitation of their Dioceses.

The twenty eighth prohibits the fortifying of Churches, in order to make use of them as of Castles.

The twenty ninth prohibits the excommunicating of Children or Women for the Debts of their dead Husbands or Fathers.

The thirtieth declares Highway-men and those who give them Shelter, excommunicated *ipso facto*.

The three next are for the Preservation of Church-goods.

The thirty fourth is against the false Apostles. The Clerks are forbidden to entertain or give them any Subsistence.

The thirty fifth forbids the Laicks the administring of Church-goods, under Pretence of repairing the Buildings of Churches.

The thirty sixth excommunicates those who hinder the bringing of Complaints before Ecclesiastical Judges.

The thirty seventh excommunicates the Forgers of Apostolical Letters.

The thirty eighth orders, that the Interdiction issued out by the Bishop, shall be observ'd.

The thirty ninth prohibits the Conservators appointed by the Pope for Religious Houses and Monasteries, from meddling with those things which are not comprehended in their Commission.

The fortieth is against those who exact new Duties.

The forty first orders the Execution of these Canons.

The forty second revokes the Privileges granted to particular Persons, which exempted them from Excommunications and Interdictions.

The Council of *L'Isle* in *Provence* in the Year 1288.

The Council of L'Isle in Provence 1288.

ROstaing Archbishop of *Arles*, and the Bishops of his Province being met at *L'Isle* a little Town of the Diocese of *Cavaillon*, in the Country of *Venaissin* in *Provence*, made a Collection of the Canons of the former Councils of their Province, and drew up eighteen of them, of which the thirteen first are taken out of the former Councils.

The Council of L'Isle in Provence, 1288.

The fourteenth is against those who give Poyson or Physick to cause Abortion.

The fifteenth prohibits the carrying in of Corn, till the Tithe be taken of it.

The sixteenth discharges the Churches and Church-men from paying of Taxes.

The Councils held during the thirteenth Century.

The ſeventeenth, for the preventing the Charges at Chriſtnings, which were the Cauſe that Children dy'd unbaptiz'd, orders, that they ſhall not give any thing but a white Habit to the baptiz'd.

The eighteenth orders the Obſervation of the Canons of the former Councils.

The Councils held during the Thirteenth Century.

The Synodal Statutes of *Gilbert* Biſhop of *Chicheſter*, publiſh'd in the Years 1289 & 1292.

The Synodal Statutes of Gilbert *Biſhop of* Chicheſter *in* 1289, *and* 1292.

THeſe Canons contain divers Regulations about the Life, Morals, Conduct and Duties of the Prieſts; about Marriages, Benefices, Excommunications, Proceſſions, Church Ornaments and Ceremonies.

This very Biſhop in the Year 1292, added other Conſtitutions to the former, whereby he forbids the ſuffering of beaſts to graze in Church-yards, the reſtraining the Oblations to a Penny, He therein excommunicates the Detainers of Tithes; orders the Pariſhioners to hear Maſs with Silence; prohibits the interring in Churches, and putting any Cheſts therein without the Biſhop's Leave.

The Synodal Statutes of Gilbert *Biſhop of* Chicheſter, *in* 1289, *and* 1292.

The Council of *Nogarol* in the Year 1290.

The Council of Nogarol *in* 1290.

A *Menens* of *Armagnac* Archbiſhop of *Auſche* on the *Saturday* after the Aſſumption of the Virgin *Mary* 1290, held a provincial Council at *Nogarol* in the in the Country of *Armagnac*, wherein they order'd *Roger Bernard* Count of *Foix* to reſtore to the Biſhop of *Laſcar* the City of *Laſcar*, the Caſtles and Places belonging thereto under the pain of Excommunication; and inſerted this Sentence among the provincial Decrees of this Council *ad perpetuam rei memoriam*. This is the firſt Head.

By the ſecond, they ratified the Sentence of Excommunication againſt thoſe who retain the Church-Goods of that Province.

In the third, they prohibit the ſtretching of the Powers granted in the Apoſtolical Letters beyond their Contents.

In the fourth, they Excommunicate the Sorcerers.

By the fifth, they pronounce the Sentence of Excommunication againſt thoſe who cite Clerks before Secular Judges. They likewiſe exempt the Leprous from their Juriſdiction, and order them to wear a diſtinguiſhing Badge under forfeiture of five *Sols*.

In the ſixth and ſeventh, they revive and augment ſeveral Penalties inflicted on thoſe who offer any Violence to the Perſons or Eſtates of Eccleſiaſticks.

The Council of Nogarol *in* 1290.

The Council of *Saltzburg* in the Year 1291.

The Council of Saltzburg *in* 1291.

THe City of *Acra* having been taken from the Chriſtians by the Sultan of *Babylon* in the Year 1291, Pope *Nicholas* X order'd provincial Councils to be held for the finding out ways and means of reentring into Poſſeſſion of the Holy Land. The Knights Hoſpitalers, Templars and Teutonicks were accus'd of not having done their Duty. This gave occaſion to the Council held the ſame Year at *Saltzburgh*, of propoſing to the Pope the uniting theſe three Orders into One.

There are three Decrees of a Council at *Saltzburgh* under Archbiſhop *Conrade* without Date, which are commonly attributed to this Aſſembly.

By the firſt it is order'd, that to remedy the Abuſe of Marriages clandeſtinely contracted, there ſhall be ſix honeſt and creditable Perſons of the Neighbourhood, or Pariſh of the Contracters, who ſhall be preſent and ſerve as Witneſſes of the Marriage. The ſame Canon iſſues forth the Penalty of Excommunication *ipſo facto* againſt thoſe who ſhall tranſgreſs this Order, or ſhall be preſent at clandeſtine Marriages, or ſhall ſuffer them to be contracted in their Houſes.

In the ſecond the Secular and Regular Clergy are prohibited from acquiring, enjoying, or retaining under any Title whatſoever, any Offices or Employments depending on Secular Princes, or Lords, under the Penalty of forfeiting their Privileges and Benefices.

The third is againſt ſeveral Vagrant Scholars of a looſe Life, who ſtyl'd themſelves Clerks, and ran about the Country.

The Council of Saltzburg *in* 1291.

The Council of *London* in the Year 1291.

The Council of London *in* 1291.

THis Council was held by *Bernard* Biſhop of *Groſſeto* Legate of the Holy See, who therein order'd an Edict to be made whereby the *Jews* were entirely and perpetually baniſh'd the Kingdom of *England*: King *Edward* demanded and obtain'd an Impoſt on the Clergy, under Pretence of going to the Relief of the Holy Land: And he therein would renew, in ſpight of the Legate's Oppoſition, the Prohibition made againſt Eccleſiaſticks and Monks buying of Inheritances.

The Council of London, *in* 1291.

The Council of *Saumur* in the Year 1294.

The Council of Saumur *in* 1294.

REginald of *Montbaſon* Archbiſhop of *Tours*, held a provincial Council at *Saumur* in *October* 1294, wherein he publiſh'd five Canons.

By the firſt, the Clerks and Monks are enjoin'd to be habited agreeably to their State and Condition, and are prohibited from wearing colour'd Cloths.

The ſecond adjuſts the Conditions under which Abſolution ought to be given to the Excommunicated at the Point of Death.

The third prohibits the Eccleſiaſtical Judges the impoſing of a pecuniary Mulct for the Puniſhment of enormous Crimes

The fourth prohibits the Archdeacons, Archprieſts, and others who have Authority, from ſending Clerks throughout the Dioceſs to hear Confeſſions.

The fifth is againſt thoſe who obſtruct the Church-men from receiving the Tithes.

The Council of Saumur *in* 1294.

The Synodal Statutes of *Robert* of *Winchelſey* Archbiſhop of *Canterbury*, publiſh'd in the Years 1295, and 1300.

The Conſtitutions of Robert *of* Winchelſey *in* 1295 *&* 1300.

THeſe Conſtitutions which are forty ſeven in all, contain ſeveral Rules about the Functions of Advocates and Eccleſiaſtical Judges, and about the Inſtructions, Proceedings and Forms which ought to be obſerv'd in the trying of Proceſſes.

There are likewiſe other Conſtitutions of the ſame Archbiſhop in the Year 1300, which relate to the Payment of Tithes and to the Ornaments of Churches.

The Conſtitutions of Robert *of* Winchelſey *in* 1295 *&* 1300.

The

The Synodal Constitutions of *Guy de Neuville* Bishop of *Saintes*, Published in the Year 1298,

The Constitutions of Guy de Neuville in 1298.

THE Constitutions of this Bishop are upon the ordinary Matters contained in the Canons made in this Century, Namely about the Habits of Clerks and Monks; the Residence of Curates, the Tithes, Excommunications, and the Seisures of Church-Goods.

The Constitutions of Guy de Neuville in 1298.

The Council of *Roan* in the Year 1299.

The Council of Roan in 1299.

WIlliam *de Flavacourt* Archbishop of *Roan*, and the Bishops of the Province of *Normandy* on the Thursday after the Octave of *Whitsontide* 1299, held a Council in the Church of St. *Mary du Pré*, at present call'd the Church *de bonne Nouvelle*, wherein they made seven Canons.

The first is against the Irregularities of the Clergy.

The second prohibits the holding of Courts of Judicature on Festivals.

By the third, the Clerks are prohibited from submitting themselves in Personal Causes to Civil Justice.

The fourth prohibits the Secular Judges from taking Cognizance of Matters of Fact which relate to Church Men.

The fifth is against those who offer any Violence to the Ecclesiastical Jurisdiction.

The sixth prohibits the Bishops from granting to the Regulars the power of absolving in reserv'd Cases, unless it be only to some of whose Prudence and Ability they are very well satisfy'd, and likewise upon Condition, that this Grant shall not extend to the Confession which ought to be made to the proper Curate or Pastor, unless by his Consent.

The last orders the publishing and executing of the fore-going Decrees.

The Council of Roan in 1299.

CHAP. VII.

An Account of the Contests between the Divines of Paris, *and the* Dominican *Friars: And of the Writings of* William de Saint Amour.

The Contests between the Divines of Paris and the Dominican Friars.

IN the Year 1229, during the Minority of King *Lewis* the *Saint*, and the Regency of Queen *Blanche* of *Castile*, the University of *Paris* not being able to have Justice done them, for the Death of some of its Scholars, who had been kill'd by the Soldiers, left off their publick Lectures, and retir'd part to *Rheims* and part to *Angers*, according to the Grant which they pretended to have for so doing in such Cases, by the Bull of *Gregory* IX. In the Absence of the Secular Doctors, the *Dominicans* who had not hitherto taken the Degree, apply'd themselves to the Bishop of *Paris* and to the Chancellor of the University, to be admitted Doctors, and took Possession of one of the Divinity-Chairs. Four Years after the University being re-establish'd in *Paris*, and regulated by Order from the Holy See, the *Dominicans* not only kept what they were in Possession of, but likewise set up another Divinity-Professorship among them in spight of the Chancellor of the University. They afterwards spread themselves in the other Cities of *France*, and there open'd publick Schools. The University of *Paris* fearing the Consequences of these new Establishments, and that other Regulars would likewise set up two Divinity-Professorships, which would put a Stop to the Profession of the Secular Doctors; made a Decree, whereby it was order'd, that none of the Regulars for the future might have two Divinity-Professorships at one and the same time. The *Dominicans* stood out against this Decree, and the University being again oblig'd in the Year 1250, to cease its Lectures, because they could not get Justice done them for the Injuries done to their Scholars (some of whom were imprison'd, others beaten, and others kill'd) the *Dominicans* declar'd, that they would not put this Prohibition in Execution, unless the University would grant them two Professorships by an authentick Deed. The University remonstrated to them, that their Concern was not about two Divinity-Professorships, nor about the particular Interests of the Members of the University; but about an Injury offer'd to the whole Body; and that they had done very ill in making their Advantages by the Misfortunes of the University. These Contests lasted about two Months; but at last the University having obtain'd the Satisfaction which they requir'd, and being at quiet, came to another Resolution; whereby it was resolv'd, that no Person should for the future be promoted to a Doctor's Degree, till he had first taken a solemn Oath to observe the Decrees and Constitutions of the University: And that the *Dominicans* might make no scruple of taking of it, 'tis added. 'Provided there be nothing in 'these Statutes prohibited by the Rule of the *Dominican* Friars 'which I profess, nor any thing dishonourable, or contrary 'to the Salvation of Souls, to humane and divine Right, to 'the publick Interest, or to the Holy Church of God. Notwithstanding this the *Dominicans* refus'd to take that Oath, unless the University would grant them two Professorships in Divinity. The University to chastise their Disobedience, after fifteen day's Delay and divers Admonitions, expell'd them from their Society, by a solemn Decree which was publish'd in all the Colleges. The *Dominicans* petition'd Pope *Innocent* IV. to re-establish them, and obtain'd of him a Commission directed to the Bishop of *Evreux* for the Re-establishment in their University, with Authority of making use of Ecclesiastical Censures against the Members of the University who oppos'd their Re-establishment. The University being advertis'd thereof, apply'd themselves to the Count of *Poitiers* who govern'd the Kingdom jointly with Queen *Blanche* in the Absence of King Saint *Lewis* her Brother who was in the Holy Land, and remonstrated to him, that out of Respect to the Holy See, they were ready to receive the *Dominicans*, provided their Statutes remain'd in full Force, till the Pope, who determin'd this Affair without hearing both Parties, should order otherwise. However the *Dominicans* prevail'd upon the Bishop of *Evreux* to delegate for the Executing the Bull which was directed to him, a Canon of *Paris* nam'd *Luke* which they back'd by a Letter immediately directed to him in Person, in pursuance whereof, that Canon suspended all the Members of the University from their Functions, and order'd this Decree of Suspension to be publish'd, notwithstanding the Appeal made to the Holy See. The University for their parts caus'd the Decree for the Expulsion of the *Dominicans* to be publish'd, and in the Year 1253, wrote a circular Letter to all the Prelates of the Kingdom, to prevail upon them to succour them in the Oppression under which they groan'd. At last in the Year 1254, Pope *Innocent* IV. having by his Decretal restrain'd the Pretensions of Regulars, by prohibiting them from admitting Parishioners into their Churches on *Sundays* and Holy-Days, and administring the Sacrament of Penance without the leave of the Curates, from Preaching in their Churches during the time of the Parochial Divine-Service, and from Preaching in Parish-Churches, unless invited thereto by the Curates, or had obtain'd their leave, and from performing any other *Hierarchial* Office in Defiance to the Ordinaries, tho' it pronounc'd nothing about the Affair of the University of *Paris*; this Decree render'd the *Dominicans* more moderate in the pursuit of their Pretensions. But *Innocent* IV. dying *December* 23. 1254. His Successor *Alexander* IV. revok'd the Decretal of *Innocent* on *Christmas* Day the same Year, and on the fourteenth of *April* 1255, he publish'd the Bull which begun with these Words, *Quasi Lignum Vitæ*, by which he order'd the Academicks of *Paris* to admit

The Contests between the Divines of Paris and the Dominican Friars.

The Conteſts between the Divines of Paris and the Dominican Friars.

all the *Dominicans*, eſpecially thoſe who were advanc'd to the Divinity-Profeſſorſhips, into their Society, to permit them to enjoy all their Rights and Privileges, and to have as many Profeſſorſhips as they plea's'd. And for the more ſpeedy Execution of this Bull, he ſent another the ſame Day to the Biſhops of *Orleans* and *Auxerre*, by which he granted them a Commiſſion to ſee that the former was obſerv'd, with Power of uſing Eccleſiaſtical Cenſures againſt thoſe who oppos'd it. Thoſe two Biſhops in purſuance of that Bull, proceeded againſt the Seculars of the Univerſity, who being retir'd for a time from their Colleges, and being return'd again to the City; return'd Anſwer, that they were no longer of the Univerſity, and conſequently that the Pope's Bull did not reach them. However they wrote a Letter to the Pope, whereby they declar'd to him, that not being willing to oppoſe his Bull, tho' they had ſeveral lawful Exceptions to offer againſt it, that they might not be engag'd in ſuch Proceſſes as were not agreeable to their Profeſſion; but that conſidering that it was more for their Advantage to be depriv'd of the Rights and Privileges of the Univerſity, than to join in one Body with the *Dominicans*, which by Experience they knew would be prejudicial to them, and which they were afraid would prove pernicious to the whole Church; they had withdrawn themſelves and renounc'd the Rights and Privileges of the Univerſity, that they might not have any thing to do with the *Dominicans*, yet without contradicting the Bull of his Holineſs: That having recourſe to his Clemency, they humbly pray him to revoke the Sentence of Excommunication iſſued out againſt them, and to re-place them in the ſame Liberty and Condition in which they were before; aſſuring him at the ſame time, that they were ſo far perſuaded that they could not in Conſcience admit the *Dominicans*, that they would rather tranſplant their Schools into another Kingdom, or go back to their own Country, where they might have their Liberty; than be put under the intolerable Yoke of a forc'd and diſadvantagious Society. Before this Letter came to the Hands of the Pope, the *Dominicans* obtain'd three Bulls, almoſt the ſame Day, directed to the Biſhops of *Orleans* and *Auxerre*, which order'd the Execution of the firſt Bull, and enjoin'd theſe two Commiſſioners to declare all the Members of the Univerſity who would not admit the *Dominicans*, and even thoſe who were retir'd to avoid entring into a Society with them, to have forfeited all their Offices and Benefices. The Execution of theſe Bulls was ſtop'd by the Order of King Saint *Lewis*, who was minded to reſtore Peace to the Univerſity, and ſuppreſs theſe Conteſts. To attain this, he join'd his Remonſtrances with thoſe of the Biſhops conven'd at *Paris*, to engage the Secular Doctors and *Dominicans* to refer themſelves to the Archbiſhops of *Bourges*, *Rheims*, *Sens* and *Roan*. Theſe four Prelates having heard both Parties, and conſulted with other Biſhops, put an end at laſt to this Conteſt, the firſt of *March* 1256, by an Accommodation, in which the Seculars conſented, that the *Dominicans* ſhould for ever enjoy the two Divinity-Profeſſorſhips, upon Condition, that thoſe Monks remain'd ſeparate from the Scholaſtical Society of the Secular Doctors and Scholars of *Paris*, provided that they renounc'd the Bulls which they had, or might obtain contrary to theſe Conditions; that they would endeavour to have them revok'd, and that they would no more ſet upon the whole Univerſity, or any of its Members. This Treaty one would have thought ſhould have reſtor'd Peace to the Univerſity, but at *Rome* they were not inclin'd to ſuffer a Stop to be thus put to ſeveral Bulls, by an Accommodation in which the Holy See had no Hand. At the ſame time the Treaty was concluded *Alexander* made a Bull, by which he order'd the Biſhop of *Paris* to excommunicate all thoſe who hindred the *Dominicans* from Confeſſing, Preaching, Teaching, or being admitted into the Schools of others. Sometime after (in the Beginning of *May*) he order'd by another Bull, directed to all the Members of the Univerſity of *Paris*, the Execution of the former Bulls, and by a ſecond dated the ſame Day, he enjoin'd the Biſhop of *Paris* to make uſe of Canonical Penalties to oblige thoſe of the Univerſity who had moleſted the *Dominicans*, to give them Satisfaction, by calling in, if need were, the Secular Power. He exhorted King Saint *Lewis* by a third Bull, to ſuccour the Biſhop of *Paris* in quelling the Inſolence of thoſe who oppos'd the Execution of the Bulls. The *Dominicans*, not willing that it ſhould ſeem they had any Hand in the Non-Execution of the Treaty, requeſted the Pope, that he would revoke his Bulls, and approve of the Accommodation. But the Pope on the contrary in his Bull dated *June* 18 1256, declar'd, that, that Treaty having been made without his Knowledge, and to the Prejudice of what he had order'd, he diſapprov'd it, and by Name declar'd *William* of Saint *Amour*, *Udo* of *Douay*, Doctors in Divinity, Maſter *Nicholas de Bar-ſur-Aube*, and *Chriſtian* Canon of *Beauvais*, as the Principal Authors of this Diſturbance, to have forfeited all their Dignities and Benefices: He forbids their Teaching, and all manner of Perſons from hearing their Lectures; order'd, that they ſhould be baniſh'd the Kingdom; declar'd, that he would inflict the ſame Puniſhment on the reſt, if they did not ſubmit within fifteen Days after the Publication of his Bulls, and enjoin'd the Biſhop of *Paris* to excommunicate them, and to give away their Benefices. He reviv'd and confirm'd theſe very Orders by two other Bulls iſſu'd out about the end of the ſame Month.

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The Conteſt between the Body of the Univerſity and the *Dominicans*, became at laſt a private quarrel, between the Monks and *William de Saint Amour* Doctor of the *Sorbonne*, and Divinity-Profeſſor, one of the moſt zealous Defenders of the Privileges of the Univerſity, and of the greateſt Adverſaries the *Dominicans* had to deal with. In the Year 1254, they accus'd him of having advanc'd ſeveral things contrary to the Honour of the Holy See, and of having made a ſcandalous Libel againſt the Pope. This Charge being brought before the King upon the Complaints of *Gregory* the Apoſtolick *Nuncio*, the matter was referr'd to the Biſhop of *Paris*, before whom *William* of Saint *Amour* clearly prov'd his Innocence, and the Falſity of that Accuſation. The *Dominicans* afterwards invented another, and under pretence of ſeveral Propoſitions, which the Univerſity of *Paris* had advanc'd againſt the luſty Mendicants, without naming any Perſon, they accus'd *William* of Saint *Amour* of calumniating their Order, and preſented to the King a Writing containing ſeveral erroneous Propoſitions, which they imputed to him. *William* of Saint *Amour* having procur'd a Copy thereof, prov'd in a Sermon which he preach'd in the Church of *Innocents*, that he had never taught thoſe Errors, and had only advanc'd ſuch Truths as were maintainable by ſeveral Paſſages of the Holy Scriptures. Sometime after he compos'd his Book concerning *The Perils of the Laſt Times*, which occaſion'd the *Dominicans* to renew their Complaints againſt him. He compos'd it, as 'tis ſaid, by the Order of ſeveral Biſhops, to diſcover by Holy Writ the Character of the falſe Prophets, who were to come in the Laſt Times, and to oppoſe the Book call'd *The Eternal Goſpel*, the Doctrine of which began to ſpread it ſelf. Pope *Alexander* IV. in rejecting the Accommodation made between the Univerſity and the *Dominicans*, condemn'd by Name *William* of Saint *Amour*, the principal Author of that Treaty, depriv'd him of a Chappel which he had, prohibited him from teaching, declar'd him to have forfeited all the Offices and Benefices which he might have, and requir'd that he ſhould be baniſh'd the Kingdom. This Sentence was not executed againſt him, *William* of Saint *Amour* was not proſcrib'd, but ſtill liv'd at *Paris*. The *Dominicans* delated him before the Biſhops of the Provinces of *Sens* and *Rheims*, who met at *Paris* in the Year 1256, and accus'd him of having advanced ſeveral falſe and erroneous Propoſitions, contrary to good Manners and the Honour of their Order. *William* of Saint *Amour* appeared before thoſe Prelates, and declar'd to them, that he had never advanced any Propoſition contrary to Truth and to the Salvation of Souls, that he had not condemn'd any Order, that had been approved by the Church of *Rome*; that he was ready to maintain what he had advanced, or to correct and retract, if they thought it proper. Thoſe Biſhops offered the *Dominicans* and *William* of Saint *Amour* to hold a Council, and to invite thither the Biſhops of the neighbouring Provinces and ſeveral learned Doctors, to try their Conteſts. *William* of Saint *Amour* and his Party accepted of the Propoſal; but the *Dominicans* would not refer themſelves to the Determination of the Council, ſo the Affair remain'd undecided, and the Quarrel roſe higher than ever. Then the Univerſity thought it was their Duty to ſend Deputies to *Rome* in their own Defence. They made choice of *William* of Saint *Amour*, *Udo* of *Douay*, *Nicholas de Bar-Sur-Aube*, *John* of *Caſtiville*, and *John Bellin*, to demand the Re-eſtabliſhment of the Peace of the Univerſity, and with Orders to maintain the Book *concerning the Perils of the laſt Times*, made by *William* of Saint *Amour*, and to urge the Condemnation of the Book call'd *The Everlaſting Goſpel*. Theſe Deputies procur'd recommendatory Letters from the Chapters of the Churches of the Province of *Rheims*, and prepar'd for their Journey to *Rome*; but the *Dominicans* were before-hand with them, and having ſent the Book *concerning the Perils of the laſt Times* to the Pope, it was examin'd by the Cardinals, and afterwards condemn'd by *Alexander* IV. as containing perverſe Opinions, contrary to the Power and Authority of the Pope and of other Biſhops, contrary to the Honour of thoſe who make Profeſſion of Poverty for God's ſake, and who do a great deal of good in the Church by their Zeal; contrary to the ſalutary State of poor *Mendicant* Friars, eſpecially the *Dominicans* and *Minor* Friars; laſtly, as a Book capable of raiſing great Scandals and Diſturbance, of cauſing the Ruin of ſeveral Souls, and of diverting the Faithful from Devotion and Charity, from Converſation and embracing Religion. 'Tis upon theſe Grounds that the Pope declares this Book to be Wicked, Criminal and Execrable, and prohibits all Manner of Perſons from approving, maintaining, reading and keeping it by them. He wrote at the ſame Time to the King and to the Biſhops of *France* ſeveral Bulls againſt this Book full of

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Expreſſions of Indignation, and exhorted the Univerſity to treat the *Domicans* kindly, and to condemn ſincerely the Book of *William* of Saint *Amour*. But becauſe he was afraid, that his Orders would not punctually be executed, he heaped Bulls upon Bulls, and made uſe of all the Methods he could to get them to be executed. However the Deputies of the Univerſity not in the leaſt ſtartled at all theſe Efforts, continued their Journey; but being come to *Anagnia* where the Pope then was, there was only *William* of St. *Amour*, who ſtood firm, the other three condemn'd his Book: As for his Part he defended himſelf ſo well, that the Pope ſent him away abſolved. However he was no ſooner gone and returned ſick from *Rome*, but the Pope ſent him a Letter, by which he forbad him to go into *France*, under the Penalty of Excommunication, and of loſing all his Benefices, and debarr'd him from ever teaching or preaching, as a Puniſhment of ſeveral Faults, eſpecially for having compos'd the abominable and pernicious Book *concerning the Perils of the laſt Times*. At the ſame Time he ſent ſeveral other Bulls into *France*, to procure at any Rate the Execution of his Decree, againſt the Book and Perſon of *William* of St. *Amour*, and drew up an Act containing all the Points which he would have to be executed in the Univerſity of *Paris*, about the *Mendicant* Friars, which are (1.) That they ſhall be admitted into the Body of the Univerſity, and that the Bull *Quaſi Lignum Vitæ*, ſhall be executed according to the Form and Tenor thereof, without any Oppoſition. (2.) That the *Dominican* and *Minor* Friars, eſpecially *Thomas Aquinas* and *Bonaventure* ſhall be admitted *bonâ fide*, among the Doctors and Profeſſors of the Faculty. (3.) That they ſhall not force the *Mendicant* Friars to take any Oath, or make any Treaty contrary to this Order. (4.) That the Univerſity of *Paris* ſhall not be allowed to tranſlate themſelves elſewhere, under any Pretence whatſoever. (5.) That they ſhall preach and teach in *Paris*, that the Book condemned by the Pope deſerves it; that the Pope may ſend Preachers and Confeſſors where he pleaſes, without the Conſent of the inferior Prelates or Curates: That the Archbiſhops and Biſhops may likewiſe do the ſame without the Conſent of the Curates: That a State of Poverty embrac'd for the Sake of *Jeſus Chriſt*, is a State of Salvation and Perfection: That the poor Monks, who have forſaken their All for the Sake of *Jeſus Chriſt*, may beg for their Living without working with their Hands, tho' they be ſtrong and luſty, eſpecially thoſe who are imployed in reading, preaching and expounding the Word of God: That it ſhall be declar'd, that what is ſaid in that Book concerning falſe Prophets, falſe Apoſtles, Forerunners of Antichriſt who crept into Houſes, ought not to be underſtood of the Orders of the *Dominican* and *Minor* Friars: And that laſtly, it ſhall be acknowledg'd, that there have been Miracles wrought by the Saints who have been of thoſe two Orders. The Pope order'd the Cardinals to draw up this Writing, and ſent it to the Biſhop of *Paris*, with Orders to get it approv'd of and executed by *Odo* of *Douay*, and *Chriſtian* Canon of *Beauvais*, and in caſe they would not do it, to declare them perjur'd. Notwithſtanding all theſe Bulls, the ſecular Doctors of the Faculty of *Paris* would not admit the *Dominicans*, and perſever'd in their Separation from the Regulars, tho' *William* of St. *Amour*, to avoid the Storm that threatned him, retir'd into his Village of St. *Amour*, in the *Franche-Comté*. *Alexander* IV. thundered out freſh Bulls againſt them in the Year 1259. directed to the Biſhop of *Paris*, and carried the Point ſo far by his Threats and Cenſures, that he obliged moſt of the Members of the Univerſity to re-unite themſelves with the Mendicants who were admitted into the Body of the Univerſity, by a Decree dated *February* 21. 1259. upon Condition, that they ſhould always have the loweſt Place in the Acts and Aſſemblies, even after thoſe of the other regular Orders. At laſt the Pope died on the 24*th* of *June*, in the Year 1261. after he had granted above forty Bulls in favour of the *Dominicans*, againſt the Univerſity of *Paris*, or againſt its Members. After his Death there was a little Quiet in the Univerſity of *Paris*. *William* of St. *Amour* returned thither, and to juſtify himſelf, he alter'd the Title and the Method of his Book *concerning the Perils of the laſt Times*, and ſent it to Pope *Clement* IV. that he might examine it. That Pope return'd him Anſwer, That he ought to forget what was paſt, and beware of falling into the ſame Extravagancies: That the Book which he had ſent him contain'd the ſame in Subſtance as his firſt, tho' a little diſguis'd, but that not having read it quite through, he could not give him his Opinion of it, as he would do when he had made an End of reading it, and had conſer'd with Perſons of Judgment about it. This Letter bears Date *October* 17. 1266. The Year of the Death of *William* of St. *Amour*, has never yet been taken notice of by any Author. But his Epitaph which is in the Church of St. *Amour* in the County of *Burgundy*, where he was interr'd, informs us, that he died in the Year 1272. The Funeral Regiſter-book of the Church of *Maſcon*, informs us that it was the 13*th* of *September*. This was communicated to us, by Monſieur *Francatel*, who made Search after it. The Works of *William* of St. *Amour* were printed in the Year 1632. by the Care of a certain Doctor of the *Sorbonne*, who has conceal'd his Name under that of *Alitophilus*; as well as the Name of the City where they were printed, and the Printer's Name, under this Enigma, *Conſtantiæ, ad Inſigne bonæ fidei apud Alitophilos.*

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The Works of William of St. Amour.

The Book *concerning the Perils of the laſt Times*, is preceded by a Preface on the Book of Pſalms, an imperfect Commentary on the firſt Pſalm, and a Sermon on the Parable of the *Publican* and *Phariſee*, in which *William* of St. *Amour* deſcribes the Characters of the *Phariſees* ſet down in Scripture, and applies them to the Hypocrites of his Time, 'and 'chiefly (ſays he) to thoſe who pretend by their Habit and 'outward Behaviour, by a more auſtere Life, and by Spiritual 'Exerciſes which they have invented and eſtabliſhed by their 'Traditions, to an external Semblance of Sanctity and Religion, in order to be prais'd and had in Honour by Men: 'Theſe are (adds he) the Impoſtor-Monks, as may be proved by their Works, as it is written by St. *Matthew*, Chap. 7. *You ſhall know them by their Fruits*: I do not mean by 'thoſe Works which they ſhew to make themſelves believed 'to be holy: For they ſeem to be good, and for that Reaſon 'it is, that 'tis obſerved in the Gloſſary on that Place, That 'in the Eyes of Men they ſeem to be righteous by their Faſts, 'their Prayers, and their Alms; but theſe are not their Fruits, 'becauſe theſe Works are imputed to them as ſinful, by rea'ſon of that vain Glory, which they aim at: Therefore they 'are known by the Works which they do not ſhow, tho' 'they do them to obtain the Glory and Pleaſures of the 'World; becauſe there are ſome among them, who, as the 'Apoſtle ſays, in the ſecond Epiſtle to *Timothy*, Chap. 3. *are 'rather Lovers of Pleaſure than Lovers of God.* He after'wards ſets down four infallible Signs whereby to diſcover 'them, taken out of the ſame Goſpel: *They love the firſt 'Places in the Feaſts, the chief Seats in the Synagogues, to be 'ſaluted in publick Places, and to be call'd by Men* Rabbi. He 'afterwards explains thoſe Tokens after the following Man'ner: On the firſt (ſays he) it ought to be obſerv'd, that they 'may be ſaid to love the firſt Places in Feaſts, who frequent 'the Tables of Kings, Princes, and Prelates, who are the firſt 'at them to get the beſt of the Treat; which is unbecoming 'Regulars, and eſpecially Preachers, *&c.*' He likewiſe adds another Proof of the Love they have to the uppermoſt Places in Feaſts, *viz.* the Curioſity they have of diving into the Affairs of great Men, and of intermeddling with them: Upon the ſecond Token, which is the Loving of the uppermoſt Seats in the Synagogues; he obſerves, that they are juſtly to be charged with this, who get themſelves to be nominated by the ſecular Powers for to preach in Churches on the great Feſtivals, without having any Deference to the Authority of the Biſhops and other Prelates, who intrude themſelves into the Miniſtery without being call'd thereto, and who aim more at ſhewing their own Parts and Eloquence, than at Preaching the Word of God. Upon the third Sign or Token of loving to be ſaluted in the publick Places, he applies it to the Regulars, who get themſelves to be ſummon'd into the Conſiſtories of Princes and Prelates, who frequent them, who concern themſelves in giving their Judgments and Counſels in them, in order to attract the Reſpect of thoſe who have any Buſineſs there. Laſtly, on the laſt Token, *viz.* Their Deſire of being call'd *Rabbi*, *Rabbi*, he obſerves, that it is very applicable to the Regulars, who make uſe of Excommunication, and raiſe a Scandal in the Church, in order to obtain the Quality of Maſters.

This Diſcourſe is only an Introduction of that which *William* of St. *Amour* eſtabliſhes in his Book *concerning the Perils of the laſt Times*. In the firſt Chapter he proves from that Place of St. *Paul*, 2 *Tim.* 2. 1. That at the latter End of the Church there ſhould happen perilous Times. In the ſecond he deſcribes the Characters of thoſe who ſhall be the Cauſe of thoſe Perils, as they are ſet down in the ſame Place: *Men Lovers of themſelves, Covetous, Boaſters, Proud, Blaſphemers, Diſobedient to Parents and Superiors, Unthankful, Unholy, Unnatural, falſe Accuſers, Incontinent, without Charity, Traytors, Heady, High-minded, Lovers of Pleaſure more than Lovers of God: Such as creep into Houſes*, &c. He adds, that they are thoſe falſe Teachers, and falſe Prophets foretold by our Saviour, which he applies to thoſe who preach without a Call, without a Miſſion, and without the Leave of the Curates, under Pretence, that they have Permiſſion from the Pope, or the Biſhop. He obſerves, that he would not diſpute the Authority of the Pope, or of the Dioceſan Biſhop; but that the Licence which they grant to ſome to preach, ſignifies only in caſe they be invited thereto; ſince the Biſhops themſelves can do nothing out of their own Dioceſs, unleſs call'd by their Brethren, and that 'tis not to be ſuppos'd, that the Pope grants a Power to a great many Perſons of preaching to one and the ſame Auditory, if they be not invited to it by the Curates. In the third he demonſtrates what thoſe Characters were by which thoſe dangerous Men ſhall ſow thoſe Diſorders, namely, a Semblance of Piety, Religion, and Charity, which ſhall make them to paſs for true Chriſtians. In the fourth he explains the Perils to which the Faith-

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ful ſhall be expos'd by the Impoſture of thoſe falſe Preachers, who ſhall reſiſt the Truth as *Jannes* and *Jambres* reſiſted *Moſes*, that is to ſay, who ſhall ſeduce Princes and the Chriſtian People by their Shew of Wiſdom, and ſhall divert them from obeying the Counſels of their lawful Superiors in order to follow their corrupt Maxims and Morals. In the fifth he ſhews the Ways which they ſhall make uſe of to ſeduce them; *viz.* by creeping into Houſes, by making them diſcover their Secrets in Confeſſions, by ſeducing Women and the Simple; by making themſelves Lords and Maſters of their Souls, and by forcing them to make Vows; and by diverting them from the Submiſſion which they owe to their Paſtors. In the ſixth he ſays, that thoſe who ſhall not foreſee thoſe Perils ſhall be in Danger of periſhing by them. He proves in the ſeventh, that thoſe who are the Cauſe of them ſhall periſh. In the eighth he endeavours to prove by the Signs ſet down in Scripture, that theſe Perils are not far off. In the ninth he ſhews, that it chiefly belongs to the Prelates to foreſee, diſcover, and divert thoſe Perils. In the tenth he demonſtrates the Puniſhments to which they are liable in this World and the next, if they do not oppoſe them. In the eleventh he proves, that tho' thoſe Perils have been foretold, yet they might be diverted for a Time, if vigorouſly oppoſed. In the twelfth he explains the Methods which ought to be made uſe of in order to divert them: Which are, (1.) To conſider who thoſe Perſons are who creep into Houſes, and whether there be any ſuch in the Church. (2.) When one ſhall have diſcover'd them, to inform others of them. (3.) To injoyn them to avoid ſuch. (4.) To hinder them from preaching and teaching. (5.) To oblige thoſe who are of their Sect to withdraw themſelves from them. (6.) To hinder others from entring into their Sect, and in general to ſhun the falſe Prophets, the Idle who will not work with their Hands, and the Inquiſitive. He in this place oppugns the Practice of begging when one is ſtrong and luſty, and when a Man may get his Living by his Labour, and ſays, that 'tis a Piece of Injuſtice. In the thirteenth he examines among what Sort of Perſons we ought to ſearch after theſe Seducers, and pretends, that it is not among the Pagans, nor among the wicked or ignorant Chriſtians that this Search ought to be made; but amongſt the wiſe Perſons, among thoſe who profeſs to follow the Dictates of *Jeſus Chriſt*, who ſeem to be moſt holy and moſt prudent, that one would think them to be the *Elect of Jeſus Chriſt*. In a Word, in the laſt Chapter he reckons up forty one Marks to diſtinguiſh the falſe Apoſtles from the true, of which, ſays he, ſome are infallible, and others probable. In the Beginning he proteſts, that he had no Deſign of advancing any thing againſt any particular Perſon, or againſt any State or Order of Men, but only in general to declaim againſt the Sins of the Wicked, and the Perils of the Church: However 'tis eaſy to ſee, that he means the *Dominican* Friars, and that 'tis at them he aims, and whom he ſets upon in this Book which he ſubmits to the Correction of the Church.

This Treatiſe is follow'd by two Pieces wherein he reſolves two Queries, *viz.* In the firſt, Whether it be lawful to give all one's Eſtate to the Poor, and be reduc'd to Beggary? In the ſecond, whether one ought to beſtow any Alms on a luſty Mendicant? He reſolves both in the *Negative*, founds his Reſolutions on ſeveral Paſſages out of the Scriptures and Fathers, and propoſes to himſelf the Objections which might be made to it, to which he returns his Anſwers. He concludes the ſecond *Query*, by aſſerting, That the Preachers ought not to ask any Money leſt it be an Occaſion to them of Covetouſneſs, and leſt they ſhould ſeem to be guilty of *Simony*.

Thoſe Writings are followed by the Anſwers which *William* of St. *Amour*, made to the erroneous Propoſitions which were laid to his Charge. He therein ſhews either that he never had advanced any ſuch thing, or that they had put a falſe Conſtruction on what he had ſaid; or that they had added to and perverted his Expreſſions. (1.) They accus'd him of having ſaid, that he who preaches commits a mortal Sin, if he receives or asks any thing of thoſe to whom he preaches. He replies, that he had never advanced this Propoſition; that on the contrary he had ſaid, That the Preacher who has a lawful Miſſion may receive for his Subſiſtence, and that 'tis his Due. (2.) Of having ſaid, That the Monks may not be Doctors nor hold Dignities. He replies, that he had not ſaid that; but had only ſaid, that the Monks who have abandon'd the World, ought not to be over ſollicitous in being made Doctors, as they ought not to hunt after the Riches, Honours, and Pleaſures of the World. (3.) Of having ſaid, that 'tis not lawful for Monks to reſide in the Courts of Princes and Prelates. He replies, that he had only ſaid, that it was dangerous for them. (4.) Of having ſaid, that he who preſents himſelf to preach without being call'd thereto, is guilty of a mortal Sin. He replies, that he had only ſaid, that one ought not to intrude into that Miniſtery without being call'd thereto. (5.) That he who admitted another's Pariſhoner to Confeſſion, was guilty of a mortal Sin: To which he replies, that he had added, without the Permiſſion of the Superior. (6.) That a Biſhop who preaches out of his own Dioceſs, commits a mortal Sin. He replies, that he had never ſaid thus; but had only ſaid, that 'tis not lawful for a Biſhop to execute his Epiſcopal Functions out of his own Dioceſs, without the Leave of the Ordinary. (7.) Of having ſaid, that he who gives away his whole Eſtate to live himſelf upon Charity, is not in a State of Salvation. He replies, that he had only ſaid, that a Man in Health, who has not wherewithal to live, ought to work with his Hands to get himſelf a Livelyhood: And to give a full Reſolution to this Head, he declares, That he who is not skill'd in any Trade, may beg till he has learned a Trade: That thoſe who are naturally incapable of working, ſuch as Children, aged, and infirm Perſons, might likewiſe beg: That the ſame might be extended to thoſe who are habitually render'd incapable of Working; that thoſe who cannot get Work, or cannot get a Livelyhood by Working, may likewiſe beg. Laſtly, That thoſe who by their Duty being employed in ſpiritual Functions, have not Time to work, may likewiſe beg. (8.) Of having aſſerted, that all thoſe who are in an Order, who have no Revenue, who are able to work and do not, but live on Alms; are not in a State of Salvation, and cannot be excus'd upon the account of Preaching. He replies, that he had only ſaid this upon the account of the great Number of Mendicants who are in the Nation, and eſpecially upon the account of certain young Perſons who were call'd *Bons-Valets*, and of certain Nuns, called *Beguines*, who are not of any Order approv'd by the Holy See. (9.) Of having ſaid, that the Handſomneſs of Habits is not profitable nor unprofitable to Salvation. He replies, that he never ſaid this, but only, that it was lawful to wear a fine Habit, provided it were not above the Quality of him who wears it, and againſt the Cuſtom of the Country. (10.) Of having ſaid, That he who wears a mean Habit beneath his Quality, ſins more than he who wears one above his Quality. He replies, that he had never ſaid this; but, that there might be ſomething of Pride in wearing a Habit beneath one's Quality, and that this Pride is a greater Sin becauſe of the Hypocriſy that attends it. That moreover in theſe two Articles, he aims at the *Beguines* and *Bons-Valets*, who ſay, that one may not wear a fine Habit, without endangering one's Salvation. (11.) Of having ſaid before the Biſhop of *Maſcon*, that the ſpiritual Functions do not excuſe a luſty Mendicant, who lives upon Alms. He replies, that he had already anſwer'd that Head. (12.) Of having ſaid, that Women who take upon them the Religious Habit, or cut off their Hair, and ſtill lead a ſecular Life, ſin heinouſly. He replies, that he never ſaid this, but only, that it was not lawful to take upon them an Habit different from that of their Profeſſion. (13.) Of having ſaid, that *Jeſus Chriſt* and the Apoſtles did not beg. He replies, that he had never read in Scripture, that they had any Right of receiving of thoſe to whom they preached, Things neceſſary for this Life: That after the Reſurrection of *Jeſus Chriſt*, the Apoſtles preach'd, and that they received what was voluntarily offer'd to them, with a great deal of Difficulty. (14.) Of having advanced ſeveral things againſt the Pope's Decree, by which it was order'd to admit the *Dominicans* into the Univerſity of *Paris*, and ſuch Things as were prejudicial to that Order, and of having declar'd, that he was afraid, that they were the Men who crept into Houſes, who are idle and inquiſitive, who would be call'd *Rabbi*, *Rabbi*, &c. He replies, that it was true, that he was preſent at the Treaty which was made between the Mendicants and the Univerſity; that he had heard thoſe Objections ſtarted by thoſe who defended the Cauſe of the Univerſity; but that he had not propos'd them, as being neither the Proctor nor the Governor of the Univerſity. (15.) Of having ſaid, that they could not condemn the Books of Abbot *Joachim*, becauſe there were ſeveral Perſons who ſupported him. He replies, that he never ſaid this, but only, that ſeveral Errors of that Abbot had been already condemn'd, and that the others could not as yet have been condemn'd, becauſe they could not be detected in ſo ſhort a Time, by reaſon of the great Number of them, of the Buſineſs of thoſe who were imployed to examine them, and of the Credit of thoſe who maintain'd them. I omit the following Heads, which contain only either general Reproaches, or particular Matters of Fact, or are only a Repetition of what relates to the Habits and Poverty: And ſhall only ſpeak of that which relates to the Preaching and Miſſion of the Mendicant Friars. They had accus'd him of having maintain'd, That all thoſe who preached without being call'd by the Curates, tho' approv'd by the Pope, were falſe Prophets. He replies, That he never ſaid this, but only of thoſe who had no Miſſion either from their Ordinaries or the Pope. They accus'd him likewiſe of having ſaid, That tho' the Prieſts approv'd by the Biſhop may confeſs, yet they may not adminiſter the Sacrament of Penance. He replies, that he had only ſaid, That none but thoſe who have the Charge of Souls, or who have received their Miſſion from them, may confer the Sacrament of Penance. They farther accuſed him of having ſaid, That the Biſhop in collating a Curacy, granted the whole and retained the whole. He replies, that he had ſaid, that where a Biſhop gives a Cure to a Prieſt, the Prieſt has the immediate Juriſdi-

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ction thereof, and that the Biſhop has it *mediante Presbytero*; tho' he might ſometimes exerciſe it immediately by himſelf and that the Prieſt diſcharges the Biſhop *non a toto ſed a tanto*. Laſtly, he clear'd himſelf of the Charge laid againſt him, that he had advanc'd a great many Propoſitions againſt the falſe Prophets of his Time, who crept into Houſes, not only before Men of Learning, but alſo before the Simple and Ignorant, and when the Seculars and Regulars were at Variance: He cleared himſelf, I ſay, of this Charge, by declaring, That he had no Deſign of ſaying theſe Things againſt the Order of the *Dominicans*, nor againſt their Perſons, but only in general againſt all the falſe Prophets who crept into Houſes: That it was a very ſcandalous Thing for thoſe Religious to ſay, That they were pointed at by the Works of theſe falſe Prophets, becauſe they could not pretend any ſuch Thing, if thoſe Works did not in ſome Meaſure appear in their Actions: That tho' it might have been applied to them, yet the Truth ought not to be ſilenc'd upon that Account; and that the Scandal which they ſaid would enſue thereon, ought to be no Hindrance for publiſhing the Truth. That moreover, with Reſpect to the Book which they ſaid had been condemn'd by the Pope, and of which they made him the Author, it was compos'd by the Doctors of Divinity, and in Juſtification of the Univerſity of *Paris*, to ſatisfy the Prelates of the *Gallican* Church, who being admoniſh'd to beware of the Perils which ſhould happen in the laſt Times, had deſir'd that a Collection ſhould be made of the Paſſages of Scripture, wherein thoſe Perils were denoted; that he had ſet upon this Work jointly with ſeveral other Doctors, and reduc'd thoſe Paſſages under different Heads: That it had been alter'd five Times, and that it was the third Edition which had been diſapprov'd by the Cardinals, which had been corrected in the two next: That the Pope had only diſapprov'd of the Form of the Compoſure; that he was perſwaded, that if he had ſeen the fourth and fifth Editions, he would never have condemn'd them: And that laſtly, in the Beginning of each Edition, they ſubmitted the Work to the Correction of the Church, the Pope, and the other Prelates: That the Authors had corrected it themſelves, and had no Deſign of maintaining the Things which the Pope had condemn'd.

The largeſt Collection of *William* of St. *Amour* on this Subject, is that which he made during his Exile, and which he ſent to Pope *Clement* IV. It is divided into five Parts.

In the firſt he examines who thoſe falſe Prophets are of whom he ſpeaks, and ſhews how dangerous they are to the Church in general. In particular he ſhews in this Part, That the Honour, Juriſdiction, Order and Peace of the Church, conſiſt chiefly in maintaining the Rights of the Ordinaries, ſo that there be but one Biſhop in a Dioceſs, one Archdeacon in an Archdeaconry, and one Curate in a Pariſh. That 'tis true, that in Caſes of Neceſſity one may have Recourſe to extraordinary Supplies, and that the Pope, who is the Superior of Biſhops, and the Ordinary of Ordinaries, may upon lawful Occaſions, ſend into ſeveral Churches Perſons to preach the Goſpel, and to preſide over others. But that if he gave to a great many Perſons a general Commiſſion of preaching and adminiſtring the Sacrament of Penance, it was not probable that by this general Grant he would give them Liberty of exerciſing thoſe Functions in all Churches without asking Leave of the Prelates, and even in Defiance of them: That this would be to overthrow the Order of the Church, to diſturb its Peace and ſubvert its Laws. As to the Maintenance of thoſe Preachers, he owns, That he who preaches has a Right to receive of thoſe to whom he preaches the Goſpel wherewithal to live; but he ſays, That the Ordinaries, that is, the Biſhops and Curates have a Right to take what is neceſſary for them, as the Reward of their Labour: That thoſe who are delegated by the Pope, may likewiſe receive their Subſiſtence from thoſe to whom they are ſent; but that thoſe who are ſent by the Biſhops or by the other Prelates who have ſettled Revenues for the Cure of Souls ought to be maintain'd by thoſe who ſend them. That moreover it is not probable, that the Pope intended to ſend an infinite Number of Preachers who ſhould be a Charge to the People, and the rather becauſe Preaching and Adminiſtration of the Sacraments is forbidden to the Monks by the Canons, and reſerved to the Prelates: That the general Licence which the Pope grants to an infinite Number of Regulars, of whom he has no Knowledge, can ſignify no more than to render them capable of preaching and adminiſtring the Sacraments, when they ſhall be invited, and imployed by the Ordinaries in caſe of Neceſſity.

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In the ſecond Part, he treats of the Idleneſs and Begging of thoſe new Apoſtles. He maintains, That it is not lawful for Perſons in Health who can get their Living by their Labour, to live idle and to beg. He owns, That Eccleſiaſtical Employments diſpenſe Men from working with their Hands, but he particularizes ſeveral Sorts of ſpiritual Employments: Thoſe of Prelates and Curates who have a Right of receiving their Subſiſtence of thoſe who are under their Care: Thoſe of the Monks in their Churches and Monaſteries, who ought to live of their Revenues, and for whom the Biſhop in caſe they have not enough may provide: Thoſe of Perſons who ſtudy to render themſelves ſerviceable to the Church; ſuch as ſecular Students, who ought to be aſſiſted, and may require it in caſe they are not provided for: That Perſons who are ſtrong and in a Condition of getting their Living by their Work, do ſin ſo long as they are idle, and that Begging engages them in ſuch Circumſtances, as render them in Danger of their Salvation. That the Monks and Regular Clerks who attend at Prayers, Preaching and Study, are not thereby excus'd from working with their Hands, and have no Right to beg: That *Jeſus Chriſt* and his Apoſtles did never beg. He ſpeaks likewiſe by the Way, againſt the Monks being familiar with Women. Laſtly, he demonſtrates by ſeveral Arguments, That Labour is requiſite to a Monaſtical Life, oppoſes the Curioſity and *Ambitus* of the Monks.

The third Part contains the Methods which thoſe falſe Teachers make uſe of to inſinuate themſelves into the Affections of the Simple, which are Diſguiſes, Hypocriſy, the Affectation of a ſingular Sanctity, the Meanneſs of their Habit, and the Auſterity in their Way of Living.

The fourth Part contains the Marks whereby the falſe Prophets might be known, and the Methods of diſtinguiſhing them from the true Teachers, which are fifty in all.

Laſtly, in the laſt Part he relates the Means of preventing thoſe Perils, and ſhews the Obligation which the Biſhops and Paſtors lie under of applying a Remedy thereto, and how they ſhall be puniſhed who are negligent therein.

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There is likewiſe a Sermon of *William* of St. *Amour* on the ſame Subject, preached on the Feſtival of Saint *Philip* and Saint *James*, which contains the ſame Maxims.

The Style of that Author is plain, he advances nothing but what he confirms by a Paſſage of Scripture, or of the ordinary Comment, or of the Canon Law. In his great Work he likewiſe cites the Fathers, particularly the Treatiſe of Saint *Auguſtine* about the Labour of Monks, Saint *Jerome*, Saint *Gregory*, Saint *Iſidore*, Saint *Anſelm*, the Prophecies of Saint *Hildegarda*, &c. The Abſtract of his Works which we have already given you, and the Anſwers to the Objections made againſt him, are enough to acquaint us of his real Sentiments; but one cannot tell how to juſtify the malicious Application which he made of the Paſſages of Holy Writ, to the Orders of the *Mendicant* Friars, approv'd by the Holy See, and chiefly to that of the *Dominicans*: For tho' he declared, that he did not aim at them, yet the Occaſion of his Writing, and the Motive of undertaking that Task, put it out of all Queſtion, that he had them in his Eye, and that it is them he attacks without naming them, but by deſcribing them in a Way wherein he could hardly be blamed.

CHAP. VIII.

Of the Errors advanced by Amaury, *Abbot* Joachim, *and ſeveral others, and of their Condemnations.*

The Doctrine of Amaury and his condemnation

IN the Beginning of the thirteenth Century, a Clerk Student at *Paris*, named *Amaury*, born in a Village in the Dioceſs of *Chartres*, call'd *Bena*, after he had for a long Time taught Logick, and expounded the Scriptures, kept ſtill a particular Method and ſingular Opinions. Among other things he maintain'd, That every Chriſtian was obliged to believe as an Article of Faith, that he was a Member of *Jeſus Chriſt*. This Opinion having been diſputed in the Schools of *Paris*, the Debate was brought before *Innocent* III. who after he had heard the Propoſitions of *Amaury*, and the Refutation of them by the Univerſity of *Paris*, condemned the Opinion of *Amaury*. Being returned to *Paris*, he was obliged to retract his Opinion with his Mouth, tho' not with his Heart. Within a ſhort Time after, he died, and was interred near the Monaſtery of *Saint Martin in the Fields*.

The Doctrine of Amaury and his condemnation

Of the Errors advanced by Amaury, &c. and their Condemnations.

The Errors of the Diſciples of Amaury and their Condemnation.

After his Death, ſome of his Diſciples publiſhed other Errors more dangerous than the former, as for Inſtance, That ſince the Time of the Law was paſt, the Sacraments were uſeleſs, and that every one is juſtified by the internal Grace of the Holy Spirit: That the Vertue of Charity takes away the Sinfulneſs of an evil Action; and according to this Maxim, they committed Crimes contrary to Chaſtity with the Women who followed them, and which they ſuffer'd to go unpuniſhed, under the Pretence of Charity. Other Authors accuſe them likewiſe of Teaching. (1.) That the Body of *Jeſus Chriſt* was no more on the Altar in conſecrated Bread, than in any other Loaf. (2.) That God had ſpoken by *Ovid*, as well as by St. *Auguſtine*. (3.) That there was no Reſurrection, nor any other Heaven or Hell, than good Thoughts and mortal Sins. (4.) That one ought not to honour the Saints or their Relicks. A Goldſmith nam'd *William* was the Head of this Sect: He call'd himſelf the Ambaſſador of God, and propheſied, that before five Years the World ſhould be ſmitten with four Plagues; with Famine on the People, with the Sword on the Princes, with Earthquakes which ſhould ſwallow up Cities, and with Fire on the Prelates of the Church. He call'd the Pope Antichriſt, *Rome Babylon*, and all the Church-men Members of Antichriſt. He likewiſe foretold, that King *Philip Auguſtus* and his Son, ſhould ſoon reduce all Nations under the Obedience of the Holy Ghoſt. *Peter* Biſhop of *Paris*, and *Jurin* the King's Counſellor, being inform'd of this new Sect, to diſcover who were of it, made uſe of a Man, who likewiſe pretended to be of it. By this Means ſeveral were diſcovered and apprehended, who being brought to *Paris* were condemned in a Council held 1209. and afterwards burnt by the Order of King *Philip*. The Authors of that Time reckon up fourteen of them, whoſe Names and Qualities they tell us: There were ſome Prieſts, and almoſt all had ſtudied Divinity. Of thoſe fourteen ten were burnt, three were condemned to perpetual Impriſonment, and one who became a Monk before he was apprehended. They condemned the Memory of *Amaury*, his Bones were dug up and thrown into the common Sewer. He who diſcovered thoſe Hereticks by pretending to be of their Sect, applied himſelf to the Abbot of St. *Victor*, to Maſter *Robert* and Friar *Thomas*, who conſulted the Biſhop of *Paris*, and three other Maſters about it, by whoſe Advice, he who had diſcovered thoſe Hereticks, continued with another Prieſt to feign himſelf to be one of them.

Ariſtotle's Works condemned

They condemned in the Council of *Paris*, *Ariſtotle*'s Books of *Metaphyſicks* and *Phyſicks*, newly brought from *Conſtantinople*, and tranſlated into *Latin*: They order'd them to be burnt, and forbad the reading them under pain of Excommunication. This Prohibition was confirm'd about the Year 1215. by the Pope's Legate who endeavoured to reform the Univerſity; but he allowed the teaching of the Logicks of that Philoſopher. *Gregory* IX. in the Year 1231. renewed it, but withal adding, That he did not forbid the reading *Ariſtotle*'s Books, but till ſuch Time as they were corrected. In the Year 1265. *Simon* Legate of the Holy See, in reforming the Univerſity, confirm'd the Conſtitution of the Year 1215. about the Books of *Ariſtotle*, without taking any Notice of the Correction. But in the Reform of the Univerſity in the Year 1366. they permitted the reading the Books of *Phyſicks*, as well as the reſt. This was the Fortune of the Works of that Philoſopher at that Time.

The Opinion of Abbot Joachim.

Abbot *Joachim* having in his Books advanced ſeveral Propoſitions againſt the irregular Morals of his Time, and exhorted Men to aſpire after a greater Perfection, than that which was practiſed in the World: Some took Occaſion from thence to believe, That the Law of the Goſpel of *Jeſus Chriſt*, which they thought imperfect, would ſuddenly expire, and that the Law of the Spirit a great deal more perfect, would ſucceed it. This Doctrine ſpread among a great many ſpiritual Men, and one of them made a Book to eſtabliſh it, to which he gave the Title of *The eternal Goſpel*.

The Condemnation of that Book.

This Piece appeared about the Beginning of this Century; but what is the Author's Name is not known: *Matthew Paris* aſcribes it to the Order of the *Jacobines*, *Aimeric* to *John* the ſeventh General of the *Franciſcans*. Let the Caſe be how it will, 'tis certain, that a great many Monks approv'd of this Work, and that ſome of them would have taught this Doctrine publickly in the Univerſity of *Paris*, in the Year 1254. but the Biſhops oppoſed it: And the Book of the *Eternal Goſpel* was condemned to be burnt in the Year 1256. by Pope *Alexander* IV. who at the ſame Time proſcrib'd thoſe who maintain'd the Doctrine of that Book, as *William* of St. *Amour*, and *Ptolemy* of *Lucca* aſſure us.

The Errors of that Book.

All the Errors of this Book turn upon this Principle, That the Law of the Goſpel of *Jeſus Chriſt* was imperfect, in Compariſon of the Law of the Spirit, which was to ſucceed it: For according to this Book, the Law of the Goſpel was to laſt no longer than twelve hundred and ſixty Years, and conſequently was upon expiring. The Author of that Book advanc'd, beſides this, ſeveral particular Errors, *viz.* That none but ſpiritual Men had the true Knowledge of the Scriptures: That only thoſe who went Bare-foot were capable of preaching the ſpiritual Doctrine: That the *Jews*, tho' adhering to their Religion, ſhall be loaded with good Things, and delivered from their Enemies: That the *Greeks* were more ſpiritual than the *Latins*, and that God the Father ſhould ſave them: That the Monks were not obliged to ſuffer Martyrdom in Defence of the Worſhip of *Jeſus Chriſt*: That the Holy Ghoſt received ſomething of the Church, as *Jeſus Chriſt* as Man had received of the Holy Ghoſt: That the active Life had laſted till Abbot *Joachim*; but that ſince his Time it was become uſeleſs: That the contemplative Life had begun from his Time, and that it ſhould be more perfect in his Succeſſors: That there ſhould be an Order of Monks by far more perfect, which ſhould flouriſh when the Order of the Clergy was periſhed: That in this third State of the World, the Government of the Church would be wholly committed to thoſe Monks, who ſhould have more Authority than the Apoſtles ever had: That thoſe Preachers perſecuted by the Clergy, ſhould go over to the Infidels, and might excite them againſt the Church of *Rome*. Theſe are ſome of the Extravagancies which the Authors relate, as extracted out of the Book of the *Eternal Goſpel*.

Of the Errors advanced by Amaury, &c. and their Condemnations.

The Condemnation of the Joachimites in the Council of Arles.

The Maintainers of this Work are called *Joachites*, or rather *Joachimites* in the Council of *Arles*, 1260. wherein their Doctrine was examined and condemned in theſe Terms: 'Among the falſe Prophets who appear at this Time, none are more dangerous than thoſe who taking for the Foundation of their Folly ſeveral *Ternaries*, in part true, and making falſe Applications of them, eſtabliſhed a very pernicious Doctrine, and wickedly affecting to do Honour to the Holy Ghoſt, do impudently derogate from the Redemption of *Jeſus Chriſt*, by aiming to include the Time of the Reign of the Son and his Works, within a certain Number of Years; after which the Holy Ghoſt ſhall act: As if the Holy Ghoſt were to act with more Power and Majeſty for the future, than he has done yet ſince the Beginning of the Church. Theſe *Joachites*, by a Chimerical Concatenation of certain *Ternaries*, maintain, That the Time of the Holy Ghoſt ſhall for the future be enlightned with a more perfect Law; laying down for the Foundation of their Error, this Holy and Celeſtial *Ternary*, of the ineffable Perſons of the ever-bleſſed Trinity, Father, Son, and Holy Ghoſt, and are for eſtabliſhing their Error on the Baſis of all theſe Truths. They add to this ſovereign Truth other *Ternaries*, by aſſerting, That there ſhall be three States or Orders of Men, who have had, or ſhall have each their proper Seaſon: The firſt is that of married Perſons, which was in Repute in the Time of the Father, that is, under the Old Teſtament: The ſecond is that of Clerks, which has been in Eſteem in the Time of Grace by the Son in this Age of the World: The third is the Order of Monks, which ſhall be glorified in Time with a larger Meaſure of Grace, which ſhall be given by the Holy Ghoſt. Three Sorts of Doctrines anſwer to theſe three States, the Old Teſtament, the New, and the eternal Goſpel, or the Goſpel of the Holy Ghoſt. Laſtly, they diſtinguiſh the whole Duration of the World into three Ages: The Time of the Spirit of the Law of *Moſes*, which they attribute to the Father; the Time of the Spirit of Grace, which they attribute to the Son, and which has laſted 1260 Years; and the Time of a more ample Grace and of unveiled Truth, which belongs to the Holy Ghoſt, and of which *Jeſus Chriſt* ſpeaks in the Goſpel, when he ſaies, *When that Spirit of Truth ſhall come, he will teach you all Truth*. In the firſt State, Men liv'd according to the Fleſh; in the ſecond, between Fleſh and Spirit; and in the laſt, which ſhall endure to the End of the World, they ſhall live according to the Spirit. The Conſequence which they draw from this Fiction of *Ternaries*, is, That the Redemption of *Jeſus Chriſt* has no more Place, and that the Sacraments are aboliſhed; which the *Joachites* have almoſt the Impudence to advance, by aſſerting, that all Types and Figures ſhall be aboliſhed at this Time, and that the Truth ſhall appear all naked without the Veil of Sacraments. Maxims theſe are which ought to be abominated by all Chriſtians who have read the holy Fathers, and who firmly believe, that the Sacraments of the Church are viſible Signs and Images of inviſible Grace; under the Elements of one of which the Son of God abides, as he has promiſed, in his Church to the End of the World.'

This Council adds, That tho' this Doctrine had been condemned a while ago by the Holy See in its Cenſure of the Book of *The eternal Goſpel*; yet becauſe ſeveral Perſons maintain'd it under a Pretence, that the Books which ſerv'd as a Foundation to that Error had not been examin'd nor condemn'd (*viz.* the Book of Concordances, and the other Books of the *Joachites*, which till then remain'd undiſcuſs'd, becauſe they lay conceal'd in the Hands of ſome Monks, and began then to appear in the World, and to infatuate the Minds of many) it condemns and diſapproves of thoſe Works, and prohibits the making uſe of them under pain of Excommunication.

The Propoſitions condemned by William of Paris.

In the Year 1240. *William* Biſhop of *Paris*, having convened all the Regent Doctors of the Univerſity, condemn'd ten Propoſitions which had been taught, as *Matthew Paris* obſerves by the Profeſſors of the *Dominican* and *Franciſcan* Orders, who willing to diſpute with too much Subtilty, and of Paris, to

to dive too far into Mysteries, were fallen into Error by the just Judgment of God, says that Author, to whom the Wisdom and Simplicity of a firm Faith is more acceptable than too great Subtilty in Divinity; it being more safe and meritorious to receive and believe with Simplicity, what the Fathers have taught, than to adhere to that which must be proved and discovered by humane Reason. The ten Propositions are these. (1.) That the Essence of God shall not be seen by Men, or Angels. (2.) That the Divine Essence, tho' the same in the Father, Son and Holy Ghost, yet as it is, that Essence and the Form, 'tis one in the Father and the Son, and not in the Holy Ghost. (3.) that the Holy Ghost proceeds not from the Son, since he is Love and Unity, but only from the Father. (4.) That there are several eternal Truths which are not himself. (5.) That the first Moment, the Creation and the Passion, are neither the Creator nor the Creature. (6.) That the wicked Angel had been wicked from the first instant of his Creation. (7.) That the Souls in Bliss and even that of the Blessed Virgin her self shall not be in the *Empyreal* Heaven with the Angels, but in the *Crystalline* Heaven. (8.) That an Angel may be in many Places at one and the same time, and even every where. (9.) That he who is endued with better natural Parts, shall have more Grace than another. (10.) That the Devil had no support to keep him from falling, nor *Adam* to keep in his State of Innocence. The Assembly after they had censured these Propositions, declared, that Men ought firmly and without doubt to believe, (1.) That the Substance, Essence and Nature of God shall be seen by the Holy Angels and the Blessed Souls. (2.) That there is but only one substantial Essence and only one Nature in the Father, Son and Holy Ghost, even as it is the Form. (3.) That the Holy Ghost as Unity and as Love proceeds from the Father and the Son. (4.) That there is but only one eternal Truth which is God, and that no other has been from all Eternity. (5.) That the first Moment, the Creation and Passion, are Creatures. (6.) That the Bad Angels have been Good, and became Bad by their Sin. (7.) That the Souls of the Blessed and their Bodies shall be in the *Empyreal* Heaven, as well as the Holy Angels. (8.) That the Angels are in a distinct place, so that they cannot be in two Places at once, much less every where. (9.) That Grace and Glory are granted according to the Order and Predestination of God. (10.) That the wicked Angels and *Adam* had Support to keep them from falling, tho' not sufficient to carry them on into Perfection.

About the same time *William* Professor of the *Franciscan* Friars having advanced in a Sermon preached on the Festival of St. *John Baptist* in the Church of his Monastery, several Propositions about Free Will and Free Grace, was oblig'd to retract the two following, in an Assembly of the Doctors of Divinity of *Paris*. (1.) Free Will is a Natural Power to receive Grace, but not an Effective, or Co-operating Power for the entertaining of Grace. (2.) He who is damned, has never been in a State of Grace, but has been always an *Ishmael* or a *Judas*, never a Saint *John*.

The Retractation of William the Franciscan.

In the Year 1270, in *December*, *Stephen Templar* Bishop of *Paris* condemn'd other Propositions taught by several Professors in Philosophy and Divinity of the University of *Paris* which are thirteen in Number. (1.) That the Understanding of all Men is one and the same in Number. (2.) That this Proposition *Homo intelligit*, is false and improper. (3.) That the Will chuses and wills by necessity. (4.) That all sublunary things are subjected to the Influences of the Heavenly Bodies. (5.) That the World is eternal. (6.) That there never was a first Man. (7.) That the Soul of Man as being the Form of him, is corruptible. (8.) That the separated Soul does not suffer eternal Fire. (9.) That Free Will is a passive, not an active Power and that 'tis led by the sensitive Appetite. (10.) That God has no Knowledge of singular things. (11.) That he knows nothing externally without himself. (12.) That the Actions of Men are not govern'd by Providence. (13.) That God cannot give Immortality, or Incorruptibility to a mortal, and corruptible Creature. The Bishop of *Paris* order'd the Rector of the University not to suffer that Questions of Faith should be disputed in the Philosophy-Schools, and the University provided against it by a Statute made *April* the first 1271, by which it declar'd, that all those who after they have proposed Questions which may concern Faith and Philosophy, shall decide them against the Faith, or shall maintain those Propositions true, according to Principles of Philosophy tho' contrary to the Faith; shall be expelled the University.

Propositions condemned by Stephen Templar Bishop of Paris.

Notwithstanding this Maxim, that one and the same thing may be true according to Philosophy, and false according to Faith, spreading it self: The same Bishop being admonished by Pope *John* XXI. forbad it in the Year 1277, and condemned a great many Errors which they took the Liberty to maintain under this Pretence, as if there might be two Truths, one according to Philosophy, and another according to Faith. He likewise condemned a Book call'd, *Of Love*, or *Of the God of Love*, and some Writings of Geomancy, Necromancy and Witchcraft.

CHAP. IX.

An Account of the Sects of the Vaudois *and* Albigenses, *and other Hereticks: Of their Errors, Condemnation, Adversaries, of the Inquisitions, Croisades, and Wars rais'd against them.*

The Rise of the Sect of the Vaudois.

About the Year 1160, *Peter Valdo* a rich Merchant of *Lyons* being in an Assembly of his Brethren was so sensibly affected at the sudden Death of one of them, that he took upon him a Resolution of altering his way of Living, and explaining the Words of *Jesus Christ* against Riches in a literal Sense, he distributed all his Goods to the Poor of the City, to make a Profession of voluntary Poverty, and to revive, as he pretended, the way of Living among the Apostles. Several Persons having followed his Example, they formed a Sect of People whom they called the *Vaudois*, or *Waldenses* from the Name of their first Founder; *The Poor of Lyons*, because of the Poverty of which they made Profession; *Leonisti*, from the Name of the City of *Lyons*, and *Insabbatates*, upon the Account of certain Shoes, or Sandals, which they wore, cut on the top to shew their bare Feet, in Imitation of the Apostles, as they supposed. *Valdo* having some Learning, explain'd to them the New Testament in the Vulgar Tongue. He instructed them so well, that they took the Fancy upon them not only of imitating the voluntary Poverty of the Apostles, but also of preaching and teaching, tho' they were Laicks and had no Mission. The Clergy of *Lyons* having reprov'd them for it, they began to declaim against the Ecclesiasticks and against their Irregularities, giving out with a great deal of Haughtiness, that the only Reason why they opposed their Preachings, was because they envy'd the Sanctity of their Morals, and the Purity of their Doctrine. The Pope enjoined them Silence, judging that it did not belong to Laicks who had but very little Learning to preach the Word of God; but they did not hearken to the Voice of his Holiness, and continued to preach boldly. Pope *Lucius* III. excommunicated and condemned them with other Hereticks. His Bulls only serv'd to exasperate them, to confirm them in their Obstinacy, to put them upon shaking off entirely the Yoke of Obedience, and to engage them to maintain divers Errors. Their Sect spread it self in several Places, which obliged *Alphonso* King of *Arragon* to condemn them in the Year 1195. *Bernard* Archbishop of *Narbonne* proscrib'd them, and some time after held a Conference with them, wherein they were convicted of several Errors. Notwithstanding these Condemnations, some among them applied themselves to the Pope, to obtain from the Holy See the Confirmation of their Institution; but the Pope having learned that there was Superstition in their Conduct, rejected them and in their stead approved of the Order of the *Franciscans*, who tho' they were not guilty of those Superstitious Practices yet went barefoot, and made a Vow of voluntary Poverty.

The Rise of the Sect of the Vaudois.

The Errors of the Waldenses or Vaudois.

The *Waldenses* or *Vaudois* in their first Rise were not guilty of any great Errors; but they fell into them by Degrees. We may find out the Progress of them from the Authors who have treated of them. The Design of *Valdo* was not to establish a new Sect, nor to maintain new Tenets; but to set up a Society of Persons who should practise according to the Letter, the Advices of the Gospel, and who should revive the Apostles way of Living. There was nothing to be blam'd in all this, if they had not made an Ostentation of voluntary Poverty, and adher'd to such Superstitious Practices, such as cutting their Shoes to shew their naked Feet, the wearing of particular Habits, and never cutting the Hair of their Heads. They afterwards assumed to themselves the Power of Preaching, tho' Laicks and without a Mission. At first they only exhorted others to imitate their way of Living; but the Clergy opposing their Preaching, they began to rebel against the Prelates, and to shake off the Yoke of Obedience: They declaimed against the Manners of the Ecclesiasticks, and maintain'd, that their Unworthiness rendred them incapable of their Ministry, that they were not oblig'd to obey them, and that Laicks may preach without their Permission. But going still farther, they taught, that the Ministers whose Manners were irregular could neither consecrate, nor grant Absolution

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because they did not lead an Apoſtolical Life, and they uſurped that Right to themſelves, even tho' they were only Laicks: They likewiſe maintained, that all Paſtors were obliged to embrace a Life of Poverty, by entirely renouncing all their Eſtates: That it was not lawful to ſwear upon any Account whatever, nor to put Men to Death, tho' for an Offence. They afterwards oppugned the Doctrine of the Church about the Worſhipping of Saints, their Relicks, the Indulgencies and Ceremonies of the Church, the Sacraments and Purgatory.

This was the State and Condition of the Sect of the *Waldenſes* or *Vaudois* about the Year 1250, as we are informed by *Rainerius Sacbo*, who reduc'd their Errors to three Heads. The firſt contains the Blaſphemies which they uttered againſt the Church, its Inſtitutes, and againſt the whole Body of the Clergy: The ſecond comprehends the Errors which they advanced againſt the Sacraments of the Church and againſt the Saints; and the third the Declamations which they made againſt the laudable Cuſtoms approved by the Church. A particular Account of thoſe Errors we here give you, as they are related by *Rainerius*. 'In the firſt Place they ſay, that the Church 'of *Rome* is not the Church of *Chriſt*, but a Church of Wicked Men, and that it has ceas'd from being ſo, ever ſince 'the time of St. *Sylveſter*, when the Poiſon of Temporalities entred the Church. They add, that they are the Church 'of *Jeſus Chriſt*, becauſe they follow the Doctrine of *Jeſus Chriſt* and the Apoſtles in their Words and Actions. 'The ſecond Error which they teach is, that the Church is 'full of Vices and Sins, and that they are the only Perſons 'who live holily. The third, that ſcarce any beſides them 'hold the Doctrine of the Goſpel. The fourth, that they are 'the truly poor in Spirit, who ſuffer Perſecution for Righteouſneſs ſake, and for the Faith. The fifth, that they are 'the true Church of *Jeſus Chriſt*. The ſixth, that the *Roman* 'Church is that Harlot mention'd in the *Apocalypſe*, becauſe of 'its ſuperfluous Ornaments, of which the Eaſtern Church is 'not ſo nice. Seventhly, they deſpiſe the Laws of the Church, 'as being too many and too burdenſome. Their eighth Error is, that the Pope is the Author of all Errors. The ninth, 'that the Prelates are the Scribes, and the Monks are the Phariſees. The tenth, that the Pope and all the Biſhops are Homicides becauſe of the Wars which they tolerate. The 'eleventh, that they ought not to obey the Prelates but only 'God. The twelfth, that all the Members of the Church 'are equal. The thirteenth, that no Perſon ought to bow 'the Knee before a Prieſt. The fourteenth, that they ought 'not to pay Tithes. The fifteenth, that Clerks ought not to 'have Eſtates in Land. The ſixteenth, that neither Clerks 'nor Regulars ought to have Prebends. The ſeventeenth, 'that the Biſhops and Abbots ought not to have any Royalties. The eighteenth, that one ought not to divide the Land 'and the People. The nineteenth, that 'tis ill done to found 'and endow Churches. The twentieth, that nothing ought 'to be bequeath'd to Churches by Laſt Wills and Teſtaments. 'They likewiſe maintained, that no Perſon ought to pay any 'Rent to the Church. They condemned the Eccleſiaſticks 'for their Idleneſs, and pretended that they ought to work 'with their Hands as the Apoſtles did. They rejected the 'Titles of Prelacies, of Pope, of Biſhops, &c. They con'ſidered all the Eccleſiaſtical Benefices as null and void. 'They had no regard to the Privileges of the Church. They 'deſpiſed the Exemptions of Church-goods and Church-men. 'They valued not Councils and Synods. They pretended, 'that all the Privileges of Curates were of humane Inventi'on, and that the Rules made by the Monks are Phariſaical 'Traditions.

'In the ſecond place, They condemned all the Sacraments 'of the Church, and firſt about Baptiſm they ſay, that the 'preliminary Admonition is worth nothing; that the waſhing 'of Infants is of no avail to them; that the Sureties do not 'underſtand what they anſwer to the Prieſt: Laſtly, they re'ject all the Exorciſms and all the Benedictions of that Sacrament. They likewiſe reject the Sacrament of Confir'mation, and wonder that only Biſhops are allow'd to ad'miniſter it. Concerning the Sacrament of the Euchariſt 'they ſay, that the Prieſts who are in any mortal Sin cannot 'conſecrate, and that Tranſubſtantiation was not effected in 'the Hands of him who conſecrated unworthily, but in the 'Mouth of him who received the Euchariſt worthily, and 'that one might conſecrate on a common Table, according 'to what the Prophet *Malachy* ſays, *They ſhall offer in all 'Places a pure Offering in my Name*. They likewiſe condemned the Cuſtom of Chriſtians who communicated only 'once a Year, becauſe themſelves communicated daily. 'They ſaid, that Tranſubſtantiation ought to be made with 'Words in the vulgar Tongue. That the Maſs was nothing, 'becauſe the Apoſtles never ſaid it, and they only ſaid it for 'their own Intereſt. They received not the Canon of the 'Maſs, but only made uſe of the Words of *Jeſus Chriſt* in 'the vulgar Tongue. They called the *Chanting* of the Church 'an infernal Crime. They rejected the Canonical Hours, 'They maintain, that the Offering made to the Prieſt at Maſs 'ſignifies nothing, and diſapproved of kiſſing the *Pyx* and 'the Altar. About the Sacrament of Penance, they ſaid, 'that no body could be abſolv'd by a wicked Prieſt; and 'on the contrary a good Laick has that Power. That they 'remit Sins and confer the Holy Ghoſt by the Impoſition of 'Hands. That it was better to confeſs one's ſelf to a good 'Laick than to a bad Prieſt: That they ought not to impoſe 'large Penances, but to follow the Example of *Jeſus Chriſt*, 'who ſaid to the Adultreſs, *Go and ſin no more*. They re'ject the publick Penances and the annual general Confeſſi'ons. They likewiſe caſt a blemiſh on the Sacrament of Mar'riage, by maintaining, that it was a mortal Sin for a Man to 'have to do with his Wife, when ſhe was paſt Child bearing. 'They did not acknowledge the ſpiritual Alliance, nor the 'Impediments of Affinity and Conſanguinity appointed by the 'Church, no more, than thoſe of publick Order and Decency. They hold, that Women have no need of Benediction 'after their lying in; that the Church was in the wrong in 'prohibiting the Clergy from marrying, and that they who 'live continently do not ſin by Kiſſes and Embraces. They 'do not approve of the Sacrament of extreme Unction, be'cauſe it was only given to the Rich, and ought to be adminiſtred by a great many Prieſts; that all the Laicks are ſo 'many Prieſts; that the Prayers of wicked Prieſts ſignify no'thing. They laughed at the clerical Tonſure. They ſay, 'that the Laicks ought not to pray in *Latin*, that all the La'icks even the Women may preach; that whatever is not 'in the Scriptures is fabulous. They celebrate and adminiſter 'the Sacraments in the vulgar Tongue. They learn by heart 'all the Text of the Scriptures, and reject the Deciſions and 'Expoſitions of the Fathers. They deſpiſe Excommunication, 'and have little or no regard to Abſolution. They laugh at 'Indulgencies and Diſpenſations. They do not allow of 'any Irregularity. They believe no other Saints, but the Apoſtles, 'and invocate no ſaints, but God alone. They deſpiſe the Canonizations, Tranſlations, Vigils of the Saints. They laugh at 'the Laicks who make choice of Saints in the Lots which they 'draw upon the Altar. They never ſay any Litanies. They do not 'believe the Legends. They ridicule the Miracles, and have no 'Eſteem for Relicks. They look upon Croſſes as common 'Wood. They teach that the Doctrine of *Jeſus Chriſt* and 'the Apoſtles is ſufficient to Salvation, without being oblig'd 'to obſerve the Laws of the Church, and that the Tradition of 'the Church is the Tradition of the *Phariſees*. They do not 'allow of any myſtical Meaning in the Scriptures, nor in the 'Practices or Ceremonies of the Church.

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'In the third place theſe are the Errors which they held 'concerning the Uſages of the Church. They deſpiſed all 'the approved Cuſtoms which are not to be met with in the 'Goſpel, ſuch as the Feſtivals of *Candlemaſs*, and *Palm-Sunday*, 'the reconciling of Penitents, the Adoration of the Croſs, 'the Feſtival of *Eaſter*, with thoſe of *Jeſus Chriſt* and the 'Saints. They ſay, that all Days are equal, and work on 'Holy days as well as on other Days. They do not obſerve 'the Faſts of the Church. They deſpiſe the Dedications, the 'Benedictions and the Conſecrations of Wax-Tapers, Boughs, 'chriſm, fire, the paſchal lamb, Lying-in-Women, pilgrims, holy 'Places, ſacred perſons, ornaments, ſalt and water. They would 'have no walled Church; and diſapprove of the Dedication 'of Churches and Altars, and their Ornaments; the Sacerdotal Habits, the Chalices and the Corporals. They would 'not have any lighted Tapers, nor any Incenſe offer'd, nor 'any Holy Water us'd. They condemn Images, the Chanting of the Church, Proceſſions on Feſtivals or *Rogation*-'Days. They find fault, that a Prieſt is allowed to ſay ma'ny Maſſes on one Day. They make merry during the time 'of Interdiction. They go not to Churches, and perform 'the Duties of *Chriſtians* only in Appearance and hypocritically. They condemn the Eccleſiaſtical Burial, the Ceremonies of Interments, the Maſſes and Prayers for the Dead. 'and the Confraternities. They deny Purgatory, and maintain, that there are only two States after Death, one for the 'Good and Elect in Heaven, and the other for the Reprobate and Damned in Hell. They teach, that all Sin is in its 'own nature Mortal, and that there is no ſuch thing as a 'Venial Sin. They pretend, that it is unlawful to ſwear; 'whereupon thoſe that are perfect among them chuſe rather 'to die than to ſwear. Thoſe who are not ſo perfect, ſwear, 'but do not think themſelves oblig'd to keep their Oath, and 'look upon thoſe who exact it of them as more guilty than 'Homicides. They condemn all Princes and Judges, being 'perſuaded, that 'tis not lawful to puniſh Malefactors. Laſtly, 'they condemn the Eccleſiaſtical Judgments.

Policdorſius who wrote about an hundred Years after *Rainerius* againſt the *Vaudois*, relates the Original of them after the ſame manner, and obſerves, that at firſt they only oppugn'd the Diſcipline and the Ceremonies of the Church without reflecting on the Sacraments; but that afterwards they thought fit to hear Confeſſions, to impoſe Penances, and to grant Abſolution, and that within a while after ſome among them intruded to conſecrate the Body of *Jeſus Chriſt*, and to communicate to others; but that ſeveral of their Sect had diſapproved

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proved of that Conduct. the Errors of the *Vaudois* which *Pelichdorfius* refutes in his Work, are, (1.) That the Sacerdotal Order was sunk ever since the time of St. *Sylvester*, and that the true Faith was obscured, and only a few Elect in the World. (2.) That the Priests and the other Clergy of the Church of *Rome* being Fornicators, Usurers, Drunkards, &c. have not the Holy Ghost, cannot confer it, and are not to be obey'd. (3.) That the Blessed Virgin and the Glorifyed Saints do not regard what is done here on Earth, and do not pray for us; that therefore it is needless to invocate them, and that God alone is to be prais'd, honour'd, and pray'd to (4.) That there are but two States after Death, and consequently no Purgatory. (5.) That tis not better to be interr'd in a Church-yard than elswhere: That 'tis needless to consecrate Churches, Altars, Sacerdotal Habits; to bless Water, Ashes, Wax-tapers, &c. (6.) That the Chanting of the Church is condemnable: That the Canonical Hours and all the other Prayers are useless except the *Pater-noster*, which is the only Prayer that ought to be us'd, and that all that is said at Mass ought to be rejected, as being of human Institution, except the Words of Consecration and the Lord's Prayer. (7.) That Pilgrimages, Indulgences, and the Jubilee, ought to be rejected. (8.) That Excommunication is of no force. (9.) That one ought not to have any Images, or to pay them any Worship. (10.) That the Exorcisms which some Priests make over the Possessed are Superstitions, and the rather because no Man since the Passion of Jesus Christ can be possessed by the Devil. (11,) That that the Study of the Languages and the Sciences are hurtful. (12.) That all Oaths tho' judicially and truly made are condemnable and sinful. (13.) That the Pastors and Ministers of the Word of God ought to have nothing *de Proprio*, in imitation of Jesus Christ and the Apostles.

We do not think fit to add any thing to the Testimonies of these two Authors concerning the Errors of the *Waldenses* or *Vaudois*, which they have very largely insisted on. This Sect increas'd very much in the thirteenth Century, in spight of the Inquisitors, and spread it self in *Arragon*, and in the Vallies of *Piedmont*, where it has remain'd, still holding the same Maxims till it was united in the Year 1530, with *Oecolampadius* and the other Sacramentarians, to whom the *Vaudois* sent *Peter Mason*, and *George Morel* who entred into a Treaty with *Oecolampadius* and *Martin Bucer*: These two latter propos'd to them the rejecting of several of their Errors, by acknowledging, that a Christian might swear lawfully, and exercise the Office of a Magistrate; that the Ministers might possess something *de Proprio*; that one might punish Malefactors with Death; that wicked Ministers might administer the Sacraments, &c. And they engag'd them to maintain others which they had never maintain'd before, particularly, that the Body of Jesus Christ is not in the Eucharist, and that there was no necessity of confessing their Sins, a Doctrine which the *Vaudois* never till then openly oppos'd. However notwithstanding this Union, most of the *Vaudois* persisted still in their own Principles till necessity forc'd them in the Year 1630, to take the *Calvinists* for their Pastors.

Several other Sects.

Raynerius likewise mentions several other Sects of Hereticks of his time, *viz.* the *Runcaires* who espoused the Errors of the *Patarini*, and who maintain'd, that no mortal Sin was committed by the lower Part of the Body, and upon this false Principle abandon'd themselves to all manner of Irregularities. These Men disguis'd their Sentiments and never gave a direct Answer to the Questions they were ask'd. The *Siscidois*, who held the same Opinions with the *Vaudois*, only they had a greater Respect for the Sacrament of the Eucharist. The *Ortlibenses* or *Orbibarians*, who deny'd the Mystery of the Trinity; taught that Jesus Christ was the Son of *Joseph* and *Mary*; believ'd the Word to be Eternal; deny'd the Resurrection and the Last Judgment; and maintain'd, that Jesus Christ had not suffer'd really; annull'd all the Sacraments of the Church, and asserted, that the Eucharist was only Bread. The *Cathari*, whose Sect was divided into three Parts, that of the *Albanois*, that of the *Concorezois*, and that of the *Bagnolois*. This Sect prevail'd chiefly in *Lombardy*. Their common Errors were, that the Devil was the Author of this World, that the Sacraments are of no avail to Salvation, that Marriage is a mortal Sin, as well as the eating of Flesh, Eggs, and Cheese; that there is no Resurrection, and that 'tis not lawful to punish Malefactors, nor kill Animals: That there is no Purgatory. They allow'd of four Sacraments, but such as had nothing besides the Name agreeable with those of the Church: For instead of *Baptism*, they made use of the Imposition of Hands: Instead of consecrating the Eucharist, they bless'd a Loaf before Meals, and after having said the Lord's Prayer they broke and distributed it to all there present: About Penance they taught that eternal Glory is not diminished by Sin, nor the Punishment of Hell augmented by Impenitence, that no Person shall go into Purgatory, that the Imposition of Hands remits entirely the Punishment and the Guilt of Sin. They made no other Confession besides a publick Acknowledgment of their Sins in general, and impose no less Penances on the least than they do on the greatest Sinners. They allow'd of four Degrees of Orders, the Bishop, the first Son, the second Son, and the Deacon. *Raynerius* reckon'd up sixteen Churches of those *Cathari*, and observes that the Sect of the *Albanois* was divided into two Parts; *viz.* One of which *Gelesinanza* their Bishop of *Verona* was the Head, and the other which had for its Head *John* of *Lyons*. He in particular related the several Errors of those Sects, which held the Extravagancies of the *Manichees* and *Bulgarians*, besides they were of the Opinions of the *Vaudois* and *Albigenses* with whom they were united. For in this Century as well as the foregoing, all those Hereticks agreed to oppose the Hierarchical Order of the Church, its Usages, its Ceremonies, and its Sacraments, and several particular Sects were faln into extravagant Errors and abominable Disorders.

The Errors of the Waldenses or Vaudois.

The great Sect of the *Albigenses* was a Mixture and Composure of all those particular Sects: It spread it self in *Languedot*, *Provence*, *Dauphiné* and *Arragon*: *Raymond* Count of *Toulouse* supported their Party, which was become very numerous and powerful, especially in *Languedoc*, and grew every Day stronger and stronger by the Remisness of the Prelates, and the irregular Manners of the Ecclesiasticks. Pope *Innocent* III. (being minded to put a stop to them) sent in the Year 1198, two Legates *Raynerius* and *Guy* into those Provinces, to endeavour the Extirpation of those Hereticks, recommended them to the Bishops and Lords, that they would assist them in this Undertaking and employ their Authority for to punish the Hereticks. In the Year 1199. he order'd their Estates should be confiscated. This first Mission having had no great Success, Pope *Innocent* gave Commission to *Arnold* Abbot of *Cisteaux* to employ the Abbots and Monks of his Order, and particularly *Peter de Chantea-neuf* and *Radulphus* Monks of *Fontfroide*, not only to preach against those Hereticks, but likewise to excite the Princes and People to extirpate them, and to form a *Croisade* against them. These Missionaries making no great Progress at first, held a Council in the Year 1207. wherein they debated on the Methods of converting the *Albigenses*. *Didacus* Bishop of *Osma* declared, that in order to succeed in this Affair it was requisite, that they should lay aside the *Fastus*, the Pomp and Magnificence which appeared in their Habits and Equipage, that they should embrace the Poverty of Jesus Christ and demonstrate their Faith not only by their Words but also by their Actions, that so they might save the Souls of those whom these Hereticks deceiv'd by a false Semblance of Piety and Virtue. This Advice seem'd to them very good, all of them promis'd to follow it, and he was the first who put it into Execution by dismissing all his Equipage, and retaining only a few Clerks among whom was *Dominick* afterwards Founder of the *Jacobine* Friars. The rest follow'd his Example and continued their Preachings. The greatest Adversary they had in those Errors was *Raymond* Count of *Toulouse*. They issu'd out against him Ecclesiastical Censures, and excited the Lords of his Province, who oblig'd him in appearance to abandon the Party, of the *Albigenses*, and to receive Absolution. But forasmuch as his Repentance was not sincere, he chang'd every Moment, and at last having had a Conference at St. *Giles*'s in *Provence* with the Pope's Missionaries, he caus'd *Peter de Chateau-neuf* to be assassinated in going out of that City. The Pope had no sooner heard of it but he issu'd out his Bulls against the Murderers, and especially against *Raymond* Count of *Toulouse*, whom he believ'd to be the Author of that Action, and exhorted *Philip Augustus* King of *France*, and the other Princes and Lords of the Kingdom, to raise a *Croisade* to fight the *Albigenses* and to seize on the Demeans of *Raymond*. That Count, to avoid the Storm which was coming upon him, sent to assure the Pope, That he would do whatever they required of him, that he would endeavour to destroy the Heresy, and that he would receive Absolution from the new Legate, which he entreated he would send him, because the Abbot of *Cisteaux* was too severe upon him. The Pope sent one of his Chaplains nam'd *Milo*, and *Theodosius* Canon of *Genes*, with Order however to do nothing but by the Advice of the Abbot of *Cisteaux*. These two Legates having held an Assembly of Prelates in the Castle of *Montily* in *Provence*, agreed upon the Propositions which were to be made to Count *Raymond*. *Milo* afterwards sent for him to come to *Valenza*, and obliged him to deliver up for the security of his Word seven Towns of *Provence* or *Languedoc*, to cause it to be declar'd by the Consuls of *Avignon*, *Nismes*, and Saint *George*, That if he did not obey the Orders of the Legate, they should not think themselves oblig'd to keep any longer their Oath of Allegiance to him; and to grant a County of that Country to the Church of *Rome*. The Count of *Toulouse* constrain'd by the necessity of his Affairs, granted those Conditions, and promis'd to do whatever that Legate would prescribe to him. He began by delivering up the seven Towns to *Theodosius*, and afterwards came to St. *Giles*'s where *Milo* was to reconcile him. He was brought Naked in a Sheet to the Church-porch of St. *Giles*'s, and swore upon the Body of Jesus Christ and upon the Relicks of the Saints, in Presence of the

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Legate and twenty Biſhops who were met at that Place, to obey the Church of *Rome*, to do whatever the Pope and his Legate would order him, to abandon the Hereticks, and to expel them, to reſtore to the Church what he had taken away from it; ſubmitting himſelf and his Succeſſors to the Forfeiture of his Eſtate, and to Excommunication, if he did not obſerve what was contained in his Oath. Afterwards the Legate put the Stole on his Neck, ſtruck him with the Wand, and brought him into the Church after he had given him Abſolution. He order'd him to re-eſtabliſh the Biſhops of *Carpentras* and *Vaiſon* in all their Eſtates and Privileges, to drive out of their Territories the *Arragonois*, the *Routiers*, the *Coteraux*, and the other Hereticks, to exclude the *Jews* from all Manner of Offices; to treat as Hereticks thoſe who ſhould be delated to him by the Biſhops as ſuch; and to ſign the Articles of Peace which the Legates of the Pope ſhould draw up. The Counts, Barons, and Conſuls of *Avignon* and *Montpellier*, took likewiſe their Oaths, and at laſt the Count of *Toulouſe* made a Declaration, whereby he engaged himſelf to maintain the Liberties and Immunities of Churches.

The Army of the *Croiſade* having no more Conteſt with the Count of *Toulouſe*, turned its Forces againſt *Beziers*, where the *Albigenſes* were fortified. The Town was beſieg'd, taken, and burnt, and all the Inhabitants put to the Edge of the Sword. The Count of *Beziers* who was a Catholick, made a *Manifeſto* againſt the Cruelties offer'd to his Subjects, and retir'd to *Carcaſſonne*. The Army of the *Croiſade* beſieged it, the Count held it out a long Time; but he being taken, the Town was abandon'd and left to the *Croiſade*-Men, who elected *Simon* Count of *Montfort* for their General. He carried on the War, and took a great many Places and Caſtles, not only from the Hereticks, but likewiſe from other Lords. The King of *Arragon* was offended at it, and the Count of *Toulouſe* went himſelf to *Rome*, to prefer his Complaints to the Pope, and to make his Agreement with him. The Pope promis'd to do him Juſtice, and on his Part he engaged himſelf to drive out the *Albigenſes* out of his Territories. When this Count was upon his Return, there was a Treaty of Peace ſet on Foot between him and the Count of *Montfort*. They met at *Narbonne* with the King of *Arragon*, who was the Mediator of the Peace. The Abbot of *Ciſteaux* propos'd to the Count of *Toulouſe*, the extirpating of all the Heretieks who were in his Territories; promiſing to reſtore to him all his Towns and Caſtles, if he would do it. Propoſals were likewiſe made of making a Peace with the Count of *Foix*, and of reſtoring to him all his Caſtles except *Pamiez*. This Peace was not concluded, and the Count of *Toulouſe* ſtill perſiſting to ſuccour the *Albigenſes*, and to make War for the recovering of his Territories, was excommunicated by the Pope's Legate, who caus'd War to be proclaim'd againſt him as well as againſt the Count of *Foix*, by *Simon* of *Montfort*, to whom they gave the Pillage of theſe two Princes. The Count of *Montfort* immediately drew out the Army of the *Croiſado* into the Field, took from the Counts of *Toulouſe* and *Foix*, Part of their Dominions, and forced them to ſhut themſelves up in Towns, leaving him Maſter of the Field. Hitherto the King of *Arragon* had ſtood neuter; but now declar'd himſelf for the Count of *Toulouſe*, and being come to that City, he propos'd to the Archbiſhop of *Narbonne*, the Re-eſtabliſhment of the Counts of *Toulouſe*, of *Comminges*, of *Foix* and of *Bern*, offering in behalf of the Count of *Toulouſe*, to give the Church Satisfaction for all the Wrongs which he might have been the Cauſe of, and in caſe they would not grant this Favour to the Father; he deſired it for the Son: He likewiſe deſired, that they would reſtore to the Counts of *Foix*, *Comminges* and *Bern*, who were not Hereticks, the Lands and Caſtles which the *Croiſade*-Men had taken away from them, upon Condition, that they would give the Church Satisfaction. The King of *Arragon* having given in thoſe Propoſals in Writing to the Prelates, met in the Year 1213. at *Lavaur*: They replied, That as to the Count of *Toulouſe*, he had no farther Favour to expect; and for the reſt, it was requiſite, that before they demanded Juſtice of the Church, they ſhould give it Satisfaction, and get themſelves abſolv'd, and that afterwards they ſhould have Juſtice done them. The King of *Arragon* perceiving, that they had rejected his Propoſals, required a Truce to be made till *Pentecoſt*, with a Deſign of retarding the Progreſs of the *Croiſade*, and when they would not grant him that, he appeal'd to the Pope, inform'd him of the Propoſals which he had made, and ſent him the Submiſſions of the Count of *Toulouſe*, *Foix*, *Comminges*, and *Bern*. The Prelates proteſted againſt this Appeal: Yet the Pope ſeem'd to have ſome Regard for it, and at firſt appear'd favourable to the Demands of the King of *Arragon*; but the Deputies of the Council, and of *Simon* of *Montfort* being arriv'd at *Rome*, and having given him their Inſtructions, he declar'd himſelf entirely in favour of the *Croiſado*, and wrote about it to the King of *Arragon*. That Prince being incens'd at this Repulſe, rais'd an Army of 100000 Men, and being join'd with the Counts of *Toulouſe*, *Comminges*, and *Foix*, laid Siege to a Place near *Toulouſe*, nam'd *Muret*, in which the Count of *Montfort* had plac'd a Garriſon. The latter having thrown himſelf into the Place with a thouſand or twelve hundred Men, made ſo vigorous a Sally on the Beſiegers, that he defeated and cut them in Pieces. The King of *Arragon* loſt his Life in the Engagement. This Defeat was followed by the ſurrendring of the City of *Toulouſe*, and the Conqueſt of a great Part of *Languedoc* and *Provence*. In the Year 1215. the Pope, in purſuance of a Decree of the Council of *Montpellier*, granted to the Count of *Montfort* all the Territores of the Count of *Toulouſe*, and the others which had been conquer'd by the *Croiſade*-Men, but with a Charge, that he receive the Inveſtiture of them from the King, and pay him the *Feodal* Rights. The fourth General *Lateran* Council held in *November* the ſame Year, having heard the Counts of *Toulouſe* and *Foix*, and the Brother of the Count of *Montfort*, granted to the latter the County of *Toulouſe*, and only reſerved to the Son the Lands which he had in *Provence*, and four hundred Merks *per Annum*. At this Time *Simon* of *Montfort* took upon him the Name of Count of *Toulouſe*, received the Inveſtiture of the County from the King of *France*, and continued to carry on the War, againſt the *Albigenſes* and the Men of *Toulouſe*, whilſt St. *Dominick* and Cardinal *Bertrand* the Legate to Pope *Honorius* III. endeavoured by their Miſſions to convert the Hereticks. In the mean time, *Raymond* Count of *Toulouſe*, who had withdrawn himſelf to *Arragon*, returned with Forces into his own Country, and ſeiz'd upon the City of *Toulouſe*: *Simon* of *Montfort* laid Siege to it immediately, and after he had inveſted it ſeven whole Months, he was kill'd in a Sally about the End of the Year 1218. His Son *Amaury* ſucceeded him in his Conqueſts, and was aſſiſted by *Philip Auguſtus* King of *France*, who ſent his Son *Lewis* and ſome Forces to his Relief: But that Prince being recall'd, the Counts of *Toulouſe*, of *Comminges*, and of *Foix*, retook in a little Time what had been taken away from them. *Amaury* perceiving himſelf too weak, quitted his Pretenſions, and yielded his Rights to *Lewis* VIII. who had ſucceeded his Father in the Kingdom of *France*. *Raymond* Count of *Toulouſe* being dead, his Son of the ſame Name ſucceeded him, who to keep himſelf in his Eſtate was for being reconcil'd to the Pope, to whom he promis'd entire Submiſſion. *Honorius* III. commiſſioned the Archbiſhop of *Narbonne*, to make up the Peace, and that Prelate having in the Year 1224. call'd a Council at *Montpellier*, he therein took the Oaths of the Count of *Toulouſe* and his Barons, by which they engaged themſelves to reduce their Country to the Obedience of the *Roman* Church, to reſtore to the Eccleſiaſticks their Revenues, to pay them fifteen thouſand Merks within three Years for Damages ſuſtain'd, to ſee Juſtice done upon the Hereticks, and to extirpate them out of their Country. In the foregoing Year the *Albigenſes* created an Antipope in *Bulgaria* and *Dalmatia*, againſt whom *Conrade* Cardinal Biſhop of *Porto*, and Legate of the Holy See, held a National Synod of *France* at *Paris*. In the Year 1225. Cardinal *Romanus* held another National Council at *Bourges*, in which the Count of *Toulouſe* and the Count of *Montfort* appear'd and maintain'd the Rights and Pretenſions which each had to the County of *Toulouſe*. After they had been heard, Cardinal *Romanus* had a private Debate with the Prelates, but came to no Concluſion. This Legate had Orders to demand for the Pope the Revenues of two Prebends in all Cathedral Churches, two Places in the Abbies, and one Prebend in the other Churches. He would likewiſe appoint Proctors to receive thoſe Revenues, and four Abbots to be Viſitors of all Monaſteries of *France*. But the Prelates reſolutely oppos'd this Project, and declar'd boldly that they would never ſuffer ſuch an Oppreſſion. The next Year the ſame Cardinal held a National Council at *Paris*, wherein he excommunicated *Raymond* Count of *Toulouſe*, and gave his Demeans to *Lewis* King of *France* and his Succeſſors, to whom *Amaury* yielded his Pretenſions. The King and Lords immediately took the Croſs from the Hands of the Legate, who caus'd the *Croiſade* to be preach'd up throughout the whole Kingdom. The King march'd at the Head of the *Croiſade*-Men, took *Avignon*, and became Maſter of all *Provence*. The Count of *Foix* ſubmitted to the King and the Pope, but he kept not his Word, and was again excommunicated with Count *Raymond*, the *Toloſians*, and *Trinavel* Viſcount of *Beziers* in the Council of *Narbonne*, held 1227. At laſt in the Year 1228. *Raymond* Count of *Toulouſe* was obliged to ſubmit to King *Lewis* and the Pope, and to make a Treaty with them upon what Terms they pleas'd. It was begun at *Meaux*, and ended at *Paris* in the Preſence of Cardinal *Romanus* the Pope's Legate, and of the Lords of the Land. The Count promis'd the Legate and the King, that for the future he would be faithful to the Church and to the King of *France*: That he would extirpate the Hereticks and their Favourers out of his Territories; that he would ſet up the *Inquiſition* in them: That he would pay a certain Sum to thoſe who ſhould detect an Heretick; that he would take Care to puniſh the *Routiers*: That he would maintain the Perſons and the Privileges of Eccleſiaſticks: That he would cauſe the Sentences of Excommunication to be duly executed: That he would ſhun the Excommunicate, and oblige them to re-enter into the Boſom of the Church: That he would ſet up Judges unſuſpected of Hereſy: That he would reſtore to Churches and Church-men

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all the Estates which belonged to them before the *Croisade*; that he would cause the Tithes to be paid to the Churches: That he would give seventeen thousand Merks for the Damages done to the Churches, of which ten thousand should be distributed by the Direction of the Legate, four thousand to the Abbies of *Cisteaux*, *Clairvaux*, *Grand-Selve*, and *Candeil*, six thousand to fortify the Castle of *Narbonne*, and the others which shall be put into the King's Hands, four thousand to found an University at *Toulouse*: That after he had received Absolution, he would take the Cross from the Hands of the Legate, and depart within two Years to make War against the *Saracens* for five Years: That he would give his Daughter in Marriage to the King's Brother, upon Condition, that after the Death of the Count, the City of *Toulouse* and the Diocess thereof should belong to that Prince, and that in case he should die without Heirs, that Country should be annexed to the Crown, and no other Children or Heirs of Count *Raymond* to make any Pretensions thereto: That they would likewise leave him the Dioceses of *Agen* and *Cahors*, and Part of that of *Albi*, but that the King shall retain the City of *Albi*, and what is on the other Side the River *Tarn* towards *Carcassonne*: That he would do Homage to the King for the Territories left him, and that he would quit all his Pretences to the Country on this Side the *Rhone*; that he would stand by what had been done by the Count of *Montfort*; that he would make War against the Count of *Foix*, and the other Enemies of the *Roman* Church; that he would demolish the Fortifications of the City of *Toulouse*, and thirty other Castles; that for a Guarantee of this Treaty, he would put into the King's Hands the Castle of *Narbonne*, and several others, which the King should detain for ten Years, and keep at the Charges of the Count. This Treaty was concluded at *Paris* on *April* 18. 1228. Afterwards the Count and those of his Retinue, who had been excommunicated, went into the Church of *Notredame* at *Paris*, on *Good-Friday*, bare-foot in a Sheet, to receive Absolution from the Legate. This done, the Count remained Prisoner at *Paris*, till the Conditions of the Treaty were performed. About the Feast of *Pentecost*, the King sent him into his own Country, whither the Legate accompanied him, and held a Council at *Toulouse* in the Year 1229. wherein he set up the *Inquisition*, and made several Orders for the Extirpation of Hereticks. Count *Raymond* was not at first so violent against the *Albigenses*, for which the Pope's Legate upbraided him in the Year 1232. in an Assembly held at *Melun*, where he was resolv'd that this Count should make Laws against them, according to the Instructions of the Archbishop of *Toulouse*, and of a Lord who should be nominated by the King. The Archbishop drew up the Heads, according to which the Count in the Year 1233. made a very large Declaration against the Hereticks, which he published at *Toulouse* on the 14*th* of *February*. This last Blow put an End to the Contest of the *Albigenses*, who were afterwards left to the Inquisitors, who totally destroyed the unhappy Remainder of those Hereticks.

The Rise of the Sect of the Vaudois.

The Errors of the Albigenses.

This Sect being (as has been already observ'd) compos'd of several other particular Sects, 'tis hard to determine what Errors were common to all the Sect, and what were only taught by particular Sects. The following are such as are charged upon them by *Alanus* Monk of *Cisteaux*, and *Peter* Monk of *Vaux de Cernay*, who wrote against them at that Time. They accuse them (1.) Of owning two Principles or two Creators, the one good, and the other bad; the former, the Creator of invisible and spiritual things, the latter, the Creator of Bodies, and the Tutor of the Old Testament. (2.) Of admitting two *Christs*, the one bad, who appear'd upon Earth; and the other good, who never lived in this World. (3.) Of denying the Resurrection of the Flesh, and of believing that our Souls are *Demons*, confin'd to our Bodies for the Punishment of their Sins. (4.) Of condemning all the Sacraments of the Church, Of rejecting Baptism as useless. Of abominating the Eucharist, Of practising neither Confession nor Penance, and of believing Marriage to be unlawful. (5.) Of ridiculing Purgatory, the Prayers for the Dead, Images, Crucifixes, and the other Ceremonies of the Church. These are the Heads to which the principal Errors charged upon the *Albigenses* may be reduc'd. As to their Way of Living, there were two Sorts of People among them, the *Perfect*, and the *Believers*; the *Perfect* boasted of living continently, did neither eat Flesh, nor Eggs, nor Cheese, abhorr'd Lying, and never swore. The *Believers* liv'd as other Men, and were as irregular in their Manners, but were persuaded, that they were saved by the Faith of the *Perfect*, and that none of those who received the Imposition of their Hands were damned.

The Treatise of Luke of Tuy, against the Albigenses.

Luke Bishop of *Tuy* in *Spain* has compos'd a Work against the *Albigenses* divided into three Parts. In the first, he refutes their Errors about the Intercession of Saints, Purgatory, the Prayers for the Dead, the State of departed Souls, by Passages taken out of the Dialogues of Saint *Gregory* and St. *Isidore*. In the second, he refutes their Errors about the Sacraments and Sacramental Things, Benedictions, Sacrifices, the Authority of the Holy Fathers, the Worship of the Cross and Images. In the third Part, he detects the Fallacies which the Hereticks were guilty of, whether in denying of Truths, or by dissembling their Sentiments, or by spreading of Fables, and setting up false Miracles, or in imposing on the Church, or in corrupting the Writings of the Catholick Doctors, or by affecting to suffer with Constancy.

The Rise of the Sect of the Vaudois.

Among all the Sects which started up during the thirteenth Century, there was none more detestable than that of the *Stadings*, which shewed it self by the Outrages and Cruelties which it exercised in *Germany*, 1230. against the Catholicks, and especially against the Church-Men. Those impious Persons honour'd *Lucifer*, and inveigh'd against God himself, believing that he had unjustly condemned that Angel to Darkness, that one Day he would be re-established, and they should be saved with him. Whereupon they taught, That till that Time it was not requisite to do any thing that was pleasing to God, but the quite contrary. They were persuaded that the Devil appeared in their Assembly. They therein committed infamous Things and uttered strange Blasphemies. 'Tis said, that after they had received the Eucharist at *Easter*, from the Hands of the Priest, they kept it in their Mouths without swallowing it to throw it into the Jakes. Those Hereticks spread themselves in the Bishoprick of *Breme*, and in the Frontiers of *Friezland* and *Saxony*, and getting to a Head massacred the Ecclesiasticks and Monks, pillag'd the Churches, and committed a World of Disorders. Pope *Gregory* IX. excited the Bishops and Lords of those Countries to make War against them, in order to extirpate that wicked Race. The Archbishop of *Breme*, the Duke of *Brabant* and the Count of *Holland*, having rais'd Forces, march'd in the Year 1234. to engage them. They made a vigorous Defence, but were at last defeated and cut to Pieces; six thousand were kill'd upon the Spot, the rest perished after several Ways, and they were all routed; so that there were but a few left who were converted, and returned to their Obedience the next Year.

The Stadings.

The Schismaticks of Germany.

In the Year 1248. during the Heat of the Contests between the Emperor *Frederick* II. and Pope *Innocent* IV. there rose up several People in *Germany*, who, under Pretence of defending the Emperor's Interest, set upon Preaching, That the Pope was an Heretick; That all the Bishops were Heretical and Simoniacal; That all the Priests being in mortal Sin, had no longer the Power of Binding and Unbinding, nor of consecrating the Eucharist; That they were Seducers; That neither the Pope nor the Bishops, nor any Man alive had the Power of interdicting Divine Service, and that those who did it were Hereticks and Deceivers; That the *Franciscans* and *Dominicans* perverted the Church by their false Preachings, and that the Life which they led was unlawful; that none but them preached the Truth, or lived according to the Gospel. After they had preached those Maxims, they declared to their Auditors, that they would give them Indulgences, not such as the Pope or Bishops pretended to grant, but an Indulgence which comes from God himself, and by our Order. These Preachers did more Harm than Good to the Interest of *Frederick* and *Conrade*; for they were the Occasion that many Catholicks abandon'd *Conrade*, which was in part the Cause of his Ruin.

The Flagellantes or Whippers.

The Sect of the *Flagellantes* or *Whippers* in its Rise was only the Effect of an indiscreet and immoderate Zeal, but had fatal Consequences. It began at *Perusa*, about the Year 1260. When a great many Men of all Ages march'd in Procession two and two with naked Bodies, Whipping themselves publickly till the Blood came, to implore the Mercy of God. These Processions were preceded by Priests who carried the Cross, and consisted of Men of all Sorts of Quality and Age. The Women and Maids exercis'd the same Right upon themselves at Home. At first these Instances of Penance were attended with Reconciliations, Restitutions, and Works of Charity. This Custom afterwards prevailed not only in other Towns of *Italy*, but likewise in *Germany*: And as Men are always inclinable to set a Value on their Performances, some of those Whippers preach'd That one could not obtain Remission of one's Sins without thus whipping one's self, and to obtain it they should confess their Sins to one another. The Prelates and Princes foreseeing the Abuses and Disorders which might ensue on this new Institution, opposed it, and put a Stop to this Superstition for some Time. But it reviv'd with more Fury and Disorder in the next Century, especially in *Hungary* and *Germany*, where there was an Impostor who gave out, That an Angel had brought him a Letter from Heaven, which promis'd those who would whip themselves for thirty four Days together, the Pardon of all their Sins. They admitted none into their Society, but such as had wherewithal to live, obliged them to confess their Sins, and pardon their Enemies before their Admission, and required if they were married, that they should obtain the Consent of their Wives. They at last carried themselves to such great Extravagancies, that they rais'd Seditions, massacred the *Jews*, rifled the Estates of Laicks, and committed a great many other Crimes. King *Philip de Valois* hindred them from coming into his Kingdom, by the Advice of the Doctors of the *Sorbonne* of *Paris*, who remonstrated to him, that the Practice of this new Sect was contrary to the Law of God, contrary to the Customs of the Church, and prejudicial to the Salvation of Souls. They likewise acquainted Pope *Clement* VI. of it, who condemned that Sect, and prohibi-

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ted thoſe Kinds of publick Whippings, and the rather, becauſe ſeveral of thoſe Whippers ſupported by Prieſts and incenſed Monks, broach'd Opinions contrary to the Doctrine of the Church, ſaying, That the Blood which they ſhed in Whipping themſelves was mix'd with the Blood of *Jeſus Chriſt*, and advanced ſeveral other as extravagant Errors: This is what is obſerv'd by the Continuator of *Williams de Nangis* on the Year 1349. wherein that Sect renewed its Extravagancies upon the account of a great Mortality which rag'd on the Earth. *Gerſon* has likewiſe compos'd a Treatiſe againſt theſe Whippers, of which we ſhall ſpeak in its proper Place.

The Errors of the Waldenſes or Vaudois.

CHAP. X.

Eccleſiaſtical Obſervations on the Thirteenth Century.

Eccleſiaſtical Obſervations on the thirteenth Century.

THere were in this Century two Sorts of Errors againſt Religion, and the Church had two Sorts of Adverſaries to ſtruggle with, the firſt were thoſe notorious Hereticks, who ſubverted the Fundamentals of the *Chriſtian* Religion, by openly oppugning the Authority, the Sacraments, the Ceremonies, and the Diſcipline of the Church. The others were the raſh Divines, who, deſirous to diſtinguiſh themſelves by maintaining nice and new Notions, advanc'd ſuch Propoſitions as were infamous, raſh, erroneous, and contrary to the Tradition of the Church, and the Faith of Jeſus Chriſt. The Pope and the Prelates (perceiving that the former contemn'd the ſpiritual Power, and that Excommunication and the other Eccleſiaſtical Penalties, were ſo far from reducing them, that they rendred them more inſolent, and put them upon uſing Violence) were of Opinion, that it was lawful to make uſe of Force, to ſee whether thoſe who were not reclaimed out of a Senſe of their Salvation, might be ſo by the Fear of Puniſhments, and even of temporal Death. There had been already ſeveral Inſtances of Hereticks condemned to Fines, to Baniſhments, to Puniſhments, and even to Death it ſelf; but there had never yet been any War proclaim'd againſt them, nor any *Croiſade* preach'd up for the Extirpation of them. *Innocent* III. was the firſt that proclaimed ſuch a War againſt the *Albigenſes* and *Waldenſes*, and againſt *Raymond* Count of *Toulouſe* their Protector. War might ſubdue the Heads, and reduce whole Bodies of People; but it was not capable of altering the Sentiments of particular Perſons, or of hindring them from teaching their Doctrines ſecretly. Whereupon the Pope thought it adviſable to ſet up a *Tribunal* of ſuch Perſons whoſe Buſineſs ſhould be to make Inquiry after Hereticks, and to draw up their Proceſſes. For this purpoſe he made choice of the *Dominican* and *Franciſcan* Friars who were newly eſtabliſh'd, to whom he gave Commiſſion to make an exact Inquiry after Hereticks, and to draw up Informations againſt them: And from hence this *Tribunal* was call'd, *The* INQUISITION. By Degrees the Authority of thoſe *Inquiſitors* increas'd, and whereas at the firſt they only drew up the Proceſs of Hereticks, and ſollicited the ordinary Judges to condemn them, they afterwards had the Power granted them of trying the Crime of Hereſy conjunctly with the Biſhops. The Emperor *Frederick* II. approv'd of this *Tribunal*, took the Inquiſitors into his Protection, and attributed to the Eccleſiaſticks the taking Cognizance of the Crime of Hereſy; leaving only to the ſecular Judges, the Power of inflicting the Puniſhment of Death on thoſe who were condemn'd. This *Tribunal* of the INQUISITION was at firſt ſet up at *Toulouſe*, and in the other Cities of *Languedoc*, where the Hereſy of the *Albigenſes* and *Waldenſes* had the deepeſt Rooting. The Popes likewiſe ſet it up in *Italy*, from whence it paſs'd a long time after into *Spain*; but it was baniſh'd *France*, and could never be introduc'd into *Germany*.

The Hereſies and Errors rais'd in the thirteenth Century.

The Inquiſition is eſtabliſhed.

The Original of Cenſures.

As to the raſh Divines who advanc'd Errors contrary to ſound Doctrine, no more proper Method could be found out to put a Stop to their Progreſs, than to cauſe them to be cenſur'd by other Divines; to cauſe them to be retracted by thoſe who had advanc'd them, and to hinder them from being taught in the Schools. This was the Original of the *Cenſures of the Faculties*, which began to be in Uſe in that Century, but became very frequent in the ſucceeding Centuries.

The Hiſtory of the Univerſity of Paris.

The Academies or Univerſities which were already eſtabliſhed in this Century, were reduc'd to a Form, and there were ſeveral newly eſtabliſh'd: Among the reſt, that of *Paris*, which had began to be form'd in the foregoing Century, became powerful and famous, upon the Account of the great Number of Scholars who flock'd thither from all Parts, and of the Maſters with which it furniſh'd all *Europe*. In its firſt Riſe it was compos'd of *Artiſts* who taught the Sciences and Philoſophy; and of *Divines*, who made Commentaries on *Peter Lombard*'s Book of *Sentences*, and explain'd the Holy Scriptures. There is Mention only made of theſe two Faculties in the Conſtitutions made in the Year 1215. by the Cardinal of St. *Stephen* Legate of *Innocent* III. and in the Act of Donation made to the *Jacobines* in the Year 1217. Thoſe Monks and the *Franciſcan* Friars were ſoon after join'd to the ſecular Divines, and afterwards the *Bernardines*. The Faculties of *Law* and *Phyſick* were a ſhort time after made Part of the Univerſity. There is Mention made of that of the *Law* in the Reform of the Univerſity by *Gregory* IX. and of all four in the Letter which the Univerſity wrote in the Year 1253. to all the Prelates of the Kingdom againſt the *Jacobines*, wherein it compares the four Faculties to the four Rivers of the Garden of *Eden*. At firſt the Univerſity was compos'd only of Scholars and Maſters, and there were no particular Ceremonies us'd for the acquiring of that Degree: The time which they had ſpent in their Studies, and their Capacity alone conferred it on them. Afterwards they diſtinguiſhed ſeveral Degrees, and fix'd the time they ought to ſtudy, or learn to acquire them. *Gregory* IX. ſeems to be the firſt who diſtinguiſhed the Degrees of *Batchelor*, *Licentiate*, and *Maſter* or *Doctor*. They were the *Batchelors* who taught publickly: They began by reading and explaining the Holy Scriptures, and afterwards compos'd Treatiſes on the Maſter of the Sentences. The former were call'd *Biblici*, and the latter *Sententiarii*. They bore the Name of *Bacillarii* or *Bacalarii à Bacillâ*, either becauſe they were admitted by giving them a little Wand, or becauſe they ſo call'd the Novices of the *Militia*, who exercis'd with Sticks in order to learn to fight with Arms. The *Batchellors* were often exercis'd in Diſputes, of which the Maſters and Doctors were Moderators. This was the Original of *School-Acts*. When they had compleated the time preſcribed for their Studies, and their Courſes, they were licentiated by the Chancellor of the Church of *Paris*, and were afterwards admitted Maſters or Doctors. The Chancellor of *Genevieve* pretended likewiſe to the ſame Right, and enjoyed it for ſome time; but theſe Chancellors could only give Degrees to ſuch as had went through the Courſe of their Studies in the Faculties, and paſs'd the uſual Examinations. So that *John* of *Orleans* Chancellor of *Paris*, in the Year 1271. having attempted by virtue of his own Authority, to give a Doctor of Divinity's Cap to *Ferdinand* the King of *Arragon*'s Son, tho' his Quality might have ſeem'd to have a Privilege of diſpenſing with the uſual Laws; yet the Univerſity oppoſed it, and deprived the Chancellor of the Right of licentiating, and nominated another in his ſtead. This was the Cauſe of a Trial between the Univerſity and the Church of *Paris*, which did laſt till the Death of the Chancellor. When the Chancellors would have exacted Duties for granting of Licences, they were hindred from it by ſeveral Orders. The firſt Divinity-Schools were in the Cloyſter of *Notre-dame*, at St. *Genevieve*, and Saint *Victor*. Afterwards there were more in ſeveral other Places, and ſeveral Colleges were founded, where they held publick Lectures. In the time of *William* of Saint *Amour*, about the Middle of this Century, there were twelve Divinity Profeſſorſhips, three in the Cloyſter of *Notre-dame*, ſeven among the ſecular Doctors, and two of the *Dominicans*: The other Monks increas'd the Number of them. The Sciences and Philoſophy were taught in ſeveral Schools by Maſters; the Head of thoſe Maſters is call'd in the Edict of King *Philip the Fair* of 1200. *Capital Scholarium*, and afterwards had the Quality of Rector of the Univerſity. The Scholars and Maſters were divided into four Claſſes, who had their *Proctors* or *Syndicks*.

Eccleſiaſtical Obſervations on the thirteenth Century.

The Authority of the Popes.

The Authority of the Popes was as great in this Century as the laſt. The Difference of the Princes of *Germany* in the Election of the Emperor, gave them an Opportunity of maintaining their Right over the Empire, and of ſtrengthning their temporal Power in *Italy*. The Collection and Publication of the Decretals gave the laſt Blow towards the entire Ruin of the ancient Law, and the Eſtabliſhing the abſolute and unlimited Power of the Pope, and were the Cauſe of a World of Proceſſes, which were brought before the Court of *Rome*.

Of Elections and Collations of Benefices

The Election of Biſhops belong'd to the Chapters, and thoſe of Abbots or Abbeſſes, to the Societies in *Italy*, *France*, *England*, and *Germany*. The Prebends of Cathedrals were likewiſe beſtowed by the Election of the Chapter, ſometimes by the Biſhop, and ſometimes by both. But the Popes made uſe of ſeveral Methods to get to themſelves the Diſpoſal of Benefices, as Favours in Expectance, as Reſerves, Proceſs upon Elections, Compromiſing between the contending Parties, and laſtly by the Right of Lapſing. This Right was eſtabliſh'd to ſupply the Negligence of the ordinary Collators, in caſe they did not preſent to the Benefices within a ſet time, or in caſe thoſe whom they ſhould have preſented became unwor-

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unworthy or incapable. In these Cases the Right devolv'd to the Metropolitan or the Pope. *Clement* IV. reserving to himself all the Benefices vacant in *Curiâ*, declar'd in his Bull dated 1266. That the Disposal of all Benefices belong'd of Right to the Pope. The Princes were maintain'd by the Decretal of the Council of *Lyons*, in the Royalties they were in Possession of, and enjoyed not only the Revenues of vacant Churches, but had likewise the Presentation of those Benefices which depended on them.

In this Century was introduc'd the *Commendam's* of Benefices, and the Distinction between Benefices with the Cure of Souls and simple Benefices. Pluralities were very common, but yet condemn'd by several Canons, and by the Decision of the Divines of *Paris*, in the Year 1238. The Age of those who were promoted to Holy Orders was fix'd: A Sub-deacon to be eighteen Years old, a Deacon twenty, and a Priest twenty five: Several Canons were made about their Habits, and their external Duties. The Jurisdiction, Privileges, and Immunities of the Clergy were stretch'd to the utmost Degree. However they were charged with Supplies by the Princes, for the Necessity of the State, and by the Popes with Imposts for the *Croisados*, or under other Pretences.

The Contests between the Clergy and the mendicant Friars about Confession.

There is scarce any thing remarkable in this Century about the Administration of the Sacraments, and the Discipline of the Church, besides what relates to the Right of confessing and granting Absolution. The Canon call'd *Omnis utriusque sexus*, of the General *Lateran* Council, held in the Year 1215. under *Innocent* III. Orders all the Faithful to confess themselves to their proper Curate or Pastor, or if they would confess themselves to another, to get leave of their proper Priest; because otherwise they could not be absolv'd. This Canon is confirm'd and explain'd to mean the Curate by several Provincial Councils of this Century, such as the 13*th.* Canon of the Council of *Toulouse*, 1229. by the 46*th.* of the Council of *Beziers*, 1260. by the 4*th.* of the Council of *Sens*, 1269. by the 19*th.* 20*th.* and 21*st.* of the Council of *Arles*, 1275. by the 8*th.* of the Synod of *Cologne*, 1280. by the 7*th* and 9*th* of the Council of *Lambeth*, 1281. by the Synod of *Nismes*, 1284. by the 5*th.* Canon of the Synod of *Exeter*, 1287. by the 6*th.* of the Council of *Roan*, 1299. and by the 108*th.* of the Council of *Bayeux*, in the Year 1300. Notwithstanding the Mendicant Friars presuming upon the Privileges granted them by the Pope, pretended to have a Right of confessing and giving Absolution to the Faithful, without asking the leave not only of the Curates, but of the Bishops themselves. *Gregory* IX. was the first who gave leave to the *Dominicans* to preach and hear Confessions by his Bull dated at *Anagnia*, *September* the 26*th.* 1227. directed to all Archbishops, Bishops, and other Prelates of *Christendom*. The *Dominicans* desirous to make use of this Privilege, and to confess not only without leave of the Curates, but also of the Bishops; rais'd the whole Body of the Secular Clergy against them. *Innocent* IV. maintain'd them in their Privilege by his Bull dated *May* 14. 1244. directed to the Bishops of *England*, where this Dispute was then highest. But those Prelates insisting on the Canon of the Fourth General *Lateran* Council, rejected that Privilege, and the Divines of *Paris* being consulted with upon that Subject, in the Year 1250. return'd for Answer, That it was not lawful to confess one's self to the Pope himself, nor to the Bishop, nor to their Penitentiaries, nor to those whom they should commission, without the Consent of the Curate. *Innocent* IV. tir'd with the continual Complaints of the Ordinaries, and concern'd at the Abuses which were occasion'd by that Privilege which the Monks pretended to have of confessing the Faithful, without the Leave of their Curates; prohibited the Monks according to the Determination of the *Lateran* Council, from confessing the Faithful without their Curates Leave. This Bull is dated at *Naples*, *November* the 21*st.* 1254. But *Alexander* IV. repealed it by his Institute, dated likewise at *Naples December* 22. the same Year, and by another dated *October* the 21*st.* 1256. He confirms the Privilege granted to the Monks of Confessing without the Leave of the Curates; which was likewise regulated by another Bull granted about the 2*d.* of *October*, the Year ensuing, against the Propositions of *Odo* of *Douay*, and *Christian* of *Beauvais*, who together with *William* of St. *Amour*, had asserted, That the Monks might not preach, confess, or give Absolution without the Consent of the Curates and Ordinaries, tho' they had a Mission from the Pope. *Clement* IV. likewise condemned that Doctrine by his Bull of the 20*th.* of *June*, 1265. Notwithstanding the Synod of *Clermont* in the Year 1263. and the provincial Council of *Saltzburg*, in the Year 1274. order'd the Execution of the Canon, call'd, *Omnis utriusque sexus*, and declar'd, That the proper Priest was the Curate. This last Council entirely repeal'd the Permissions of preaching and confessing granted to the Mendicants. *Martin* IV. willing to silence the Contest, granted to the Monks by his Bull of the 10*th.* of *January*, 1282. the Permission of Confessing, upon Condition however, that those who confess'd themselves to them, should confess themselves once a Year to their proper Curate. This Accommodation was seconded by the Council of *Bourges* in the Year 1286. But there arose another Difficulty; for the Bishops and Curates pretended, that those who were confess'd to the Monks were oblig'd to confess the same Sins to their Curates. The Monks maintain'd the contrary, and pretended, That the Precept was obey'd by making a Confession once a Year of some Sins to the Curate. It was necessary to have Recourse to the Holy See to get its Sense on this Matter, and in the mean time it was determin'd, that it was necessary to confess to the Curates. The Clergy of *France* sent Deputies to Pope *Nicholas* IV. But he would not decide this Controversy. *Boniface* VIII. undertook it in his Decretal *Super Cathedram*, whereby he order'd, That the Superiors of the Religious Houses should make their Application to the Prelates, and ask their leave to administer the Sacrament of Penance for the Friars which they should make choice of to imploy in this Ministry; that if they grant it them, they may confess and give Absolution; and if they refuse it, he would grant it to them by the Plenitude of his Power; after they should come to demand it of him. *Benedict* XI. alter'd something of this Constitution by his Decretal call'd *inter Cunctos*, and expressly declar'd, That those who were confess'd to the Monks were not oblig'd to confess the same Sins to their Curate, excepting Excommunication, or in case one was fraudulently confess'd. He likewise orders, That the Superiors of the Monks shall demand this Licence in Writing of the Diocesan Bishops, and that if they do not grant it, they may administer this Sacrament without Licence: Yet he exhorts them to admonish the Faithful to confess all their Sins once a Year to their proper Curate. This Decretal of *Benedict* was afterwards repeal'd by *Clement* V. in the Council of *Vienna*, by the *Clementine* call'd *Dudum*, which re-establishes the Practice enjoin'd in the Decretal *Super Cathedram* of *Boniface* VIII.

The Errors of the Waldenses or Vaudois.

The Institutions of several religious Orders.

The Original, Confirmation, and Progress of the *Mendicant* Friars is one of the great Events of this Century. The *Waldenses* gave Occasion for this Institution; for as they made Profession of renouncing all their Worldly Goods, of leading a Life of Poverty, of being constant in Prayer, in reading the Scriptures, and in preaching, and of practising in the literal Sense the Advices of the Gospel; so there were several zealous Catholicks who would imitate them. Two new Converts of that Sect, *Bernard* and *Durand* of *Osca* were the first who made Profession of this Sort of Life, and instituted in the Province of *Tarragon*, a Congregation which they call'd the *Poor Catholicks*, in opposition to the Poor of *Lyons*. They practis'd the Advices of the Gospel in the literal Sense, gave all their Goods to the Poor, studied the Holy Scriptures, work'd with their Hands, disputed against the Hereticks, attended the Prayers, preserved their Chastity, lived in common, paid the Tithes and Offerings, but affected nothing of Singularity in their Shoes, that they might not give that Scandal which the Poor of *Lyons* did. *Innocent* III. approv'd of that Order, and confirm'd the Order of the *Humbled* or *Humilies*, who liv'd much after the same Manner, and applied themselves to Preaching. There were at the same time a great many zealous Persons who would have set up new Orders of Monks, so that the *Lateran* Council, in the Year 1215. was obliged to restrain the inventing of new Rules, or establishing of new Orders of the Religious. Notwithstanding a little after, the principal Orders of the *Mendicants* were established, and afterwards approved by the Popes. For the same Year *Dominick de Guſman*, who had preach'd a long time against the *Albigenses*, took up a Resolution, with nine more of his Companions, to establish the Order of preaching Friars. He went to wait upon Pope *Innocent* III. to obtain the Confirmation of it. That Pope made a Scruple of granting it to him, because of the Prohibition of the *Lateran* Council; but being admonished (if the Historians of that Order may be credited) by an Heavenly Vision of the Good which the Order of Saint *Dominick* would do to the Church, he commended his Design, advis'd him, that he might not contradict the Decree of the Council, to take the Rule of St. *Augustine*, and sent him to *Toulouse*, to acquaint his Companions of it; which he did, and return'd afterwards to *Rome*. Whilst these Transactions pass'd *Innocent* dy'd, and *Honorius* III. approv'd of that Order; and in the Year 1218. consented, that those Monks should quit the Habit of Regular Canons, which they hitherto wore, and take up a particular Habit, and observe new Constitutions. They were at first establish'd at *Toulouse*, and a little after spread over all Christendom. In the Year 1217. they had a Monastery at *Paris*, which was at first between the Archbishop's Seat, and *L'Hôtel Dieu*, and the same Year in the House of St. *James*, from whence they were called *Jacobines*. In the first Times, before they had alter'd any thing of the Rule of Saint *Augustine* they had Abbots, as the regular Canons, but afterwards they created to themselves a *General* over all the Order and Priors or Superiors. St. *Dominick* founded also Nuns of his Order.

The poor Catholicks.

The humbled or Humilies.

The Minor or Franciscan Friars.

The Order of *Minor* or *Franciscan* Friars had been instituted some time before in the Year 1208, by *Francis* of *Assisy*, who had drawn up a new Rule: It was approv'd in the Year 1215. by *Innocent* III. and confirmed by *Honorius* III. in the Year 1223. They encreased in a short Time, and in the Year 1216. were establish'd in *Paris*, where they had their House given them in the Year 1218. and in the Year 1219. they went over to *England*.

The Errors of the Waldenſes or Vaudois.

The Inſtitution of the Hermits of St. *Auguſtine* is not ſo well known. Some carry it ſo high as Saint *Auguſtine*, but without Grounds; others make *William* Duke of *Aquitaine* to be the Author of it, who lived in St. *Bernard*'s Time, and who being return'd from his Journey to *Jeruſalem*, founded in *Italy* ſeveral Monaſteries of Hermits, who were call'd *Williamites*, and not *Auguſtines*. This Order which was almoſt extinct, was reviv'd by *John Bon* of *Mantua*, who founded in *Italy* ſeveral Monaſteries of Hermits, who were called the Friars of *John Bon*, or *Zambonites*. He founded likewiſe ſeveral other Orders of Hermits, of which ſome call'd themſelves Friars of the Order of *Fabala*, others *Britini*, the others, the Friars of the *Penitence of Jeſus Chriſt*, or *Saccites*. *Innocent* had a Deſign of uniting all theſe Orders into one, and it was executed by his Succeſſor *Alexander* IV. who made one Conventual of them under a General, and called them the *Hermits of St. Auguſtine*, tho' he had drawn them from their Hermitages to live in Towns, and to imploy them in the Affairs of the Church.

The Auguſtine Friars.

The Carmelites.

The Order of *Carmelites* which had been founded about the Year 1121. received a Rule the Year 1199. from *Albert* Patriarch of *Jeruſalem*, which was approv'd by *Honorius* III. They came into the Weſt in the Year 1238. founded a Conventual, and ſpread there. Their Rule was afterwards explain'd and moderated by *Innocent* IV. in 1245.

The Order of the Redemption of Captives.

The Sylveſtrines.

Beſides theſe four Orders of *Mendicants*, there were a great many other Religious Congregations founded in this Century; ſuch as the *Order of the Holy Trinity*, or *of the Redemption of Captives*, founded in the Year 1211. by *John* of *Matha*, of *Provence* Doctor of *Paris*, and by *Felix* an Hermit of *Valois*, and approv'd by *Innocent* III. three Years after. The Order of *Sylveſtrines*, who followed the Rule of Saint *Benedict*, founded in the Year 1231. at *Monteſano* by *Sylveſter Guzolini*, who from a Canon became an Hermite, and drew a great many into his Society. *The Order of St. Mary of Mercy*, founded by *Peter Nolaſcus* at *Barcelona* in the Year 1223. under the Authority of *James* I. King of *Arragon*, and by the Advice of *Raymond* of *Pennafort*, and approv'd by *Gregory* IX. in the Year 1235. *The Order of Servites*, which began at *Florence* in the Year 1233. was approv'd by *Alexander* IV. and *Benedict* XI. *The Order of Celeſtines*, founded by *Peter* of *Moron*, who afterwards was Pope under the Name of *Celeſtin* V. and ſolemnly approv'd of his Order by a Bull dated *Auguſt* 28. in the Year 1294. which was confirmed by *Benedict* IX. in the Year 1304. *The Order of the Valley of Scholars*, founded in *France* by *William*, *Richard*, *Everard*, and *Manaſſes*, Doctors of Divinity in *Paris*, and by *Frederick* Doctor of *Law*, who retired into the Dioceſs of *Langres*, in the Year 1219. with thirty ſeven Scholars, who followed the Rule of the Regular Canons of St. *Victor*, and had ſome particular Conſtitutions, which are to be met with in the eighth Tome of the *Spicilegium*, by Father *Luke Dachery*: This Order was approved by *Honorius* III. in the Year 1218. There were many other Orders, whoſe Number grew ſo great, that *Gregory* X. was obliged in the general Council of *Lyons*, held 1274. to prohibit the founding of new Ones, to aboliſh all that had been founded ſince the *fourth general Lateran* Council, without the Approbation of the Holy See, and even to order, that the Monaſteries of ſuch as had been confirmed by the Pope, but had not wherewith to ſubſiſt, ſhould admit no more Novices, nor make any more Progreſs. However, he excepts the *Dominican* and *Franciſcan* Friars, and as to the *Carmelites* and the *Auguſtine* Hermites, whoſe Inſtitution he ſaid, had preceeded the General *Lateran* Council of the Year 1215. he orders, that they ſhould remain in the ſame State wherein they were till the Holy See ſhould provide otherwiſe. Notwithſtanding this Prohibition, about the latter End of this Century, there roſe up the *Frerots*, *Begards*, *Beguines*, and other Sorts of Religious, who were ſuppreſs'd in the next Century.

The Errors of the Waldenſes or Vaudois.

The Order of Saint Mary of Mercy.

The Servites.

The Celeſtines.

The Order of the Valley of Scholars.

The End of the Hiſtory of the Thirteenth Century.

An Hiſtorical Account of the Controverſies in Religion, and of other Eccleſiaſtical Affairs in the Fourteenth Century.

CHAP. I.

Of the Differences between Philip *the* Fair, *King of* France, *and* Boniface VIII. *as well during his Papacy, and his Succeſſor* Benedict IX. *as in the Vacancy of the Holy See, and in the Beginning of the Papacy of* Clement V.

The Election of Benedictus Cajetanus named Boniface 8.

Benedictus Cajetanus, a Native of the City of *Anagnia*, [in the Campaign *di Roma*] was choſen Pope *December* 24. *A. D.* 1294. after the voluntary Reſignation of *Celeſtine V.* and aſſumed the Name of *Boniface* VIII. He immediately after his Elevation to the Papal Dignity, entertained a Deſign of rooting entirely the *Gibeline*-Party out of *Italy*, and ſo make himſelf abſolutely Supreme as well in Temporal as Spiritual Affairs over all the Kingdoms of Chriſtendom. And of this he gave plain Intimations, not only in the Accommodation, which he purpoſed to make between *Philip* the *Fair* King of *France*, and *Edward* II. King of *England*, by his own Authority; but alſo in receiving the Appeal of *Guy* Earl of *Flanders*, made to him againſt the ſaid King of *France*: And to that end, ſending his Legate the Biſhop of *Meaux* to that King, to require him to give Satisfaction to the Earl of *Flanders*, and in caſe he refuſed, to ſummon him to appear before the Pope, that the Difference between them might be decided before his Tribunal. *Philip the Fair*, being highly offended at theſe Proceedings, told the Legate, that it belonged not to the Pope to concern himſelf with the temporal Affairs of Princes and ſovereign Lords; That he had a Court of his own to adminiſter Juſtice to his Subjects and Homagers, and that he would acknowledge none his Superior, but God only. The Legate departed without effecting any thing; but the Pope in the Year 1296. publiſhed a Bull, wherein, having complained, that Kings exacted from the Clergy, Subſidies, Tithes and other Impoſts, which the Clergy payed them, without Leave from the Holy See; He forbids all the Clergy to pay any thing out of their Eſtates to the Laity, or to give their Conſent to any Impoſition, without Permiſſion from the Pope. And all Emperors, Kings, Princes, or other Lords and Judges, to exact nothing of them upon Pain of Excommunication, and Interdict. This Bull concerned the King of *France* more than any other, becauſe he had levied Money upon the Clergy, to defray the Charge of the War; whereupon this Prince put out a Declaration on the 17*th* of *Auguſt*, the ſame Year, whereby he prohibited the carrying of any Silver coined or uncoined, out of his Kingdom; or any Strangers to remain there. The Pope thereupon ſent him a very ſharp Bull, in which he ſets forth, that this general Prohibition is prejudicial to his Subjects; and if he had a Deſign to extend it to Eccleſiaſtical

The Beginning of the Quarrel between the King of France & the Pope, about the Earl of Flanders.

The Bull of Boniface, forbidding to levy any Tax upon the Clergy.

A Prohibition of the King, to carry Money out of the Kingdom.

The Differences between Philip the Fair and Boniface VIII.

ſiaſtical Perſons, it is a Raſhneſs, which he ſtyles Folly, and that deſerves Excommunication; and if he had been induced to ſet out this Edict upon Occation of the Ordinance made lately in favour of the Liberty of the Clergy, it was an ill Pretence, because his Decree contained no new Conſtitution, but only confirmed what had been formerly ordained by Canonical Decrees, under new Penalties, and that he did not therein abſolutely forbid the Clergy to grant any Aid to the King for the Defence and Neceſſity of the State, but to do it without ſpecial Leave from the Holy See; and that, upon Conſideration of the intolerable Exactions, which the King's Officers had made upon the Clergy in his Kingdom: Moreover, that the Holy See had always been, and likewiſe for the time to come ſhould be ready, in the preſſing Neceſſities of the State, to oblige the Clergy of the Kingdom of *France*, to afford Succour to their King, without ſparing even the Chalices, the Croſſes, and other Sacred Utenſils, if need were, rather than ſuffer ſo great a Kingdom, and ſo dear to the Holy See, to want neceſſary Succours for its Defence; but that at this juncture all Kings and Princes, Neighbours to *France*, complain'd of his Invaſions, and among others, that the King of the *Romans* alledges, that the King of *France* has ſeized on divers Imperial Towns, eſpecially on the County of *Burgundy*; and the King of *England* ſays, that he likewiſe keeps from him a Country in *Gaſcony*; that theſe Princes would very willingly referr themſelves to the Holy See. to whom the Judgment belongs, in regard it is a Sin to detain that which is anothers, and to make an unjuſt War: In fine, the Pope declares, that he would not be underſtood in his Decree to ſpeak of the Impoſitions and Aids, which the Prelates and other Eccleſiaſtical Perſons, owe the King on the account of the Fiefs which they hold, dependant on the Crown. He conjures the King to follow his Advice, and to revoke his Ordinance, being deſirous to uſe all gentle Means with him, before he would make uſe of Eccleſiaſtical Cenſures. He ſent the Biſhop of *Viviers* to him at the ſame time, that he might repreſent the Thing to him *Viva voce*, and gave him a Letter of particular Credence, bearing Date the 22d. of the ſame Month.

The Pope's Bull againſt this Prohibition.

The King's Manifeſto againſt the Pope's Bull.

The King ſet forth a Manifeſto, in Anſwer to the Pope's Bull, wherein he obſerves, that before there were any Clergy in *France*, the King had the Protection of his Kingdom, and Power to make Laws which he judged neceſſary for its Defence; ſo that he could forbid the carrying Money and Arms out of his Kingdom, for fear his Enemies ſhould get ſome Advantage by them, that he had not abſolutely forbid the doing it, but only without his Permiſſion, with a deſign to grant it to the Clergy, in caſe that it brought no Prejudice to the Kingdom; that were it true, that the King detain'd by Violence the Perſons, and Goods of the Clergy, it would be ſurprizing enough, that the Pope ſhould not pronounce him Excommunicate; that the Church is not only compos'd of the Clergy, but alſo of the Laity, and that they are not only the Clergy, but likewiſe the Laity whom Jeſus Chriſt has delivered from the Slavery of Sin, and ſet at Liberty: That the Clergy have in truth particular Privileges, which have been granted to them by the Decrees of Popes, by the Bounty, or at leaſt by the Permiſſion of Secular Princes; but that they ought not to deprive Princes of the Government, and Defence of their Kingdoms, nor of the Things neceſſary to that End: That we muſt give to *Cæſar* that which is *Cæſar*'s, and that every one, whether Church man, or Laick, who is not willing to contribute to the Neceſſities of the State, is an unprofitable Member which muſt be cut off: That if the Enemy prevail'd, the Clergy would be they, who would ſuffer moſt, and their Goods be moſt liable to the Spoil: That it overthrows the ancient and natural Right, to hinder one from ſuccouring one's ſelf: That it is a ſhame for the Vicar of Jeſus Chriſt to forbid the paying of Tribute to *Cæſar*, and to thunder out his Cenſures againſt the Clergy, who lend their Aſſiſtance to the King and Kingdom. or rather to themſelves, while they are permitted to beſtow their Riches on Players, and their Friends, and to waſt them in ſuperfluous Expences: That it is unjuſt; that the Church-men enrich'd by the Bounty of Princes, ſhould refuſe them neceſſary Aids for the defence of the State; that this is to aſſiſt the Enemy, to commit Treaſon, and betray the State, to maintain ſuch a Prohibition; As to what concerns the King of *England*, the War, which he hath with him, ariſes from this, becauſe that Prince would not make his Appearance when ſummoned to do Homage for the Lands, he held of *France*, his Majeſty was oblig'd to ſeize them, till he had done his Duty; but inſtead of doing it, he had declared War againſt him, and had renounced the Fealty, and Homage, which he owed him for thoſe Lands: And, as to the King of the *Romans*, that he had offer'd that Prince to referr himſelf, as to the Differences between them, to four Umpires: That he had not taken the County of *Burgundy*, till after that King had declared War, and bid him publick Defiance. In fine, the Kings his Predeceſſors had been very liberal to the Clergy, who could not, without Ingratitude, refuſe to grant him ſuch Aids; to the end he might be in a Condition to oppoſe his Enemies.

The King was not the only one, that oppoſed this Undertaking of the Pope, the Archbiſhop of *Rheimes*, and the other Biſhops of his Dioceſs ſent him a Letter, wherein they humbly preſented to him, that the King, the Princes, Barons, and other Lords of the Kingdom, finding his Decree burdenſom and prejudicial to their Rights, had reſolved to ſummon all the *French*, chiefly ſuch as owed Fealty to the King, of whom almoſt all the Prelates of the Kingdom had taken the Oath of Fidelity, to defend and preſerve the Rights and and Honour of his Majeſty and his Kingdom: That they could not live in quiet, if they were not protected by the King: That if the Clergy did not grant the King, what he demanded, the Church of *France*, which hitherto had enjoy'd Peace, and Liberty, would be in danger of falling into Trouble, and be toſſed with a Tempeſt which might occaſion its Ruin: Wherefore they beſeech his Holineſs to find out a Way to appeaſe this Diſturbance, and to maintain Peace between the Church and State: That they therewith had ſent to him two Biſhops, to ſet forth more particularly by word of mouth the Danger, to which the *Gallican* Church is like to be expoſed

The Differences between Philip the Fair and Boniface VIII.

The Letter of the French Prelates.

In the mean time, the Pope ſent two Nuncio's to *France*, namely *Berardus* Biſhop of *Albania*, and *Simon* Biſhop of *Præneſte*; to whom he gave order to levy the Money in that Kingdom for the Holy See, to tranſmit it to *Italy*, and to declare the King, and his Officers Excommunicate, if they oppoſed them in it. He likewiſe ſent by them a Bull, by which he continued the Truce betcen the King of *France*, the King of *England*, and the King of the *Romans*, for the ſpace of two Years longer, under the Pain of Excommunication, to him, that ſhould break it. Theſe two Nuncio's being deſirous to preſent this Bull to King *Philip the Fair*, before he had read it, he proteſted, that the temporal Government of his Kingdom belonged to him only: That he owned no Perſon above him in it; neither would he ſubmit himſelf therein to any Man whatever, and that his Reſolution was to maintain all his Rights, and defend them againſt all Men: That he meant not to be bound by the Bull, which mentioned the continuance of the Truce; but as to what related to his Soul and ſpiritual Matters, he was ready to ſubmit to the Advice and Command of the Holy See, as far as he ought, and was oblig'd. He demanded of the two Nuncio's an Allowance of this Protection, before the reading of the Bull, for the lengthening of the Truce, the 20. of *April*, 1297.

An Embaſſy from the Pope for the continuance of the Truce.

On the 31. of *July*, of the ſame Year, the Pope declar'd by a Bull granted at *Orvietum*, that he had no Deſign by his firſt Bull, to hinder the free Gifts, which the Biſhops were willing to preſent to the King, or his Lords, nor the Feodal Rights, and other Services due to the King from the Clergy, no more than the caſe of Exigency of State, on which occaſion the King and his Succeſſors have power to oblige the Clergy to grant him a Subſidy, even without conſulting the Pope: And that this Exigency ſhall be declared by the King, and his Succeſſors, if they have attain'd to the Age of one and twenty Years; or in caſe they have not, by the Aſſembly of the States.

The Explication of the Pope's firſt Bull.

Whilſt *Boniface* ſoften'd Matters with the King of *France*, he carried them to Extremity againſt the *Gibelines*, and particularly againſt the *Colonni*, who were the Heads of the Party. He had then two Cardinals of that Houſe, *James Colonni*, Cardinal of the Title of St. *Mary in viâ latâ*, and *Peter Colonni*, Cardinal by the Title of St. *Euſtachius*. The Pope accuſed them of robbing the Treaſury of the Church. after the Death of his Predeceſſors, and of diſperſing defamatory Libels againſt him: And on that Account, he cauſed them to be ſummoned the fourth of *May*, to appear perſonally the ſame Evening before him, and the Conſiſtory of Cardinals. there to hear what he had to alledge againſt them, and to know of them whether he was Pope. On the tenth of *May*, theſe two Cardinals drew up a Writing, in the Caſtle of *Longetia*, wherein they declared, that they would not appear to the Summons given them by the Pope, becauſe they believed it was not ſafe for them to repair to the place, were he was; but ſince *Benedictus Cajetanus* has noted in the cloſe of the Summons, that he would know of them whether he were Pope? They declared to him, that they held him not to be lawful Pope; that they had brought their Accuſation of it to the Cardinals, and demanded, that they would take care of the Welfare of the Church, by examining, whether *Benedict* were a lawful Pope, having heard it from Perſons of good Credit often ſaid, that there was room to doubt, whether the Renunciation made by *Celeſtine* V. were lawful and canonical, becauſe God alone being the Beſtower of the Papal Soveraignty, it could not be taken away by any Man; and if Biſhops cannot be depoſed, nor tranſlated, no nor voluntarily reſign their Biſhopricks, but by Authority of the Pope their Superior; by an Argument *à fortiori*, the Pope who has no Superior, cannot be diveſted, no, not voluntarily, of the Papacy, the Acceptance of which is in a manner a Vow which is ever obliging; and that altho' *Celeſtine* did renounce the Papacy, the Renunciation that he made was not Valid, becauſe he was engaged to do it by Fraud and Surprize; that in fine, though his

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Renunciation might ſtand good, ſeveral things have ſince happened, which had made void the Election of *Benedict*; that theſe Reaſons had made them of Opinion that he was no Pope; that they inſiſted on it, that a general Council ought to be called, to decide this Queſtion, being ready to ſubmit to their Determination; that in the mean time, they forbid him all the Functions of the Papacy, and appealed, as to all he could do againſt them, or againſt others, to a General Council, to the Holy See; or a future Pope; that they made open Proteſtation of it, and that not being able to have this Proteſtation ſignified to him, for fear he ſhould arreſt thoſe that ſhould ſignifie it to him; according as he had threatned them, they would publiſh it to the whole World. In Concluſion they exhorted all Chriſtians to procure the aſſembling of a General Council, and to withdraw themſelves from the Obedience of *Benedict*, till a General Council ſhall have decided this Matter. This Act was paſſed in the Preſence of an Apoſtolick Notary of *Præneſte*, and divers Witneſſes, the greateſt Part whereof were *Frenchmen*.

The Pope proceeding againſt the Colonni, &c.

The ſame Day *Boniface* publiſhed a thundring Bull againſt the *Colonni*, wherein, after having at large recounted the Miſchiefs which that Houſe had done to the Holy See, and complained, that the two Cardinals *Colonni* would not cauſe to be yielded up, by *Stephen Colonni* their Nephew, the City of *Præneſte*, and the Caſtles he poſſeſſed, with a Deſign to imploy them in favour of *Frederick* the King of *Sicily*, an Enemy of the Church, he depoſeth theſe two Cardinals, declares them to have forfeited all their Benefices, and incapable to enjoy any Eccleſiaſtical Dignity, no not ſo much as any Benefice ſcituate an Hundred Miles from the City of *Rome*, and excommunicates not only them, but all others, that ſhall acknowledge them to be Cardinals, or admit them to aſſiſt at the Election of a Pope. He deprives for ever *John* and *Odo* Sons of *John Colonni*, the Brother of Cardinal *James*, and all his Poſterity of all Benefices, declares them uncapable to be promoted to a Cardinalſhip, or the Papacy, or to enjoy any Benefice even to the fourth Generation; Orders, That theſe two Cardinals ſhall appear within ten Days before the Conſiſtory; and in default thereof, he deprives them of all their Goods, moveable and immoveable. The Publication of this Bull was followed by a *Cruſade*, which the Pope ſet on foot to make War upon the *Colonni*; by Means whereof, he ſpoiled them of their Eſtates, took their Places and their Caſtles, and drave them out of *Italy*. *Sciarra Colonni*, one of the Heads of this Family, being withdrawn from *Præneſte*, was there beſieged, and for Fear of falling into the Pope's Hands, eſcaped by Night with his Nephews, and retired to the Woods, where he remained a long time conceal'd and wandring, till he fell into the Hands of Pirates, who put him in Fetters; from which *Philip the Fair* reſcued him. *Stephen Colonni*, and others fled into *France*, where they were well received by the King: This very much diſpleaſed the Pope. But that which made the Pope, and the King of *France* fall out downright, was the Judgment, which the former gave, between the King, the Earl of *Flanders*, and the King of *England*; by which he ordained, that *Philip the Fair* ſhould reſtore to the Earl his Daughter (whom he kept Priſoner ſince the Year 1296.) to marry her, as he pleaſed, as alſo ſome Lands he had taken from him; and that he ſhould go into the Eaſt to make War upon the Infidels. The Pope diſpatch'd a Bull of this Judgment, and put it into the Hands of the *Engliſh* Ambaſſador, who carried it to *Paris*: But when it was read in the Preſence of the King, of *Charles* Earl of *Valois* his Brother, of *Robert* Earl of *Artois*, and the Earl of *Evreux*; the Earl of *Artois* ſnatched away the Bull in a Rage, and threw it into the Fire, ſwearing, that it ſhould not be ſo, and the Pope ſhould not revenge himſelf at the Coſt of the Kingdom. The King proteſted, that he would not put in Execution what the Pope had decreed; but as ſoon as the Truce was expired, he would begin the War afreſh.

The Pope's Bull in favour of the Earl of Flanders.

The Appointment of a Jubilee by Boniface.

In the Year 1300. *Boniface* publiſhed a Jubilee, in which he granted plenary Indulgences to all who ſhould viſit the Churches of St. *Peter* and St. *Paul*, at *Rome*; decreeing, that the ſame thing ſhould be renewed every Hundred Years. The opening of the Jubilee drew a great Concourſe of People to *Rome*; and *Boniface* to make the ſovereign Authority which he pretended to have over the Temporality, to be owned, appeared at the Ceremony, one while in his pontifical Habit, and another in Imperial Robes, and took for his Motto, *Ecce duo gladii*.

Boniface quarrels anew with the King.

The King not willing to quarrel with the Pope downright, ſent to him the ſame Year *William* of *Nogaret*, Baron of *Calviſſon*, in Quality of an Ambaſſador, to give him Advice of the Alliance he had made with the Emperor, who on his Part likewiſe ſent him an Ambaſſador. The Pope had no great Regard to the one or the other, blamed the Election of the Emperor, and threatned him, that he would croſs it if he did not give him *Tuſcany*, ſaid many diſobliging things of the King, and did all he could to break off the Alliance between the two Princes. *Nogaret*, who underſtood the ill Deſigns of the Pope, upbraided him therewith to his Face, which exaſperated his Spirit, and made him yet more averſe than before to the King's Intereſt.

Boniface propoſed to the Chriſtian Princes a Cruſado to go into the Eaſt againſt the Infidels. He ſent *Bernard Saiſſet*, Biſhop of *Pamiez*, (a Biſhoprick he had erected in the Year 1296. in ſpite of the King) with Orders, not only to ſet forward this Expedition with *Philip the Fair*, but likewiſe to demand the Enlargement of the Earl of *Flanders*, and his Children. The King refuſing to hearken to theſe Propoſals, the Biſhop forgot the Reſpect he owed the King, telling him, that he held nothing of his Majeſty, but that he owed all to the Pope, whoſe Subject he was, both as to ſpiritual and temporal Concerns, threatned to interdict the Kingdom, and maintain'd the Pope's temporal Power over ſovereign Princes. The King offended at this Procedure, cauſed this Biſhop to be accuſed of divers Monopolies which he had exacted, and of Rebellion; and order'd him to be cited before the Parliament; where appearing, he was ſent to Priſon.

The Differences between Philip the Fair and Boniface VIII.

The Biſhop of Pamiez Envoy to the King, gives ill Language, and is arreſted.

Boniface enraged at this Impriſonment, in the Month of *February*, in the Year 1301. ſent *James Norman*, Archdeacon of *Narbonne*, to the King, to order him to ſet this Biſhop at Liberty: The which the King did, putting him nevertheleſs under the keeping of the Archbiſhop of *Narbonne*, his Metropolitan, to puniſh him for his Raſhneſs, according to the Rules of the Canon. *Boniface* not content herewith, required that the King ſhould ſet him at full Liberty, and give him a Grant of all his Goods.

A Bull againſt the King's Privileges.

After that, by a Bull of the 4*th* of *December*, in the ſame Year, he ſuſpended the Favours and Privileges he had granted to the King of *France* and his Succeſſors, and to his Counſellors, Clergy, or Laity, and particularly, thoſe he had granted for the Relief of the State; and decreed, that the Clergy, without his Conſent, ſhould not pay the King what he demanded under the Title of Tenths, or Aid, though he had conſented to it, and had given Time, till the 1*ſt*. of *November*, in the Year following, to make Report of the Privileges to the Holy See, to the end they might be examined.

A Bull of the Sovereignty of the Pope, and againſt the Rights of the King.

Two Days after he ſet forth another Bull, wherein he declares, that God had eſtabliſhed him over Kings and Kingdoms, to pluck up, to deſtroy, to ſcatter, to build; that the King of *France* ought not to think, he has no Superior, and is not ſubject to the Pope; that he who is of that Opinion, is a Fool and an Infidel. He therein diſcourſes with the King about the Sums of Money which he exacted of his Subjects: He therein complains that he had fill'd the Benefices and Prebends vacant in the Court of *Rome*, without the Pope's Leave; that he had ſeized on the Goods of the Clergy; that he vexed them with ſeveral Grievances; particularly the Church of *Lyons*, though it be out of the Bounds of his Kingdom; by receiving the Revenues of the Cathedral Churches during the Vacancy, which he falſly calls a Right belonging to the Crown. He orders the Prelates, Chapters of Churches, and Doctors of Divinity in the Kingdom to attend him, in order to provide for the Reformation of the Realm. He inveighs againſt the King's evil Counſellors, and exhorts this Prince to undertake the Holy War. By another Bull of the ſame Date, directed to the Prelates, Chapters of Cathedrals, and other Doctors of the Realm, he writes to them, that not being ignorant of the Oppreſſions which the Clergy ſuffer from the Kings, his Officers, Earls or Barons, he has taken up a Reſolution, after he had communicated it to the Cardinals, to ſummon them to *Rome*: He orders them to appear there on the firſt of *November* following, with Powers and Inſtructions neceſſary, and promiſes them, that Care ſhould be taken for the Preſervation of the Honour and Freedom of the *Gallican* Church, and the Reformation of the State. He writes the ſame thing to the Abbots in a Bull very like it: But to the end his Bull might make the deeper Impreſſion, he made an Abridgment of it in theſe Words: 'Boniface the Biſhop, a Servant of 'the Servants of God, to *Philip* King of *France*: Fear God, 'and keep his Commandments. We will you to know, 'that you are ſubject to us, both in Spirituals and Temporals. 'You have no Right to beſtow Benefices, and Prebends; and 'if the Cuſtody of the Goods of ſome vacant Benefices be'longs to you, you ought to reſerve the Profits to their Suc'ceſſors. If you have beſtowed any Benefices, we declare 'the Donation void, and revoke the actual Poſſeſſion which 'enſued thereon. We declare them Hereticks, who believe 'the contrary. Given at the Palace of *Lateran*, on the 5*th* 'of *December*, in the ſeventh Year of our Papacy.

The Aſſembly of the States againſt the Attempts of the Pope.

Theſe Bulls were delivered, and publiſhed in the Kingdom by the Archdeacon of *Narbonne*. The King to obviate the ill Conſequences which they might have, cauſed the ſhort Bull to be publickly burnt on the 8*th* of *February* 1302. and called together the three Eſtates of his Kingdom, to adviſe about Ways of Self-preſervation. This Aſſembly was held in the Church of our Lady at *Paris*, 10*th* of *April* 1302. The King propoſed there the Pope's Pretenſions to the Temporalities of his Kingdom, and the Summons he had ſent to the Prelates to appear at *Rome*. *Peter Flotte*, who ſpake for the King, repreſented to the Aſſembly the pernicious Deſigns of the Pope, the Injuries which the Court of *Rome* did to the *Gallican* Church, by her Reſervations, by * Proviſions of Archbiſhopricks, Biſhopricks and other Benefices, which ſhe be-

** Grants before the Death of the preſent Incumbents then call'd, Mandata de providendo, &c Gratiæ expectativæ, by Civilians. Much may be ſeen enacted againſt them in our Statutes eſpecially in the Reign of* Edw. 7.

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bestowed on Strangers that were non-resident, and by other Methods, by which she assumed the Disposal of all Benefices, by Impositions upon the Clergy; by the Right she challenged to take Cognizance and to judge of all Causes. He protested on the King's Behalf, that he owned God only his Superior in Temporals; that it was his Intent before the Arrival of the Nuncio, if there were Occasion, to regulate the Behaviour of his Officers towards the the Clergy; but that since he had superseded the doing it, for Fear the Pope should take Advantage by it, and believe it to be done at his Instance, and by his Order. The King demanded the Opinion of the Assembly upon all these Points, and chiefly about his sovereign Jurisdiction in Temporals. The Nobility, having withdrawn a while to deliberate, answer'd by the Earl of *Artois*, That they thanked his Majesty for the good Will he had to maintain the Rights and Honour of his State, and declared, that they were ready to expose their Lives and Fortunes in its Defence; and though his Majesty would suffer, or pass by these Attempts, they would oppose it; and said, that they owned no other Superior, but the King. The Clergy was unwilling suddenly to give their Answer, and desired Time to deliberate more fully; but the King pressing them to speak their Mind, the Prelates declared, That they believed themselves bound to defend the King, and the Freedom of the Kingdom, and that some of them were engaged thereto by Oath, and others by Duty. Nevertheless they besought the King to permit them to attend the Pope, who had sent them a Summons; but the King refused it, by the Advice of the Nobility. The third Estate was of the same Opinion with the Nobles.

The Answer of the King and States to the Pope.

This Assembly being broke up, the King sent the Pope a short Answer, like his abridged Bull, in these Terms: 'Philip by the Grace of GOD, King of *France*, to *Boniface*, who stiles himself Supream Bishop, little or no 'Greeting. May your great Extravagance know, That 'we are not subject to any Person whatsoever, in Things 'Temporal; that the bestowing of vacant Churches and 'Prebends, does of Regal Right belong to us; that we 'can appropriate the Fruits of them to our selves; that 'the Grants we have made, or shall make for the Time 'to come, are valid; that we will maintain powerfully 'those that are in Possession thereof, and we declare them 'Fools, and senseless, that think the contrary.' The Dukes, Earls, and Barons of *France*, wrote to the Cardinals the same Day, 'That though they desired to maintain the ancient Union, which ever had been between the 'Holy See, and the Realm of *France*, yet they could not 'suffer the Attempts which *Boniface* made upon the King, 'and Kingdom.' They send them Word, what was resolved in the Assembly of the States; prove that the King is not subject to the Pope, in Temporals; and that the Pope has no Right to send for the Prelates of the Kingdom, nor undertake to reform it; they represent the Prejudice, the Prelates going out of the Realm would cause to the State; upbraid *Boniface*, that he has taken great Sums of Money for the Grants of Ecclesiastical Dignities; that he had filled the Benefices, with Persons of no Merit; that he bestowed Benefices, the Grant of which belonged to the King. They besought the Cardinals to hinder the Consequences of this Undertaking, that the Church may continue in Peace. The Prelates wrote a little after the same things to *Boniface*, informed him what passed in the Assembly; the Complaints the King there made; in what Manner the Nobility there spake; how that being asked, they desired Time to consult, with Desire to appease his Majesty, and to establish the Union between him and the Holy See; but that being obliged to answer upon the Spot, that they might not be looked on as Enemies to the State, they had declared, they thought themselves bound to assist the King, and preserve his Person, his Honour, his Liberty, his Rights, and those of his Kingdom, as well by the Oath of Allegiance, which some of them had taken to the King upon account of their *Fiefs*, as by the Duty of faithful Subjects; they added, that they had besought his Majesty to permit them to go to *Rome*, whither his Holiness had cited them; but that the King and the Lords had forbid them: They earnestly besought the Pope to apply a Remedy to the Mischiefs that would necessarily ensue, if the Dissention, which is begun between him and the King, continued; and prayed him to re-establish the Union, and revoke the Summons he had caused to be given them by his Nuncio. The third Estate wrote likewise a Letter to the Cardinals to the same Effect.

The Replies of the Pope and Cardinals to the King and States.

The Pope's Answer to the Prelates contain'd nothing, but Complaints against the Assembly, which the King had caused to be held at *Paris*, and principally against *Peter Flotte*, whom he calls, *Belial semividens corpore, & mente totaliter excæcatus*, and Reproaches against them that had not taken his Part. He affirms, That the Doctrine delivered in this Assembly is Schismatical, because it tends to the Establishment of two supreme Heads; and that the Design of those Persons who composed this Assembly, was to separate the *Gallican* Church from the Union of the Church universal, and to erect a See against the Vicar of *Jesus Christ*. In the Conclusion, he exhorts the Prelates to do their Duty, and to obey him, despising temporal Riches, and the Threats of secular Judges. The Cardinals answered the Nobility, That the Pope had never pretended that the King ought to be subject to him in Temporals, or to hold his Kingdom of him: And that the Archdeacon of *Narbonne* had not insinuated it, neither by Word of Mouth, nor in Writing, and therefore the Proposal made by *Peter Flatte* was without Ground; that the Pope had sent for the Prelates and Doctors of *France* to consult with them, as with Persons who could not be suspected by the King; that 'twas no new thing for the Holy See to assemble provincial and general Councils; that the Pope had favoured the King, in not calling a general Council, where there would appear Prelates of other Kingdoms, which are not well affected to that of *France*; that if the Letter were considered, which he wrote to the King, 'tis so far from being a Ground of Complaint, that there is Reason to thank him for his paternal Care of the King and Kingdom, to procure their Quiet, and discharge the Clergy and People from Taxes; that if the Pope had burthen'd the Church of *France*, it was in favour of the King, in allowing him to levy the tenth Part of the Church-Revenues for several Years; that the Benefices and Ecclesiastical Dignities which he had granted within the Kingdom, he had given with Regard to the King; that he had likewise granted him several Dispensations; that he had filled the Archbishopricks or Bishopricks of *France*, with no Strangers, except the Archbishop of *Bourges* and the Bishop of *Arras*, who were not suspected by the King, and whose Merit was well known; that as to the Canonries he had confer'd them on Natives of the Realm, and chosen Persons worthy to supply them, and that for one Stranger, there were in them an hundred *French*; In fine, they complain, that the Prelates had not given to *Boniface* the Title of Supreme Bishop in their Letter, and had not used the Terms of Respect, which were usually given him. This Letter of the Cardinals is dated the 26*th* of *June*, in the Year 1302. They wrote the same Day another Letter to the third Estate, containing much the same Things, but shorter. The same Things likewise are to be found in three Letters of three Cardinals, directed to *Robert* Duke of *Burgundy*, who had written to them to find out Ways how to remove this Disturbance, on Condition the Pope would revoke the Suspension of the Privileges, and the Citation of the Prelates, and other Ecclesiastical Persons to *Rome*. They answer'd him about this Proposition, that the King ought to put himself in a Posture to receive these Favours of the Pope; that he should first make him Satisfaction by acknowledging he had done amiss. The same Year the Pope held a Consistory, wherein Cardinal *Porto* spake boldly for the Authority of the Pope over the Temporalities of Kings. *Boniface* did the like, and spake several things against the King, concluding, that he could depose him, and persisted in his Resolution to force the Prelates to come to *Rome*. The King on the other Side forbad them to depart, or carry any Gold or Silver out of his Kingdom, and caused the Estates of those to be seized, who were gone out of the Kingdom without his Leave.

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Treatises against the Pope's Claim.

While the Potentates thus disputed their Rights, the King's Officers and the Divines endeavoured for their Parts to maintain the Rights of the Kingdom, and the Truth. We have among others, a Writing of one *Peter Bosco*, the King's Advocate at *Constance*, against the short Bull of *Boniface*, wherein he maintains that the Pope's Claim is Heretical. We have besides another Treatise more at large, where the Question concerning the King's Sovereignty in Temporals is discussed *pro* and *con*, and decided in favour of the King, by very solid Reasons, and by Quotations out of the Scripture, and the Fathers.

William Nogaret's Petition against the Pope.

In the Year 1302. the King foreseeing, that the Pope would push Matters farther, and desiring to prevent it, received the Accusation of *William Nogaret* against the Pope, contain'd in a Petition of his to the King, which he presented to him in the *Louvre*, in the Presence of divers Prelates and Lords, the 12*th* of *March*. He therein sets forth, that *Boniface* is no lawful Pope, because he was chosen during the Life of *Celestine*, whom he deceived and seduced, and in fine, caused to be put to Death; and that his Intrusion could not be rectified by a new Consent of the Cardinals, it being null in its Beginning. He there says, That it is the King's Part to make use of the Authority which God had put into his Hands, to oppose this Usurper of the Holy See. He propounds afterwards four Heads of the Accusation against him. 1. That he is no Pope; but that he holds the Holy See unjustly. 2. That he is an apparent Heretick. 3. That he is guilty of notorious Simony. 4. That he is guilty of several open Crimes, in which he is harden'd, *viz.* The Robbing of Churches, Tyranny, Blasphemy, Extortion,

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tortion, &c. He declares, that he is ready to make good all theſe things in a General Council, which he demands to be held, and in the mean time, that *Boniface* be impriſoned, and that one be ſubſtituted to govern the Church, until there be a Pope choſen; and adds, that he addreſſes himſelf to the King for this. 1. Becauſe of his Religion. 2. Becauſe of his Dignity Royal, which engages him to extirpate all Criminals. 3. Becauſe of the Oath he has taken to defend the Churches of his Kingdom, which this ravening Wolf tears in Pieces. 4. Becauſe he is the Patron, and Protector of the Churches. 5. Becauſe he ought to follow the Footſteps of his Anceſtors, in delivering the *Roman* Church from the Oppreſſion ſhe lies under.

The Publication of the Bull, Unam Sanctam.

The Pope for his Part publiſhed on the 16*th* of *November*, his famous Decretal, *Unam Sanctam*, wherein he declares, That the Church, which is one, has two Swords, one Spiritual and the other Temporal; that the Temporal is ſubject to the Spiritual; and that none can deny this Truth, without admitting of two Supreme Heads, with the *Manichees*. The King having received the News of what paſſed in the Court of *Rome*, ſummoned the firſt of *December*, a new Aſſembly of his Prelates, repeated the Prohibitions made to all his Subjects, neither to depart the Kingdom, nor to carry out of his Dominions, Gold or Silver, Arms, Horſes, &c. and wrote to the Pope by the Biſhop of *Auxerre*, that he ſhould proſecute none of his Clergy for Non-appearance; but that he ſhould blame him who hindered it.

Propoſals of Cardinal Lemoine Nuncio in France.

The Pope ſent into *France* *John Lemoine*, Cardinal of the Title of St. *Marcellinus*, and St. *Peter*, to treat with the King upon theſe Points in Difference, and charged him to propound to him the following Articles. 1. To revoke the Prohibition made to the Prelates of going to *Rome*. 2. To own that the Pope has ſovereign Power to diſpoſe of Benefices vacant *in Curiâ*, or otherwiſe; and that no Lay-Perſon has Right to confer them without his Leave. 3. That the Pope has Power to ſend Legates, and Nuncio's into all Places, without asking Leave of any Perſon. 4. That the Supreme Adminiſtration of the Churche's Revenues belongs to the Pope, who alone has Right to diſpoſe thereof, and require a Part of them. 5. That neither the King, nor other Princes have any Right to ſeize, or poſſeſs themſelves of the Goods and Rights of the Church, nor to accuſe the Clergy before them for perſonal Actions, nor for real, which are not held of them in *Fief*. 6. To ſend a ſpecial Proctor to *Rome*, to clear himſelf for burning of his Holineſs's Bull, to make him Satisfaction, and to hear the Pope's Reſolution, which is to revoke all the Privileges granted by the Holy See to the Kings of *France*. 7. Not to abuſe the Guardianſhip of Cathedral Churches that are vacant by a Right called abuſively, Regal, to hinder any Waſte or Wrong to the Revenues of Churches, and to reſerve all the Fruits to ſucceeding Prelates, except the reaſonable Charges of the keeping them. 8. To reſtore to the Clergy the ſpiritual Sword, and permit them to make uſe of it, notwithſtanding all Privileges pretended by the King and his Officers. 9. To let him underſtand, that the Change of the Coin, which he hath now twice practiſed, ruins his State, and he is bound to Reſtitution. The 10. and 11. To confeſs, that the City of *Lyons* is no Part of his Kingdom, and to reſtore to the Church of that City, and its Archbiſhop, the Lands which belong to them by abſolute Right. 12. To ſignifie to the King, that he ſatisfie the Holy See about all theſe Articles, within a certain Time; if not, that he will take order therein, by proceeding againſt him Spiritually and Temporally.

The King's Anſwer to the Articles propounded by the Nuncio.

The King made Anſwer to theſe Articles: To the firſt, That the Prohibition he had made was not upon the account of the Clergy, nor to injure the Church of *Rome*; but with reſpect to the Rebellion of the *Flemings*, and to provide againſt any Conſpiracy which might be made in his Territories: That his Intent was not to hinder his Subjects from going to *Rome*, and returning thence, and that he will give Orders, that the Goods of the Biſhops offending, which he had cauſed to be ſeized, ſhall be reſtored. To the ſecond, That the granting of Benefices belonged to him, and that he enjoyed it but as St. *Lewis* and his Predeceſſors had done, Time out of Mind. To the third, that he hindred not the Pope's Nuncio's and Legates from coming into his Kingdom, if they were not ſuſpected by him, or if he had not ſome juſt Reaſon to do it. To the fourth and fifth, That he deſigned to do nothing, but what is juſtified by Right and Cuſtom, and if his Officers exceed their Commiſſion, he is ready to puniſh them. To the ſixth, That the Bull was not burnt in Contempt; but the Biſhop of *Laon*, and the Sheriffs of that City, having a Suit depending before the Parliament, and the Biſhop having procured a Bull, the Sheriffs complain'd of a Deſign to remove the Buſineſs into another Court, whereupon the Parties were agreed not to make uſe of the Bull, and burnt it as uſeleſs. To the ſeventh, That he pretended to innovate nothing, as to the *Regale*, or Right of Patronage, but he enjoyed it as his Predeceſſors had done, without Waſte or Abuſe, and if his Officers committed any, he would take order about it. To the eighth, That he hinders not the Church-men from uſing the Spiritual Sword, in ſuch Caſes as belong to them. To the ninth, That he made a Change in the Coin upon Neceſſity, and to be in a Condition to defend the Kingdom, as his Predeceſſors had done on like Occaſions, and that he had already eas'd the Complaints of his Subjects, as to any ill Conſequence that might attend it. To the tenth and eleventh, That he pities the Archbiſhop of *Lyons*, and his Church, for what they had ſuffered on the account of the Differences they have had with the People of that City, and for what the Archbiſhop has ſuffer'd for refuſing to take the Oath of Fidelity to his Majeſty; but 'tis the Archbiſhop's Fault; nevertheleſs he is ready to debate this Matter, and to make it appear clearly, that the City of *Lyons* is Part of his Kingdom, and that he is not willing in any ways to invade the Rights of the Church. In fine, in Anſwer to the laſt, he declares, That his Intent is, to preſerve and increaſe the Union, which ever was between his Predeceſſors and the Holy See, intreats the Pope to proſecute the ſame Deſign, and not to croſs him in the Enjoyment of his Liberties, Franchiſes, and Privileges; adding, That if his Holineſs be not ſatisfied with the Anſwers, he is ready to ſubmit herein to the Judgment of the Earls of *Britain* and *Burgundy*, whom even the Pope himſelf offered to take for Mediators.

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Bulls againſt the King.

The Pope was not at all ſatisfied with theſe Anſwers, and not only ſhewed his Reſentment by the Letters he wrote the 13*th* of *April*, to the Earl of *Alanſon*, the Biſhop of *Auxerre*, and Cardinal of St. *Marcellinus*; but he again commands this latter, to give a freſh Summons to the Prelates of the Realm, to appear at *Rome* within three Months, and ſent him a Bull, wherein he declared, that the King had incurred the Penalty of Excommunication, ordered the Nuncio to ſignify it to him, to declare all thoſe Prelates, and others of the Clergy excommunicate, who ſhould celebrate or adminiſter the Sacraments to him, or in his Preſence; and to cite his Confeſſor to appear within three Months, before his Holineſs. The Nuncio having received theſe Bulls by the Hand of *Nicholas de Benefracto*, gave out Copies of them; but this no ſooner came to the Knowledge of the King, but he gave Order to arreſt thoſe that diſperſed them; the Nuncio not thinking his Perſon in Safety, withdrew: The Archdeacon of *Conſtance*, and *Benefracto* were arreſted at *Troyes*, and the King renewed the Order he had given and after ſuperſeded, to ſeize the Goods of the Clergy who were out of the Kingdom.

The Aſſembly of the States in Louvre.

On the 13*th* of *June*, was held in the Caſtle of the *Louvre*, an Aſſembly of the Prelates and Nobility, in preſence of the King; in which *Lewis* Earl of *Evreux*, *Guy* Earl of St. *Paul*, *John* Earl of *Dreux*, and *William du Pleſſis*, made Complaint againſt *Boniface*, accuſed him of Hereſy, and divers other Crimes, which they engaged to prove by Oath upon the Evangeliſts in a full general Council, and beſought the King, as Protector and Defender of the Church, to call one. The Prelates judging this Affair to be of great Importance, demanded Time to deliberate on it. On the Morrow, the Aſſembly yet ſitting, *William du Pleſſis* read the Heads of the Accuſation, which he offer'd againſt the Pope; namely, That he was an Heretick; that he did not believe the Immortality of the Soul, nor an eternal Life; that he doubted the Reality of our Lord's Body in the Euchariſt, and ſhewed it no Reſpect; that he affirmed Fornication to be no Sin: That he approved of the Book of *Arnoldus de Villa-nova*, condemned by the Biſhop of *Paris*, and burnt: That he had cauſed Images to be ſet up in Churches, to be adored: That he was a Sorcerer, and Simoniack: That he maintain'd the Pope could not commit Simony: That he forced the Prieſts to reveal Confeſſions; That he eat Fleſh at all Times: That he debaſed the Order of Cardinals, and ſome Orders of Monks: That he was a ſworn Enemy of *France*, and that he had a Deſign to deſtroy the Kingdom: That he had cauſed *Celeſtine*, his Predeceſſor, to die in Priſon: That he had nulled the Marriage of ſeveral Perſons, and had made the Nuns, without any Ground, to leave their Convents. After he had read theſe Accuſations, he proteſted, 'twas not out of any Hatred to *Boniface*, that he produced theſe Crimes, but for the Good of the Church; and declared, he was ready to prove them in a general Council, which he deſired to be called; and becauſe he fear'd, that *Boniface* would thunder againſt him, he appealed to the next Council, next Pope, or to the Holy See, adhering to the Allegations inſinuated by *Peter Nogaret*, and demanded an Act of his Declaration. The King ſaid, That he conſented to the calling of a Council, that he would thereto contribute his whole Power, deſiring the Prelates to joyn with him; and to avoid the Proſecutions of the Pope, he appealed, as to all he might be able to do, to the next Council, or Pope. The Prelates likewiſe own'd, that the calling of a Council was neceſſary, and adhered to the Appeal of the King unto the

the next Council. In pursuit of the Requests of this Assembly, the King wrote to all the Cities, Churches, and Communities of his Kingdom, that he might gain their Consent to the calling of a Council, and to the Appeal to be made to the next Council; and in a little time after, the Clergy, the Nobility, the Commons, the Chapters, the Universities, the Secular Orders and the Regular, even the Mendicants (except that of the *Cistercians*) and several single Prelates of the Realms of *France* and *Navarre*, sign'd Acts in Form of their Consent and their Appeal. The King gave Order for the calling of a Council, and gave Notice to the Kings and Princes of *Europe*, of his Resolution. The Pope on the other Hand sent out his thundering Bulls against the King, and all that adhered to his Appeal, interdicts the Universities and other Societies, deprives the Chapters of their Right of Election, complains loudly of what passed in the Assembly, opposes the calling of a General Council, and threatens to proceed against the King, notwithstanding his Appeal.

The Differences between Philip the Fair and Boniface VIII.

The Pope taken by Nogaret at Anagni.

Nogaret was then in *Italy*, where he received the Resolution of the Assembly held in the *Louvre*, with Order to publish it, and signify it to the Pope, who was withdrawn to *Anagnia*, where he caused, on our Lady's Birth-day, to be published a Bull, whereby he excommunicated the King of *France*; and released his Subjects from their Oath of Allegiance. He went to *Anagnia*, attended by *Sciarra Colonni*, *Renaldus de Supino*, and three hundred Horse, and some Foot; and having gained some of the Inhabitants of *Anagnia* by Money, he entred the City the 8*th* of *September*, with his Troops, carrying the Standard of *France*, and crying, *Let Pope* Boniface *perish, but let the King of* France *live*; *Muoia Papa* Bonifacio, *è viva il Ré di* Francia. Their Design was to go directly to the Pope's Palace, but having been attacked by the Marquis *Cajetan* his Nephew, in passing before his Palace, they were obliged to force his Palace, and the Houses of those who had embraced the Pope's Party. *Sciarra Colonni* attacked the Castle where the Pope was, took it, seized *Boniface*, and rifled his Treasury. *Nogaret* twitted the Pope with what he had done in *France*, challenged him to call a Council; *Sciarra Colonni* would oblige him to renounce the Papacy; but *Boniface* having made him Answer, that he would sooner lose his Life, *Sciarra* struck him on the Face with his Gantlet, and had killed him, if *Nogaret* had not interpos'd. The Pope thus deserted by all his Friends, and in the Hands of his most cruel Enemies, raised the Compassion of the Citizens of *Anagnia*, who declared for him, and set him at Liberty. He was conducted by his own Order to a publick Place, spake to the People, pardon'd those of the City, except such as had plunder'd the Treasures of the Church; declared, that he would be reconciled to the King of *France*, and the *Colonni*, and that he would pardon them, and even *Nogaret* himself. Nevertheless he soon left this City, and went to *Rome*, attended with some Troops. He arrived there five Weeks after his being taken, and died with Grief and Melancholy, the 12*th* of *October* 1303. in the ninth Year of his Papacy. This was the End of this Pope, who had, whatever his Enemies may say, great Endowments, and a great deal of Wit; but Ambition, and an Itch to exercise an Authority which belonged not to him, did cast him headlong into inevitable Mischiefs, never to be escaped by any that attempt to usurp the Rights which appertain to such Princes, as are in a Condition to defend them.

The Pope's Deliverance and his Death.

The Letters of Boniface VIII.

This Pope caused to be composed and published a new Body of Decretals, Intituled, *Sextus*, divided into five Books, containing some Decretals of his Predecessors, from the Time of *Gregory* the ninth, and many of those which he made in his own Pontificate. This Collection was not only rejected in *France*, but there was even a Time when no Body durst make use of it, or quote it. *Rainaldus*, *Bzovius*, and *Waddingus* have inserted divers of his Letters, and Decrees into their Annals, and there are some of them likewise in the Registers of the Bulls.

The Election of Benedict XI.

Ten Days after the Death of *Boniface* VIII. on the 22*d* of *October*, in the Year 1303. *Nicholas* the Cardinal, Bishop of *Ostia*, Native of *Trevisi*, who was of the Order of the Friars Preachers, was chosen Pope, and took the Name of *Benedict* XI. He was a Man of good Morals, and of a very Holy Life. Soon after his Advancement, *Peter* of *Peredo*, Prior of *la Chesa*, whom the King had sent into *Italy*, after the Death of *Boniface*, presented to him a large Memoir, wherein he demanded the holding of a General Council, and propounded several Heads of Accusation and Complaint, which the King and Kingdom made against *Boniface*. *Nogaret* signified likewise, that he would continue his Prosecution; but *Benedict* having desired him by the Archbishop of *Toulouse*, to proceed no further till he received fresh Orders from the King; assuring him, that he would remove this Scandal, and re-establish the Union between the Church of *Rome*, and the King of *France*, he yielded to this Request, and returned into *France*,

The Accusation of Boniface before Benedict XI.

to report this News, and advised the King to send Ambassadors to the Pope, furnished with sufficient Power to treat of this Accommodation. He was joyned with the other Ambassadors, who were *Bernard* Lord of *Mercœuil*, *William du Plessis*, and *Peter de Belleperche*; but the Pope would never treat with him. His Holiness, who earnestly desired Peace, began with absolving the King from the Censures he had incurred, by a Bull of the 4*th* of *April*, 1304. By another of the 17*th* of the same Month, he revoked the Reservation which *Boniface* the eighth had made to provide for all the Cathedral and Regular Churches in the Kingdom: And by a third of the 13*th* of *May*, in the same Year; he also gave Absolution to all Prelates, Lords and other Officers, who had hinder'd the King's Subjects from going to *Rome*, and even those who had a Hand in the taking of *Boniface*, except *William Nogaret*. He made void likewise all the Sentences, and Bulls of *Boniface*, by which he revoked the Privileges granted to the King of *France*, and his Officers, re-established the Universities; and in fine, to extinguish entirely the whole Matter of Difference, he revoked by other Bulls the Sentence given by *Boniface*, against the Families of the *Colonni*, and *Montenigro*, and all their Adherents, re-establish'd them to their former Condition, excepting to the Dignities of Cardinal, Benefices, Goods confiscate, and the Capacity of being advanced to the Papacy. Notwithstanding all these Revocations, the King's Agents insisted upon the calling of a Council, and *William Nogaret* desired to be cleared, or absolved at any Rate. But the Pope was so far from doing it, that being at *Perusa*, he published on the 7*th* of *June*, a thundring Bull, wherein he declares *Nogaret* excommunicate*, with all those who had assisted at the taking of *Boniface*, and summons them to appear before him, to receive Judgment; otherwise he declares, that he shall proceed against them according to Law. This was the last Bull of † *Benedict*, for he died at *Perusa* the 8*th* of *July* following. He left behind him divers Letters, whereof some are mentioned by the Writers of the Annals [of the Church.]

The Differences between Philip the Fair and Boniface VIII.

Revocation of the Bulls of Boniface VIII. against France, and the Colonni.

* *Excommunication of Nogaret and his Assistants in taking of Boniface.*

† *Death & Letters of Benedict XI.*

After his Death the Holy See remained void for the Space of three Months; the Cardinals assembled at *Perusa*, not coming to an Agreement about the Choice, by reason of the Contests of two Factions, of which the one was for *France*, the other for *Boniface*. *Nogaret* believing this Vacancy favour'd him with an Opportunity to do something towards his Justification, passed two Acts the 7*th* of *September*, before the Official of *Paris*; one by which he sets himself against the Partisans, and Adherents of Pope *Boniface*, and appeals to the next Council, to the Church, and to the next Pope, to hinder the Cardinals electing for Pope any of that Party, who are excommunicated by the Canons; the other contains his Protestations and his Excuses, and a Declaration he makes, that all he said against *Boniface* is true; that he is well inform'd of it, and though he demand Absolution *ad Cautelam*, he does not believe he is in any manner bound by this Pope. Then he renews his old Accusations framed against *Boniface*, and recites a History of all that pass'd, as well under this Pope, as under *Benedict* his Successor; offers to justifie his Innocence before a general Council, and even before the Holy See, provided, he may be heard, and be assured of the Safety of his Person; because he cannot otherwise venture thither. There are besides three other Acts of *Nogaret* of the same Nature, and the Letters of Attorney, which he gave to *Bertrand d' Aguassa*, to prosecute his Business in his Name, before the Holy See, and to demand safe Conduct, that he might accuse the Memory of *Boniface*, and justifie himself from the robbing the Church-Treasure, which was laid to him, and demand Absolution in case it were necessary. The *French* and the *Colonni* did likewise make Request to the King, that the Process against *Boniface* might be hastened. These latter making use of the Opportunity, procured a Re-establishment in their Estates and Dignities, by a Decree of the People of *Rome*, who condemned *Peter Cajetan*, *Boniface* his Nephew, to give *Peter* and *James Colonni* an hundred thousand ‡ *Florins* of Gold, or Lands of the same Value, to recompence them for the Losses they had sustained; made void and null all that had passed against them, and ordered *Poncellus Ursi* to restore to the People of *Rome* the Town of *Nepi*, which *Sciarra Colonni* had given them.

The Petitions of Nogaret and the French, against the Memory of Boniface.

‡ *An ancient golden Coin anciently currant in France, worth 2 s.* Sterling.

The Cardinals of the two Factions beginning to be weary of being confined to the Conclave, Cardinal *du Prat* Chief of the *French* Party, conferred with Cardinal *Francis Cajetan*, represented to him, that they did great Injury to the Church by this Delay; and demanded, if he had not some Expedient to bring Matters to an Agreement. Cardinal *Cajetan* found out one; That the *Italian* Party should chuse three *Ultramontane* Archbishops, and the other should chuse out of the Three, One, whom they pleased, forty Days after. Cardinal *du Prat* having accepted of this Proposal, Cardinal *Cajetan* named the three Archbishops; the first of which was *Bertrand Got*, who had been heretofore Bishop of *Comminges*, and was then Archbishop of *Bourdeaux*,

The Election of Clement V.

The Differences between Philip the Fair and Boniface VIII.

nux, born a Subject of the King of *England* at *Villandreau* in *Bajadis*, and the King's Enemy. *Du Prat* forthwith gave Advice hereof to *Philip the Fair*, who wrote preſently to this Archbiſhop, and ordered him to meet him in a Wood near to St. *John d' Angeli*, where he declared to him, that 'twas in his Power to make him Pope, and that he would do it with a Proviſo, that he would promiſe to do him Six Favours, which he ſhould demand of him. The Archbiſhop threw himſelf at his Feet, and ſaid to him, 'Sir, Now I 'know that you love me, and that you render me Good for 'Evil, do you but command, and I will obey:' The King raiſed him up, embraced him, and ſaid thus to him, 'The firſt is to reconcile me throughly with the Holy 'Church, and to pardon me the Miſchief I may have done 'in cauſing Pope *Boniface* to be arreſted. The ſecond is, 'to reſtore me to the Communion of the Church, and 'them that aſſiſted me. The third, to grant me all the 'Tithes of my Kingdom for five Years, to make good the 'Charge I have been at in my War with *Flanders*. The 'fourth, to blot out the Memory of Pope *Boniface*. The 'fifth, to reſtore to the Dignity of Cardinals, the two *Co-*'*lonni's*. As for the ſixth, I reſerve my ſelf, ſays the King, 'to declare it to you, in convenient Time and Place, in 'regard it muſt be very ſecret.' The Archbiſhop promiſed all theſe Things with an Oath, by the Body of JESUS CHRIST, and gave him his Brother, and two of his Nephews for Hoſtages: The King on his Part ſwore, That he would cauſe him to be choſen Pope. They parted, after they had ſaid theſe Words; and the King wrote preſently to the Cardinals of his Party, that they ſhould chuſe the Archbiſhop of *Bourdeaux*. The Thing was done with ſo much Diligence, that the Anſwer was returned to *Perugia* in five Weeks. As ſoon as it arrived, they proceeded to the Election, and *Bertrand Got* was choſen Pope, according to the Agreement made the *5th.* of *June* 1305. He accepted the Popedom gladly, was named *Clement* V. and was inveſted in the Month of *Auguſt* at *Lyons*, whither the Cardinals came to meet him. The King, his Brother *Charles* of *Valois*, and a great Number of Princes and Lords of *France* aſſiſted at this Ceremony. The King having for ſome Paces held the Reins of the Pope's Mule, reſign'd them to his Brother *Charles*, and the Duke of *Britain*, to mount on Horſeback, and ride by the Side of the Holy Father. In the Cavalcade an old Wall loaden with a Throng of People fell down, cruſhed to Death *John* Duke of *Britainy*, and a Brother of the Pope's, dangerouſly wounded the King's Brother, and ſlightly the King himſelf, and beat off the Pope's Mitre.

The Revocation of Boniface's Bulls by Clem. V.

The firſt thing which *Clement* did, was to confirm the Abſolution that *Benedict* XI. had given to the King; to revoke the Bull of *Boniface*, touching the Subſidies to be demanded from the Clergy, and all that followed thereupon; and to declare, that the Bull *Unam Sanctam* ſhould do no Prejudice to the King or Kingdom of *France*; and that all things ſhould remain in the ſame Poſture they were in before that Bull. In fine, he re-eſtabliſhed the Cardinals *Colonni* in their Dignities, and thus acquitted him of four of the Articles, he had promiſed to the King. It was more difficult to ſatisfy him in the fifth, which concerned the Memory of Pope *Boniface*. The King obſerving, that *Clement* did nothing in that Point, ſpake with him about it at *Poictiers*, in the Year 1307. and preſſed him to proceed againſt the Memory of *Boniface*. This Propoſal gave the Pope much Trouble, and to ſhift off the Performance of it, he anſwer'd by Advice of Cardinal *Prat*, that this Buſineſs required the Meeting of a general Council, which he ever ſince deſign'd to call. Nevertheleſs being ſolicited by the King, and his Creatures, to ſet this Affair on foot, he heard ſome Witneſſes, ſummon'd the Accuſers, Part whereof appeared, and among others *Nogaret* and *du Pleſſis*. The firſt boldly maintained his Accuſation againſt *Boniface*, and undertook to make it good. Cardinal *Francis Cajetan* defended his Uncle's Memory: Divers Writings there were on both Sides, and the King daily preſſed the Concluſion of this Affair; on the contrary, the Defenders of *Boniface* put off Judgment as much as poſſible. The Pope conſidering the Importance of this Affair, uſed his utmoſt Endeavour to pacify the King, and to ſpin out the Time; and to bring it to Effect, he wrote to the Earl of *Anjou*, in a Manner to cauſe the King his Brother to ſubmit, touching this Diſpute, to what ſhould be decreed by the Church and the Pope. The King was ſometime before he could reſolve; but at laſt being preſſed by the great Ones of the Kingdom, he declared by his Letters Patents, given at *Fontainbleau*, in the Month of *February* 1310. that he left the Judgment of this Affair to the Pope and a Council: *Lewis* Earl of *Evreux*, and *Guy* Earl of St. *Paul*, did the like. The Pope continued to carry on the Proceſs, received Petitions, Writings, Memoirs, and Deeds, named the Cardinals to examine the Proceedings, cauſed to be made thereof a tedious verbal Proceſs, which contained all that had been ſaid on both Sides, from the *16th.* of *March* 1310. till toward the Cloſe of the ſaid Year. It contained likewiſe the Informations of fourteen Witneſſes, who ſwore horrid Crimes of Impiety, Sodomy, and Uncleanneſs, againſt *Boniface*. At laſt the Pope, to rid himſelf of this Affair, gave out a Bull the *17th* of *April*, in the Year 1311. wherein he revoked all the Sentences, Decrees, and Declarations of *Boniface*, which were not inſerted in the ſixth Book of the Decretals, ſo far forth as they imported any Prejudice to the Honour, Rights and Liberties of the King of *France*, the Kingdom, and his Subjects, except thoſe two Extravagants, *Unam Sanctam*, and *Kem non novam*, which were to ſtand according to the Modifications heretofore made by his Holineſs. He annuls likewiſe all the Revocations and Suſpenſions of Privileges, Excommunications, Interdicts, Deprivations, Depoſitions, and all other Proceſſes of Deed or Right, made as well by *Boniface* as *Benedict* his Succeſſor, ſince *All Saints* Day, in the Year 1300. as well againſt the King, as his Children, his Brothers, and his Subjects, even againſt Informers and Accuſers, by reaſon of any Informations, Appeals, Demands of a General Council, Blaſphemies, ill Language, taking the Perſon, invading the Houſe of *Boniface*, and other Parts of the Difference the King had with this Pope, he aboliſh'd the Spot of Infamy and the Mark of Reproach that might, in theſe Caſes, ſtick upon the King, his Poſterity, on the Accuſers, Prelates, Barons, or others; diſcharges them from all Condemnations, ſets them to Rights, and reſtores them to their ancient State; ordains, that the Sentences, Suſpenſions, and other Acts made againſt them, ſhould be raſed out of the Regiſters of the Church of *Rome*, but all this without prejudicing the principal Cauſe, and the Proſecution which might be made thereupon: He declares nevertheleſs, that he compriſes not in this Abolition and Remiſſion, *William Nogaret*, nor *Sciarra Colonni*, and ſome others which he names. As for *Nogaret*, who had demanded to be abſolved *ad cautelam*, the Pope grants it to him, upon Condition he would undertake ſome Pilgrimage, and upon the firſt Opportunity go into the Holy Land with Horſe and Arms, there for ever to remain, at leaſt till the Pope permit him to return. By another Bull of the ſame Date, he declares, That the King, nor his Succeſſors ſhall not in any ways be moleſted, nor involved in the Proſecution, that ſhall be made in the Affair of *Boniface*. By another Bull he extends the Abſolution mentioned in the preceding Bull to the Inhabitants of *Anagnia*, except ſuch as he has named: And by the laſt, he not only excludes *Nogaret*; but alſo ſome other Lords and Prelates of the Kingdom of *France*, from the Favour granted by his Bull.

The preparing of the Proceſs againſt the Memory of Boniface VIII.

The Revocation of Boniface's Bulls by Clem. V.

The general Council was opened at *Vienne* in *Dauphine*, in the Month of *October*, in the Year 1311. King *Philip* came thither the Year following in *Mid-Lent*, with a great Company of Princes and Lords, and was preſent at the opening of the ſecond Seſſion. The Affair of *Boniface* was there brought into Debate, as 'twas promiſed the King, but he had therein no Satisfaction; for it was voted, that *Boniface* had ever been a good Catholick, and that there was no Proof of his being an Heretick; there was no Mention made of other Crimes, whereof he was accuſed, and which had been ſworn by the Witneſſes. The Reaſons of his Juſtification were alledged by Cardinal *Richard* of *Sienne*, Dr. at Law; by the Cardinal *John* of *Namure*, Doctor of Divinity, and by Cardinal *Gentil*, Doctor and Canoniſt. There appeared alſo two Knights of *Catalonia*, who maintained, that *Boniface* was a good Catholick, by a Challenge to the Combat, which was not accepted by any Body. The Pope and the Cardinals, to content the King, made a Decree, importing, that the King nor his Succeſſors ſhould never be diſturbed, nor call'd to account for what had been done againſt Pope *Boniface*. Thus ended the Conteſt, which laſted for many Years, between the King of *France* and the Holy ſee, about the Differences of *Philip the Fair*, and Pope *Boniface*.

The Judgment of the General Council at Vienne, about the Affair of Boniface.

CHAP.

CHAP. II.

The Hiſtory of the Condemnation of the Templars.

The Hiſtory of the Condemnation of the Templars.

THE Affair of *Boniface* was not quite finiſhed, when *Philip the Fair* undertook another, which he brought to Effect more ſucceſsfully, and with greater Eaſe; this was againſt the Order of the Templars, which he was reſolved wholly to extirpate. This Order was eſtabliſhed, as we have ſaid, in the Year 1118. by *Hugo de Paganis*, *Jeoffry* of St. *Omer*, and ſeven other Knights, who made a Vow between the Hands of the Patriarch of *Jeruſalem*, to live according to the Rule of the Canons Regular. They were appointed to guard the Roads, and to defend Pilgrims that went to *Jeruſalem*. *Baldwin* II. King of *Jeruſalem*, gave them for ſome time only a Houſe near the Temple; from whence they took the Name of *Templars*. The Council of *Troyes* held in the Year 1118. approved of their Inſtitution, gave them a Rule, and order'd their Habit they were to wear for the Time to come, ſhould be white. *Eugenius* III. added hereto a red Croſs, and ordered, that the Knights and the Friars ſhould wear it on their Cloak. In the Beginning they were poor, and few in Number; but by little and little they multiplied, grew very rich, and ſpread over all Chriſtendom, where they had an infinite Number of Houſes, and vaſt Riches. Their Wealth made them proud and inſolent: They ſhook off the Yoke of Obedience, which they owed the Patriarch of *Jeruſalem*, exempted themſelves from the Juriſdiction of the Ordinaries, and from paying of Tithes, and their Power carried them out to do ſeveral unjuſt Enterprizes, and render'd them formidable to Princes and Kings. While they reſided at *Jeruſalem*, they imployed their Strength againſt the Infidels: This City being taken by *Saladin* in the Year 1187. they retreated to St. *John of Acre*, and after that to a Caſtle near *Cæſarea*; from thence they continued to make War upon the Infidels, but they were almoſt all ſlain at the Sacking of the City of *Acre* or *Acon*, in the Year 1191. There remained of them but Ten, who withdrew to the Iſle of *Cyprus*; from whence they made Inroads upon the *Saracens*. They poſſeſſed themſelves of the Iſland of *Tortoſa*, from whence the Sultan of *Babylon* expell'd them. They equipped a Fleet in *Sicily*, with which they over-run all the Coaſts of *Greece*, which they plunder'd and ranſack'd, invaded *Thrace*, took *Theſſalonica*, laid waſte the *Helleſpont* and *Peleponeſus*, took *Athens*, where they ſlew *Robert de Brenne*, who commanded there; inſomuch, that abuſing their Strength and Power, they turn'd thoſe Arms againſt the Chriſtians, which they ought to have imployed only againſt the Infidels. They no longer made War from a Principle of Devotion, as did their Predeceſſors, but to enrich themſelves, and often times engaged the *Saracens* to make Incurſions upon the *Chriſtians*, to make themſelves neceſſary, and to draw great Sums of Money from Chriſtian Princes, not being able to endure any other, but themſelves ſhould engage in this War. They had no ſooner forſaken their Duty, but they fell into Diſorders and Outrages, which Licence and Impunity increaſed, and puſhed on to a ſtrange Exceſs. They remained a long Time concealed, but were at laſt diſcovered by two Knights, condemned for their Crimes; the one, the Prior of *Montfaulcon* of the Province of *Thoulouſe*, an Apoſtate condemned by the great Maſter of the Order, Brother to *Squinus* of *Forian*, put in Priſon for his Crimes; the other named *Noffo-Dei*, a *Florentine*, condemned to rigorous Puniſhments by the Provoſt of *Paris*. Theſe two Criminals took a Reſolution to reſcue themſelves out of the Miſery wherein they were, or elſe to involve their whole Order in the ſame Infamy, to diſcover the hidden Diſorders of their Brethren. King *Philip the Fair*, who hated the Templars, and ſought Occaſion to do them a Diſpleaſure, ordered that theſe two Informers ſhould be examined, and their Depoſitions taken. They declared Things ſo ſtrange, and Crimes ſo heinous, that the King hardly believed them. Nevertheleſs, he would have the Matter ſearched to the Bottom, and know the Truth: But in regard this Affair concerned an Order ſpread through all Chriſtendom, he diſcourſed of it with Pope *Clement* the fifth, when he aſſiſted at his Coronation, and alſo had it ſpoken of to him at *Poictiers*, by his Ambaſſadors. The Pope could not believe the Crimes charged on them to be true, they were ſo very incredible, and appeared impoſſible. The great Maſter of the Temple, and many Templars of divers Countries, whoſe Concern it was to juſtify their Order, beſought him to inform himſelf of theſe Accuſations, ſubmitting to the moſt ſevere Puniſhments, if they were found guilty of what was charged on them. The Pope let the King underſtand it, by his Bull of the 23d of *Auguſt*, in the Year 1306. in which he ſends him Word, that in a few Days he ſhould go to *Poictiers*, and there begin to make Inquiſition concerning this Order; praying the King to tranſmit to him the Informations he had already taken.

The Hiſtory of the Condemnation of the Templars.

Nevertheleſs the King fearing, leſt this Buſineſs being diſcovered might cauſe Diſturbance in the Kingdom, the Order of the Templars being ſo very powerful in *France*, ſent Letters to all the Judges of his Kingdom, with a Command to arreſt all the Templars on the ſame Day; and that the Matter might be kept the more ſecret, they had Orders not to open the Letters, till the Evening before the Day 'twas to be put in Execution. This was punctually obſerved, and all the Templars throughout the Kingdom ſaw themſelves arreſted and clapt into Priſon, the 5th of *October*, in the Year 1307. if we may credit the Hiſtorians. But there are Bulls of the Pope, dated in the ſecond Year of his Papacy, which ended in the Month of *June* 1305. and by Conſequence before *October* 1307. which ſuppoſe the Templars already arreſted: Which might make it be thought, that that Accident ought rather to be referred to the Year 1306. than to that of 1307. if all the Hiſtorians of that Time did not with one Conſent relate it done in the Year 1307. and *Clement* V. himſelf in a Bull dated the 11th of *July*, in the third Year of his Popedom. Wherefore it is moſt probable, that there is ſome Miſtake in the Dates of *Clement*'s Letters. The great Maſter of the Order named *James Molay*, of the City of *Beſanſon*, who was preſent in the Temple of *Paris*, was arreſted among the reſt; the King poſſeſs'd himſelf of the Temple, and cauſed the Eſtates of the Templars to be ſeized. On the Morrow after the King aſſembled the Univerſity, and cauſed it to be told them by *Peter* of *Nogaret*, who was the principal Actor in this Affair, what were the Reaſons which had induced him to cauſe the Templars to be arreſted, and the heinous Crimes whereof they ſtood accuſed. The Pope took the Proceeding of the King ill, and ſent him a Bull dated the 27th of *October*, in the ſecond Year of his Papacy, complaining, that he had cauſed the Templars, Subjects of the *Roman* Church to be impriſoned *abſque medio*, and had ſeized their Eſtates, though it belonged not to the ſecular Powers to judge Eccleſiaſtical Perſons. He adds, that he has ſo much greater Reaſon to complain of this Proceeding, for that he had given him Intimation, that he was getting Information againſt them, and ſending to him two Cardinals [*Berengarius* Cardinal of the Title of the Saints, *Nerea* and *Aquileia*, and *Stephen*, Cardinal of the Title of St. *Ciriaca*] to treat with him about this Affair, that he might put into their Hands the Priſoners, and their Effects.

The Templars arreſted, and their Eſtates ſeized.

The Informers againſt the Templars.

While theſe things were tranſacting, the King gave a Commiſſion to *William Paris*, of the Order of the Friars Preachers, Inquiſitor for the Pope in *France*, to make ready the Proceſs againſt all the Templars, and order'd all the Lords of the Kingdom, and his Officers, to arreſt all the Templars they could light on, and thereupon to refer the Judgment and Cogniſance to the Eccleſiaſtical Judges.

Informations againſt the Templars.

The deteſtable Crimes, whereof they were accuſed, were, 1. that they obliged all thoſe that entred into this Order, at the time of their Admiſſion, to abjure *Jeſus Chriſt*, and to ſpit three times upon a Crucifix. 2. That they obliged them, to kiſs him that admitted them, on the Mouth, on the Navel, and on the extream Part of the Back. 3. That they forbad them to converſe carnally with any Woman; but allowed them to commit *Sodomy* with their Brethren of the Society. 4. That they made them worſhip a Silver and Gilt wooden Head, with a great Beard; which they likewiſe expoſed to be adored in their General Aſſemblies. *William Paris* examined upon theſe Interrogatories an Hundred and

The Crimes they be charged with.

The Hiſtory of the Condemnation of the Templars.

Templars in the Month of *November*, in the Year 1307. touching theſe Pranks. The three firſt Heads were confeſſed by almoſt all that were impeached. The fourth was owned to be true by ſome, but the others ſaid, they knew nothing of it. There were in this great Number of Examinants, but three, who ſaid, they had never ſeen any ill in the Order, and that they had taken Notice of nothing therein, but what was of good Repute. *James Molay*, the great Maſter of the Order, *Hugh Perraut*, and *Guy* Brother of *Dauphin de Vienno is*, who were the moſt conſiderable Perſons among the Templars, were heard to this Information, and confeſſed one Part of theſe Deeds. One of the Examinants, which was *Jeffery* of *Gonneville*, who had been received in *England*, declared, that at his Admiſſion, having refuſed to abjure *Jeſus Chriſt*, the Governor ſwore to him, that it could not hurt him; that it was the Cuſtom of the Order, which had been introduced by a wicked great Maſter, who having been taken Priſoner by a Sultan, had not been ſet at Liberty, but on Condition he would introduce this Cuſtom into the Order; that others ſaid, this had been brought up by *Roncelin*, great Maſter of the Order, others by *Thomas Beraldus*, a great Maſter likewiſe of the Order; and others, in fine, that it was in Imitation of St. *Peter*, who denied *Jeſus Chriſt* thrice. The greater Part of the Examinants teſtified, they did not this but with Regret, that they had confeſſed and repented of it.

There were ſeveral other Inquiſitions, taken in divers Places; to wit, one of an hundred and eleven Templars, by the ſame *William Paris* at *Troyes*, who agreed in all the Articles, except the Adoration: Another taken at *Bigorre*, by *Bertrand a' Agaſſa*, Preſident of that City, who allowed hearing to five Templars: Another of thirteen Templars at *Caen*, by the Monks, who received a Commiſſion for this Purpoſe, from *William Paris*: One of theſe thirteen denied the Articles; but being put to the Queſtion, he confeſſed them: Another of ſeven Templars taken at *Cahors*, by *John a' Arreblay*: Another of ten Templars taken at *Pont de l' Arche*, by the Bailiff of *Roan*, and others: In fine, that, which was taken the ſame Year at *Carcaſſonne*, wherein ſeven Templars were examined, who confeſſed the Articles, and thereto added remarkable Circumſtances; among others *John de Caſſanhas* Maſter to the Houſe of *Nogaredae* near *Pamiez*, who declared, that when he was admitted into the Order, they ſent to him two Knights, who demanded of him, whether he would enter into it? who having anſwered, 'twas his Intention; they told him, that it was a great Undertaking, and that their Rules were hard to be obſerved, and he ſaw nothing, but the outſide; that perſiſting in his Reſolution, they admitted him; that he fell on his Knees before the Maſter, aſſiſted with about ten Brethren of the Order, who held a Book in his Hand, and asked him what he craved? and that having made Anſwer, he deſired to enter into the Order, he made him put his Hand upon the Book, which he held, and ſwear that he had no Incumbrance of Debts, Marriage, or any other ſervile Obligation whatever; that next to this, he ſaid to him, you muſt promiſe to God and us, that you will live without Property, keep Chaſtity, and obſerve the Uſages and Cuſtoms of the Order, and that you believe in God the Creator; that he is dead, and ſhall not die; the ſame, which he ſwore. He after that cloathed himſelf with a Cloak, whilſt a Prieſt read the Pſalm, *Ecce quam bonum*, &c. That this being done, the Maſter kiſſed him on the Mouth, and next to that lay down on the Bench, whereon he ſat; that he kiſſed the Maſter about the Fundament, upon his Garments, and the ſame being ſet, the other Brethren kiſſed him on the Navel: That after this, the Maſter pluckt out of a Box a Copper Image of a humane Shape, placed it on a Cheſt, and ſaid; Sirs, behold a Friend of God, who ſpeaks to him, when he will; give him Thanks for that he hath brought you unto the Dignity you have ſo much deſired, and hath accompliſhed all your Wiſhes; that forthwith they worſhipped this Image three times, falling on their Knees, and they produced a Crucifix, to ſhew, that they renounced it, and ſpat thereon; that the Maſter gave him a ſmall Girdle of Cord, and gave him leave, when he felt any Provocations of the Fleſh, to make Uſe of his Brethren; that this being finiſhed, he was conducted to another Place inveſted with the Habit of the Order, and brought back to the Maſter, who inſtructed him how he muſt behave himſelf at Church, in the War and at Table: Another of the Templars added to theſe Particulars, that the Maſter ſhewing the Image, kiſſed it, ſaying, *Yalla*, which is a *Saracen* Word. It is related in the Hiſtory of *Provence*, that one of the Commiſſioners deputed by the King about *Beaucaire*, named *Odoardus des Moulins*, wrote to his Majeſty, how he had arreſted five and forty Templars, whereof there were five Knights, and one Prieſt; who being examined, they all agreed as to the Denial of JESUS CHRIST, the Permiſſion of Sodomy, and the ſhameful Kiſſing: That as to the Image, they ſaid, that they never worſhipped it, but once at a Provincial Chapter held at *Montpellier*; that the Prieſt added, how he that did admit him, had enjoined him never to pronounce the Words us'd at the Conſecration of the Hoſt; the which he had obſerved in his diſtribution of it to the Brothers of the Society, but not as to that, which he ſhewed to the People, though he had been commanded not to conſecrate it. Some Authors accuſe them further of other Crimes; as of burning the Body of thoſe who died firm in their Idolatry, and of giving their Aſhes to be ſwallowed down by Novice-Templars; of roaſting the Children of the Women they had abuſed, to rub their Image in the Greaſe that dripped from them, and to cover it all over with the Skin of a Man; but theſe Accuſations were not proved by their Interrogatories. The greateſt Part of theſe Inquiſitions were taken at the end of the Year 1307. and the beginning of the Year 1308.

The Hiſtory of the Condemnation of the Templars.

The Pope forbids the Ordinaries and the Inquiſitor to meddle with the Affair of the Templars.

The Pope, to put a ſtop to theſe Proceedings, which he thought intrenched upon his Authority; forbad the Archbiſhops, Biſhops and Inquiſitors of *France* to intermeddle herein, and ordered the Cauſe to be heard before himſelf: The King hereupon ſignified to him his Reſentment, and repreſented to him, that he was amazed, that his Holineſs ſhew'd ſo great Coldneſs in the Proſecution of this Affair; that 'twas, as if he conſented to the Crimes of the Impeached, and would ſhew them a way to defend themſelves; that he ought rather to ſtir up the Prelates, and Ordinaries of Places to do their Duty in the Extirpation of this Order; that they could better ſearch out this Matter in their Dioceſes, than Strangers; that 'tis a great Injuſtice to take from the Biſhops without Reaſon, the Adminiſtration wherewith God hath entruſted them, and the Merit of defending the Faith; that neither the King, nor they could endure it; that the Suſpenſion of the Inquiſitor's Power gave Hopes to the Templars to find Favour in the Pope's Court, and to ſpin out the time. The King, who deſired to diſpatch it out of hand, propoſed it to the Divinity-Faculty at *Paris*, to be ſatisfied, whether he could not order Proceſs againſt the Templars before Secular Judges. They anſwered him by their Reſolve 25 *March*, in the Year 1308. Shewing, 1. That the Authority of a Secular Judge cannot extend ſo far as to proceed againſt any one for the Crime of Hereſie, if it be not required by the Church, and ſhe hath not reſign'd up the Criminal to him; nevertheleſs, in caſe of Neceſſity and where there is Danger, the Secular Judge may order Hereticks to be arreſted; but with a Reſolution to reſign them into the Power of the Church. 2. That thoſe who are liſted for the Defence of the Faith, and have made Profeſſion of a Religion eſtabliſhed by the Church, ought to paſs among the Religious, and enjoy the Benefit of Exemption. 3. That their Eſtates ought to be reſerved to be employed to the Ends for which they were conferred on them. This Reſolve diſcovered the Wiſdom and Steadineſs of the Divinity-Faculty of *Paris*, which ſeeks not to pleaſe the King by agreeable Anſwers, and conform to his Deſigns, but explains to him the Truth ſincerely without any Evaſion or Diſguiſe.

The Anſwer of the Divinity-Faculty at Paris.

The Pope himſelf examines the Templars.

The King, that he might take juſt Meaſures, reſolv'd to go himſelf to *Poictiers*, and before he repaired thither, he appointed at *Tours*, a Meeting of the Deputies of the Cities of the Kingdom by Letters Patents ſent to the Bailiffs on the 25th. of *March*, in the Year 1308. But in Concluſion, having no way to do it otherwiſe, he reſigned into the Hands of two Cardinals ſent to him by the Pope, ſome of the principal Templars, and ordered them to be conveyed to *Poictiers*, where the Pope was, to the End he might know the Truth from their own Mouth. The Pope having examined them in Preſence of the two Cardinals, who had been ſent to the King, and of three others; they confeſs'd the Crimes, whereof they were accuſed, and perſiſted in their Teſtimony. He underſtood likewiſe the ſame things from one of his Domeſticks, a Knight of this Order, who confeſſed ingenuouſly all the Evil which was committed among them. The Pope being by this convinced of the Neceſſity of proſecuting this Affair, by a Bull directed to the Archbiſhops, Biſhops, and to the Inquiſitors of the Kingdom, dated the 5th. of *July*, in the Year 1308. he took off the Suſpenſion of their Power, and permitted them to proceed in their Dioceſſes againſt the Templars, even to the Sentence, which ſhould be pronounced in their Provincial Councils, reſerving nevertheleſs to himſelf, and the Holy See the Proceſs againſt the Great Maſter of the Temple, and againſt the Maſters and Heads of that Order in *France*, the Lands beyond the Seas, *Normandy*, *Poictou*, and *Provence*. He took Care of the Keeping and Preſervation of their Eſtates by four other Bulls of the ſame Month, willing, that they ſhould be reſerved to the ſame End for which they had been given; that is to ſay, for the Relief of the Holy Land, without prejudicing the Rights, which the King, and the other Lords might have to them; that to this Effect he would name two Adminiſtrators-General to make up the Account with them, who ſhould be named on the Kings Behalf; and that the Money ſhould be employed for the Relief of the Holy Land, according to the Appointment of the Pope. The King conſented to this Buſineſs, and named Adminiſtrators on his Part: As to the Perſons of the Templars, the Pope commiſſioned *Peter Capella* Cardinal, Biſhop of *Præneſte*, that they ſhould be put into his Cuſtody and joined to the Ordinaries, to prepare the Proceſs againſt

The Pope permits the carrying on the Proceſs againſt the Templars.

The History of the Condemnation of the Templars.

the Templars, two Canons of each Church, and two Grey Friars. The King represented to him, that he meant not that what he had done in this Affair should be prejudicial to his Rights, and the Pope consented thereto in one of his Letters.

Inquisitions taken by three Cardinals at Chinon.

The Pope whether it where, that he had no entire Confidence in the Inquisitors of *France*, or rather, that he was willing to testifie, he had done nothing in this Affair, but with great Precaution, deputed three Cardinals, *Berengarius*, *Stephen*, and *Landulphus*, to understand from the Prisoners themselves, whether the Examinations taken by the Inquisitors were true. The King made the principal Prisoners to be removed to *Chinon*, where they were again examined by the Cardinals, and they persisted in the Confession they made at *Paris*, among others the Great Master of the Order, *Hugh Perraut* and the Master of *Cyprus*; these three last and divers others prayed Absolution, and received it. The Cardinals made Entries of all this, on the 15th. of *August*, in the Year 1308. and gave the King to understand, that they intreated him to shew the Templars some Favour, on Consideration they had acknowledged, what they had done; but both the Pope and the King had a Design wholly to break this Order. Whereupon the former, upon the Information of these Cardinals, in the close of the Month of *August*, in the Year 1308. directed several Bulls to the Archbishops, and Bishops of Christendom, wherein after the Recital of what had been already discovered of the Templars Exploits; he orders them to make ready their Process, and sends them likewise the very Articles, on which they were to be examined. The King on his Part held an Assembly at *Tours*, where were present the Deputies of the Archbishops, Bishops, Lords, and Commonalty of the Towns, furnished with Letters of Attorney, giving them Power to appear before the King and the Pope, there to treat of this Affair. After the Meeting of this Assembly, the King acccompanied with one Part of the Deputies, went to meet the Pope at *Poictiers*, and having conferr'd with him, they agreed upon the Articles following: That the Templars should be kept in Custody by the King's Authority, at the Request of the Pope and the Prelates; that the Prelates might judge the Templars in their respective Dioceses, except some few, whose Judgement was reserved to the Pope. That in case of putting down the Order, their Wealth should be employed for the Relief of the Holy Land, and that no other Use might be made thereof: That the Estates of the Templars should be put into the Hands of the Administrators nam'd by the Pope; in the mean while the Pope ordered, that all the Templars should be arrested, and put into the Hands of the Inquisitors, and named by his Bull dated the 11*th*. of *August*, of the third Year of his Papacy (which must fall in the Year of our Lord 1307. if the Years of his Papacy be counted from the 5*th* of *June* 1305. but according to the Authors of that Age, in the Year 1308.) the Archbishop of *Narbonne*, the Bishops of *Bayeux*, *Mande* and *Limoges*, with four other Clergymen of the second Order; to make Process against the whole Order of the Templars in any of the Towns in the Province of *Sens*. These Commissioners met at *Paris*, in the Month of *November*, of the Year 1309. to hear the Depositions of the Witnesses, and the Answers of the Accused. *James Molay*, Great Master of the Order being conven'd before them, they asked him, if he would defend his Order: He made Answer, that his Order having been approved of, and honour'd with divers Privileges by the Holy See, had no need of a Defender; that he was surprized, they would so suddenly abolish a considerable Order, since the Sentence of Deposition against *Fredrick* had been deferred for two and thirty Years: that he was not wise enough to undertake this Defence, but he would do what he could; that he had been a Captive, neither had he a *Sous* to defray the Charge; he demanded, that they would allow him Counsel, and some Assistance; he desired, that, to know the Truth of what concern'd his Order, they would take not only his Deposition, and those of his Order; but likewise the Testimonies of all the Kings in the Earth, of the Princes, Barons, Earls, and also of the Prelates. The Commissioners advised him to have a care what he adventur'd on, after the Deposition he himself had given against his Order; and told him, that in a Plea of Heresie, and of what concerned the Faith, they proceeded singly, and without Assistance of Counsel or Advocate. The Commissioners hereupon caused their Commission to be read to him; and when they came to the Place, where Mention was made of the Points, which, 'twas said he had confest, he appear'd amazed, made the sign of the Cross, and said, that if the Commissioners were of another Quality, he knew what he would say to them; and as to their Reply, that they were not in Condition to accept a Challenge, he return'd, that that was not his Meaning, but he prayed God to use his Slanderers in the same Manner, as the *Turks* and *Saracens* used Impostors, whose Heads they cut off, or cleaved them asunder. The Commissioners told him, that the Church judged Heneticks, and delivered up the Obstinate to the Secular Power. He withdrew, and having conferr'd with a certain Lord, he asked time till *Fryday*, which was granted him; and appearing on that day, and being demanded, if he would defend his Order, he said, he was poor and wanted Skill, but had understood in one of the Bulls read to him, that the Pope had reserved the Judgment of him, and some other Masters of the Order to himself; so that he could do nothing at present but declare, he was ready to appear before the Pope; and entreated them to bring it about, that his Holiness might admit him to his Presence. The Commissioners shewed to him, that they were not entrusted with the Judgment of particular Persons, but that of the Order, and that he had Liberty to speak, if he would offer any thing to hinder their insisting upon the making this Matter ready for a Hearing: He said, No; but he demanded of them only to behave themselves with Justice and Fidelity: as for the rest he thought himself obliged to lay before them, for Discharge of his Conscience, three Things on the Behalf of his Order. The first, That he believed, there were no Churches, except Cathedrals, which had better Ornaments, more Reliques, or where they performed divine Service better, than in those of his Order. The second, That no Religious Order was more charitable, than theirs, in regard they had a general Rule in all their Houses, of giving Alms three times a Week to all that presented themselves to receive it. The third, That he knew no Order, nor Nation, which expos'd their Lives more freely for the Defence of the Faith against the Enemies of the Christian Religion, and which was more fear'd by the Infidels. The Commissioners told him, that this was to no purpose without Faith; He replied, that was true; but that he believed in God, in a Trinity of Persons, and all that which is of Faith; that he was persuaded, there was but one God, one Faith, one Baptism, one Church; and that, when the Soul shall be separated from the Body, we shall know the Good and the Bad, and that every one shall know the Truth of what passes at present. *Nogaret* affirmed to him, that their Order had obeyed Sultan *Saladin*, and that this Tyrant had upbraided them with the Vice of Sodomy, He excused the Agreement he made with *Saladin*, from the Necessity they were in, to preserve the Towns and Castles, which they could not have defended, if they had not compounded with him.

Bulls against the Templars.

Judges deputed to Proceed against the Order of the Templars.

An Inquest taken by the Commissioners of the Pope.

A great many other Templars of several Provinces in the Kingdom, being after this by the King's Order at *Paris* brought before the Commissioners, the Articles were read to them, upon which they were impeached and about which they were examined. Threescore and fourteen maintained the Innocence of their Order, and declared they were ready to defend it, and named *Peter* of *Bononia*, for their Proctor, publickly averring, that all those shameful, foul, unreasonable, detestable and horrid Articles, upon which they were impeach'd, were so many Falsities, Lyes, and Slanders, forged by their Enemies, and attested by false Witnesses; that their Order was pure, without Stain, and free from all Crimes; they demanded their Liberty to be in a Condition to defend it, and leave to go in Person to a general Council; they answered to the Depositions of their Brethren, who had confessed these Crimes, that it was a Confession, which fear of Death and Torments had extorted from them, or that they had done it, to save themselves, being corrupted by Intreaties, or Promises. In fine, they intreated, that Justice might be done them, and they delivered from the Oppression they lay under. *Bononia*, by Virtue of this Power, with nine other Templars presented a Memorial, in which he declares as well for himself, and these eight Knights, as for the rest, they are ready as well in the general as in particular to defend themselves in a General Council, or any where else, when they shall be set at Liberty; they protest, that whatever any of their Brethren have said against their Order, ought not to hurt nor prejudice them; they desired that the Brethren of their Order, who had quitted their Habit, should be put in Prison: That when any of their Brotherhood shall be examined, no Lay Man be present; they say, it is strange more Credit should be given to the false Depositions of some few, extorted by Fear, or surprized by Promises, than to those of so many Martyrs, who suffer with Constancy, Torments and Imprisonment; They add, that out of the Kingdom of *France*, none of the Templars had said any such thing of their Order; which makes it plain, that those who have deposed these Things in *France*, have been constrained by Force, or wrought upon by Money; that in Defence of their Order they say plainly, it is founded on Charity and Brotherly Love, in honour of the Virgin *Mary*, and to defend the Holy Church, and the Christian Faith, and to destroy the Enemies of the Cross principally in the Holy Land; that their Religion is pure, and without Spot, before God; that the Rules and the Discipline of it are, and ever have been most exactly observed; that it hath been approved, and honoured with many Privileges by the Holy See; that those, who enter into it, make four principal Vows, of Poverty, of Obedience, of Chastity and of Warfare, to conquer, or to preserve the Holy Land; that they are admitted with a Kiss of Peace;

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that the Habit is delivered to them together with a Croſs, which they always carry in honour of *Jeſus Chriſt* crucified; that they are inſtructed in their Rule, and the Cuſtoms, which they obſerve by the Church of *Rome*, and the Holy Fathers; that ſuch is the Ceremony of the Profeſſion, which is obſerved, and hath always been generally obſerved through their whole Order; that the heinous and abominable things charged on them are Lyes invented by Apoſtates from their Order, expell'd for their Crimes, who have been ſuborned by others, and have deceived the King and the Pope: That many of thoſe who have confeſſed through Fear of Torments, are ready to retract, if they had Freedom to ſpeak the Truth, and did not fear being burnt for contradicting their Oaths. One of theſe eight Templars added, that all the Depoſitions made againſt them are void, becauſe that by ſpecial Privilege none of their Number ought to anſwer, unleſs before the Pope, and that no one can renounce that Privilege: That particular Perſons ought not to be admitted to give Teſtimony againſt their Order; and that thoſe who had been ſworn, were forc'd to ſpeak what they knew not. The Commiſſioners replied, that it was not in their Power to ſet them at Liberty, becauſe it was not they, who had put them in Priſon; but they were the Pope's Priſoners, in whoſe Hand were the Revenues of their Order; that they had been very much traduced; that in Reſpect to the Privileges, which they alledged, they took not Place in Point of Hereſie; that for themſelves they had no other Charge, but to enquire into Matters of Fact, comprehended in the Memorial ſent them by the Pope. So the Commiſſioners began their Inquiſition, notwithſtanding the Declarations of theſe Templars, who moreover gave in another Memorial, in which they ſet forth, that they had obſerved no judicial Form in making ready their Proceſs, that ſeveral Violences had been exerciſed upon them, they had been arreſted, put in Priſon, their Eſtates had been ſeized without any Reaſon, they had been compelled by Force of Torture, or by Promiſes, or by Rewards to ſwear falſe things againſt their Order; that all the reaſonable Preſumptions were on their Side. 1. Becauſe it was not to be believed, that any Body ſhould have been ſo much a Fool as to engage, or continue in an Order ſo abominable. And, 2. Becauſe their Order was made up of People of Quality, of good Morals, who would never have ſuffered theſe Diſorders: They demanded a Copy of their Commiſſion, the Articles of their Impeachment, and the Names of the Witneſſes which had ſworn, or of thoſe that deſigned to ſwear hereafter; that they would diſtinguiſh them, that had already been ſworn, from thoſe that were yet to make Oath; that they ſhould be made to depoſe, they would ſpeak the Truth; and that they would ſuborn no Perſon; that Inquiry might be made into the Manner, how ſome of their Brethren came to their End, and the Reaſon why ſome of them declined to appear; that among others, it may be known of Friar *Adam* of *Valencour*, who had deſerted their Order, to be enter'd in that of the *Carthuſians*, and after that came back to it again, whether what was reported of their Order, were true.

A Provincial Council held at Paris, *againſt the Templars, in the Year* 1310.

While the Pope's Commiſſioners were informing themſelves againſt the whole Order, the Archbiſhop of *Sens* held a provincial Council at *Paris*, in the Month of *May* in the Year 1310. wherein he undertook to proceed againſt the particular Members. The Knights engaged in the Defence of their Order in general, ſet forth that it was not juſt, while the Pope's Commiſſioners were taking their Inqueſt, the Archbiſhop of *Sens* ſhould attempt to make out their Proceſs: That they appealed from all this Archbiſhop could do; and that if in bar of this Appeal, any Execution were brought againſt them, 'twere an Injuſtice: That they would put themſelves under the Protection of the Pope: That they prayed the Commiſſioners to forbid the Archbiſhop of *Sens*, and other Biſhops of the Realm, to proceed againſt any Templar, and that they would give them leave to ſignifie this Appeal to the Archbiſhop of *Sens*, and to make it publick. The ſame Evening they preſented another Writing directed to the Archbiſhop of *Sens*, containing their Appeal. The Commiſſioners made Anſwer, that the Matter which was handled by the Archbiſhop of *Sens*, and his Suffragans in their Council, was far different from that which they treated of: That they were likewiſe deputed by the Holy See, and that they had no Authority over them; and hereupon they did not believe, they could oblige them to delay the making out Proceſs againſt the particular Members of the Order; nevertheleſs, they ſhould debate it more fully. The Commiſſioners went on with their Inqueſt, and heard two hundred and one and thirty Witneſſes, who took their Oaths againſt the Order, from the Cloſe of the Year 1309. to the Month of *June* in the Year 1310. The greater Part confeſſed the Facts, whereof their Order ſtood accuſed; but ſome denied them, and others, after their Confeſſion, retracted, and ſaid, they had not ſworn thoſe things, but for fear of Puniſhment, or becauſe they had perceived, they did deſign to burn ſuch of their Fellows as had aſſerted the Innocence of their Order. But before the Inquiſition of the Commiſſioners was finiſhed, the provincial Council of *Sens* pronounced ſeveral Judgments upon particular Men of this Order: Some were abſolved, others condemned to certain Penances, and afterwards releaſed: Some confined more cloſely, or condemned to perpetual Impriſonment, and nine and fifty, who perſiſted in the diſowning of what they had confeſſed, were degraded as relapſed, and delivered up to the ſecular Power, and condemned to be burnt; which was accordingly put in Execution without the Gate of St. *Anthony*, in the Month of *May* in the Year 1610. Theſe poor Wretches declared to the laſt Moment, that they were innocent. They dug up the ſame Year the Body of *John de Turreio*, who had been Treaſurer of the Temple, to burn his Bones.

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The Execution of the Templars at Paris.

Proſecutions of the Templars in ſeveral Kingdoms.

They proceeded likewiſe in other Kingdoms againſt the Templars, in purſuance of the Pope's Bulls. In *Italy* the Archbiſhop of *Ravenna* cauſed thoſe of his Dioceſs to be arreſted, and got Information againſt them. After that, he aſſembled a Council of his Province, wherein he made Report of the Charge he had againſt them, and asked, whether they ought to be put to the Rack: It was concluded in the Negative, though the Inquiſitors maintained, that Hereticks ought to be put to it; it was demanded, whether they ſhould be ſent back to the Pope; they ſaid, No; ſeeing a general Council was ſuddenly to be called; that they ought to be abſolved, or clear themſelves. On the next Day, the Biſhops being met, declared, that the innocent ought to be diſmiſſed with Abſolution, and the guilty puniſhed according to the Law; that the Order ought to be kept up, if the greater part were ſound and innocent. The Examinations taken by the Archbiſhops of *Piſa* and *Florence*, and other Perſons commiſſioned by the Pope, to inquire in *Lombardy* and *Tuſcany*, were leſs favourable to the Templars; for the Witneſſes depos'd, that they had ſeen, heard, and had Knowledge of the horrid and deteſtable Crimes, of which they were accuſed. *James* II. King of *Arragon*, having received a Letter from the King of *France* againſt the Templars, charged the Biſhops of *Valentia* and *Saragoſa*, and the Inquiſitor General of his Kingdom, to get Information againſt them; and Notice being given him that the Templars retreated to their ſtrong Forts, he caus'd all to be arreſted, that he could light on, and prepared to force the others in their Caſtles, while the Inquiſitor General, who had cited them to *Valentia*, made ready their Proceſs. The Knights of this Kingdom writ to the Pope, that they were falſely accuſed; that their Innocence was known to all the World; that they were ſo far from denying *Jeſus Chriſt*, that there were now a great Number of their Brethren in the Hands of the Infidels; who choſe rather to continue in Captivity, and ſuffer divers Torments, than renounce the Faith: That if ſome had confeſs'd abominable Crimes, they ought to be puniſhed; but that it was not juſt, the whole Order, or the Innocent ſhould ſuffer: They beſought the Pope to grant them his Protection, declaring, that they ſubmitted to his Judgment, and that waiting for his Anſwer, they were retired to their Fortreſſes. The King of *Arragon* took ſeveral of their Caſtles, and the Pope commiſſioned the Biſhop of *Valentia* to proceed upon them, who were taken. In *Caſtille* King *Ferdinand* IV. cauſed all the Templars to be arreſted, and took Informations againſt them, by the Archbiſhops of *Compoſtella* and *Toledo*, and by the Inquiſitor *Aimerick*. Their Eſtates were ſeized, and the Biſhops appointed Guardians. The Matter having been debated in the provincial Councils, the Templars were declared innocent, and nevertheleſs ſent back to the Pope. In *England* they were all arreſted the ſame Day, examined in an Aſſembly held at *London*, which laſted for two Months, and they there confeſſed the Crimes whereof they were accuſed. The Pope ſent a Commiſſioner into *Germany*, to examine thoſe of that Country, and exhorted the Princes and Prelates of that Country, to proſecute the Templars; but it appears not that they did any thing againſt them. He gave Order alſo to arreſt them in the Iſle of *Cyprus*, but *Almericus*, Lord of *Tyre*, and Governor of the Kingdom, ſent him Word, that he could not put that Order in Execution, becauſe the Templars had taken Arms upon the Notice they had of it: That nevertheleſs ten of the Chief came and reſigned themſelves into his Hands, and had promiſed to obey. In *Provence*, *Charles* II. King of *Sicily*, and Earl of *Provence* arreſted them all the 24th of *January*, in the Year 1308. and ſeized their Eſtates. They were condemned to Death, and executed, their perſonal Eſtates divided betwixt the Pope and the Earl, and the Real kept for the Hoſpitallers.

The Pope's Judgment in the Council of Vienne, *againſt the Templars.*

The time of the general Council, which the Pope had appointed, drawing near, King *Philip the Fair*, wrote to the Pope in the Beginning of the Year 1311. that ſince

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the Templars appear to be charged ſo fully by the Informations, they ought to be rooted out by the Judgment of the future Council. He beſought his Holineſs to order it ſo, that their Goods might be employed in ſome new Expedition, or rather be transferred to ſome military Order already eſtabliſhed for the Relief of the Holy Land. The Pope agreed to this Propoſal, by his Bull of the Month of *March*, in the ſame Year.

In fine, the General Council of *Vienna* being aſſembled, and the firſt Seſſion held the 16*th* of *October*, in the Year 1311. the firſt thing, that the Pope propoſed, was the Affair of the Templars. There were divers Opinions about them. Some were of the Mind, that they ought to be heard before they aboliſhed the Order; others on the contrary were of Opinion, that it ought to be no longer deferred; and that if it were, it would be a great Scandal to the Church, after the enormous Crimes, of which they ſtood convict. *William Durantus*, Biſhop of *Menda*, was of this Opinion, and delivered a Memorial to the Pope to prove it. On *Wedneſday* in the Holy Week, in the Year following, which was the 19*th* of *March*, the Pope held a particular Aſſembly of Cardinals and Prelates, in which the Deſtruction of the Order of the Templars was reſolved on. The Bull of it was publiſhed in the following Seſſion, held the 22*d*. of *May* 1312. at which the King was preſent. The Subſtance of it was this; that the Templars being convicted of a great Number of Crimes, he decreed the aboliſhing of them, with the Approbation of the Council, not in Form of a definitive Sentence, becauſe it could not in Rigour of Juſtice be carried ſo far, according to the Informations and the Proceſs which had been made, but in Form of Proviſion, or an Apoſtolical Direction, and that he forbid any whomſoever to enter into that Order for the future, and to take, or wear their Habit, on pain of Excommunication *ipſo facto*. That all their Eſtates ſhould remain in the Diſpoſal of the Holy See; and that from this preſent time, after mature Deliberation, and by the Advice of the Prelates of the Council, he did unite them for ever to the Order of St. *John* of *Jeruſalem*, as well Moveables, as Immoveables, together with all their Rights, and their Privileges, excepting nevertheleſs the Goods which they had in the Kingdoms of *Caſtille*, *Arragon*, *Portugal*, and *Majorca*, which ſhall not be given to the Hoſpitallers, and yet reſerved to the Diſpoſal of the Holy See. In fine, he enjoyns, under pain of Excommunication, all Perſons of what Degree ſoever, even Kings themſelves, who have any thing in poſſeſſion belonging to the Templars, to return it into the Hands of the Hoſpitallers, within one Month after the Publication of this Bull. And to that End, the Pope commiſſioned the Biſhop of *Nevers*, the Abbot of St. *German des Prez*, and the Dean of *Chartres*, to put the Knights of the Hoſpital into Poſſeſſion of the Goods which the Templars had in *France*; and gave out ſeveral other Bulls upon this Subject. The Judgment upon the Proceſſes of particular Members of the Order were ſent away to the provincial Councils, and it was decreed, that thoſe who were found guilty, ſhould be ſeverely puniſhed, and that Penſions ſhould be aſſigned to the Innocent, out of the Goods of the Order. As to the great Maſter, the Brother of the *Dauphin*, and ſome others, whom the Pope had reſerved to his own Judgment, he ſent Cardinals to *Paris*, to declare what he would have done on their ſcore. Theſe Cardinals order'd a Scaffold to be erected before the great Gate of the Church of our Lady, in the Month of *March*, in the Year 1313. and having cauſed the Great Maſter, the Brother of the *Dauphin*, *Hugh Perrault*, and another Knight to be fetched, they read to them the Sentence of the Pope, by which they were depoſed and condemned to perpetual Impriſonment. The great Maſter, and the *Dauphin*'s Brother, upon hearing this Judgment, declared, that what they had ſworn againſt their Order, was falſe; that they had done it at the Inſtance of the Pope and the King, and that they were ready to die in Defence of this Truth. The Cardinals delivered them up to the Provoſt of *Paris*; and the News thereof being carried to the King, he preſently called his Council together, in which it was reſolved, that in the Evening the great Maſter, and the Brother of the *Dauphin*, ſhould be burnt at the Point of the Iſle of the Palace, between the King's Garden and the *Auguſtine* Friars; which was performed accordingly. Theſe Wretches endur'd the Puniſhment with Reſolution, and perſiſted unto the laſt to aſſert their own Innocence and that of their Order: This made many believe that they died innocent. The two others, which ſaid nothing, had their Lives ſaved.

The Execution of the Great Maſter & another Templar at Paris.

The uſe of the Templars Eſtates in ſeveral Kingdoms.

This was the End of the Order of Templars, which was aboliſhed in all the Countries of Chriſtendom, except *Germany*; where they ſtopt the Publication of the Bull, and procured Abſolution in a provincial Council. The Knights Hoſpitallers in *France* were put in Poſſeſſion of their Immoveables, but they were obliged to leave to the King two Thirds of their moveable Goods, for the Expence he had been at in the Proſecution of the Templars, according to the Agreement made between King *Lewis Hutin*, and the great Maſter of the Hoſpital, on the 14th. of *February*, in the Year 1315. In *Arragon*, the Pope, at the Inſtance of King *James*, annexed the Eſtates of the Templars to thoſe of that Order of *Calatrava*, which was made an Order ſeparate and independent from that of *Caſtille*, of the ſame Name, having a great Maſter reſident in *Arragon*, and depending on the Order of *Ciſtercians*. The King of *Arragon* detain'd nevertheleſs ſeventeen ſtrong Forts, which had belonged to the Templars. *Ferdinand* IV. King of *Caſtile*, would not comply with the Sentence of the Pope, which join'd the Templars Eſtates to the Order of St. *John* of the Hoſpital, but laid to the ancient Inheritance of the Crown, the Towns, Lands, and other Goods, which they had in his Eſtate. *Dionyſius* King of *Portugal*, by Advice of the Pope, inſtituted in his Kingdom, an Order of *Knights of Chriſt*, which was approved by Pope *John* XXII. and founded out of the Goods of the Templars, whoſe principal Employment was to make War upon the Moors. In *England*, it was reſolved in a Parliament held in the Year 1324. that the Eſtates of the Templars ſhould be united to the Order of Hoſpitallers; which gave Occaſion to ſome *Engliſh* of that Order, to think they were diſcharged from their Vows, and at Liberty to marry, which the Biſhops of *England* oppoſed.

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Arguments which may be alledged for the Juſtification of the Templars.

It is one of the famous Queſtions in Hiſtory, to wit, whether the Templars were guilty of all the Crimes whereof they were accuſed, and juſtly condemned; or, whether they were imputed to them falſely, and whether they were not compelled by the Violence of Torments and Fear, to confeſs things which they had not done, to grow rich by their Spoils, and ſeize on their Effects, as ſome Hiſtorians have aſſerted. It may be alledged in their Defence, 1. That the Informers were two Wretches, condemned for their Crimes, no way worthy of Credit, who thought of this Project, to reſcue themſelves from the Puniſhment, to which they were condemned, 2. That the Crimes whereof they ſtand accuſed, are ſo horrid and execrable, and at the ſame time ſo extraordinary, that they muſt, if guilty, have loſt not only all Senſe of Honour and Religion, but alſo Modeſty, common Senſe, and Underſtanding. Now is it credible, that a vaſt Number of Men of all Nations and Degrees, ſpread throughout all Chriſtendom, ſhould all fall into ſo horrid an Exceſs of Wickedneſs and Extravagance; and that neither Religion, nor Shame, nor Fear of Diſcovery, nor any Diſtaſte, which any of the Order might have taken, ſhould induce none of them to reveal their Actions? This Silence is ſtrange, if the thing be true: A Silence, which laſted for almoſt an Hundred Years, which was obſerved religiouſly by all thoſe of the Order. During this time many Malecontents left the Order; how could it poſſibly be, that not one of them, to juſtify his Deſertion, ſhould offer for a Reaſon, the Diſorders he had there met with? How could an infinite Number of People, who preſented themſelves to be admitted with a good Intent, and not being yet corrupted, reſolve at their Admittance to make ſo damnable a Profeſſion, and therein perſevere? 3. That they confeſſed not theſe Crimes, but for fear of Torments, wherewith they were threatned, and in Hopes, which were given them, of being well uſed, and likewiſe rewarded for their Confeſſion: That ſuch as refuſed to own them, were put to the Rack, that Torments might force from their Mouths the Confeſſion of what was falſe: That notwithſtanding there were ſome, who would never ſwear againſt their Order, and honourably aſſerted their Innocence: That the greater Part of thoſe, who were cowardly enough to yield to Fear, or be wrought on by Promiſes, had recanted, and perſiſted in that Recantation to their Death, ever proteſting, that they had been impoſed upon, or that they had ſpoken falſely, and that theſe Confeſſions were extorted from them by Threats or Promiſes, or by Violence: That they had ſhewn as much Conſtancy in this Retractation, as they had teſtified Weakneſs and Change from their former Depoſition: In fine, that they choſe rather to be burnt alive, and going to Execution they declared aloud, that they died innocent; the time, which the Fear of Hell, and the Judgment of God, before whom they muſt appear, forces the Truth from the Heart and Tongue of the moſt Wicked. 4. That there were found no other Witneſſes againſt them than themſelves: That 'twas only in *France*, where they were conſtrained to confeſs theſe Crimes: That every where beſides, whatever Proſecution was made againſt them, they were not found guilty of theſe Crimes, neither did they

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they confeſs them. 5. That their Judges were Parties; that *Philip the Fair* had a Mind to this for a long time, accuſing them of raiſing and fomenting Sedition againſt him: That he was the particular Enemy of the great Maſter: That he owed them Money: That he deſired to enrich himſelf with their Spoils, as it came to paſs: That he engaged himſelf in the Proſecution of this Affair, with Zeal and Partiality: That he practiſed unheard of Cruelties on the accuſed: That the Pope was unwilling at the firſt to enter on this Buſineſs, as being acquainted with the Injuſtice of it; but that at the laſt he ſuffered himſelf to be prevailed with by the Importunity of the King of *France*, and the Offers he made him to leave the Diſpoſal of the Templars Poſſeſſions to his Holineſs: That in fine, the Pope, the King of *France*, and other Princes found the Deſtruction of this Order would turn to Account, and made Advantage of their Eſtates in whole or in Part. 6. That the Proceedings againſt them were irregular, and againſt the Forms preſcribed by the Law: That at the firſt they were arreſted upon ſlight Suſpicions, by the Authority of the King, and without having conſulted the Pope, unto whom alone it belonged to judge them, becauſe of their Privileges: That the firſt Examinations were taken either by the King's Officers, or by the Inquiſitor: That their Proceedings were not againſt the whole Order: That they were not ſummon'd, nor their Proceſs prepared according to Form: That the Pope acknowledged all theſe things, in declaring, that he could not of Right give a definitive Sentence againſt this Order, according to the Inqueſt, and the Method wherein the Proceſs was prepared: *Non per modum definitivæ Sententiæ, cum eam ſuper hoc ſecundum inquiſitiones & proceſſus ſuper his habitos non poſſumus ferre de jure.* That he condemn'd them nevertheleſs, and abrogated their Order, by way of Proviſion, as if the utter aboliſhing of an Order could be decreed by Proviſion, when it was acknowledged, it could not be decreed of right.

The Reaſons which prove the Juſtice of aboliſhing the Order of Templars.

It may be anſwered to theſe Arguments, that in Matters of Fact, we are not to make uſe of Conjectures, and Reaſonings againſt the Depoſitions and Confeſſions themſelves of the Criminals, upon which they were legally condemned: That we have the Interrogatories of a vaſt Number of Templars, who have acknowledged the Crimes whereof they were accuſed, That it matters not, who are the Informers, provided that in the Sequel the Fact be evident: That the Crimes whereof they are accuſed, are in good earneſt very heinous; but Men that give themſelves over to their Paſſions and Luſts, are capable of all of them, and there is no Diſord er ſo ſtrange, into which they may not fall: That thoſe, whereof the Templars are accuſed, are of two Sorts, Impieties, and a Kind of Idolatry, and the Vice of *Sodomy*; that the Commerce which they had with the *Saracens*, might engage them in the former, which is the more extraordinary, and that Debauchery hurried them to the ſecond: That theſe Diſorders had been a long time kept ſecret, becauſe all the Members were concerned to conceal them: That 'twas the Order gave them their Settlement and Fortune, and that they could not accuſe it without undoing themſelves, and accuſing themſelves of ſhameful Crimes; beſides, that 'twas dangerous to bring about their Ears an Order ſo powerful, on which they had their Dependance: Which was likewiſe the Reaſon, why thoſe, who had deſerted the Order, made no Diſcovery: That ſome had revealed theſe filthy Acts to particular Perſons; who did not dare to mention them: That many of them who had confeſſed theſe Crimes, had done it voluntarily, and without Conſtraint: That they all agreed in their Depoſitions; but that ſome had not ſworn to all the Articles, becauſe they had Knowledge but of Part, which proves their Sincerity: That they all ſpeak of Circumſtances ſo particular, that it is hard to imagine they ſhould be invented: That the greateſt Part ſtuck to their Depoſitions: That ſuch as had retracted, did it not, till they ſaw they muſt undergo the Puniſhment their Fault deſerved, and to cover their Diſgrace: That ſince they kept theſe Diſorders very ſecret, and diſcovered them not, but to thoſe of their Order, it is not to be wondered at, if the principal Witneſſes were ſuch as were accuſed: That tho' they prepared not their Proceſs in Form in other Kingdoms; yet for all that, there was Proof enough found againſt them to pull down their Order: That King *Philip the Fair* acted not in this Matter, but upon a Principle of Juſtice: That he had not ordered them to be arreſted ſo ſuddenly, but becauſe it was to be feared, leſt, ſince they were powerful, if they had Notice of the Deſign, they ſhould have made an Inſurrection in the Kingdom: That he had cauſed an Inquiſition upon them to be taken for his own Juſtification, and thereupon left the Judgment to the Pope, into whoſe Hands he reſigned them: That he enriched not himſelf with their Eſtates, but always offered they ſhould be employed for the Good of the Holy Land: That he conſented to the Incorporation of them into the Order of the Hoſpitallers, and had reſtored them to it without any Deceit, retaining only what he was obliged to expend in ſuing out the Proceſs: That the Proceedings, and Examinations taken againſt them, were ſufficient to prove the Irregularities of the Order in general: That it was neceſſary to aboliſh it, and there was no Remedy to be applied otherwiſe, though poſſibly according to the Formalities of Law, there muſt have been another Manner of Proceeding, in order to the giving a definitive Sentence: Yet this hindered not, but that by way of Proviſion, that is to ſay, of Diſcipline, Equity and Juſtice, the Order might be wholly aboliſhed, and their Eſtates given to an Order, which ought to put them to the Uſe to which they were deſigned. Theſe Reaſons are ſufficient to maintain the Judgment given by the Pope in the Council of *Vienna*, againſt the Order of the Templars, and to juſtify the Behaviour of *Philip the Fair*, in this Matter.

CHAP.

CHAP. III.

An History of the Popes, who had their Residence at Avignon, *from* Clement V. *to the Death of* Gregory XI. *and of what Remarkable Things happened in the Empire,* Italy, *and in the Church, under their Pontificates. And among other Things, what Quarrels* Lewis *of* Bavaria *had with those Popes. The Contests between the* Grey-Friars, *and Pope* John XXII. *And about the Question concerning the Happiness of Souls, moved by that Pope.*

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AFTER the Death of *Clement* the V. Three and twenty Cardinals, which were at *Carpentras*, where that Pope held his Court, entred into the Conclave, and remained there from *May* to *July* 22*d*. in the Year 1314. but could not fix upon the Election of a Pope. The *Italian* Cardinals were very desirous to have a Pope of their Nation, who might have his Residence at *Rome*, and the *Gascoignes* were for a *Frenchman*, who might reside on this side the *Alps*. The *Italians* propounded the Cardinal of *Præneste*, who had been before a Bishop of *Aix*, and wrote for him to the King; but he was not at all liked by the *French*. These Contests lasted so long, that the People gathering together under the Conduct of *Bertrandus*, and *Raimondus Gott*, the Nephews of the deceased Pope, and coming armed to the Conclave, demanded, that the *Italian* Cardinals should be delivered to them, and crying out, *That they would have a Pope*, set fire on the Conclave. The Cardinals hereupon made their Escape and were dispersed, and it was a very hard thing to get them together again after this Accident; for the Cardinals of *Gascoigne* were eager that the Conclave should be held at *Carpentras*, where Pope *Clement* V. died, or at least at *Avignon*; but the *Italian* Cardinals thinking it not safe or consistent with their Liberty to meet in those Cities, were importunate it should be at *Rome*. They had perhaps both proceeded to a separate Election, which would have caused a Schism, if *Philip the Fair* had not written to them to dissuade them from it, by proposing to them the City of *Lyons*, as a proper Place for an Election, which could not be suspected by either Party. The Cardinals nevertheless could not agree upon a Meeting, till after the Death of *Philip the Fair*, which happened *November* 29. 1314. and in the Reign of *Lewis Hutin*, who succeeded him, *Philip* that King's Brother, Earl of *Poictiers*, was sent to procure the Cardinals to meet, and to proceed to an Election of a Pope. He caused them to meet at *Lyons*, and having had several Conferences with them, without bringing them to an Agreement, he sent them on a certain Day to the House of the Friars-Preachers at *Lyons*; and having exhorted them to come to an Agreement about the Election of the Pope, he withdrew, and left them shut up in the House, having given order, that they should not be let out, till they had chosen a Pope. In the mean time, he received the News of the Death of *Lewis Hutin*, which happen'd *June* 5. 1316. who having left his Wife *Clemence* great with Child, he was forced to return on a sudden to the Court of *France*, without recalling the Orders which he had given. Lastly, The Cardinals forty Days after they had been shut up, upon *August* 17. chose *James d' Osa*, or *Ensa*. a Native of *Cahors*, who had been Bishop of *Frejus* and after of *Avignon*, and was then Cardinal Bishop of *Porto*. Some Authors write, that the Cardinals having put it in his Power to choose a Pope, he chose himself; but this is not certain, and it was never objected to him by his Adversaries, but on the other Side, the Historians of the Time agree, that he was chosen by the Votes of the Cardinals. Some Authors report, That he had sworn that he would not ride upon any Horse or Mule, that did not carry him to *Rome*; but this also is a Story without ground. This Pope after his Election took the Name of *John* XXII. was crowned at *Lyons*, *Sept.* 25. and immediately went from thence to take up his Residence at *Avignon*, where he arrived, *Octob.* 2. Queen *Clemence* was brought to Bed of a Son, *Novemb.* 15. who dying eight Days after, *Philip* was crowned, *Jan.* 6. 1317. Some Time after that, Pope *John* XXII. was arrived at *Avignon*, he discovered that *Hugh Giraldi*, Bishop of *Cahors*, had contrived to poison him, and was guilty of divers other Crimes. He thereupon had him examined before the Cardinals, caused him to be formally degraded, and condemned to perpetual Imprisonment in *April*, the same Year, and having delivered him to the Secular Power, he was condemned to be flea'd, drawn through the City, and burned; which Sentence was executed upon him in *August*, of the same Year.

The Election of Pope John XXII.

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At the same Time *John* XXII. endeavoured to make a new Archbishoprick and several Bishopricks in *France*. The Diocese of *Tholouse* was of a great Extent, and very considerable for its Revenue. *Clement* V. had some Thoughts to make it a Province, and *John* XXII. being resolved to put his Design in Execution, made *Tholouse* a Metropolis, taking it from the Jurisdiction of the Archbishop of *Narbonne*, and preferred *John de Cominges*, who had been Bishop of *Magalona*---to be Archbishop of it, having deprived *Hugh de Pressac*, Pope *Clement* V's. Nephew of that Bishoprick. He divided the Dioceses of *Tholouse* into six Bishopricks, and placed their Sees in six small Cities, *viz. Montalbanum*, which was before partly in the Dioceses of *Cahors*, S. *Papoul*, *Rieux*, *Lombez*, *Lavaur* and *Maripoix*, to which he added the Bishoprick of *Pamiez*, then newly erected. He also created two new Bishopricks in the Archbishoprick of *Narbonne*, viz. *Alet* and S. *Pons*. He took away *Castres* from the Dioceses of *Albi* to make a Bishoprick of it, *Toul* from that of *Limoges*, *Surlac* from that of *Perigueux*, S. *Flour* from that of *Clermont*, *Vabres* from that of *Rhodes*, and made two of that of *Poictiers*, *Maillezais* and *Luson*. He also erected several Colleges in the Province of *Tholouse*, and in the Dioceses of *Albi*. In the following Year he divided the Province of *Tarragon* into two Parts, made *Saragosa* a Metropolis, and subjected the five Suffragans of *Tarragon* to it. Some say he also made a Bishoprick of the Abby of *Mont Cassin*; but we find before his Pontificate Bishops of that Title.

Pope John erects new Archbishopricks and Bishopricks.

The State of the Empire, and Italy.

While *John* XXII. lived in Peace at *Avignon*, *Italy* was disturbed with the Factions of the *Guelphs* and *Gibelines*, who continually made war one against the other, and put the City of *Rome* into strange Confusion. The Emperors of *Germany* had no Authority almost in *Italy*. *Apulia* and all the Kingdom of *Naples* were under the Dominion of *Robert* the Son of *Charles* II. King of *Sicily*, who maintained the Party of the *Guelphs* against the *Gibelines*. The Empire was then under Contest between *Lewis* Duke of *Bavaria*, and *Frederick* Duke of *Austria*; for after the Death of *Albert* Duke of *Austria*, who was slain in the Year 1308. by one of his Nephews, *Henry* Earl of *Luxemburg* was chosen Emperor, and his Election was confirmed by *Clement* V. who had favoured him privately, by breaking his Word with *Philip the Fair*, who would have had his Brother *Charles de Valois* chosen Emperor. *Henry*, who was the seventh Emperor of that Name, spent the Year 1311. in *Italy*, to appease the Troubles of that Country, and to cause himself to be crowned Emperor, as he had promis'd the Pope; he required the People of *Florence* and *Aretium*,---that they would entertain him and his Army, but they refused; yet he kept on his March, seized on *Milan*, where he was crowned, brought the greatest Part of the Cities of *Italy* into Subjection to him, marched directly to *Rome*, where he was received in spite of the contrary Faction, and was crowned there by the Cardinals. Notwithstanding the Opposition of *Clement* V. and took an Oath of the People of *Rome*; but presuming to impose a Tribute upon them they revolted, and by the Assistance of *Robert* King of *Apulia*, constrained *Henry* to retire to *Tivoli*; from whence he went to *Pisa*, where he began the Quarrel with King *Robert*, against whom he declared War, and departing from thence to go into *Apulia* with his Troops to invade that Kingdom, he fell sick by the Way, *August* 15. at the Castle of *Bencovent*, where he died the 24*th* of the

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ſame Month. being poiſoned, as our Hiſtorians relate, by a Dominican Friar called *Peter de Chaſteau-Renaud*, who gave him a poiſoned Hoſt. Nevertheleſs, the Dominicans obtained a Letter ſeveral Years after, dated *May* 17. 1346. from *John* King of *Bohemia*; in which that Prince declares, That the Reports, which have been ſpread abroad againſt theſe Monks, were falſe and groundleſs.

Two Emperors elected in Germany.

The Electors of *Germany* being aſſembled at *Franckfort* in the Year 1314. were divided in their Choice of an Emperor to ſucceed him: The Archbiſhop of *Mentz*, and *Treves*, *John* King of *Bohemia*, and *Wolemarus* Marquiſs of *Brandenburg*, gave their Votes for *Lewis* Duke of *Bavaria*; but the Biſhop of *Colen*, and *Rodolphus* of *Bavaria*, Count Palatine, gave their Votes for *Frederick* Duke of *Auſtria*. *Lewis* was crown'd at *Aix la Chapelle*, by the Archbiſhop of *Mentz*; and *Frederick* at *Bonne*, by the Archbiſhop of *Colen*. The Cities of *Germany* took part, ſome with *Lewis*, and others with *Frederick*. The firſt was acknowledged by the Cities of the *Lower Rhine*, as far as *Strasburg*, and by the Cities of *Suabia*; and the other by the Cities of the *Higher Rhine*, and *Switzers*. *Lewis* of *Bavaria* apply'd himſelf to Pope *John* XXII. to have his Election confirmed as the only lawful one, ſince he had the greateſt Number of Votes; but the Pope refuſed to do it, not only becauſe 'twas conteſted, but becauſe he had attempted to do ſome Things, which he affirmed to be above his Power; whereupon he declared the Empire vacant, and that the Adminiſtration of Affairs belonged to the Holy See; and upon that Account depoſed the Governors and Deputies, which the Emperor had ſet up in *Italy*: This was the beginning of the Quarrel between *John* XXII and *Lewis* of *Bavaria*: Theſe two Competitors for the Empire, made War againſt each other, while *Italy* was troubled with the Factions of the *Guelphs* and *Gibelines*. *Matthew* Viſcount of *Milan* being in League with the *Gibelines*, beſieged *Genoa*. The *Genoeſes* having put themſelves under the Protection of Pope *John* XXII. and *Robert* King of *Apulia*; this laſt came to relieve them, and the Pope thundered out Excommunications againſt *Matthew*, and invited *Philip* of *Valois* to ſuccour *Genoa*; but that Prince being retired without doing any thing, the Pope publiſhed a *Cruſado* againſt *Matthew*, and begged of *Frederick* Duke of *Auſtria* to furniſh him with ſome Troops, promiſing him to confirm his Election to the Empire, and make his Brother Archbiſhop of *Mentz*. *Frederick* allured by theſe Promiſes ſent his Brother *Henry* with three hundred Men into *Lombardy*, who ſhould joyn themſelves with the Soldiers of the Croſs; but *Matthew* having humbly ſhewed him, that he acted contrary to the Intereſts of the Empire, becauſe if King *Robert* and the Church got the Poſſeſſion of the City of *Milan*, they would make themſelves Maſters of all *Tuſcany*, he recalled his Brother. The Pope thereupon clapped up a League between *Robert* King of *Apulia*, and *Frederick* King of *Sicily*, upon Condition, that the City *Rhegio*, and whatever *Frederick* had conquered in *Calabria*, ſhould be put into the Hands of his Holineſs; which he had no ſooner gotten, but he delivered them to *Robert*. This provoked *Frederick* ſo much, that he broke the League, which brought on him the Pope's Diſpleaſure; but he eſcaped the Dint of it, by giving his Kingdom to his Son *Peter*.

The Wars in Germany, *between the two Emperors.*

While theſe Things paſſed in *Italy*, *Germany* was involved in Wars, but at length *Lewis* of *Bavaria*, in *September* 1323. defeated the Army of *Frederick* Duke of *Auſtria*, and took him Priſoner, with his Brother *Henry*. Their third Brother *Leopold* appealed to the Pope, who pronounced the Sentence of Excommunication againſt *Lewis* of *Bavaria*; by which he commands him to renounce his Election within three Months, and to appear before him in Perſon to juſtifie himſelf againſt an Accuſation brought againſt him, that he was a Favourer of Hereticks, Schiſmaticks, and other Rebels againſt the Church; forbids all Chriſtians to own him, as Emperor, and declares all ſuch as favoured him, if they were of the Clergy, ſuſpended from their Offices and Benefices, and if Lay-men, excommunicate. *Lewis* of *Bavaria* appealed from this Judgment to a general Council, which he reſolved to call, or to the next Pope lawfully choſen, and accuſes *John* XXII. to be the Cauſe of the Troubles of *Germany* and *Italy*, to overturn the Church and Empire, to invade the Rights of Princes, to rob the Church, and laſtly, to teach an heretical Doctrine concerning the Poverty of JESUS CHRIST, and his Apoſtles. A Copy of this Appeal dated in the Year 1324. is publiſhed by Mr. *Baluſius*, among the ancient Acts, which he joined to the Lives of the Popes of *Avignon*, *Lewis* of *Bavaria* at the ſame Time ſent Ambaſſadors to *Rome* to juſtifie himſelf, promiſing, that he would be kind to the Church; but the Pope would not give over the Proſecution, but excommunicated *Lewis* of *Bavaria*, and condemned him as an Heretick. *Lewis* appealed again from all theſe Proceedings. *Italy* ſuffered much by this Diviſion between the Empire and the Church. The Pope invites into *Tuſcany Charles* the Son of *Robert*, King of *Apulia*, who made himſelf Maſter of *Florence*, and publiſhing Plenary Indulgences, raiſed Soldiers, which he ſent into *Italy* againſt the *Gibelines*, and particularly againſt *Galeaſius* and his Brethren, Viſcounts of *Milan*, who ſucceeded to their Father, who died excommunicated. Theſe Troops were defeated, and the Pope obliged to fly to the King of *France*, to raiſe a Tax upon the Clergy of that Realm, to keep the War ſtill on Foot; which the King granted him, upon Condition, that he might receive the Tenths for himſelf the two next Years. The Tax which the Pope impoſed, was unreaſonable, being almoſt the Value of the whole Revenue of all their Benefices. *Galeaſius* and the *Gibelines* on their Part, prayed *Lewis* of *Bavaria* to come into *Italy*. The Senators and the People of the City of *Rome*, ſent Ambaſſadors to the Pope to beg of him to come, and reſide at *Rome*, and threatned him, if he did not, that they would in due Time and Place provide another Pope for the Holy See and Church. The Pope having excuſed himſelf, they ſent to *Lewis* of *Bavaria*, to pray him to come to *Rome*. This Prince promiſed them, and ſent away their Ambaſſadors very well ſatisfied, and called the Princes of the Empire together at *Spire*, to conſult about that Voyage. Here it was reſolved on, and in the Year 1327. *Lewis* of *Bavaria* paſſed the *Alps* with a Body of Horſe, and arrived at *Trent*, where he held a Meeting of the Deputies of the Cities of *Lombardy*, and then he went to *Milan*, where he was crowned. The Pope renewed his Excommunication, againſt *Lewis* of *Bavaria*, and condemned him as an Heretick and an excommunicate Perſon; and after he had ſummoned him once more, he declared, That he had forfeited all his Goods, moveable and immoveable, his Rights, Eſtates, and Juriſdictions, which he poſſeſſed. *Lewis* of *Bavaria* did not yet deſiſt from advancing his Intereſts in *Italy*, and having gotten a conſiderable Sum of *Galeaſius* and the Viſcounts, whom he deprived of the Government of *Milan*, he made himſelf Maſter of the greateſt Part of the Cities of *Italy*, went to *Rome*, was received by the Clergy and Senators, who came to meet him and was crowned Emperor there, *Jan.* 17. 1328. by the Order of the Clergy and the People of *Rome*, and by the Hands of Cardinal *Steven Colonni*.

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Nicholas V. *Anti-Pope.*

Sometime after the Coronation of *Lewis* of *Bavaria*, the *Romans* conſulted to chooſe a Pope who ſhould make his Reſidence at *Rome*; grounding their Fact upon this Pretence, That when a Pope being required by the People of *Rome*, would not, or did delay to come to the Holy See, the Power and Right of chooſing another Pope was devolved upon the Canon of St. *Peter* and St. *John* of the *Lateran*. *Lewis* of *Bavaria* conſented freely to this Election, and to effect it, depoſed *John* XXII. by a ſolemn Edict, dated *April* 28. and made a Law, that the Pope, which ſhall be choſen by the Conſent of the Emperor and People of *Rome*, ſhall reſide at *Rome* only, ſhall not go above three Days Journey from it, nor ſtay above three Months in the Year from it, and if he be longer abſent, and being required three Times, does not return, he ſhall be deprived of his Papal Dignity. In purſuance of the People's Requeſt, and with the Emperor's Conſent, they proceeded to the Election of another Pope, and choſe *Peter Rainalluci* of *Corbario*, a City of the Dioceſs of *Riatino*, a Monk of the Order of the Friars Preachers, Apoſtolick Penitentiary in *Rome*, who was reputed of for his great Sanctity. He was crowned, *May* 12. 1328. placed according to the Cuſtom upon the Chair of St. *Peter*, and named *Nicholas* V. He immediately created ſeveral Cardinals, but all of them almoſt Friars Mendicants, and of the *Gibeline* Faction; he crowned the Emperor a ſecond Time, and confirmed the Judgment which he had given againſt *John* XXII. who on his Part proceeded againſt this Anti-Pope and his Adherents. *Peter de Corbario* tarried at *Rome* as long as *Lewis* of *Bavaria* continued there, but went from thence with him, and came to *Piſa*, where he kept his Court, till he became odious to the Inhabitants there, which obliged him to conceal himſelf, and at length to withdraw himſelf to the Caſtle of Count *Boniface*, who delivered him in *Auguſt* 1330. into the Hands of the Archbiſhop of *Piſa*, and *William* Biſhop of *Lucca*, who cauſed him to be carried to *Avignon*; where he humbly confeſſed his Fault before the Pope and Conſiſtory, on the 25*th* of the ſame Month, and acknowledged, that *Lewis* of *Bavaria* was an Heretick, and that it went againſt him to acknowledge him for Emperor; That he had ſuffered himſelf to be choſen and conſecrated Anti-Pope; That he had created Cardinals and made Bulls; That he had approved of the Doctrine of *Michael de Ceſena*, General of the Order of Grey-Friars, conſented to the Depoſition of *John* XXII. perſecuted, depoſed, interdicted and excommunicated thoſe who were of his Party, diſpoſed of the Goods of the Church of *Rome*, &c. promiſed and ſwore to obey the Pope, and deſired Abſolution. The Pope granted his Deſire, with reſervation

servation of imposing Penance on him, and caused him to be strictly guarded in a Chamber of his Palace; where he died three Years after, in his pious and penitential Sentiments.

The Death of John XXII.

The Departure of *Lewis* of *Bavaria*, was followed with new Troubles in *Italy*; *John* King of *Bohemia*, being invited thither, seized upon several Cities, which held Intelligence with the Pope. The *Romans* sent to *Lewis* of *Bavaria* to pray him to return, but his Affairs kept him in *Germany*; and in the midst of these Matters Pope *John* XXII. died at *Avignon*, Decemb. 24. 1334. in the 19*th* Year of his Papacy.

The Contest of the Grey-Friars about their Habit.

But now to return to the Affairs of the Church, which happened under this Pope; the Course of which we have interrupted to relate the Transaction of the Empire: We will begin with the History of the Contest, which he had with the Grey-Friars all his Papacy. Some Persons of that Order had for a long Time differed about the Sense, and Practice of some Things, or Points belonging to their Rule, and particularly about the Form of their Habits. Some would wear an Hood and short Gown, strait, and of very course Stuff; and called themselves, *Spiritual Brethren*. Others, who called themselves, *The Brethren of the Community*; wore a loose Garb, long, and of finer Stuff. The Popes used their Endeavour to regulate and decide these Differences among these Monks, and to that end, ordered them to refer the Controversie of their Habits to their Superiors, and to submit to the Form and Manner that they prescribe. *Nicholas* IV. and *Clement* V. put out some Bulls upon this Subject; But the Spiritual Brethren being intent upon the Practice, would not desist from it, separated themselves from the Community, made a Body by themselves, and betook themselves into *Languedoc*, where the Convents of *Beziers*, *Narbonne*, and some other Cities, were made up of these Spiritual Brethren. Pope *John* XXII. to extinguish this Schism in the first Year of his Pontificate, summoned the Brethren of this Faction, who sent their Deputies to *Avignon*, of whom the Chief was *Bernard Delitiosi de Montpelier*. The Contest was debated before the Pope, who gave Judgment in favour of the Brethren of the Community by his Bull, *Quorundam*, in which he leaves it in the Power of the Superiors to determine of what Length and Largeness, Courseness or Fineness, Form or Figure the Habits of the Grey-Friars should be, as well as to their Hood, as Gown; and thereupon orders them to follow the Will of their General, their Provincials, and Guardians; as also declares, That they may have Granaries and Cellars, and keep their Corn and Wine, if their Superiors judge it convenient, leaving the ordering of them to the Guardian, and grave Persons of every Convent, and enjoyning all the Grey-Friars to leave their short and ill shapen Habit, and conform themselves to the Usage of the Brethren of the Community. This Sentence did but enrage the Spirituals, and confirm them in their Obstinacy. They set themselves to preach arrogantly, that they ought not to obey any Superior, who should order them, who professed the Rule of St. *Francis*, to leave their short and strait Habit to assume the Habit of the Community contrary to their Rule, and consequently to the Gospel and to the Faith, because their Rule made use of the Gospel; That to oppose this Practice, and to oblige those who wore the short Habit to leave it, and to persecute them, was contrary to the Truth of the Gospel and the Faith; That the Pope had no Power to make such a Constitution, as that called *Quorundam*; That they ought neither to obey him, nor their Superiors, as to the Contents of that Constitution; because it was contrary to the Counsel of JESUS CHRIST, and their Rule, which the Pope could not destroy. The Pope gave a Commission to Friar *Michael*, Inquisitor in *Provence* and *Languedoc*, to proceed against these stubborn Friars. This Commission is dated *November* 1317. This Inquisitor, according to his Commission, prosecuted four Grey-Friars, named *John Barani* of *Tholouse*, *Deodate de S. Michael*, and *William Sauton* Priests, and *Poncius Roche* a Deacon, and some others, who being arrested, maintained, That Pope *John* XXII. had no Power to make these Declarations, which he had published in his Decretal, called *Quorundam*, concerning the Habit and Manner of Living of the Grey-Friars; because such Declarations were contrary to the Rule of St. *Francis*, and derogated from the perfect Poverty, that JESUS CHRIST and his Apostles had practised. These four Grey-Friars being questioned, obstinately persisted in that Opinion. Notwithstanding the Requests of the Inquisitor, and Bishop of *Marseilles*; insomuch, that the Inquisitor having taken Advice of several Divines, who declared the Doctrine of these Grey-Friars to be Heretical, being assisted by the Bishop of *Marseilles*, and several other Persons of Ecclesiastical Dignity, condemned them as Hereticks, degraded them from their Orders, and delivered them to the Secular Power, which condemned them to be burnt, and the Sentence was executed upon them at *Marseilles*. A Fifth, who had asserted the same Doctrine as the others, but declared his Repentance for it, was degraded, and condemned to be kept immured the rest of his Life, and to wear two yellow Crosses; the one on his Breast, and the other on his Back. These Punishments were not sufficient to repress the boldness of these Monks, so obstinate were they: They gave themselves greater Liberty to declaim with more Violence against the Pope, and publickly preached, That he was *the Mystical Antichrist, or the Fore-runner of Antichrist*; That the Church of *Rome* was the Synagogue of Satan; That they ought not to obey *John* XXII. nor look upon him as Pope; That the Grey-Friars who were burnt were true Martyrs, and that they were ready to suffer the same Punishment; and some of them were such Fools, as to go and offer themselves to the Stake. *Bernard Delitiosi*, who was, as is above said, the Chief of the Deputies sent by the Grey-Friars of *Languedoc* to Pope *John* XXII. was apprehended a little after his Arrival at *Avignon*, upon the Information of the Inquisitors of his Country, who accused him for a Design to procure the Death of Pope *Benedict* XI. *Clement*'s Predecessor, for soliciting the Towns of *Carcassone* and *Alby* to revolt, for encouraging the People of the latter of these Cities against the Inquisitors, and for forcing open the Prisons of the Inquisition. The King's Guards demanded him of the Pope, and prayed him to appoint him Judges *in partibus*. His Holiness committed him to the Archbishop of *Narbonne*, and the Bishops of *Pamiez*, and St. *Papoul*, the last of whom, having been informed against the accused Person, and finding him guilty of the Crimes laid to his Charge, except the first, they degraded him and condemned him to end his Days in Prison loaded with Irons, and to eat nothing but Bread and Water. This Sentence was passed on him by these two Bishops, and three others, which they had called to their Assistance, *Decemb.* 8. 1319. It was executed, and the Pope allowed the Commissioners to mitigate the Punishment, as to the Eating, and Chains, if they saw convenient, and that Friar *Bernard* were not able to bear them: But the King's Proctor appealed, *à minimâ*, from the Judgment of the Commissioners, and the Pope by a Brief dated at *Avignon*, *February* 1320. ordered that it should be executed in its full Rigour, and condemned him to die in Prison, loaden with Chains. We are indebted to Mr. *Balusius* for these Monuments of Antiquity, of which we have spoken, and which he hath published in the first Tome of his Miscellanies.

The Dispute of the Grey-Friars about the Property of the Things they spent.

In 1322. there rose another Dispute among the Grey-Friars, in which almost all the Order engaged themselves against the Decision of *John* XXII. The Grey-Friars affirm, That according to their Rule, they make a Vow, not to have any Thing either in Property or in Common, and consequently, that they have no Dominion or Property in any Thing, but only a Right to use those Things that are necessary, by a simple Usage *de facto*, and that the Property and Dominion of all they have belongs to the Church of *Rome*; That it was in this absolute Abjuration of all Property, that the Perfection of the Evangelical Life consisted, which JESUS CHRIST and his Apostles lived, who had nothing either in Property or in Common; and that they ought to practise this Depth of Poverty, to follow the Counsel of the Gospel, and observe the Rule of St. *Francis*. *Gregory* IX. had declared in the Year 1230. that according to the Rule of St. *Francis*, the Grey-Friars ought not to have any Property, either in Common, or by themselves; but only the Use of their Goods, Books, and other Moveables. That they could not sell them or alienate them any manner of way, unless the Cardinal-Protector of the Order gave a Power to the General or Provincials. *Innocent* IV. declared in 1245. That the Propriety of those Things, of which the Grey-Friars had the Use allowed them, belonged to the Holy See. *Nicholas* III. in his Decretal, *Exiit, qui seminat*, determines, That to renounce a Property in all Things, as well in particular as in common, is meritorious and holy; and that JESUS CHRIST, who hath shewed us the Way of Perfection, hath taught it by his Words, and confirmed it by his Example, That the first Founders of the Church Militant practised it, and declared those excommunicated, who were of a contrary Opinion. *Martin* IV. who succeeded him, declared also, That the Grey-Friars had no right of Property, nor Dominion over the Things, as well moveable as immoveable, which they used. This Judgment was confirmed by *Nicholas* IV. in the Year 1298. and by the Decretal of *Clement* V. which begins with *Exivi*, in which having compared the Order of Grey-Friars to a Paradise upon Earth, and recommended the Life, which their Rule prescribes them, as conformable to that of JESUS CHRIST, He explains several Articles of their Rule, which were something ambiguous; and among other Things, he declares concerning their Poverty, That the Vow which they take to renounce all Property, ought to be understood as well in particular, as in common. That the Property

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of all Things given to them belongs to the Holy See, and that they have nothing, but a mere use *de facto*, which extends also to every Thing that is necessary for Life.

In this State and Condition were Things, when *John* XXII. was raised to the Papacy, and the Grey-Friars were persuaded, that they had no Property, or Dominion in the Things they had the Use of; no, not in those Things, which perish in the Use, as Meat and Drink; They also protested in a general Chapter held at *Perusia*; That they would practise this Poverty in the literal Sense, and conform to the Determination of *Nicholas* IV. upon that Subject. *John* XXII. who was a subtile Pope, could not endure that that Order which he did not love, should have the Honour of renouncing all Propriety; which neither rendred them poorer, nor gave the Holy See any Property, which could be of Profit to it. He considered, that the Property of Things which perished in the Use, was not distinguished from the Use it self. As for Example: It is undeniable, that he that eats and drinks, must have a Property in those Things he eats and drinks actually, and in that Case the Property can't be separated from the Use; and consequently, that if the Vow of the Rule of St. *Francis* were to have no Dominion, the Grey-Friars are obliged not to eat, but to die with Hunger, to uphold their Practice, or break it, that they might live; That the Poverty, of which the Grey-Friars bragged, was a mere Cheat, since that their Renunciation of Property, was such a *Chimæra* as made them no whit the poorer, that their Intention was no other, than theirs, who have the Advantage of those Things they use; That the Property and Dominion which they attributed to the Church of *Rome*, was more Charge than Profit, since nothing was got by it; That JESUS CHRIST, and his Apostles, never dreamed of this Poverty; and that it was an Error and Heresie to maintain, that JESUS CHRIST had no Right nor Property in the Things which he used. On these Grounds he published two Decrees: In the First, which is the Extravagant, *Ad Conditorem*, dated at *Avignon*, *Dec.* 7, having observed that it belongs to those who have a Right to make Canons, to revoke or change them, which they have made, either themselves, or their Predecessors, when it happens that they do more hurt than good; and that the absolute Renunciation of Property in common, or particular by the Grey-Friars, built upon the Constitutions of his Predecessors, who grant them only the mere Use *de facto* of the Things, which they use, reserving the Property to the Church of *Rome*, is neither profitable to themselves, nor the Church; and besides, in Things which perish in the Use, the Property or Dominion can't be separated from the Use, since they are destroy'd by the very Use. He declares, That the Church of *Rome* hath no Property by Virtue of the Constitutions of his Predecessors in any Thing given the Grey-Friars for their Use, and consumed by them, but yet retains a spiritual Dominion of Direction over their Order, besides the common Dominion which it hath over all the Goods of the Church, and over the Houses, Churches, Chappels, Books, Ornaments, and other Goods, which belong to the Grey-Friars, which do not perish in the Use. In his second Decretal, *Cum inter nonnullos*, which is dated the 12*th* of the same Month, he declares, 1. That it is an erroneous and heretical Proposition, to assert, That it is Heresie to deny that JESUS CHRIST and his Apostles had nothing in Common or in Proper. 2. That for the Future, it shall be an Error and an Heresie to maintain positively, that JESUS CHRIST and his Apostles had no Right to enjoy the Things they used, to sell, or give them, or to make use of them to obtain another Thing. The Pope did well to publish these Constitutions, but yet they did not convince the Grey-Friars of their Error; yea, several of them obstinately maintained, that they had no Property in those Things which they consumed, and accused the Pope of Error and Heresie. *Lewis* of *Bavaria* was not backward to take upon him their Defence, and to make use of this Pretence to accuse the Pope of Heresie in his Act of Appeal, which he published in 1324. wherein he confuted the Decretals, *Ad Conditorem*, and *cum inter nonnullos*, accusing them of Blasphemy, Error and Heresie, and proves the contrary Doctrine by the Rule of St. *Francis*, the Authority of the Popes; *John*'s Predecessors holding, That that Practice is conformable to the Life that JESUS CHRIST and his Apostles lived; and that the Wound, and Scars of St. *Francis* were as a Seal, which no leaden Bull of a mortal Man can deface. The Pope for the Defence of this Article, published *November* 10. of the same Year, the Decretal, *Quia quorundam mentes*, against those, who had opposed his two Former; in which, after he has explained the Constitutions of his Predecessors, and stated the Question clearly, he declares them Hereticks and Rebels to the Church, who shall maintain Positions contrary to those, which he hath laid down in his former Constitutions.

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In the Year 1325. he condemned the Postills of *Petrus John Oliva*, a Grey-Friar of great Repute, of *Serignan* in the Diocess of *Beziers*, upon the *Revelations*; from whence the Grey-Friars took the Principles of their Doctrine, and the Things, which they asserted against the Pope and the Church of *Rome*; for this Monk to magnifie his own Order, contrived to distinguish the sixth Estate of the Church, beginning with the Time of St. *Francis*, who was the Head of it, and the Angel foretold in the Revelation, the Estate, which should continue, till the Time of Antichrist. That as heretofore the Synagogue was rejected to settle another Church, in like Manner a corrupted Church, which was the Whore of *Babylon*, shall be rejected to give Place to a Church more perfect, animated by the Holy Spirit, and illuminated by a new Light; That this last should be opposed by a carnal Church; but yet it should flourish in spite of all Opposition and Persecutions. These are the principal Heads of the Notions which *Petrus John Oliva* propounds in his Comment upon the *Revelation*, which were condemned by twelve Doctors of Divinity, appointed thereto by *Nicholas* Cardinal Bishop of *Ostium*, to whom the Pope had given a Commission for the proceeding in this Affair; whose doctrinal Advice is related by Mr. *Baluzius* in the first Tome of his Miscellanies. This Author composed divers other Treatises, and among others, a Treatise of Poverty, in which he maintains, that an absolute Renunciation of all Property, both in particular and common, is the chief Perfection of the Gospel: He was also accused to have broached some Errors condemned in the Council of *Vienna*, *viz.* That Infants do not receive any Grace or Virtue by Baptism; That the Soul is not the Form of the Body; That the Divine Essence begets, and is begotten; That the Side of JESUS CHRIST was open before his Death. Pope *John* XXII. having examined his Postill, and having taken the Judgment of the Doctors, contained in several Propositions picked out of that Work, and with the Mitigations which they judged that they deserved, condemned the Work and the Author, in the Month of *February* 1325. and likewise defaced his Memory, by causing his Bones to be taken out of the Ground and burnt, for he was dead before his Papacy, and as some say, before the Pontificate of *Clement* V. The Grey-Friars made several Apologies for him, and asserted, that he was wrongfully accused, and that the Propositions taken out of his Work, and condemned, had a clear different Sense, if considered, with what goes before and follows. Some of them also gave it out, that he had done several Miracles after his Death. Lastly, The Concern which the Grey-Friars have for this Friar *Oliva*, is so great even to our Time, that *Sixtus* IV. was zealous to justifie his Memory, and having examined his Works, declared, That they contained nothing expresly contrary to the Catholick Faith, and which could not be taken in a good Sense.

The Condemnation of the Errors of Petrus Oliva.

The Sentence of Deposition, which *Lewis* of *Bavaria* published in 1328. against *John* XXII. is principally grounded upon the Errors and Heresies, which he pretends, that Pope had delivered in his three Decretals against the Grey-Friars. He sums them up under eight Heads: 1. That in Things which perish in the Usage, the Property is not distinguished from the Use. 2. That there is not a mere simple Use of those Things that perish in the Usage, but instead of using them, they abuse them. 3. That a Renunciation of Property is no Perfection, and does not make him a whit the poorer, who makes Profession of it. 4. That it is an Heresie to deny that JESUS CHRIST and his Apostles had nothing in proper, and had no Right to sell, or give those Things they had. 5. That an Use *de facto*, is not just, if there be not a Right of Usage. 6. That to call in doubt, whether JESUS CHRIST commanded his Apostles, when he sent them out to preach, to carry no Money with them. 7. To doubt, whether the Key of Knowledge be in the Catholick Church. 8. To teach, that one Pope can revoke those Decisions and Constitutions of his Predecessors, which relate to Faith and Manners. These Propositions are confuted at large, and and treated on as Heresies in that Sentence of Deposition. The Pope, that he might defend himself, and put an end to this Question, sent for Friar *Michael de Cesena*, General of the Order of Grey-Friars to *Avignon*, and commanded him upon Penalty of Disobedience, to write an Explication of their Rule as touching the Vow of Poverty, agreeable to his Decretals, being persuaded that the Grey-Friars would rather submit to the Judgment of their General than his; but the General would not obey him, but answered the Pope proudly. Nevertheless, he desired eight Days Consideration, and in the mean Time fled with two other Grey-Friars to *Marseilles*. The Pope sent after him to seize him, but he was embarked to sail into *Italy*, whither he was going to *Lewis* of *Bavaria*, and the Antipope *John de Corbario*. *John* XXII. proceeded against *Michael de Cesena*, deposed him, and ordered the Grey-Friars to choose another General.

The Dispute between the Emperor and Pope, concerning the Property of the Things spent by the Grey-Friars.

This

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This Pope had another Contest of greater Consequence, concerning the Time when the Beatifick Vision of God is granted to those who die in a State of Religion? In a Sermon which he preached the third *Sunday* in *Advent*, 1329. he maintained, That the Blessed should not see the Trinity before the Day of Judgment. He taught the same Doctrine in another Sermon which he preach'd on the Feast of *All-Saints*, 1331. which he caused to be transcribed, and he gave out several Copies of it. Lastly, in a third Sermon, which he preach'd on the Eve of *Epiphany* in 1332. he asserted, That till the Day of Judgment the Souls of the Saints were under the Altar, and did not see the Holy Trinity, but only the Humanity of Jesus Christ. This Opinion offended several Persons, and moved the Divines of the contrary Judgment. A White-Friar named *Thomas de Wallis*, had the Boldness to preach the contrary Doctrine at *Avignon*, by which he incensed the Pope so much, that he put him in Prison, and caused him to be fed with Bread and Water only. *Durandus à S. Portiano*, of the Order of Friars Preachers, and Bishop of *Meaux*, made a Treatise against that Opinion, which much disturbed the Pope's Mind, whereupon he summoned him before him, and examined his Work. The Cardinals, and other Divines of his Court, who were before offended at his Opinion, remained silent for fear, or out of Respect to the Pope, and some also embraced and maintained that Opinion; but the Doctors of *Paris* openly disapproved it, and made a great Noise about it. The Pope after this sent two Legates to *Paris*, viz. *Gerhard*, Minister-General of the Grey-Friars, and another Monk of the Order of Preaching Friars, to treat of a Peace between the Kings of *England* and *Scotland*, and charged them to insinuate their Opinion to the Doctors of *Paris*. The first of them attempting to teach it publickly at *Paris* in a Meeting of the Students, caused a great Disturbance; so that his Companion had much a-do to appease them. King *Philip* of *Valois* was much troubled at the Offence, and false Doctrine which that Monk had taught; and the latter went to his Majesty to pacifie him. The King fearing lest he should perplex himself with the Theological Question, answer'd him, That he would not discourse him, but in the Presence of some Divines; and having summoned ten of the most able Doctors of *Paris*, of whom four were Grey-Friars, he asked them in the Presence of this *Minister*, What was their Judgment concerning the Doctrine which he had taught? They all condemned it as false and heretical; but they could not agree about it. A few Days after, the King caused all the Doctors of Divinity, Bishops and Abbots about *Paris* to meet in the Castle of St. *Vincent*, and invited this *Minister* thither, and propounded two Questions in *French* to them. I. Whether the Souls of the Saints see the Face of God as soon as they are dead? II. Whether the Vision, which they have presently after their Death, shall cease at the Day of Judgment, and another come in stead of it? They all answered affirmatively to the first Question. And to the Second, they said, That the Vision that the Saints have presently after Death, shall not cease at the Day of Judgment, but remain for ever; but some of them said, that it shall be more perfect after the Day of Judgment: The *Minister* consented to the Opinion of these last, at least in Appearance. The King desired a Certificate of what was thus concluded by this Assembly, which they composed, and was sealed with the Seals of 29 Divines then present. They wrote about it to the Pope, and the King wrote to him also himself, that he thought it safest to follow the Judgment of the Doctors of Divinity of *Paris* who knew better, what ought to be held and believed in Matters of Faith, than Civilians, or other Divines, who knew little of Divinity; That he would punish those that taught the contrary, threatning him (if we may believe Cardinal *Peter d' Ailly*) to burn him, if he did not retract. The King also published by Mistake the Judgment of the Faculty. The Pope in his Answers to the King, complains, That his Majesty fixed on the Affirmative so positively, and prays him not to rush upon Things with so much Passion, assuring him, that he had no Design fully to determine that Question, but to debate it, and search out the Truth. He wrote to the University to allow the Batchelors of Divinity to defend either of the Opinions, and caused his Divines to collect such Passages as might be alledged *Pro & Con*, to put things in a way to the Decision of it. The Faculty of Divinity would not endure that Delay, but stuck close to their Doctrine. Lastly, When *John* XXII. had resolved to determine this Question in a Consistory, which he appointed to meet, *December* 2. 1334. he fell sick and retracted, as some say, just at the Point of Death, his Opinion by an authentick Declaration, in which he owns, That Souls separated from the Body, which are purged from their Sins, are in the Kingdom of Heaven, and in Paradise with JESUS CHRIST, in the Company of Angels. That they see God Face to Face, and the Divine Essence, as clearly as the State and Condition of a Soul separated from the Body will permit; That he recanted all that he had said, preach'd or written against this Doctrine. This Declaration is dated *December* 3. 1334. a few Moments before his Death, and related by *Peter Italamtals*, a Canon Regular of the Order of *Præmonstratensis* in the Life of this Pope.

The Question of the Happiness of the Saints after Death debated by John XXII.

John XXII. in the second Year of his Pontificate, *October* 21. published the Decretals of his Predecessor *Clement* V. made in the Council of *Vienna*, or a little before, and after that Council, which *Clement* V. had already digested in his Life-time, which make up the five Books of *Clementines*, which are in the Body of Civil Law, and joyned 20. others of his Constitutions to it, which he calls Extravagants; to which five other Books of Common Extravagants have been added, among which are several Decretals of *Boniface* VIII. *Benedict* XI. and *John* XXII. In one of his Constitutions, He abrogates the Society of the *Fraticelli*, *Beghardi*, or *Beghinæ*, which had spread themselves in all Places. They were a kind of Monks or Nuns, who made a Vow of Poverty and Beggary, and assumed a particular Habit and Way of Living, but entred into no Order, lived a free kind of Life, and taught many dangerous Maxims contrary to the Doctrine of the Church, concerning the Sacraments and Obedience due to Superiors. Nevertheless, he declares in a private Letter written to the Bishop of *Strasburg*, that he did not intend to include in that Constitution those pious Women, who had made a Vow of Chastity, and remained with their Parents, or in Societies, practising the Humility and Obedience that is due to their Pastors, and giving Examples of Virtue and Piety. This Letter is published in the second Tome of the Works of the Popes of *Avignon*, put out by Mr. *Baluzius*, with the Sentence by which that Pope declared the Marriage between *Charles the Fair*, King of *France*, and Queen *Blanch* to be void, and several other Letters of his, and Pope *Clement* V's. his Predecessor. There are also several of them in the Annalists, and divers Bulls in the Bullary. *John* XXII. was ingenious, active, crafty, of a good Life, studious, and vers'd in the Sciences, but chiefly in the Canon Law.

The Letters of John XXII.

The Election of Benedict XII.

The Holy See after his Death was not long vacant, for *Benedict* the XIIth. was chosen, *December* 16. and crown'd the 20*th* of the same Month, in the Church of the Friars-Preachers at *Avignon*. He was called before *James Fourniter*, a Native of *Savardun*, in the County of *Foix*, which was a Castle of the Diocess of *Pamiez*, and since of that of *Rieux*. He had in his Youth been a Monk in the Abby of *Balbone*, of the Order of *Cistertians* in the Diocess of *Mirepoix*, from whence he came to *Paris* to follow his Studies, where he commenced Doctor of Divinity. Then he was made Abbot of the Monastery of *Fontfroidus*, afterward Bishop of *Pamiez*, then of *Mirepoix*, and lastly, nominated a Cardinal-Priest of the Title of St. *Priscus*, by *John* XXII. in *December* 1327. He had a Design to settle his Residence in *Italy*, and chose *Bononia* for his Seat, but having caused the Inhabitants to be tryed, whether he should be welcome there, found, that that People, which had expelled the Legate of his Predecessor, would not entertain him; which made him take up the Resolution of abiding at *Avignon*, and build himself a Palace there; although the People of *Rome* sent Ambassadors to him, to beg of him to come and reside in their City.

The Determination of the Question of the Happiness of the Soul, by Benedict XII.

At his Entrance upon the Papacy, he found two Affairs in the Church that wanted Regulation, *viz.* 1. The Question concerning the Happiness of the Souls of the Righteous, after they are separated from the Body; which had been much debated a little before the Death of his Predecessor. 2. The Second was the Difference of the Church of *Rome* with *Lewis* of *Bavaria*. To prepare Mens Minds for the Decision of the First, he preached a Sermon on that Subject, upon the Purification, in the Year 1335. in which he maintained, that the Souls of the Just, which were absolutely pure, did enjoy the Beatifick Vision of God before the Day of Judgment. Two Days after he held a Consistory, to which he summoned such as had maintained the contrary Opinion in his Predecessors Time; and that he might proceed circumspectly in the Determination of that Point of Doctrine, he assembled many able Doctors of Divinity, and with them examined that Question, as oft as he had Leisure, in the Year 1335. which he passed at *Pont de Sorgue*: And at length the Matter being fully ordered, he made his Constitution, *Feb.* 22. of the following Year, in which he determines, That the Souls of the Saints that died before our Lord's Passion, as also of the Apostles, Confessors, Martyrs, Virgins, and other baptized Christians which are pure, when they are separated from their Bodies, or are united with it, as also the Souls of Infants, which die after Baptism, before they have the use of Reason, are in Heaven and Paradise with JESUS CHRIST, and the Angels, immediately after the Separation from the Body, or after their Purification, and en-

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joy the intuitive and immediate Vision of the Divine Essence, without the Mediation of any Object; because he discovers himself nakedly, clearly, and openly to them; and consequently, they are happy, and enjoy eternal Rest; but on the contrary, the Souls of those that die in mortal Sin, descend actually right down into hell, where they suffer the Pains of the damned; That nevertheless, all Men shall rise and appear before the Tribunal of JESUS CHRIST, to receive every one in their Body, Reward or Punishment for what they have done; and declares all those Hereticks, that obstinately maintain any one of the contrary Articles.

Benedict XII. *Confirms the Judgment of his Predecessors, against* Lewis *of* Bavaria *and the Grey-Friars.*

As to the Contest of the Pope with *Lewis* of *Bavaria*, *Benedict* XII. before he would engage in the Contest with that Prince, which his Predecessor had begun, exhorted him to return his Duty and Obedience to the Church. *Lewis* of *Bavaria* sent two Ambassadors to him in 1335. to desire Absolution; which *Benedict* seemed ready to grant him, if the Ambassadors of the King of *France*, and *Apulia*, and the Cardinals had not deterred him from it; insomuch, that the Ambassadors of *Lewis* returned without doing any thing. In the next Year he sent other Ambassadors in the Name of the Princes of the Empire, to desire it again. The Pope received them kindly, and told them, that he wished he could do it; but he feared the King of *France*. Upon this Answer *Lewis* of *Bavaria* address'd himself to that King, and sent his Ambassadors in 1337. to pray him to joyn with him, that he might obtain Reconciliation. The King of *France* sent his Ambassadors to the Pope, with those of *Lewis* of *Bavaria*, to demand Absolution. The Pope hearing that, answer'd, That it being a Matter of Consequence, he would consider of it; and that he was not obliged to treat *Lewis* of *Bavaria*, as an Heretick, or Catholick at the King of *France*'s Pleasure, and when he had delayed them a long Time, he would give *Lewis*'s Ambassadors no other Answer than this, That their Master did not truly repent. Thus this Business hung, and *Benedict* would not recede any thing from what his Predecessors had done against that Prince. When these Ambassadors were returned into *Germany*, *Lewis* of *Bavaria* held a Synod at *Francfort*, in *August* 1338. in which he made a solemn Protestation against the Proceedings of *John* XXII. which he proved before them to be null and void.

Benedict also maintained what *John* XXII. had decided against the Grey-Friars concerning Poverty, and we know, that in his Papacy, a Grey-Friar named *Francis de Pistorio*, was condemned to be burnt at *Venice*, for maintaining, contrary the Decision of *John* XXII. That JESUS CHRIST and his Apostles had nothing of their own.

Orders made by Benedict XII. *and his Death.*

He made, during his Papacy, several excellent Rules for the Reformation of the Church. He revoked all the *Commendams* of Cathedral Churches and Abbies, granted by his Predecessors to all Persons whatsoever, except Cardinals and Patriarchs. He compelled all Bishops to reside in their Churches, forbad plurality of Benefices, made void all *Favours Expectant* which were not agreeable to the Rules of the Civil Law, he deprived all Persons unworthy of their Benefices, and carefully put in fit Persons, where he had Power; he abolished the use of several Dispensations, remedied many Abuses and clancular Dealings, made use of in gaining Bulls, employ'd rightly the Revenues of the Church of *Rome*, by giving Alms, and bestowing Charity on the Poor during the Famine. He took great Pains to unite the Christian Princes, and did all he could to procure Peace with all Kings. He revoked the Tax of Tenths, which his Predecessor had granted to *Philip* King of *France*, for his Voyage into the Holy Land; because that Prince could not go through with his Design. He shewed his Zeal to Justice by causing those Officers to be punished severely, who had deliver'd the Ambassadors of *Edward* King of *England*, which were come to *Avignon* to the King of *France*: He made a Reformation among the Black-Monks, as well as *Cistertians*, who lived loosely; he appointed Persons of Merit and Learning to visit their Monasteries, that they might inform him of such Abuses as ought to be amended, and made Constitutions for the Reformation of them. He had also made several Rules for the Friars Mendicants, if he had not been prevented by Death. He only ordered, that such Monks, as were in his Court without any Permission obtain'd, should return to the Monasteries, and forbad them leaving their Order to go over to the *Cistertians* or *Cluniacks*, without the express Permission of the Pope. Lastly, That Pope lived in a Way suitable to so great a Bishop, keeping close to his Duty, being zealous for Religion, and for the Discipline and Reformation of the Church, virtuous, charitable, free from Ambition and worldly Interests. He did not (as several other Popes have done) raise his Nephews and Relations to the great Offices and Dignities of the Church, nor enrich them with the Goods of the Church; or by impoverishing private Men. He preferred but one of his Relations, whom he made Archbishop of *Arles* for his Merit, which he did not do without some Difficulty, at the earnest Request of the Cardinals. He married but one of his Neices, whom he bestowed upon a Merchant, refusing several great Lords, who offered themselves, as being above her Quality. This is the Relation which all the Historians of his Time give of his Piety and Virtue, who are more to be relyed on than some modern Authors; who will have him to have been a Man of a disorderly Conversation. He did at *Avignon*, *April* 25. 1342. which was the eighth Year of his Papacy.

An History of the Popes, who had their Residence at Avignon, from Clement V. *to the Death of* Gregory XI, *&c.*

This Pope composed several Works. *Rainaldus* has published his *Opuscula*, or small Tracts concerning the Poverty of JESUS CHRIST, and his Apostles, and about the Vision of God. There is a more considerable Treatise of this Pope's in the Vatican Library, upon the last of these Subjects. He also made a large Commentary upon the Gospel of St. *Matthew*, which is yet in M. S. in Mr. *Colbert*'s Library, with three other Treatises against *Ockham*. Most of his Letters and Bulls are extant in the Annalists, and Register of Bulls.

The Works of Benedict XII.

The Election of Clement VI.

Clement VI. was chosen Pope, *May* 7. 1342. and crowned the 9*th*. of the same Month. He was called before *Petrus Rogerius*, born in the Castle of *Maumont*, in the Diocess of *Limoges*. He was a Monk of the Abby of *Casa-Dei* in *Auvergne*; and having taken his Degrees in Divinity, he went to the Court of *John* XXII. at *Avignon*. This Pope gave him the Abby of *Fescamp*, and made him afterward Bishop of *Arras*. He received as much Favour at the Court of *France*, as *Avignon*; for there he was admitted into the Council of that King, who had a particular Respect for him, insomuch, that he was translated from the Bishoprick of *Arras*, to the Archbishoprick of *Sens*, and in the next Year to that of *Rouen*; and lastly, was raised to the Dignity of a Cardinal, of the Title of St. *Nereus*, and *Achilleus* by *Benedict* XII.

Rules made by Clement, *about the Affairs of* Italy.

The first Thing that he did after his rise to the Papal Dignity, was to send his Legates to make way for a Peace between the Kings of *France* and *England*. He sent also a Cardinal-Legate into *Italy*, to appease the Troubles and Wars which were in that Country. *Robert* King of *Apulia* died about that Time, and his Kingdom fell to *Jane* his Daughter, then an Infant, who was married to *Andrew* King of *Hungary*. The Pope took upon him the Government of that Realm, till that Prince came to take Possession of it, which he was scarce come to do, but he was slain by Treachery. The *Romans* sent to the Pope 18 of their principal Citizens, to desire three Things of him. I. To make the Senators, Governor, and other Magistrates of their City Friends, who presented themselves to him as *Petrus Rogerius*, and not as *Clement* VI. who was Pope for his Life only. II. To come, and make his Residence at *Rome*. III. That since the Life of Man is so short, that few lived to an hundred Years, to which Age *Boniface* VIII. had annexed a Plenary Indulgence for those who visited the Church of St. *Peter* and *Paul* at *Rome*, he would please to reduce that Time to the fiftieth Year. The Pope granted the first and last of their Demands, for he reconciled the Magistrates presented to him, upon Condition, that it should be no Prejudice to his Rights, and brought the Jubilee to the 50*th*. Year, appointing, That every 50*th* Year there should be a Jubilee; but for the second he put it off, by declaring, That the Design, which he had of coming to *Rome*, he could not put in Execution for the present, and he could not tell them when he should be able to do it.

Lewis *of* Bavaria *excommunicated anew by* Clement.

Lewis of *Bavaria* used all his Endeavours in this Papacy to be reconciled to the Church, and prayed the King of *France* to intercede for him. This Prince told him, That he must submit himself, and humbly beg Absolution. The Ambassadors of *Lewis* desired such a Form, as the Pope would accept; but they gave him such an intolerably severe one, that he would not subscribe it, when he was in Prison; for it signified, that he gave Power to *Humbertus* the Dauphin's Uncle, to the Provosts of *Augsburg* and *Bamberg*, and to *Henry* his Arch-Chancellor, to confess all the Errors and Heresies that he was accused of, to make a Renunciation of the Empire with a Promise never to resume it, but by the Pope's Consent, and to put his Children and Goods into the Hands of his Holiness. They annexed also other Clauses, which concerned the Empire. These Ambassadors approved of this Proposal; but when it was presented to *Lewis*, and seen in the Assembly held at *Francfort* in *September*, 1344. it was declared contrary to the Interests of the Empire, and the Assembly refused to permit that *Lewis* of *Bavaria* should sign it; and sent their Ambassadors to the Pope and Cardinals, to persuade them not to require it. The Pope seeing himself deceived, renewed his Process against *Lewis* of *Bavaria*, condemns him in his Excommunication, and deposes him entirely; and orders the Electors of the Empire to proceed to the Election of another King of the *Romans*, to whom he might give the Title of Emperor, unless the Holy See should provide one. At the same Time he deposed *Henry* Archbishop of *Mayence*,

and

and nominated in his Place *Gerlacke*, the Count of *Nassau*'s Brother; who going into *Germany*, joyned himself to the Electors of *Cologne*, *Treves*, Dukes of *Saxony*, King of *Bohemia*, and some other Princes of the Empire, who being assembled at the end of *August* at *Rens*, chose *Charles* of *Moravia*, the Son of the King of *Bohemia*, Emperor; his Election was solemnly confirmed by the Pope, and the War began between the two Competitors in *Germany*, but it soon ended by the Death of *Lewis* of *Bavaria*, which happened *October* 11. 1347. After his Death, *Charles* got Possession of the greatest Part of the Cities of the Empire; but *Henry* the old Archbishop of *Mentz*, the Marques of *Brandenburg*, the Count Palatine of the *Rhine*, and the Duke of *Saxony*, resolved to choose another Emperor, and offered the Empire first to *Edward* the Third King of *England*, and after to *Frederick* Marques of *Misnia*, but both of them having refused it, they chose *Gontherius* Count of *Thuringia*, who died the same Year, and left *Charles* the peaceable Possession of the Empire.

The Attempt of Nicholas Laurentius in Rome.

While the Princes of *Germany* were contending for the Empire, a *Roman* named *Nicholas Laurentius*, took upon him the Title of Tribune *Augustus*, the Deliverer of the City of *Rome*, and Defender of *Italy*. He made himself Master of *Rome*, seized upon the Capitol, and made a League with the greatest Part of the People of *Italy*. He wrote to the Pope, That if he did not come to *Rome* within a Year, he would have another Pope chosen, and stirred up *Lewis* and *Charles* the Competitors for the Empire, and the Electors to appear before the Magistrates of the People of *Rome*, declaring, that the City of *Rome* was the Seat of the Empire; That it belonged to him, and that the Empire ought to be in *Italy*, and not in *Germany*. This Enterprize fell almost immediately; for this pretended Deliverer being constrained by the contrary Faction to fly from *Rome*, and having the Boldness to go in Disguise to *Charles*'s Court, he was known, arrested there, and carried from thence to *Avignon*, where he was put into the Pope's Hands, who cast him into Prison; but he escaped out of it, as some say, and returned to *Rome*, where he was killed.

The Death of Clement VI.

Clement VI. died *December* 6 1352. in the 11*th*. Year of his Papacy. This Pope had a great deal of Learning, and a fine Wit, to which he had joyned a bountiful Disposition, much Meekness, Affability and Liberality. He loved Peace, and took a great deal of Pains to unite the Christian Princes, without siding with any Party. In the Year 1344. he put forward an Expedition against the *Turks*, of which the Dauphin was Captain; but it had no good Effect. He laboured to unite the *Greek* Church, and accomplished it among the *Armenians*. He made the Church of *Prague* in *Bohemia* into an Archbishoprick in the Year 1344. and made a Constitution in 1350. concerning the Conclave, by which he allows all the Cardinals to have in the Conclave, every one two Clergymen to wait on them, their several Lodgings, and a Dessert. A little before his Death he made a Declaration, by which he revoked all that he had delivered, either in Disputation, Teaching or Preaching, or otherwise against the Catholick Truths, and against Faith and good Manners. A Protestation, which his Successors *Innocent* VI. *Urban* V. and *Gregory* XI. also made at the Point of Death. Several Letters of *Clement* VI. are found among the Annalists [*Bzovius* ad an. 1342. and *Waddingus* Tom. 3. ad an. 1342.] There is an Epistle of his against the Whipping-Monks in the 11*th*. Tome of the Councils, and Mr. *Baluzius* hath published several, sent to the Kings of *France* and *Arragon* in the ancient Acts, which he hath joyned to the Lives of the Popes of *Avignon*.

The Election and Actions of Innocent VI.

Innocent VI. was chosen in the Room of *Clement* VI. *December* 18. and crowned the 23*d*. or 30*th*. of the same Month. He was called before *Stephanus Albertus*, and was a Native of *Mont* near *Pampadour*, in the Diocess of *Limoges*. He had been before Grand Seneschal of *Tholouse*, and after was made Bishop of *Noyon* in 1338. and translated to the Bishoprick of *Clermont* in 1340. *Clement* VI. raised him to the Dignity of a Cardinal of the Title of St. *John* and St. *Paul*, and made him Bishop of *Ostia*, and Grand Penitentiary. He began as soon as he was made Pope, to revoke the Reservations and Commendams of Benefices, which his Predecessor had two easily granted, and took all the Care he could to fill the Dignities of the Church with Persons eminent for Virtue and Knowledge. He sent into *Italy*, *Giles Alvarez*, a *Spanish* Cardinal of the Title of St. *Clement*, to resume the Castles and Cities that belonged to the Church of *Rome*, of which several small Lords had made themselves Masters. This Legate found in all *Italy*, only the Castles of *Montefiascone* and *Montefalco* willing to receive him; but a little after, he put the Pope in Possession of a part of his Dominion. The City of *Rome* was troubled with some Stirs by *Francis Baroncellus*, who took upon him the Title of Tribune, but the Pope set up *Nicholas Laurentius*, whom he delivered out of Prison on purpose. He destroyed *Baroncellus*, and was himself slain a little Time after. Under the Papacy of this Pope, *Charles* King of the *Romans* went to *Rome* by the Consent of his Holiness, and was crowned Emperor in 1355. by the Cardinals *Petrus Bertrandus* and *Giles Alvarez*, after he had taken an Oath, that he would not stay in *Rome* nor *Italy*; *Lewis* Marques of *Brandenburg*, Son of *Lewis* of *Bavaria*, was absolved of the Censures, which he had incurred by maintaining his Father's Party. *Innocent* VI. maintained the Decrees of his Predecessors against the Grey-Friars, which rebelled against the Holy See, and burnt two of them at *Avignon* in 1353. because they obstinately maintained their Opinion concerning the Poverty of JESUS CHRIST; and imprisoned one named *John Roquetaillade* of S. *Flour*, because he took upon him to prophesie, and foretold, that Wars should increase; That the Earth should be desolate; That the Clergy should be abused and despoiled of their Goods, and after this Time of Affliction is passed, there shall come an Angel, the Deputy of JESUS CHRIST, who shall bring the Clergy to live after the ancient Way of the Apostles, shall convert the *Jews* and *Turks*, and purifie the whole Earth. *Innocent* VI. ordered also his Inquisitor in *Germany* to banish all the *Begards* and *Beguines*, and condemned an Heresie risen in *England*, concerning Original Sin, and the Merit of good Works. This Pope died, *Sept.* 12. 1362.

His Writings.

A Register of his Letters is preserved in the Vatican Library, several of which are published by *Rainaldus*, *Bzovius* and *Waddingus*, in their Annals.

The Election of Urban, and his Actions.

October 28. following, the Cardinals being assembled in the Conclave, chose *William Grimoardus*, a Native of *Grisac* in the Diocess of *Menda*, Doctor of Law, and Abbot of S. *Victor* at *Marseilles*, who assumed the Name of *Urban* V. and was consecrated and crowned Pope at *Avignon*, *Nov.* 6. After he had had a Conference at *Avignon*, in the Year 1365. with the Emperor *Charles*, he took up a Resolution to go to *Rome*, to set in order the Affairs of *Italy*; and accordingly departed from *Avignon* the last Day of *April*, 1367. and taking Ship at *Marseilles*, *May* 20. he arrived four Days after in *Italy*. Having stayed some Time at *Viterbo*, He made his Entry into *Rome*, Octob. 6. and was there received with great Joy by the *Romans*. He had the Honour to receive two Emperors there, *viz*. *Charles* the Emperor of *Germany*, who came in 1368. with an Army to bring the People and Cities of *Italy* into Obedience to the Pope, and *Joannes Palæologus* Emperor of the *Greeks*, who came to *Rome* the next Year; and united himself to the *Roman* Church. *Urban* having put the Affairs of *Italy* in order, resolved to return to *Avignon*, under a Pretence of endeavouring to make a Peace between the Kings of *France* and *England*. He left *Italy*, Sept. 5. 1370. came the 16*th*. of the same Month to *Marseilles*, and the 24*th*. to *Avignon*; where he died, *December* 19. of the same Year.

His Character and Works.

This Pope had several great Accomplishments, and was very noble, very zealous to do his Duty, and a Lover of Justice. He erected divers stately Buildings, reformed many Abuses in the Court of *Rome*, punished irregular Clergymen very severely, prosecuted Usurers, and Persons guilty of Simony, and such as used unlawful Trades, forbad Plurality of Benefices, favoured Learning, established several publick Universities, and entertained 1000. Students at his own Charge: He was liberal and charitable to the Poor; made a good Use of the Revenues of the Church; forbad Ecclesiastical Immunities and Privileges; and preferred only two of his Relations to Ecclesiastical Dignities, because they were worthy of them. His Constitution against Plurality of Benefices is in the 11*th*. Tome of the Councils. The Annalists [*Bzovius* ad an. 1365. and *Waddingus* ad an. 1363.] have published several of his Letters, [and there is a Volume of them in the Vatican Library.]

The Election of Gregory XI.

After the Death of *Urban*, the Cardinals chose *Petrus Rogerius*, Nephew to *Clement* VI. being about forty Years old. He was a Native of *Maumont*, in the Diocess of *Limoges*. He took the Name of *Gregory* XI. and was consecrated and crowned at *Avignon*, Jan. 4. 1371. *Italy* was afflicted with Wars under the Pontificate of this Pope, and the *Florentines* revolted, and drew away *Bononia*, and several other Cities. After the Pope had thundred out his Excommunications, he published a Croisado, and levyed an Army against them; which he sent into *Italy* under the Command of the Cardinal of *Geneva*; And lastly, resolved to go and make his Residence in *Italy*, and fix his See at *Rome*. Some affirm, That he did this by the Persuasion of *Baldus* the Lawyer, who had been his Master. Others say, That it was done upon the Reflection of a Bishop, who was reproved by him for Non-residence; Others say, That he did it by the Advice of St. *Catherine* of *Sienna*. However that be, he left *Avignon* without the Knowledge of the *French*, Sept. 13. 1376. being accompanied with all the Cardinals, except five, who would stay there, and made his Entrance into *Rome*, Jan. 7. in the next Year.

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His Arrival did not at all alter the State of Affairs, the Revolt continued, the *Romans* themſelves would not ſubmit to him, and kept up their Magiſtrates. Their Governor invaded *Viterbo*, and ſome other Cities belonging to the Patrimony of St. *Peter*, which obliged *Gregory* to retire to *Anagnia*, under a Pretence of avoiding the Heat of the Weather. He returned to *Rome* in *November*, and having accommodated things with the Governor of *Rome*, he treated with the *Florentines*, and the other Revolters about a Peace. During the time of this Negociation, *Gregory* died *March* 27. 1378. *Gerſon* ſays, That this Pope made a Declaration when he died, in which he exhorted all preſent not to believe the Viſions of private Perſons; becauſe he had himſelf been deceived by the Advice of one of theſe Enthuſiaſts, and upon that Account had like to have created a dangerous Schiſm in the Church, but that he foreſaw the ill Conſequence of it. This he ſaid with a Reſpect to the Advice, which *Catharine* of *Sienna* had given him to go to *Rome*. However that be, the Death of *Gregory* made a Way to a Schiſm; of which we ſhall ſpeak in the following Chapter. The greateſt Part of the Letters of this Pope are publiſhed by *Waddingus*, [in his *Annal. Minor.* ad an. 1371.] and by *Bzovius* [in his *Annales* ad an. 1372.]

An Hiſtory of the Popes, who had their Reſidence at Avignon, *from* Clement V. *to the Death of* Gregory XI, *&c.*

CHAP. IV.

The Hiſtory of the Schiſm of the Popes of Rome *and* Avignon, *and of what paſſed in Chriſtendom on that Account, till the Council held at* Piſa.

The Hiſtory of the Schiſm of the Popes of Rome, *&c.*

The Election of Urban VI. *made by Force.*

Gregory the XIth. being dead at *Rome*, the *Romans* were deſirous to take this Opportunity of reſettling the Pope's Court in their City, by promoting the Choice of a *Roman*, or at leaſt of an *Italian*. There were at that time ſixteen Cardinals at *Rome*, four *Italians*; which were *Peter* of *Corſinis* a *Florentine*, Biſhop of *Porto*, ſtyled Cardinal of *Florence*, *Simon* of *Broſſiana*, a *Milaneſe* Cardinal-prieſt of the Title of St. *John* and St. *Paul*, *Francis* of *Thebaldeſchis*, Cardinal-prieſt of the Title of St. *Sabina*, commonly called the Cardinal of St. *Peter*, *James des Urſini*, a *Roman*, Cardinal-deacon of the Title of St. *George*, and twelve *Ultramontanes*, i.e. of the Nations beyond the *Alps*; to wit, the Cardinals *John* of *Groſſo*, a *Limoſin* Biſhop of *Præneſte*, called Cardinal of *Limoges*, *Robert* of *Geneva*, Cardinal-prieſt of the Title of the twelve Apoſtles, *Gerard du Puy* Abbot of *Marmoutier*, Cardinal-prieſt of the Title of St. *Clement*, *Peter Flandrini*, Cardinal-prieſt of the Title of St. *Euſtace*, *William* of *Aigreſeüille*, Cardinal-prieſt of St. *Stephen* in *Monte Cœlio*, *Bertrand Larger* of *Glandeva*, Cardinal-prieſt of the Title of St. *Cecily*, *Hugo* of *Montelais* of *Nantes*, of the Title of the four Crowns, *Guy* of *Maleſicco*, Cardinal-prieſt of the Title of the Holy-croſs in *Jeruſalem*, ſtyled Cardinal of *Poictiers*, *Peter* of *Sortenac*, Cardinal-prieſt of the Title of St. *Laurence*, nam'd of *Viviers*, *William Noellet*, Cardinal deacon of the Title of the St. *Angelo*, *Peter* of *Vergne*, Cardinal-deacon of the Title of St. *Maria* in *viâ latâ*, and *Peter de la Lune*, Cardinal-deacon under the Title of St. *Mary* in *Coſmedin*. Theſe latter being much more in Number, than the *Italians*, there was ſmall Liklihood they would chooſe an *Italian*; wherefore the *Romans* were reſolved to obtain by Force, what they could not bring about, if they left things to go on in their ordinary Channel. They began with demanding it of the Cardinals, even before they entred the Conclave; giving them to underſtand, that unleſs they yielded to them, it ſhould be the worſe for them. The Cardinals being urged to ſpeak poſitively, made Anſwer, that they could not diſcourſe of the Election of a Pope out of the Conclave; and when they were met there, they would do what they judged moſt conducible to the Good of the Church; moreover, they deſired them to make no ſuch Demands as were joyned with Threatnings, and which occaſioned them to fear ſome Violence; declaring, that if they offer'd any, to compel them in their Choice; he that ſhould be choſen, would not be legitimate Pope, but an Intruder. The *Romans*, whoſe Intereſt it was, not to let ſlip this Opportunity, perſiſted in their firſt Demands; and for fear the Cardinals ſhould quite *Rome*, they ſet a Guard at the Gates and Avenues of the City, expelled thence the Nobility and the principal Citizens, and admitted a great Number of People out of the Country, whom they ordered to arm, that they might controul the Election. The Obſequies of the deceaſed Pope being ended, on the 5th of *April*, the Cardinals prepared to go into the Conclave, though with Regret, and diſcontented, under the Apprehenſion of what might happen; proteſting, that in caſe they were obliged to chooſe an *Italian*, they ſhould not acknowledge him for Pope. They entred on the 7th into the Conclave, the Guard whereof was committed to the Biſhop of *Marſeilles*; but the Officers of the *Romans* alſo went in, and departed not thence, till they had made diligent Search in all the Lodgings, and poſſeſs'd themſelves of the Gate, while the Conclave was ſurrounded with an innumerable Company of People, which cried, We will have a *Roman* Pope; *Romano lo volemo lo Papa, Romano lo volemo.* When it was repreſented to them, that theſe tumultuary Cries were unbecoming; they made two Officers enter the Conclave, and declared to the Cardinals, that if they choſe not a *Roman* Pope, they were in Danger of their Lives. The Cardinals having given them the ſame Anſwer as they gave before, that the Election of a Pope ought to be made with Freedom; they continued the ſame Threats, and withdrew in the Evening, after the Cardinals had told them, that on the Morrow, when they had ſaid one Maſs of the Holy Ghoſt, they would act according as he ſhould inſpire them. The People, who were not contented with this Anſwer, continued to cry all Night long, *Romano lo volemo lo Papa, O almanco almanco Italiano, è ſe non lo fanno tutti quanti queſti Cardinali è Franceſi ſaranno tagliati a pezze.* One of the Cardinals to appeaſe them, told them out at the Window of the Conclave, that to Morrow they ſhould be ſatisfied. On the next Day, the 8th of *April*, the People being again gathered together in greater Numbers at the Sound of the Alarm-Bell of St. *Peter*'s Clock, came with greater Fury to the Conclave, threatning to break down the Gate. The Cardinals having notice of it from the Biſhop of *Marſeilles*, ſent the Cardinal *de Aigreſeüille* to ſpeak to the People, whom he could bring to no other Terms, but that they ſhould make Choice of a *Roman*, or an *Italian*, if they deſired to ſave their Lives. The Cardinal *d' Aigreſeüille*, having reported this to the Conclave, they deputed Cardinal *Florentin*, Dean of the ſacred College, to go and promiſe the People, they ſhould have Satisfaction. The Cardinal would not accept this Commiſſion, firſt, becauſe he judged it contrary to the Freedom they ought to have, and for Fear of being killed by the *Romans*, if they fail'd in the Performance of this Promiſe. The Cardinal *d' Aigreſeüille*, Dean of the Cardinal-prieſts, having taken him by the Hand, together with *James des Urſini*, Dean of the Cardinal-deacons, led him to the Gate of the Conclave; where they promiſed the People, that they were upon chooſing an *Italian* Cardinal. Being returned, they choſe in a Hurry *Bartholomew Pregnano*, Archbiſhop of *Bari*, not deſigning this Election ſhould ſtand: For the *Ultramontanes* had a Mind to a Pope which was no *Italian*, and the *Italians* were deſirous, that one of their Number ſhould be advanced to this Dignity, and not a Man who was not of the ſacred College. There was likewiſe ſome, who declared, That they made this Election againſt their Judgment, to avoid the Danger they were in, and with an Intention, that he whom they choſe, ſhould not be Pope. The Cardinal *Florentin* gave his Vote for the Cardinal of St. *Peter*, and *James des Urſini* refuſed to give his Voice. The Report being afterwards ſpread abroad, that the Archbiſhop of *Bari* was choſen Pope; the People miſtaking him for *John* of *Bar* a *Frenchman*, Chamberlain to the deceaſed Pope, began again their Tumults. The Cardinal of St. *Peter* having appear'd at the Window, ſome ſaid, It is the Cardinal of St. *Peter*, the common People ſuppoſing he had been choſen Pope, began to cry, *Viva, viva Santo Pietro*, and went away of that Opinion. But ſome time after, perceiving they did not open the Conclave, they returned with greater Violence, broke open the Gates of the Conclave, ſeized the Cardinals, plunder'd their Goods, demanding without Intermiſſion a *Roman* Pope, and ſome of the Domeſticks of the Cardinals having ſaid to them, Have you not the Cardinal of St. *Peter*, they took him, and arrayed him in pontifical Robes, placed him on the Altar, and worſhipped him, though he cried out, that he was not Pope,

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Pope, neither would he be. The Cardinals eſcaped with great Difficulty. Some were ſtopt, and rudely handled; others were forced to diſguiſe themſelves: Some retreated to their Houſes, and others left the City, or betook themſelves to the Caſtle of St. *Angelo*. On the Morrow, the Archbiſhop of *Bari* choſen in the forementioned Manner, deſigned to be proclaimed; but ſeeing himſelf deſerted by the Cardinals, who would not own him, he told the Magiſtrates of *Rome*, they had done nothing, unleſs they re-aſſembled the Cardinals, to the Intent they might proclaim his Election, and put him in Poſſeſſion of the Holy See. The Magiſtrates having put this Order in Execution, they cauſed twelve or thirteen to meet, who proclaimed the Archbiſhop of *Bari* Pope, under the Name of *Urban* VI. cloathed him in the pontifical Habit, and gave him Poſſeſſion of the Holy See. On the 17th. of the ſame Month, which was *Eaſter-day*, he was crowned in Preſence of Cardinal *des Urſini*.

The Beginning of the Papacy of Urban VI.

Urban the VIth. was a *Neapolitan*: He had formerly been Archbiſhop of *Otranto*, from whence he was newly tranſlated to that of *Bari*, by *Gregory* XI. who alſo gave him Charge of the Apoſtolick Court of Chancery, in the Abſence of Cardinal *de Pampelune*, who remained at *Avignon*: He paſſed for an able Doctor of the Canon Law, and had the Repute of an humble, devout, honeſt Man, an Enemy to Simony, regular in his Morals, ſtudious, a Lover of Juſtice. The Cardinals caſt an Eye upon him, fancying, that he would not make an Advantage of this Election, thus carried on by Force; nevertheleſs it is apparent, that he had labour'd under-hand for this Dignity, and the News of his Election was no ſooner brought him, but he looked on himſelf as Pope, and gave Order to the Magiſtrates of *Rome*, to oblige the Cardinals to come together, to the end he might be acknowledged, and placed on the Throne. The next Day after his Coronation, the Cardinals who were at *Rome*, wrote to thoſe of *Avignon*, that they had choſen for Pope the Archbiſhop of *Bari*. We have their Letter in the tenth Tome of the *Spicilegium*; but at the ſame time the Cardinal *d' Aigrefeüille*, and ſome others, ſent private Notice to the King of *Frante*, and other Chriſtian Princes, that this Election was not valid, and they deſigned not, that *Urban* ſhould be owned as Pope. Nevertheleſs, whether out of Fear or Diſſimulation, they owned him at *Rome*, and obeyed him in Appearance: Perhaps likewiſe they would have practiſed nothing againſt him, and had left him in quiet Poſſeſſion of the Holy See, if he had treated them with Mildneſs; but *Urban*, who was naturally ſevere, would oblige the Prelates to reſide at their Benefices, reproved ſharply the Behaviour of the Cardinals, in a Speech he made in the Conſiſtory, a Fortnight after *Eaſter*, upbraided ſome in particular with their Carriage, which diſobliged them, and put them upon a Reſolution of chooſing a new Pope. *Urban* further drew upon himſelf the Anger of *Otho* Duke of *Brunſwick*, who had married *Jane* Queen of *Sicily*, after the Death of the Prince of *Tarentum*. This Queen at the firſt rejoyced very much at the Election of *Urban*, born her Subject; but *Urban* treated the Duke of *Brunſwick* with Diſdain, and refuſing to accept the Conditions of the Peace, which that Prince had negotiated by Order of *Gregory* XI. with the People of *Tuſcany* and *Liguria*, he loſt a Defender, which he had need of, conſidering the Poſture of his Affairs. He committed alſo another Fault, in taking from the *Roaſtings* the Government of the Caſtle of St. *Angelo*, of which they were in poſſeſſion, and which they refuſed to ſurrender to him; but on the contrary, declared againſt him. The thirteen *Ultramontane* Cardinals being diſſatisfied, withdrew from *Rome* one after another, in the Month of *May*, under pretence of avoiding the exceſſive Heat of the Summer, and reſorted to *Anagnia*. *Urban* then ſeeing himſelf deſerted, and plainly foreſeeing their Deſign, did all he could to oblige them to return; and that he might deal more kindly with them, he went as far as *Tivoli*, where the *Italian* and *Ultramontane* Cardinals held divers Conferences, and propoſed the calling of a Council, to prevent the Schiſm which was then hatching; but not being able to agree on the place, nor the Conditions, things remained in the ſame poſture. The Duke of *Brunſwick* was willing to intereſt himſelf in bringing Matters to an Agreement, and had effected it, if *Urban* would have conſented to the Marriage of *Mary*, the Heireſs of the Kingdom of *Sicily* beyond the *Pharos*, to the Marqueſs of *Montferrat*, his Kinſman; but this Pope, who had a Deſign this Kingdom ſhould fall to his Nephew *Francis Pregnano*, would not hearken to that Propoſition; and this made a perfect Quarrel between him and *Otho*, who no longer would intereſt himſelf in his Affairs, but forſook him, though without withdrawing from his Obedience. The Cardinals at *Anagnia*, before the doing any thing to provide for their Safety, cauſed the Lord *Bernard de la Salle*, with his Troops, to approach unto *Viterbo*, for to guard the ſacred College; the *Romans* attempting to way-lay them, as they marched by near *Rome*, were defeated, and the Troops arrived at *Anagnia*. When the Cardinals ſaw they were ſecure, they began to intimate unto *Urban*, that he had not been lawfully choſen, but by Force, as he himſelf very well knew; and by Conſequence he was an Intruder, and obliged to reſign the Popedom. *Urban* made Proteſtations to the contrary, and wrote a Letter to the Cardinals in the Name of all Chriſtians, wherein he aſſerts his Election to be Canonical, and exhorts the Earl of *Fondi* not to afford his Protection to thoſe revolted Cardinals. Wherefore the Cardinals ſeeing no Likelihood of his voluntary relinquiſhing the Papacy, on the ſecond Day of *Auguſt*, made a Declaration, in which they recite after what Manner the Archbiſhop of *Bari* was choſen, ſet forth, that he ought not to be acknowledged, as lawful Pope; and proteſt againſt whatever they have have done, and written about this Election. On the 9th. of the ſame Month, after having celebrated one Maſs of the Holy Ghoſt, they made an Award, wherein they declare, that the Archbiſhop of *Bari* ought to be looked on as excommunicate, an Uſurper, and a Tyrant. They made known this Sentence to the Kings, to the Univerſity of *Paris*, and to all Chriſtians. *Urban* perceiving there was no Hopes of an Accommodation, returned to *Rome*, where he made nine and twenty Cardinals. The old *French* Cardinals withdrew to *Fondi*, to proceed to the Choice of a new Pope. But that it might be leſs liable to Diſpute, they believed they ought to call thither the three *Italian* Cardinals, which remained (for the Cardinal of St. *Peter* was dead ſome Days before) Theſe three Cardinals, who had ſtood as Neuters, were retired to a Caſtle belonging to Cardinal *Urſini*. The *Ultramontanes* aſſured each of them in particular, that if he would come to them at *Fondi*, they would order it ſo, that he ſhould be choſen Pope: With theſe Hopes, they all departed and came to *Fondi*. Upon their Arrival, the Cardinals entred the Conclave on the 20th of *September*, and proceeded to the Election of a Pope. The Cardinal of *Limoges* gave his Voice firſt, becauſe the Cardinal of *Florence*, who was Dean of the ſacred College, had excuſed himſelf from giving the firſt Vote; he ſaid, *That ſince the* French *were for a* French *Pope, and the* Italians *for an* Italian, *he judged it convenient to nominate one, which was neither* French *nor* Italian; *and thereupon he gave his Vote for* Robert *Cardinal of* Geneva, *by Nation a* German, *and would chooſe him for ſupreme Biſhop:* All the Cardinals, except the three *Italians*, gave him their Votes: He took the Name of *Clement* VII. and was crowned on the 21ſt. of the ſame Month. He was Brother to *Amedéus* Earl of *Geneva*, had been Biſhop of *Teroüane*, and afterwards of *Cambray*, and made Cardinal by *Gregory* XIth. though not above thirty ſix Years of Age: He was quick, eloquent, active, fit for Buſineſs and Labour: Theſe Qualifications contributed to the Choice they made of his Perſon, but more, the Nobility of his Birth, whereby he was of Kin, and allied to the moſt potent Princes of Chriſtendom; which gave the Cardinals who choſe him, Ground to hope he would be owned without Difficulty, and that his Competitor *Vrban* would be forſaken by all the World; but God permitted not Matters to go thus; for Chriſtendom was divided, divers Kingdoms continued under the Obedience of *Urban*, and others acknowledged *Clement*; this cauſed a bloody Schiſm in the Church. *Urban* was in Poſſeſſion of *Rome*, but the Caſtle of St. *Angelo* was firm to *Clement*, and very much gall'd the *Romans*, who beſieged it, took it in Concluſion, and in part demoliſh'd it. Almoſt all the Cities of *Tuſcany* and *Lombardy* alſo owned *Urban: Germany* and *Bohemia* ſtuck to his Party; for that being at *Tivoli*, he had confirmed the Election of *Wenceſlaus* King of *Bohemia*, Son to the Emperor *Charles*, choſen King of the *Romans* in the Year 1376, Though his Predeceſſor *Gregory* XI. made a Scruple to approve it. *Lewis* King of *Hungary* likewiſe own'd him; and theſe two Princes ſent Ambaſſadors to *Clement*, and to the Cardinals, to repreſent that they ought to acknowledge *Urban* as legitimate Pope, and deſiſt from their Pretenſions: *Clement* having ill received them, provoked theſe two Princes, and confirmed them in the Reſolution to take *Urban*'s Part: *Poland*, *Pruſſia*, *Denmark*, *Swedland*, and *Norway*, followed the Example of *Germany*. In *England*, the Envoys of the two Competitors having been heard in a Parliament held at *Glouceſter*, in the Beginning of the Reign of *Richard* the ſecond; the Election of *Urban* was approved, and that of *Clement* rejected. The Earl of *Flanders*, though a near Kinſman to *Clement*, yet ſo far declared againſt him, that he would not ſee the Cardinal, who was ſent to him on his behalf. *Clement* was acknowledged by *France* and *Scotland*, by the Dukes of *Lorrain* and *Bar*, by the Earls of *Savoy* and *Geneva*, and by *Jane* Queen of *Naples*; which yet hinder'd not many of her Subjects from adhering to the Party of *Urban*. He ſent Legates into all Parts to ſhew his Right. Cardinal *de Groſſo* was diſpatched to *France*, Cardinal *Aigrefeüille* to *Germany* and

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The Cardinals withdraw to make another Election.

The Election of Clement VII.

The Diviſion of Chriſtian Princes on account of the two Popes elected.

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Bohemia, Cardinal *de Maleſicco* into *England* and *Flanders*, and Cardinal *Peter da Luxe* to *Spain*, *Portugal*, and *Navarre*. He finding that *Spain* had declared for *Urban*, left not the place, but tarrying there, gained ſo much Ground by his Cunning, and Intrigues, that at length *Clement* was there acknowledged. This Pope, to re-inſtate the Cardinals, whom he had ſent as his Legates, nominated ſix of them in the Month of *December*, in the Year 1678. whereof two had been already named by *Urban*, and had refuſed to accept that Dignity. The Cardinal *d' Aigreſeüille*, Legate in *Germany*, found *Winceſlaus*, who ſucceeded his Father, who died that Year, altogether in the Intereſt of *Urban*, and could do nothing in favour of *Clement*. In *France*, King *Charles* V. who was a very wiſe and prudent Prince, that he might do nothing haſtily in a Buſineſs of this Conſequence, ſent ſome Perſons of his Privy Council unto the Cardinals, to know how Matters went, and to take an Oath of them, what they thought in their Conſcience of theſe two Elections. The Cardinals after having ſworn by the Body of JESUS CHRIST, proteſted, that they had been conſtrain'd by Violence to pretend the Election of the Archbiſhop of *Bari*, and that he, whom they had ſince choſen, was the true Pope. The King not as yet ſatisfied with this Declaration, was deſirous to diſcourſe ſome of the Cardinals, and having obliged them to come to the Caſtle of *Vincent*, together with the Prelates, and the Doctors of Divinity; the Matter being put in Debate, and maturely examined, it was at laſt concluded, that only the Election of *Clement* was valid, and that the King ought to acknowledge him; the which he did, and gave Intimation of it to all Chriſtian Princes his Allies.

Clement VII. *retires to* Avignon.

Nevertheleſs *Clement* left *Fondi*, and withdrew to the Caſtle of *Spelongue* near to *Cajeta*, from whence he went to *Naples* with the Cardinals; but the *Neapolitans* not being able to endure him, he bethought himſelf of going to *Avignon*, where he arrived in the Month of *June* in the Year 1379. His Departure wholly ruin'd his Affairs in *Italy*. The Caſtle of St. *Angelo* ſurrender'd, and what Succours he was able to afford to thoſe of his Party, were overborn by the *Urbaniſts*, who were the ſtronger. *Urban* joined the ſpiritual Arms to the temporal, to ſubdue them, and order'd Proceſs to be made againſt Queen *Jane*, the Earl of *Fondi*, the *Urſini*, and the other Favourers of *Clement*; and declared them to have forfeited their Eſtates, their Lands, their Goods, and their Dignities, and to be uncapable to enjoy them. He declared likewiſe *Clement* the Antipope, and his Cardinals Schiſmaticks, and deprived them of all Kinds of Dignities and Benefices. *Clement* on his part made uſe of the ſame Weapons againſt *Urban*, his Cardinals and Adherents. Theſe reciprocal Condemnations cauſed great Diſorders through all Chriſtendom, each of the two having their Partiſans, who made War one upon another, and endeavoured to deprive each other of the Benefices and Dignities obtain'd from the Pope, whom they acknowleded; inſomuch, that the Benefices were for a Booty, and ſeized by ſuch as found themſelves the ſtrongeſt: The Popes beſtowed them on thoſe that ſued for them, though undeſerving, and being not yet of Age, only to enlarge the Number of their Creatures, or elſe they ſold them to ſupply their Wants. Impunity reigned every where; there was no ſuch thing as Order or Obedience, and the Church was in a dreadful Confuſion.

Wars in Italy, *between* Lewis *Duke of* Anjou, *&* Charles de Duras.

Italy was the Part of the World which ſuffered the moſt; becauſe this was the Place where the Partiſans of the two Popes had moſt Liberty. *Urban*, to make himſelf ſole Maſter, and to put in Execution the Judgment he had given againſt Queen *Jane*, gave away her Kingdom to *Charles* Duke of *Duras*, a Kinſman of the Queen's, and called him out of *Hungary*, where he then was, to come and take the Poſſeſſion: When he had arrived at *Rome*, he crowned him King of *Sicily*, after he had obliged him to give the Dutchies of *Capua* and *Melphi* to him, and divers other Earldoms to his Nephew *Francis Pregnano*, ſirnamed *Butillo*. But becauſe this Prince wanted Money to undertake an Enterprize ſo conſiderable, as was the Conqueſt of the Kingdom of *Sicily*, the Pope pawn'd the Goods of the Churches in the City of *Rome*, and ſold the Chalices, Croſſes, and the other Ornaments, to make up a round Sum, which he gave him. Queen *Jane* to ſet up a Power capable to ſupport her againſt the Attempts of *Urban*, made a Gift of her Eſtates to *Lewis* Duke of *Anjou*, and exhorted him to come ſpeedily to her Relief. Nevertheleſs, *Charles* of *Duras*, with ſome Troops, entred the Kingdom of *Naples*, made himſelf Maſter of that City, ſurprized *Otho* the Husband of *Jane* by Treachery, and took him Priſoner; and at laſt having ſtorm'd *Chaſteau-neuf*, whither the Queen was retired, with her Siſter *Mary*, he made her Priſoner of War, and ſome time after order'd her to be ſtrangled. *Clement* on his part importun'd the Duke of *Anjou* to paſs into *Italy*; the which at length he reſolved, and parted from *France* with a conſiderable Army, in the Year 1382. to conquer the Kingdom of *Sicily*; he marched croſs *Lombardy*, and inſtead of going directly to *Rome*, to ſeize the Perſon of *Urban*, he paſſed into the Kingdom of *Naples*; and with the Aſſiſtance of two *German* Commanders, whom he found in this Country, he made himſelf Maſter of ſeveral Towns in *Apulia*; whilſt that *Charles*, who tarried at *Naples*, fortified the Places that were left him, and lengthned out the War, that he might waſte the Duke of *Anjou*'s Army. He ſucceeded in that Deſign. This Prince's Troops were ſo weaken'd by Scarcity and Sickneſs, that they could undertake nothing: His Money fell ſhort, and at laſt he died, either by a Diſeaſe, or by Poiſon, on the 20th. of *September*, in the Year 1384. at *Bari*.

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Urban *arreſted by* Charles de Durac, *and forced to retire to* Genoa.

Urban ſome time before had paſſed into the Kingdom of *Naples*, either to prevent an Agreement between *Charles*, and the Duke of *Anjou*, or to put his Nephew in poſſeſſion of the Dutchies of *Capua* and *Melphi*. *Charles* went to receive him near *Averſa*, and a while after cauſed him to be arreſted, and brought to *Naples* into the New Caſtle, where he permitted him to give Audiences, and kept him under Confinement: But the Cardinals being employed to make up this Breach, *Charles* asked the Pope's Pardon, and allowed him Liberty to go forth of the Caſtle, and to abide near the Cathedral Church. Sometime after, the Wantonneſs of *Urban*'s Nephew, who deflowered a Nun, led him to renew the Quarrel *Charles* had with the Pope; becauſe *Charles* was obliged to bring him to Puniſhment for this Crime. But the Pope upheld his Nephew, ſtopt the Execution of the Sentence, and obliged *Charles* to give his Nephew Seventy thouſand Florins, for the Revenues of his Dutchies, together with the Caſtle of *Luceria*, whither he retired with part of his Court, reſolving there to paſs the Winter, in hopes that he ſhould ſoon make himſelf Maſter of *Naples*; for he deſigned to revenge himſelf for the Injury *Charles* had done him, and to deprive him of his Kingdom, truſting to the Correſpondence he had with ſome *Neapolitans*. On the other Side, Cardinal *Reatino*, and ſome others in *Naples*, combined againſt him, and put out a Manifeſto, importing, That if the Pope neglected the Government, or were not fit for it, or adhered too much to his own Senſe, and would rule abſolutely, without adviſing with the Cardinals, they had Right to nominate Overſeers, by whoſe Counſel all things ſhould be managed. *Urban* having had notice of this Project, order'd ſix of theſe Cardinals to be arreſted, and created hereupon divers others, either *Germans* or *Neapolitans*. Theſe ſix Cardinals were put into Dungeons, loaded with Chains, and often examined by the Rack. *Charles* incenſed with theſe Attempts of *Urban*, who had begun to proceed againſt him, beſieged the Caſtle of *Luceria*; but *Urban* eſcaped with his Followers, carrying along with him the Cardinals Priſoners, and having reached to a Sea-port, embarked in the Gallies of *Genoa*; he ſailed to *Palermo*, and from thence to *Genoa*, where he put to Death five of the arreſted Cardinals, having granted the Cardinal of St. *Cecily* his Life, at the Requeſt of *Richard* King of *England*, after degrading him, and depriving him of all his Benefices and Dignities. Theſe Cruelties alienated the Minds of many from the Affection they had to *Urban*; two of his Cardinals, the one named *Pileus de Prato*, Archbiſhop of *Ravenna*, and the other, *Galeo de Petra-mala* withdrew to *Clement*, who received them, and confirmed them in their Dignities.

Clement *owned by the Kings of* Caſtile *and* Arragon, *attempts to raiſe Money in* France.

While theſe things paſſed in *Italy*, *Clement* made himſelf to be owned by the Kings of *Caſtile* and *Arragon*, who having, at the Inſtance of the King of *France*, made Inquiry at *Avignon*, concerning the Elections of the two Competitors, underſtood that of *Urban* to be void, becauſe made by Force, and on the contrary, that of *Clement* to be legitimate and canonical; but becauſe he wanted Money to ſupport his Dignity, and could raiſe it no where but in *France*, he ſent the Abbot of St. *Nicaſius* of *Rheims*, to levy Half the Revenues of the Benefices. The Clergy could not bear this Exaction, the Univerſity of *Paris* complained thereof to the King, who ſent for the Abbot of St. *Nicaſius*, order'd him to depart the Kingdom, ſtopped all the Revenues of the Benefices, to be imployed one Third upon Reparations, another Third to defray incident Charges, and the Remainder for the Subſiſtence of the Clergy: He likewiſe deputed *Arnold* of *Corbie*, firſt Preſident of *Paris*, to go to *Avignon*; there to lay open the Injuſtice of this Demand; ſo that *Clement* and his Cardinals were forced to be content without this Supply.

The Death of Charles Duras *and* Urban VI.

In the Year 1385. *Charles* of *Duras* being gone into *Hungary*, to be proclaimed King, as next Heir to the Crown; he was there murdered in the Month of *January*, in the Year following. At the ſame time *Otho* eſcaped out of Priſon, and came to *Sicily*, from whence he paſſed into *Apulia*, and made himſelf Maſter of *Naples*; having driven out *Margaret* the Relict of *Charles Duras*, who made her Eſcape with her two Children to *Cajeta*.

Urban

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Urban went from *Genoa* to *Perusia*, where he tarried a full Year. The *Germans* proposed to him an Agreement with *Clement*, but he would not hearken thereto; some time after, he took up a Resolution to return into *Sicily*, and being on the Way thither, his Mule fell down and wounded him desperately. He caused himself to be carried to *Tivoli*, with a Design to proceed on his Journey; but being in no Condition to do it, he was conveyed to *Rome*, where he died, in the Month of *October*, in the Year 1389.

The Election of Boniface IX. by the Roman Cardinals.

The Death of this Pope rendred the Peace of the Church more easy to be brought about, if the Cardinals in *Italy* would have forborn to make another Election; but on the contrary, being met in the Conclave presently after the Death of *Urban*, they chose on the second of *November*, Cardinal *Peter de Thomacellis*, a *Neapolitan*, who called himself *Boniface* IX. and was acknowledged by those, who had obeyed *Urban*. *Boniface* augmented the Revenues considerably, and the temporal Authority of Popes, and heaped together great Riches in the time of his Papacy, If we may credit *Thierri* of *Niem*, a contemporary Author, one of his Domesticks; he made a publick Merchandize of Benefices at the Beginning of his Popedom, and afterwards willing to palliate it, he, the first, settled the Annates, that is to say, the Right of receiving the first Year's Revenues of Bishopricks and Abbies which became vacant, and the Dates for all Sorts of Benefices void by Death, which he granted to different Persons at the same Time for Money; he revoked all Grants of Reversions, to make new ones, invented particular Clauses of Provisions, which annull'd all the former; he granted all Sorts of Dispensations and Pardons for Money: His Court was full of apostate Monks, whom he made his Officers, or provided of Imployments and Benefices. For Money he gave Licence to the Friars-mendicants, to quit their Order and Convent, and to enjoy Benefices. He fully settled the sovereign and immediate Dominion of the Popes over the City of *Rome*: He reduced *Perusia*, *Viterbo*, *Montefiasco*, and several other Towns and Castles, under the Power of the Popes; rebuilt the Castle of St. *Angelo*, and restored the Capitol. He imposed many Tributes and Taxes, and had a Troop of regular Guards. He re-instated some Cardinals, whom his Predecessor had degraded, and among others the Cardinal of St. *Cecily*. The Cardinal *Pileus de Prato*, who had deserted his Predecessor, and went to *Clement*, came to wait on him, and was nick-named, *The Cardinal with three Caps*. He crowned the King of *Sicily*, *Ladislaus* Son of *Charles Duras*, after he had given Absolution both to him, and his Mother and Sister, from the Censures thunder'd out against him by *Urban*.

Lewis Duke of Anjou, crowned King of Sicily, by Clement.

Clement on the other Side, crowned King of *Sicily*, *Lewis* the Duke of *Anjou*, in the Presence of *Charles* VI. who was come to *Avignon*, to give his Holiness a Visit, and proceeded against *Boniface*, as an Usurper of the Holy See. *Lewis* Duke of *Anjou*, newly crowned, marched with a good Number of Troops into the Kingdom of *Naples*, was received into that City; and after having secured the principal Places of the Country, he returned to *Provence*. Upon his Departure, *Ladislaus* entring the Kingdom with a powerful Army, led by *Alberic Barbiane*, expelled thence all such as took part with the Duke of *Anjou*.

The Advice of the University for taking away the Schism.

The University of *Paris*, highly concerned at these Disorders, occasioned by the Schism, and the Attempts which Pope *Clement* made upon the Liberties of the *Gallican* Church, petitioned the King, that he would apply some Remedy to these Evils. A while after, two Monks of the Order of *Carthusians*, going to *Rome* to wait on *Boniface*, exhorted him so vehemently to Peace, that they drew from him a Letter directed to the King, wherein he encourages his Majesty to set about the Work, offering on his part to contribute thereto. *Clement* having notice of this Negotiation, was forthwith for the arresting of these two *Carthusians*; but the King having taken them into his Protection, he pretended likewise he was for Peace, and ordered publick Prayers to be made upon this Occasion. He sent at the same time into *France*, Cardinal *Peter de la Lune*. He was no sooner arrived there, but the University began afresh their earnest Suit to the King for the Peace of the Church; to which his Majesty declared the means ought to be sought out. For this purpose, a Meeting of the University was appointed, wherein they gave their Opinions by way of Scrutiny, and the greater Part was of this Judgment, that the Methods of yielding, and Arbitration would be the surest to put an End to the Differences between the two Popes. The University having made known his Resolution to the Cardinal-Legate, he answered them roughly; and forbid them for the time to come to use any the like Discourses. The Pope to appease them, desired the King to send to him *Peter d' Ailly*, and *Giles des Champs*, Doctors of Divinity, of great Repute; but they refused to go to him. The Legate engaged the Duke of *Berry* in the Interests of *Clement*; he declared against the University, and put a Stop to their Prosecutions: They had Recourse to the Duke of *Burgundy*, who procured them Audience from the King, to whom they presented a Letter; wherein they most humbly besought him to consider seriously of the Peace of the Church; representing to him, that the University had thought of three principal Means of compassing it; first, the Way of Cession, that each of the Competitors should recede from all Right. A second, the Way of Arbitration, whereby they should refer their Right to Persons nominated by themselves, or others, who might absolutely decide their Differences. The third is, the calling of a general Council; declaring, that if either of the Competitors accepted not of one of these three Expedients, he should be looked on as a Promoter of Schism. And as to what might be demanded touching the last Article, which gives Authority to a general Council; the University answers, that it is the Consent of all the Faithful, and the Words of JESUS CHRIST in the Gospel, whereby he promises to them, who shall meet together in his Name, the Assistance of his Holy Spirit. The King attended by several Princes, the Patriarch of *Alexandria*, and a great Number of other Prelates, received this Letter, heard it read, commanded it should be translated into *French*, and told the University, he would answer them in a little time; but *Peter de la Lune* prevailed so much, by his Credit, that the King alter'd his Resolution; insomuch, that when they returned, the Chancellor was ordered to tell them from the King, That his Majesty had no further Intention to pursue this Affair; and gave them a Prohibition to make any mention of it, upon pain of Disobedience. The University dissatisfied, gave the Chancellor to understand in presence of the Legate, who went back again soon after, That they would leave off their Exercises, and Preaching: They wrote at the same time to *Clement*, what they had resolved in their Convocation, touching the Union of the Church. The Pope having received this Letter, was therewith very much offended, and would send no Answer by the Messenger of the University. The Cardinals met together, without the Pope's Leave, who sent to them, and upbraided them therewith. They answer'd him, that they had seen, and examined the Letter of the University, and that one of the three Ways which they proposed, ought of Necessity to be chosen, if he aim'd at the Union of the Church. *Clement* conceived so great a Grief at these Proposals, that he fell sick, and died of an Apoplexy on the 16th. of *September*, in the Year 1394. By his Death ended the Male Line of the Earls of *Geneva*; which had never before happened in that Family. *Imbert de Villars*, Son of *Clement*'s Sister, succeeded in the Earldom of *Geneva*.

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The Death of Clement VII.

The Election of Benedict XII. at Avignon, in spite of the King of France.

As soon as the King of *France* was informed of the Death of *Clement*, he called his Council together, who gave it as their Opinion, that it was fit for the Good of the Church, the King should write to the College of Cardinals, to supersede the Election, till they understood his Mind by a special Ambassador. The King of *Arragon* wrote to the same Effect. The University of *Paris* took this Opportunity to beseech the King to interpose for putting off the Election, till it were agreed on, what Method might be taken to settle Union; to call an Assembly of the most famous Universities in his Kingdom, and the Magistrates of Cities, to provide for it; to write to *Boniface* then at *Rome*, and to the Chief of his Party, to oblige them to accept these Methods of Union, and to give Leave to the University to write to other Universities. The King yielded to their Requests, and signified to them that he was displeased with the Intermission of their publick Lectures and Sermons, and order'd them to begin them again; which was done accordingly. The same Day the King called his Council together, in which it was resolved, that two Ambassadors should be sent to *Avignon*. Nevertheless, the Cardinals met to proceed to the Choice of a Pope, and entred into the Conclave, to the Number of One and twenty, on the twenty sixth of *September*: They received the King's first Letter before the Election; but suspecting, what were the Contents, they resolved not to open it till the Choice were over. Nevertheless, before they entred upon it, they drew an Instrument, which they all subscribed; whereby they promised and swore, that they would all use their Endeavours for Union; and that whoever of them were chosen Pope, should procure it, by all Kinds of Ways, even by that of Cession, or Resignation; if it were judged most convenient by the major Part of the Cardinals. After this Protestation, they chose on the 28th of the same Month, *Peter de la Lune*, Native of *Arragon*, Cardinal-Deacon of the Title of St. *Mary* in *Cosmedin*, Pope, who was named *Benedict* XII. or XIII. ordain'd Priest by

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by the Cardinal of *Præneſte* on the 3*d.* of *October*, and crown'd by the Biſhop of *Oſtia*, on the 11*th.* of the ſame Month. He was no ſooner advanced to this Dignity, but he took a Reſolution to keep it, and acted as one that would continue always Pope. Nevertheleſs, to ſhew that he deſired Peace, he ſent to the King of *France*, the Biſhop of *Avignon* and *Peter Plan*, to acquaint him with his Election, and to add, that he accepted the Papacy very unwillingly, and that he was ready to procure the Peace of the Church, by all Methods which ſhould be judged reaſonable. The Univerſity ſent Deputies to him to exhort him to Union; to whom he made Anſwer, That he was as ready to reſign, as he was to put off his Cope; which he immediately pull'd off. He made the ſame Anſwer to *Peter d' Ailly*, Envoy from the King; ſo that in all likelihood, it would not be his Fault if the Schiſm were not ſoon ended.

The Aſſembly of the Prelates of France, *which were for the way of Ceſſion.*

Charles the VI. appointed a Meeting of the Prelates of his Kingdom. It was there concluded unanimouſly, that the Reſignation of the two Antagoniſts was the beſt Expedient, utterly to aboliſh the Schiſm; and to effect this, the King ſent to *Benedict* an honourable Embaſſy, conſiſting of his Uncles, *John* Duke of *Berry*, and *Philip* Duke of *Burgundy*, and his Brother *Lewis* Duke of *Orleans*, accompanied with the Biſhops of *Senlis*, *Poictiers*, and *Arras*, and ſeveral Lords, to whom it was given in Charge to demand this Reſignation, as the moſt proper Way to ſettle the Peace of the Church. *Benedict* received them with due Reſpect; but anſwer'd not their Propoſal, but in general Terms, and offered himſelf another Expedient, which was, that the two Competitors ſhould come to a ſafe Place, near the Kingdom of *France*, under Protection of the King; and there the two Colleges of Cardinals being aſſembled ſhould ſearch into Ways of Accommodation. The Ambaſſadors rejected this Offer, and inſiſted upon yielding up their Right. All the Cardinals, except Cardinal *de Pampelune*, were for the Ceſſion. The Pope ſtood firm, and after ſeveral Conferences, ſet out a Bull, by which he declared his Reſolution to meet his Adverſary, and his College in an unintereſted Place, to find out a Way of Accommodation; and in caſe this could not be done, he was ready to embrace all reputable and juſt Ways to terminate this Difference, provided God and the Church be not therewith offended. The Ambaſſadors not ſatisfied with this Anſwer, had a Meeting in the Convent of the *Cordeliers*, or Grey-Friars at *Avignon*, where eighteen Cardinals met the Delegates of the Univerſity of *Paris*, who all declared for the Ceſſion. The Cardinals exhorted *Benedict* thereto; but he perſiſted in his Reſolution, and forbad them to ſign the Inſtrument, which the *French* Ambaſſadors had preſented, or to hearken to any other Propoſal, than what he had made. The Ambaſſadors and Cardinals made him yet freſh Petitions, to bring him over to this Way of yielding; but 'twas all to no Purpoſe, and the Ambaſſadors went away without obtaining it. The King zealouſly deſiring to procure the Union of the Church, was not diſcouraged by this Refuſal, and reſolved according to the Advice of the Univerſity, to ſend Ambaſſadors to other Chriſtian Kings and Princes, that they would joyn with him to procure a Union. The Univerſity very hot in this Quarrel, publiſhed an Act of Appeal concerning all which might be tranſacted by *Benedict* and his Adherents, to the next only,

An Act of Appeal by the Univerſity.

true and univerſal Pope, or to the Apoſtolick Holy See. *Benedict* ſet forth a Bull againſt this Act; notwithſtanding which, the Univerſity renewed their Appeal, and anſwer'd to *Benedict*'s Bull, that many Popes had been rejected, or depoſed; that Popes have corrected one the other, and revoked the Decrees of their Predeceſſors, as *Clement* V. had revoked the Decretal of *Boniface* VIII. againſt which the King, the Lords and Prelates of the Kingdom had likewiſe brought an Appeal. This ſecond Act of Appeal being come to the Cogniſance of *Benedict*, he publiſhed a new Bull; wherein he excommunicated all ſuch as ſhould appeal from him or his Succeſſors. The Univerſity continuing their Proſecution, met at *Mathunins*, and declared afreſh the Way by Ceſſion to be the beſt. Seventeen Cardinals wrote likewiſe to the King, that they approved of this Expedient. While theſe Things paſſed in *France*, the Ambaſſadors, whom the King had diſpatched to all the Courts of Chriſtendom, perſuaded the greater part of the Princes, that the Way taken in *France*,

A Subſtraction from the Obedience of both the Contenders delared and publiſh'd in France.

to put an end to the Schiſm, was the beſt and the ſureſt; ſo that they joyned their earneſt Deſires to thoſe of the King of *France*, to oblige the two Competitors to conſent to it.

The Univerſity finding *Benedict* to remain obſtinate in his Opinion, propoſed to the King, the withdrawing of Obedience. The King after he had waited a while, aſſembled the Prelates and Univerſities of this Kingdom to conſult upon this Matter. The Meeting was held the 22*d.* of *May*, in the Year 1398. The King falling ſick, could not be preſent; but the Dukes of *Berry*, *Burgundy*, *Orleans* and *Bourbon*; in whoſe Preſence the Patriarch of *Alexandria* recounted the Story of the Schiſm from its beginning, ſhewed, that *Benedict* had ſworn before his Election, that he would do his utmoſt for Peace, coming even up to the Way of Ceſſion: He ſet forth all the King had done to procure the Peace of the Church, and the Oppoſition made by *Benedict*. He declared, That the Way of Ceſſion had been approved, not only by the King of *France*, but moreover, by the Kings of *Hungary*, *Bohemia*, *England*, *Arragon*, *Caſtile*, *Navarre* and *Sicily*; and concluded, That it was the Intention of the King to purſue this Way, and to procure Union by this Means. The Biſhop of *Maſcon*, ſeconded by ſix Doctors, ſpake there for *Benedict*. The Queſtion was debated for eight Hours, and the Aſſembly adjourn'd to the Month of *July*. The Opinions were divided; ſome gave it for a general *Subſtraction*, others for a particular, in what concern'd the Donation of Benefices. Some maintain'd, That ſuch as obeyed *Boniface*, ought to do the ſame on his Account. The Princes propounded yet once more to give *Benedict* Notice, before they came to this Extremity. The Archbiſhop of *Tours*, the Biſhop of *Puy*, and the Univerſity of *Tholouſe* were againſt the Subſtraction; which nevertheleſs was followed by the greater Number. The King being recovered, made the Opinions to be counted up to him, and judged they ought to comply with the major Part, and gave Order to the Chancellor to publiſh the Subſtraction. The Chancellor made Report of the King's Reſolution to the Aſſembly, and declared, That they ſhould wholly withdraw themſelves from the Obedience of *Benedict*, till he accepted the Way of Ceſſion; nevertheleſs, that it was not the King's Intent, the *Gallican* Church ſhould be deprived of her ancient Liberties. The *Sunday* following, there was a ſolemn Proceſſion to St. *Genevieve*, where the Subſtraction was publiſhed by *Giles de Champs*, who then preached; after that, the Chancellor ordered Letters of Subſtraction, dated the 27*th* of *July*, wherein the King, after having laid open his earneſt Endeavours to purchaſe the Peace of the Church, and the Refuſal of *Benedict* to perform his Oath, he declares, That he ordered not the Subſtraction, till he had communicated it to the Chriſtian Princes, who had agreed to the Way of Ceſſion; That the King of *Caſtile*, likewiſe had already put it in Execution; That this Proceeding was neither extraordinary, nor without Precedent; That many Clergymen for leſs Cauſe, had renounced Communion with *Anaſtaſius*; That *Guy* Archbiſhop of *Vienna*, who was after *Calixtus* II. with his Prelates of the Council of *Vienna*, had reſolved to withdraw their Obedience from Pope *Paſchal* II. That for greater Reaſon under the preſent Circumſtances, where there was a notorious Scandal, a Schiſm formed and fomented by the Ambition of two Competitors, it was ſeaſonable to apply this Remedy. Upon this Ground he declares, That himſelf, the Church, the Clergy, and the People of his Kingdom, do wholly withdraw from the Obedience of *Benedict*, and his Adverſary, of whom he ſaid nothing, becauſe he never had obeyed him; and enjoins his Subjects not to obey him, nor pay any thing to him, Orders, that henceforward Benefices, which are elective, ſhall be ſupplied by way of Election, and others by the Gift of the Ordinaries, to whom the filling of them up does of right belong. And as to the Benefices held by the Adherents, or Partiſans of the Competitors, the Ordinaries ſhould hold them in *Commendam*, till they can be canonically provided for.

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i. e. Withdrawing Obedience to the Pope.

The ſame Day the King wrote to the Cardinals, to inform them what he had done, and to exhort them to joyn with him in the Execution of this good Work. He likewiſe publiſhed other Letters, wherein he declared, That he intended not during this Subſtraction, to enrich himſelf with the Advantages, Profits, and other Dues which the Popes, or their Officers, are accuſtomed to take; he diſcharged the Collectors of them, and ordered, That the Elections, Demands, and Grants of Benefices, ſhould be gratuitous, and without Charge. He enjoined the Apoſtolick Notaries to ſet down the Dates of Acts, which ſhould paſs for the Future, in theſe Words, *Ab electione Domini Benedicti ultimo in Papam electi anno*, &c. and not, *Anno Pontificatus Domini noſtri Papæ*, &c. The Abby of St. *Denys* becoming vacant at this Time, the Monks aſſembled by the King's Leave, choſe *Philip de Villette*, whoſe Election was confirmed by the Biſhop of *Paris*, and the ſame Thing was practiſed in other elective Benefices. The Kings of *Caſtile* and *Navarre*, the Queen of *Sicily*, and many other Princes, and free Towns followed the Example of *France*, and decreed likewiſe the Subſtraction, and eighteen Cardinals alſo made an Act of the like Subſtraction. *Benedict* not being able to make them alter their Reſolution by his Cenſures, deſign'd to order them to be arreſted; they withdrew to *Villa-nova* in the King's Dominions, and called Mareſchal *Boucicaut* to their Aſſiſtance, who beſieged

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ed *Benedict* in his Caſtle of *Avignon*. The Brother of *Benedict* defended himſelf valiantly, and at length the Siege was raiſed by a Treaty, and the Priſoners on both Sides releaſed. The Cardinals of *Poictiers*, *Tury*, and *Saluces* came to wait on the King, to deſire him in the Name of the ſacred College, to ſeize into his Hands the Perſon of *Benedict*, to cauſe that the Princes under the Obedience of *Boniface*, might likewiſe make a Subſtraction, and a General Council be held: They beſought him alſo to adviſe the King of *Arragon*, not to afford any Succour nor retreat to *Benedict*, to maintain them in their Rights, to order their Penſions to be paid them, to ſecure to their Followers the Benefices promiſed them before the Subſtraction, not to diſpoſe of the Dignities, which ſhould become vacant till one only Pope were choſen, and to reſerve the Revenues of them for defraying the Charges, which muſt ariſe in the Proſecution of the Union. The Chancellor gave Anſwer to the Cardinals, That the King had reſolved to hold an Aſſembly, on the 20*th.* of *February*, wherein he would take Advice about their Demands: But there was no further Mention made of them; and the King very backward in arreſting *Benedict*, ordered Mareſchal *Baucicaut*, not to proſecute the War againſt him; and only to take care, that he went not out of *Avignon*, with the Treaſure of the Church. Nevertheleſs, Cardinal *Pampelune*, and another named *Boniface*, who remained faithful to *Benedict*, deſigning to make their Eſcape in Diſguiſe, were arreſted by *Baucicaut*, who put them into ſuch a harſh Priſon, that one of them died there, and the other, after having ſuffered very much, was forced to pay a great Ranſom.

Though the King had ordered his Troops to withdraw, *Benedict* was under a continual Diſtruſt of the Cardinals, and the Inhabitants of *Avignon*; which made him reſolve to promiſe the King's Ambaſſadors, that in caſe the Uſurper (*Boniface*) ſhould reſign, die, or be expell'd, he would reſign; that they might proceed to the Choice of a third Perſon, on Condition the King would put a ſtop to the Actions of thoſe of *Avignon*, and the Cardinals, promiſing he would diſarm his Party: He further engaged to be preſent at the Aſſembly to be held for the Union of the Church, in caſe the King would grant him his Protection for an hundred Perſons of his Retinue, and furniſh them with Neceſſaries, not hereby at all to prejudice the Subſtraction, which he had publiſhed. When *Benedict* had ſworn to obſerve theſe Articles, the Ambaſſadors of the King delivered to him the Patent, by which he took him under his Protection, and put him into the Cuſtody of the Archbiſhop of *Narbonne*, the Preſidents of *Beauvais* and *Provence*, and two other Lords, and obliged the Cardinals, and People of *Avignon*, to promiſe, that they would make no Manner of Attempt upon either the Perſon, or Goods of *Benedict*. upon Condition he would diſarm, and order the Gariſon that was in the City to march out. *Benedict* not thinking thoſe named for his Guard ſtrong enough to defend him; demanded, That the King would conſent to give him the Duke of *Orleans*: But his Majeſty judged it not fit to ſend his Brother ſo far off, and permitted him only to name the Guards under his Authority, to defend the Perſon of *Benedict*. The King foreſeeing that, the Year following, which was the Year 1400. the Jubilee might draw many of his Subjects to *Rome*, who would carry Money thither, forbad them to go, and confirmed the Decree of Subſtraction, and the voiding all Grants of Benefices in Reverſion.

The Subſtraction taken off on certain Conditions

The Princes of *Germany*, and the King of *Arragon*, agreed not to the Subſtraction, nor to the Way of Ceſſion; and in *France* it ſelf the Duke of *Orleans* diſapproved it; and maintain'd ſtrongly againſt the Dukes of *Berry* and *Burgundy*, that the Schiſm was more tolerable, than to have no Pope at all; and that it was great Injuſtice to keep *Benedict* in Confinement. The Univerſity of *Paris* preached up the contrary; but that of *Tholouſe* was of the ſame Opinion with the Duke of *Orleans*, and declared themſelves to the King againſt the Subſtraction. The Ambaſſadors of *Caſtile* complain'd of the Reſtraint of *Benedict*, and the Subſtraction; and the Biſhop of S. *Pons* ſpake of it to the King with freedom. The Cardinals altered their Judgment about the Subſtraction, and bethought themſelves of being reconciled to *Benedict*. *Lewis* of *Anjou* King of *Sicily*, declared likewiſe for him, ſwore Obedience to him, and promiſed him his Aſſiſtance. In fine, *Benedict* found Means to eſcape from the Caſtle of *Avignon*, and ſet himſelf at Liberty; after which he reconciled himſelf to the Cardinals, reduced the People of *Avignon* to Obedience, and at laſt ſent to the King of *France*, the Cardinals of *Poictiers* and *Saluces*, to put him upon revoking the Subſtraction. They had Audience of the King on the 15*th.* of *May* 1403. in which the Cardinal of *Poictiers* being Spokeſman, repreſented to the King, That the Subſtraction had brought no good to the Church; That the Cardinals had cloſed with it, only for Peace ſake, and having found it of no uſe, they were reunited to their Head; That his Majeſty ought to do the ſame upon the Aſſurance, that *Benedict* gives way for all Things to be done, which the King and his Council ſhould judge fit. The King made Anſwer, That he was about calling the Biſhops of his Kingdom, to conclude, what is to be done. The Agents of the Univerſities of *Orleans*, *Angers*, *Montpellier* and *Tholouſe*, were of the Cardinals Mind; and ſaid, That they never had approved of the Subſtraction. That of *Paris* was divided by the Contentions of the great Lords who were of different Parties. Cardinal *Turi*, *Cramault* Patriarch of *Alexandria*, and ſome Biſhops, who took Part with the Dukes of *Berry* and *Burgundy*, oppoſed the Diſannulling of the Subſtraction. The others ſiding with the Duke of *Orleans*, purſued with heat the Reſtitution of Obedience. This Prince to effect it, aſſembled on the 28*th.* of *May*, the Prelates and the Univerſity in the Hoſpital of St. *Paul*, where the King reſided, and having collected their Votes in the Abſence of the Dukes of *Berry* and *Burgundy*; he found, that thoſe, who were for the Reſtitution of Obedience, were the major Part: He went forthwith together with ſome Prelates to inform the King thereof, and engaged him to declare himſelf of this Opinion, and to ſwear an intire Reſtitution of Obedience to *Benedict*. The Dukes of *Berry* and *Burgundy*, were at firſt diſſatisfied with what had paſſed; but the former of the two next Day came over, having ſeen the Articles, which the Duke of *Orleans* promiſed the Pope ſhould perform: To effect this Reſtitution of Obedience with ſome kind of Order, on the 30*th.* of the ſame Month, he contrived an Aſſembly of the Prelates, and other Clergymen in the Manſion-Houſe of the Duke of *Berry*, where the Chancellor, in Preſence of the Dukes of *Berry* and *Burgundy*, laid open what had paſſed, the Reſolution which the King had taken, and the Articles which Monſieur the Duke of *Orleans* had undertaken to oblige *Benedict* to comply with; which were, 1. To conſent to a Ceſſion, in caſe his Adverſary did the ſame, happened to die, or were expelled. 2. To revoke all he had done againſt the Way of Ceſſion, and the Proceſſes made upon Occaſion of the Subſtraction. 3. To confirm all the Grants and Promotions made during the Subſtraction. 4. To call a General Council for the Peace of the Church, and the moderating the Impoſitions which the Court of *Rome* levies upon the *Gallican* Church, according to the Judgment of Perſons, whom the King ſhall ſend thither for that Purpoſe. The Chancellor demanded of the Aſſembly, if there were any Thing elſe to be added? The greater Part declared, They were ready to obey what the King had determined: Some few ſaid, They would firſt conſult with the Biſhops of their Provinces. Thereupon the King ſent to the Princes to come to him, and enjoined them to follow him to the Church of our Lady; whither he went accompanied with the Princes, and a great Number of Prelates and Deputies. He there heard Maſs ſaid by the Biſhop of *Præneſte*, and a Sermon preached by *Peter d' Ailly*, Biſhop of *Cambray*, who publiſhed by his Order, the Reſtitution of Obedience to *Benedict*; and the Articles which the Duke of *Orleans* promiſed he ſhould perform. The King the ſame Day ſign'd certain Letters Patents, by which he enjoyned all his Subjects to obey *Benedict* the XIIth. as they were wont to do preceding Popes; but theſe Letters were not regiſtred in Parliament, till the Month of *June*, in the Year following. The Univerſity being met, after ſome Debates, reſolved at laſt to do, as the King deſired, on Condition *Benedict* ſhould perform what he promiſed; but there lay the Difficulty, to make *Benedict* agree to it. Ambaſſadors were diſpatched to him for that Purpoſe, to whom he gave no poſitive Anſwer; and the Duke of *Orleans* himſelf going to him, was a long Time without being able to obtain any Thing of him; Inſomuch, that the King was forced on the 19*th.* of *December*, to ſet forth a Declaration, wherein he ordered all ſuch as had been provided of Benefices in his Kingdom during the Subſtraction, ſhould be maintain'd in Poſſeſſion without paying any Impoſition.

Propoſals of Union made to Boniface.

Nevertheleſs, *Benedict*, willing to make it appear that he was well inclined to the Peace of the Church, ſent to *Rome* in the Year 1404. the Biſhop of St. *Pons*, and other Ambaſſadors unto *Boniface*, to propoſe an Interview, together with their Cardinals, in a Place to be agreed on; to the Intent they might conſult of Means of Union, and procuring the Peace of the Church. The Cardinals of *Boniface* were very much inclined to hearken to this Propoſal; but *Boniface* received it with Diſdain, and anſwer'd theſe Ambaſſadors, That their Maſter was an Anti-Pope, with whom he would not treat. The Ambaſſadors, offended with this foul Language, which he gave them, told him, That their Maſter was no Simoniſt; thereby inſinuating the ſhameful Traffick *Boniface*

made of Benefices. This Reply incenſed him, and he commanded them to depart from *Rome*; and theſe Ambaſſadors having made Anſwer, That they had a Paſſport, whoſe Date was not as yet expired, *Boniface* was enraged to that Degree, that he fell ſick, and died in three Days after, on the firſt of *October*. The Captain of the Caſtle of St. *Angelo*, a Kinſman to *Boniface*, arreſted the Ambaſſadors of *Benedict*, and ſuffered them not to depart, but at the Entreaty of the Cardinals, and upon the Payment of a great Ranſom, Theſe Ambaſſadors before they departed, conjured the Cardinals to forbear an Election, aſſuring them, that if they did it, they ſhould quickly hear good News from their Maſter, and that the Peace of the Church might eaſily be re-eſtabliſhed; but theſe Cardinals, without regarding their Demand, entred into the Conclave to chooſe a Succeſſor to *Boniface*, and on the 12*th*. of *October*, in the Year 1404. choſe *Coſmatus Melioratus* of *Sulmo*, Cardinal-Prieſt of the Title of the Holy Croſs of *Jeruſalem*, having taken an Oath, That whoever of them were elected Pope, he ſhould yield up the Papacy, to attain to a Union, in caſe that *Peter de la Lune* likewiſe renounced his Right. The new Pope took the Name of *Innocent* VII. He was very much croſſed in the beginning of his Papacy, by the Faction of the *Gibelines*, which were at *Rome*, who were deſirous to re-eſtabliſh the Freedom of their City, and reſtore the Government of it to Magiſtrates nominated by the People, as it had been practiſed, before they yielded it up to *Boniface*. The *Guelphs* on the contrary, maintained, That it was more advantageous for the People to be governed by the Church, than by the Citizens. This Quarrel occaſioned a Civil War in *Rome*. The *Gibelines* drew to their aid *Ladiſlaus* King of *Apulia*; who willing to make Advantage of this Opportunity, called upon the Pope to ſurrender the Temporal Dominion of the City of *Rome*, together with the Caſtles and Fortifications, to the *Roman* People. *Innocent*, to bring him over to his Side, gave him the Government of *Campania*, and made him Umpire of his Quarrel with the *Gibelines*; who ordered it ſo, that the *Gibelines* were put in Poſſeſſion of the Capitol, and the Government of the City yielded to the Magiſtrates, who were to be nominated by the Pope, to whom he reſerved the Bridges and the Gates, whereof he was in Poſſeſſion. After this Agreement, *Innocent* was crowned. The Peace laſted not long, for the Magiſtrates who governed the City of *Rome*, ſecretly encouraged by *Ladiſlaus*, who had a Mind to make himſelf Maſter of this City, made divers Attempts againſt the Pope contrary to the Treaty. The Nephew of *Innocent*, named *Lewis Melioratus*, to revenge himſelf, ſurrounded them one Day as they went out of *Rome*; and having taken them, put them to Death. This barbarous Action cauſed a general Revolt of the People, which obliged the Pope, the Cardinals and the whole Court forthwith to leave *Rome*, and eſcape to *Viterbo*. *Ladiſlaus* on his Part, preſently ſent an Earl to ſeize the ſupream Power of *Rome*; but the *Romans* would not ſuffer it, took up Arms to defend their Liberty, beſieged the Capitol, and in a ſhort Time drove out the Partiſans of this King, recalled *Innocent*, and received him gladly.

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The Death of Boniface.

The Election of Innocent VI. at Rome, and his Actions.

Projects of Union between the two Adverſaries.

While theſe Things were acting in *Italy*, *Benedict* pretended continually to deſire Union, and offered, in order to obtain it, to go into *Italy*. He granted in ſhew to the King, the Propoſitions which the Duke of *Orleans* had made for him, who brought back Bulls in Manner and Form, which implied the Confirmation of them, in Conſequence of which, the King in the Month of *June* 1405. publiſhed a Declaration, whereby he confirmed afreſh the Reſtitution of the Obedience, and revoked his Patents of the 19*th*. of *December*, of the preceding Year: He alſo ſent to *Benedict* the Archbiſhop of *Auſche*, and the Archdeacon of *Paris* to aſſure him, in his Name, and the Name of the Queen, and the Dauphin his Son, of his Friendſhip. Some time after, *Benedict* took up a Reſolution to go to *Genoa*; but to enable him for this Journey, he levied the tenth Penny on the Revenues of the *Gallican* Church, and on the other Churches under his Obedience. The Univerſity of *Paris* zealouſly oppoſed him in it, and it alone was exempted. The King nevertheleſs, by his Letters Patents, of the 28*th*. of *February*, in the Year 1405. forbid the Payment of Firſt-fruits and other Impoſitions, which the Officers of *Benedict* levied in the Kingdom. *Innocent* on his part wrote into *France*, that it was not his Fault, that the Peace of the Church is not ſettled; that his Predeceſſor and he had never rejected the Way of Ceſſion; but that the Ambaſſadors of *Benedict* had never offered it. Ambaſſadors were ſent to him, who found him well enough inclined to Peace; nevertheleſs, *Benedict* paſſed into *Italy*, and came to *Genoa*, from whence he ſent Cardinal *Challant* Legate into *France*, to contradict the Deſign of the Princes, who had reſolved upon the Way of Ceſſion.

The Univerſity perceiving that *Benedict* acted not ſincerely for the Union, demanded the Subſtraction afreſh; that the Letter of thoſe of *Tholouſe* ſhould be condemned as injurious, and that the *Gallican* Church be delivered from the Exactions introduced by the Court of *Rome*. This Affair was referred to the Parliament of *Paris*, which by an Ordinance of the 17*th*. of *July*, 1406. condemned the Letter of the Univerſity of *Tholouſe*; and by a Second of the 11*th*. of *September*, the ſame Year, ordained, That for the Time to come, the *Gallican* Church ſhould be exempted from all Aids, Tenths, Procuration-Fees and other Inventions brought in by the Court of *Rome*. As to what concerned the Subſtraction, the Affair was put off to the Aſſembly of the Prelates of the Realm, which was called about *Martlemas*. Twelve Divines, and Canoniſts were named to defend the Right of the Pope, and as many on the Side of the Univerſity, to ſhew the Neceſſity of the Subſtraction: They diſputed a long Time Pro and Con before the Dauphin, the Princes, and the Lords of the Council. Several Queſtions were diſcuſſed there with heat, touching the Power and Attempts of Popes; and in fine, after many Debates, it was reſolved in the Council, That it was neceſſary to call a General Council, to reform the Church, as well in her Head, as her Members; and yet in the mean Time they would order a Subſtraction from the Obedience of *Peter de la Lune*, called *Benedict*; That the Church of *France* ſhould be reſtored to her ancient Liberties; and that for ſupplying of Benefices, it ſhould be done in the ſame Method, as during the Subſtraction, This was decreed on the 21*ſt*. of *December*, in the Year 1406.

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The Univerſity procures the Subſtraction to be renewed.

At the ſame Time came the News of the Death of *Innocent* VII. who departed at *Rome*, the 6*th*. of *November*. The Cardinals under his Obedience, who were then preſent at *Rome*, to the Number of Fourteen, debated whether they ſhould proceed to, or put off the Election of a new Pope; but at laſt they concluded to chooſe one, upon Condition that he ſhould renounce the Papacy, as ſoon as his Adverſary ſhould do the like. The Ambaſſador of the Republick of *Florence* exhorted them to delay it: But they made Anſwer, That they could not do it, but that they would make him ſenſible who ſhould be choſen, that he had rather the Quality of a Proctor, to lay down the Papacy, than that of Supream Biſhop. And, indeed, they all ſigned an Inſtrument by which they obliged themſelves, that whoſoever of them ſhould be choſen, ſhould reſign the Papacy abſolutely and ſincerely, provided the Anti-Pope did the ſame Thing on his Part, and that the Anti-Cardinals would proceed in Conjunction with them, to the Choice of a new lawful Pope, and that ſoon after the Election, he ſhould write to the King of the *Romans*, to the Anti-Pope, and his College, to the King of *France*, and to other Princes, and People of Chriſtendom, that he was ready to recede for Peace ſake; and in the mean Time, while Endeavours were uſing to promote this Union, he would create no Cardinals. After they had ſigned this Writing, they choſe a *Venetian* called *Angelus de Corario*; who took the Name of *Gregory* XII. He wrote a civil Letter to *Benedict*, to exhort him to put an end to the Schiſm, by renouncing the Papacy, as he was ready to do on his part, to the Intent the Cardinals of the two Colleges, might with common Conſent chooſe a lawful Pope, ſignifying to him at the ſame Time, that he ſhould make no Cardinals, unleſs it were to equal the Number of thoſe of his College, on Condition he would not make any on his part. He wrote likewiſe to the ſame Effect unto all Chriſtian Princes. *Benedict* about the end of *January*, in the Year 1407. writ a very civil Anſwer to *Gregory*'s Letter, wherein he ſignified to him his no leſs Deſire to procure Union and Peace; but before the making of a Ceſſion, he wiſhed, that the two Colleges might meet in one Place, to the end they might put in their Hands the Inſtrument of Renunciation. He promiſed him in Concluſion, to obſerve the Condition he had preſcribed him, to make no Cardinals. *Gregory* ſolemnly renewed his Promiſe on the Day of his Coronation, and ſent three Ambaſſadors to *Benedict*, namely, *Anthony* his Nephew, whom he made Biſhop of *Bononia*; *Guilin* Biſhop of *Todi* his Treaſurer, who was a *Norman*; and *Anthony de Butrio*, a *Bononian* Doctor of Law, to treat of the Method to put in Execution the propoſed Union: They agreed, That the two Antagoniſts ſhould meet in the Month of *September*, at *Savona*, with the Cardinals of both Colleges, to end this Buſineſs about *Michaelmas*; and they drew up a Form of a Treaty conſiſting of ſundry Articles.

The Death of Innocent VII. and Election of Gregory XII.

Propoſals of Peace between Gregory and Benedict.

The King of France ſends Ambaſſadors to procure the Peace of the Church.

While theſe Things were tranſacting between the two contending Popes, the King of *France*, having confirmed the Reſolution of the Aſſembly, ſettled the Elections, voided the Grants of Reverſions, the reſerved Rents, the Fees of Procuration, Firſt-fruits, and other Impoſitions of

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the Court of *Rome*, publiſhed on the 12*th.* of *January*, in the Year 1407. Letters Patents of Obedience to neither of the Competitors, if they yielded not up before *Aſcenſion-Day*; which were confirmed by a Declaration of the 18*th* of *February*, in the ſame Year. He nominated at the ſame Time ſeveral Perſons of Note, as well Laymen, as Churchmen, to attend *Gregory* and *Benedict*, and obliged them to make Peace. They conferred with the Ambaſſadors of *Gregory* at *Aix*, and having found them inclined to the Ceſſion; they went after that to *Benedict*, who made them an Harangue in Publick, wherein he promiſed to give up; but being preſſed to engage for the doing of it by a Bull, he refuſed it; ſo that the Ambaſſadors went away diſſatisfied, without making nevertheleſs any mention of the Subſtraction; ſome of them tarried at *Marſeilles*, others went unto *Gregory* to *Rome*, and ſome returned to the King, to make Report to him of what had paſſed. Nevertheleſs, the Ambaſſadors of *Gregory* being come to *Paris*, imparted to the King the good Intentions of their Maſter; and declared it ſhould not be his Fault, if the Union were not ſuddenly concluded. The King defray'd their Charges, during their ſtay at *Paris*, received them kindly, and diſmiſſed them with Letters to *Gregory*, and to the Cardinals at *Rome*, to exhort them to continue firm in their good Reſolution. The *Genoeſes* and thoſe of *Savona*, ſent Deputies to *Gregory*, to give him all manner of Aſſurance, and to congratulate him upon the future Union. The Ambaſſadors of *France* arrived at *Rome* on the 5*th.* of *July*; but they found *Gregory* had altered his Mind by the Counſels of *Ladiſlaus*, and his Nephew, who diverted him from the Ceſſion for their private Intereſts; and ſo ſeeking to evade it, he anſwered the Ambaſſadors of *France*, That whatever Deſire he had to finiſh the Union, he could not poſſibly repair to *Savona*; becauſe he thought it not a ſafe Place, and he had no Gallies to convey him thither, the *Venetians* having denied to lend him any; and that he was not able to travel thither by Land. The Ambaſſadors offered to furniſh him with Gallies from *Genoa*, and all manner of Aſſurance of Safety; and declared, That it was not the King's Deſign to tranſfer the See to *Avignon*, but only to procure the Peace of the Church. They had many Conferences with *Gregory* upon this Subject, but they could not bring him to a Reſolution of going to *Savona*; and all that he promiſed them was, that he would go to *Petra-Santa*, where he would confer face to face with *Benedict*. The Ambaſſadors not able to draw any other Anſwer from *Gregory*, came to *Genoa*; from whence on the 22*d.* of *Auguſt*, they wrote a Letter full of Reflections, and went next to *Marſeilles*, where they related to *Benedict* what they had done. He would not conſent to change the Place of Interview, and to make it appear it was not his Fault, that the Treaty went not on, he repaired to *Savona*.

Gregory and Benedict ſhift of the Ceſſion.

Some Time after the Departure of the Ambaſſadors of *France*, the City of *Rome* feared to be ſurprized by the *Colonni*, and the Followers of *Ladiſlaus*, who held Correſpondence with *Gregory*: But *Paul Urſini* having defeated them, and taken the Heads of the Conſpiracy Priſoners, *Gregory*, who was retired to the Caſtle of St. *Angelo*, teſtified his Joy for it, and rewarded *Paul Urſini*, by enlarging the Term of Time in his Poſſeſſion of the Earldom of *Narni*, which was given him for a certain Space by *Innocent* VII. After this, *Gregory* left *Rome* to go to *Viterbo*, giving it out, that he took this Journey to conclude the Union. When he was arrived at *Viterbo*, the Cardinals preſſed him to repair to *Savona*, to procure the Union; and becauſe he ſeemed to be detained only upon the Score of his three Nephews, whom he had a Mind to prefer, they conſented he ſhould give them the lands of the Church, and reſerve for himſelf the Patriarchſhip of *Conſtantinople*, the Archbiſhoprick of *York* in *England*, and two other Biſhopricks in the State of *Venice*. Notwithſtanding they had granted him theſe Advantages, he ſtill was very backward to go to *Savona*, whither *Benedict* and his Cardinals were already come, and tarried ſome Time at *Sienna*, to which Place he went, upon his leaving *Viterbo*; from thence he went next to *Lucca*. The Ambaſſadors of the Chriſtian Princes, and the Deputies of the People of *Italy* importuned *Gregory* and *Benedict* to agree at length upon a Place of Interview. They wrote likewiſe to and fro to one another, and propounded divers Places, and divers Expedients; but agreed upon nothing, having in truth no Deſign either of them to quit the Papacy, whatever Teſtimony they gave, that they would do it; but that which utterly daſhed all Hopes of a Union, was the Entrance of *Ladiſlaus* into the City of *Rome*, of which he made himſelf Maſter on the 23*th.* of *April*, 1408. This News very much rejoiced *Gregory* and his Nephews; and *Ladiſlaus* ſent word to his Ambaſſadors, who were with the Pope, to let his Holineſs know, that he was unwilling the Union ſhould go forward, unleſs he were there in Perſon for the maintaining of his Rights. *Gregory* finding himſelf back'd by *Ladiſlaus*, no longer obſerved any means, and nominated four new Cardinals, whereof two were his Nephews. The Cardinals incenſed at the Actions of *Gregory*, deſerted him: *John* Cardinal of *Liege*, a *Norman*, was the firſt that left him: His Goods were ſoon plundered by the Pope's Nephews: The other Cardinals followed his Example, and by degrees the Pope was left alone with his four Cardinals, in ſpite of the Prohibitions which he made the Cardinals not to leave him, and the Cenſures, he pronounced againſt them, to which they oppoſed Writings, whereby they rendered his Conduct odious.

The Hiſtory of the Schiſm of the Popes of Rome, &c.

The Cardinals withdrawing from Gregory.

The firſt Act which they made, being come to *Piſa*, was an Act of Appeal the 15*th.* of *May*, from the three Orders which *Gregory* had made at *Lucca*. 1. Not to depart that City without his Leave. 2. Not to meet together. 3. Not to have any Communication with the Ambaſſadors of *Peter de la Lune*, or the *French*. They make appear the Injuſtice of theſe Decrees, and appeal from them to a Pope better informed, to JESUS CHRIST, to a General Council, and to the next Pope. On the Day after, they directed a Circular Letter, to the Princes and Prelates of Chriſtendom; wherein they ſet forth, That having obſerved *Gregory* to evade the Union, that he would have made an Attempt upon their Perſons, that he had forbid them to have any Communication with the Ambaſſadors of *Peter de la Lune*, and the King of *France*, and in fine, that he had created Cardinals; they withdrew on the 11*th.* of the Month from the City of *Lucca*, and were come to *Piſa*, with Deſign to promote the Union of the Church, and exhort them to agree to their Deſign.

The Cardinals Act of Appeal.

The Proceedings of Gregory againſt the Cardinals that withdrew.

Gregory on his Part, ordered Proceedings by Cardinal *Anthony* his Nephew, and his Chamberlain, whom he made a Commiſſioner on that behalf againſt the Cardinals, the other Prelates and Officers of the Court of *Rome*, who were at *Piſa*, who publiſhed two Mandates, the one on the 17*th.* of *May*, the other the 16*th.* of *June*, by which he ordered, That all ſuch, as returned not to *Lucca* by a Time prefixed, ſhould be deprived of all their Dignities, and Benefices: Which Puniſhment he declared, they had incurred, by his Sentence pronounced on the third of *July*, and poſted up the Day following. The Cardinals and Officers of the Court of *Rome* appealed from theſe Proceedings, and declared by an Act made at *Legborn* the firſt of *July*, That it was Neceſſary to withdraw from the Obedience of *Gregory*; That all his Adherents and Favourers carried on the Schiſm; That all the Warrants and Grants, and in general whatever he had done as Pope, is of no Validity; That they would cauſe it ſo to be declared by the future Pope; That they prayed and exhorted all the Prelates, and other Clergymen, or Tenants of the Church of *Rome*, to pay in no Money to him, or into the Apoſtolick Chamber, promiſing Recompence to ſuch as ſhall, or have been deprived of their Benefices or Offices, for withdrawing from the Obedience of *Gregory*.

Benedict's affronting Bulls ſent to the King of France.

While all theſe Matters paſſed in *Italy*, the King of *France*, to reduce *Benedict*, ſent to him in the beginning of the Year two Ambaſſadors, *John de Chateaumorant*, and *John de Tourſay*, to declare to him, That if on *Aſcenſion-Day* next, the Union were not re-eſtabliſhed in the Church, that neither he, nor his Clergy, nor any of his Subjects ſhould obey either him, or his Adverſary; but would ſtand Neuters. *Benedict* was extreamly troubled at this Meſſage, and gave in Anſwer to the Ambaſſadors, That he ſhould let the King know his Mind by the Perſons, which he ſhould ſend to him: And indeed, in a little Time after, he ſent two Couriers to the King, who arrived at *Paris* on the 14*th.* of *May*, and preſented to his Majeſty a Bull written at *Porto-Venere* the 18*th.* of *April*; by which he declared to him, That if he put in Execution the Neutrality he had projected, he would not only incurr the Penalties of the Law; but alſo thoſe mentioned in the Bull, which he ſent to him, to acquit himſelf of his Duty towards God. This latter Bull was dated the 19*th.* of *May*, in the preceding Year, and it prohibited all Chriſtian People to authorize or approve the Subſtraction, or to appeal in any Manner from the Decrees of the Pope, under Pain of Excommunication, of Interdiction, of Deprivation of Dignities and Benefices, and likewiſe, as to the Laity, of their Goods and Eſtates. The Couriers, who brought theſe Bulls, delivered them to the King faſt ſealed, and withdrew before they were opened. The King having called to him the Princes, made them be broke open in their Preſence; and after they had been read, it was deliberated by the ſpace of three Days, what was hereupon to be done. On *Monday* 21*ſt.* of the ſame Month, the King ſent for the Princes, the Lords, the Parliament, the Prelates and the Univerſity, heard the Harangue, which was made in the Preſence of the People by *John Courtecuiſſe* Doctor of Divinity, who having taken for his Text theſe Words, *Convertetur dolor ejus in caput ejus*, &c. declaimed againſt the Conduct of *Benedict*, and ſhewed, that his Bulls were unjuſt, and that they deſerved to be condemned and torn to pieces, ſeeing

The Proceedings againſt Benedict and his Bulls.

The History of the Schism of the Popes of Rome, &c.

they tended to perpetuate the Schism, to vilify the Authority of the King, and to divest him of his Power. He accused *Peter de la Lune* to have said, That although all Christendom should be of Opinion for the Cession, he would not change his Resolution, and to have threatned *France* with great Misery, in case of the Substraction. He maintained next, That *Peter de la Lune* was a Schismatick and a Heretick; that he deserved not only to be deprived of the Papacy, but likewise to be dispossessed of all Ecclesiastical Dignities; That he ought not to be called Pope any more, nor be obeyed; That all the Gifts and Grants, which he had passed since the third of *May*, of the preceding Year, were actually void, and that they ought to be proceeded against, who upheld, or assisted him in *France*, as against Persons guilty of Treason. When *John de Cortecuisse* had ended his Discourse, another Person of the University made five Demands of the King, and his Council, for the Good of the Church, the Preservation of the Peace of the Kingdom, and the Honour of the Crown. The first, that there be Examination had touching these Bulls, and that all those be arrested, who shall be found to have supported or entertained the Followers of *Peter de la Lune*, or taken his part, as there are many in the Kingdom, whom the University would name to the King in time and place. The second, that the King would receive no Letter from *Peter de la Lune*. The third, that it would please the King to injoyn the University to preach the Truth of this Doctrine through his whole Kingdom. The fourth, that the Bishop of St. *Flour* be recalled from his Embassy, and that the Dean of St. *German* of *Auxerre* and of St. *Lupus*, be punished. The fifth, that the Letter in Form of a Bull be torn, as giving a Wound to the Faith, and being injurious, seditious, and offensive to his Royal Majesty. The King approved of the Demands of the University, ordered the Dean of St. *German* of *Auxerre* to be arrested immediately, took the Bull, and sent it to his Chancellor. The Chancellor caused it to be torn into three Pieces; whereof one was given to the King, the other to the Princes and the Council, and the third to the Clergymen, who pulled it to pieces. The next Day the King sent Order to Marischal *Boucicaut*, who was at *Genoa*, to seize, by any means, the Person of *Peter de la Lune*; recalled the Bishop of St. *Flour*, whom he had sent to the King of *Spain* to persuade him to the Neutrality; because some had written to him, that instead of following his Instructions, he had acted contrary: He sent for the Archbishop of *Rheims*, the Bishop of *Cambray* (*Peter d'Ailly*) and several others, who were taxed with adhering to *Peter de la Lune*; but they obeyed not, fearing to be put in Prison: Some were arrested, *viz.* the Bishop of *Gap*, the Abbot of St. *Denys*, some Canons of *Paris*, and other Persons, who were kept Prisoners in the *Louvre*, as guilty of High Treason, for having had Cognisance of these Bulls, and not discovering it to the King. They made search for the two Couriers, that brought them; one of them a *Castilian*, was taken about *Lyons*; and the other named *Sancus Lupus*, an *Arragonian*, was arrested in the Church of St. *Clairvaux*; and both of them being brought back to *Paris*, they acquitted some that were accused, affirming positively, that they knew nothing of the Contents of those Bulls; nevertheless the Commissioners, who were Members of the University, left not off the Pursuit of the Process, and kept them long in Prison.

The Publication of the Neutrality in France.

After this, the King caused the Neutrality to be published; that is to say, the Substraction of Obedience to the two adverse Popes, wrote to the Christian Princes, and sent them Ambassadors to exhort them to take this Method, which was accepted by the *Germans*, *Hungarians*, and *Bohemians*. The King wrote likewise on the twenty second of *May*, to the Cardinals on *Gregory*'s Side, to meet together with those of *Benedict*'s, in order to cure the Schism, and the University of *Paris* wrote a very eloquent Letter to one and t'other, wherein they are exhorted to procure Peace to the Church; by choosing one absolute Pope by common Consent. This Letter bears Date the twenty ninth of *May*. The two Colleges answered the King and the University, that they had taken up this Resolution before the Receipt of their Letters; and that they were assembled to put it in Execution. Their Letter is dated from *Leghorn* on the last of *June*. Nevertheless, the King on the eighteenth of the same Month, by his Letters Patents published to all his Subjects his Commands, that they should not regard any Bulls, or Letters sent by *Benedict*, since the Date of the injurious Bulls, to present, receive or perform them.

Gregory and Benedict appoint Councils, and the Cardinals likewise do it at Pisa.

The two contending Popes then found themselves very much intangled; *Gregory* desirous to lay the Faults on *Benedict*, wrote a circular Letter to all the Faithful, on the 20th of *June*, to insinuate, that it was not his Fault, but *Benedict*'s, that the Union was not settled. Also to elude the Design of the Cardinals, he called a Council at *Aquileia*, by his Letters of the 24 of *July*; and having passed the Winter at *Sienna*, and *Arminum*, where he created some Cardinals, he came to this City about *Easter*, in the following Year, and there held a Kind of a Council, made up of a very small Number of Prelates. *Benedict* seeing himself deserted by the *French*, took a Resolution to retreat to the Kingdom of *Arragon*, and left *Porto-Venere* in the Beginning of *June*, having written a Letter to *Gregory*, wherein he protested it was not his Fault that the Union was concluded; from whence he proceeded to *Perpignan*, and assembled a Council of the Prelates of *Spain* and *Catalonia*, who owned him, and declared him the true Catholick Vicar of JESUS CHRIST, who had never been a Schismatick or Heretick; commended the Design he had to procure an Union, even by the Way of Cession, yet not excluding other Methods; besought him to extend the Promise of Cession to the Case, that his Adversary should be deposed, and to send Ambassadors to the Cardinals, who were at *Pisa*, to find out Means of procuring the Union. *Benedict* was accompanied only by four Cardinals, eight or nine others deserted him, and went to *Leghorn* or *Pisa*, to find the Cardinals of *Gregory*, and consulted with them to assemble a Council of such as were subject to both Popes, in a free place, to procure Peace to the Church. At last they pitched on *Pisa*, which was granted them by the *Florentines*; where they declared a Council to be held at the Feast of the Annunciation, the Year following The Cardinals of the two Colleges assembled the Prelates of their respective Parties thither, and cited to the Council the two Competitors.

The History of the Schism of the Popes of Rome, &c.

An Assembly of the Prelates of France, which made Rules for the time of the Neutrality

Nevertheless, the King of *France* call'd together the Prelates of his Kingdom, in the Chappel of his Palace at *Paris*, to order the Manner in which the Church of *France* should be governed during the Neutrality. The Archbishop of *Sens* presided in this Assembly, which continued from the 11th of the Month of *August*, until the 5th of *November*, and therein they made the following Rules; 1. That the Absolution from Excommunications, reserved of Right to the Pope, shall be given by the Penitentiary of the Holy Apostolick See; and in case there be any Difficulty, where-by they cannot have Recourse to him, then by the Ordinary. 2. That as to Dispensations for Disorders, which the Penitentiary has Power to grant, Application shall be made to him; or, if that cannot be done, to the Bishop. 3. That for Dispensations with Impediments of Marriage, an Address shall be made to the Penitentiary, or to a provincial Council. 4. That the Elections of Bishops shall be confirmed by the Metropolitans; or in case the Holy See of the Metropolis be vacant, by the Chapter of the Metropolitan-Church, and the Election of Archbishops, by the Primates, or by a Council of the Bishops of the Province, to whom it belongs to consecrate the Archbishops, on condition nevertheless that he shall not take the Pall, if there be found no Person, who hath a Right to give it him: And that the Elections of Abbots of Monasteries, even the Exempt, shall be confirmed by the ordinaries, who shall likewise give the Benediction to them that are elected. 5. That the Dispensations hitherto granted by *Peter de la Lune* shall be available, and may be put in Execution. 6. That the Metropolitans shall every Year assemble a Council of the Bishops of their Province, wherein they shall all be obliged to assist, and tarry there for a Month; that the Monks of the Order of St. *Benedict*, and Canons Regulars shall likewise hold Provincial Chapters every Year. 7. That in all Appeals, there shall be observed the Degrees of Jurisdiction; and if the Suit be commenced before the Archbishop, Appeal shall be made to the Provincial Council, which shall nominate Commissioners, from whose Judgment Appeal may again be made to the Council, which may again appoint other Commissioners, to give a definitive Sentence; so that nevertheless the three Sentences may agree: That in case of Appeal, in Expectance, till the Provincial Council meets, the Dean of the Bishops shall have Power to give the excommunicate Absolution *ad Cautelam*; that all Appeals and Causes, which were brought to the Apostolick Holy See, may be referred to a Provincial Council, and determined by Commissioners of their Appointment, and the Affairs of the Order of Cluniacks by their general Chapter; and that no Notice be taken of any Appeals made to the Court of *Rome*, during the Neutrality: That nevertheless, the Sentences given at the Court of *Rome* before the publishing of the Neutrality, may be executed within a Month. 8. That all Proceedings in the Judgment of Matters shall be according to the Direction of the common Law, and not according to the Rules of Chancery; nevertheless, the Judgment of Ecclesiastical Causes may not be referred to a secular Court. 9. That Elections, Gifts, Presentations, Nominations to Benefices, shall be made by such as of right they belong to; that the University shall keep a Record of all such as are presented to Benefices, wherein shall not be comprised those worth four hundred Livres a Year; unless they have annexed some Title, or Dignity. 10. That all the Revenues of Benefices in *France*, possessed by those, who

who are in the Service of *Peter de la Lune*, shall be seized and put into the King's Hands, to be imployed in the Prosecution of the Union. This Assembly confirmed the Election of *Lewis d' Harcourt*, to the Archbishoprick of *Roan*, made by the Chapter of that Church, and the Change made by the Bishops of *Tharbes* and *Treguier*; and declared the Grant which *Benedict* had made of the Archbishoprick of *Ausche*, to one of his Creatures, void. It was laid in Conclusion of these Rules which they made, saving the Rights of the Crown, and the Liberties of the *Gallican* Church; saving likewise the Respect due to the Apostolick Holy See, and to the next lawful Pope, *Clave non errante*. There were nevertheless some Prelates, who disapproved them, and *Guy de Roye*, Archbishop of *Rheims* had the Confidence to write to the Bishops of the Assembly, that the Neutrality they had published, was Nonsense; protested, that he would not admit it, that he believed what the Council had done without the Authority of the Holy See, could be of no Force; and he advised them to meet at the Council, which *Peter de la Lune* was to hold at *Perpignan*. The Prelates of the Assembly were highly incensed with this Writing, and the University obtained an Order of the King to fetch this Prelate; but he would not obey it, alledging, That as first Peer of *France*, he owned no Judge above him but the King. The University likewise obtain'd of the King, that *Peter d' Ailly* Bishop of *Cambray*, who had sided with *Benedict*, should be arrested and brought to *Paris*, by the Earl of St. *Pol*: But this Prelate prevented that Compulsion, by getting a Protection of the King, and referring his Cause to the Court.

The Punishments of Benedict's Couriers.

While the Assembly was sitting, *Sancus Lupus* and the Courier of *Benedict* who had been arrested, having been convicted of bringing the abusive Bulls to the King and State, were condemned on the 20th of *August*, by the Commissioners, and in execution of the Sentence, being attired with Paper-Mitres, and Coats of black Cloth, on which were painted the Arms of *Benedict*, reversed; together with Libels, implying that they were Counterfeits sent from a Traitor, were conducted in this Equipage on a Dung-cart from the *Louvre* to the Palace, accompanied with such, as had been accused of favouring them; and there they were mounted on a Scaffold, where they served for a Shew to the People. On the next Day, they were brought again in the same Posture, to the Church-porch of our Lady, where one of the Commissioners of the Order of the *Mathurins*, Doctor in Divinity, made an Harangue full of Affronts and Reproaches against *Peter de la Lune*, and these Wretches; declared, that *Sancus Lupus* was condemned to perpetual Imprisonment; and the Courier to remain in Prison three Years. He added, that some others accus'd were also condemned. But that was not so, and the same Day, the Queen and Duke of *Guyenne* caused them to be yielded up to the Bishop of *Paris*, to whom they referred the Cognisance of what concerned the Schism, and to the Court of Parliament the Crime of High Treason. The Bishop of *Paris* kept them in Custody for a Month, after which he discharged the Canons; and in a little time, the Queen and Princes made Demand of the others, and set them at Liberty. Thus you see, what passed in *France* concerning the Schism, to the Time of holding a Council at *Pisa*; whereof we shall treat in the following Century.

CHAP. V.

The Lives and Writings of the Authors that flourished in the fourteenth Age.

THE Authors which flourished in the West in the fourteenth Age, having composed Works of the same Nature, and written in the same Manner, that the Authors of the foregoing Age did, I will not repeat the Censures here, which I have already passed upon them; but will only set down some particular Remarks, which concern the Authors of this Age.

Three Ages of Schoolmen.

The Learning of the Schools is commonly divided into three Ages. The first, is from *Abaelardus* to *Albertus Magnus*, the Master of *Thomas Aquinas*. The second, from *Albertus* to *Durandus à Sancto Porciano*, who died in the Year 1333. The third and last, from *Durandus* to *Gabriel Piel*, who died A. D. 1495. The famous Divines of the first Age were, *Peter Lombard*, *Robert Pullein*, or *Pullus*, *Petrus Pictavienſis*, *Hugo de Sancto Victore*, *Raymundus de Pennaforti*, *Wilhelmus Parisiensis*. In the second Age the School-Learning was not yet reduced to an Art, but they followed the *Aristotelian* Philosophy, according to the Method of the Followers of *Averrhoes*. In this Age *Albertus Magnus*, a Monk of the Order of the Friars-Preachers, and *Alexander Hales*, of the Order of the Grey-Friars; and after them *Thomas Aquinas* and *Scotus*, were the Heads of the two Sects of Schoolmen; who divided all the Schools among them. For after the Monks of these two Orders became the most eminent in the Universities, and taught Divinity with greater Diligence and Applause than the secular Priests, who applied themselves closer to the Civil and Canon Law, than School-Divinity; their Manner of Teaching, and their Opinions were established and settled there in a little Time. This gave rise to two Parties or Sects in the Schools; the one followed St. *Thomas*, and the other *Scotus*. But some few there were, who endeavoured to make a third Party, and reviving the Method of the Nominals, opposed those Divines, who were the Followers of *Averrhoes*, or the Realists. *Ockam* was one of the Heads of this Party. *Raymundus Lullus* invented a new Way of Arguing, but it was so obscure, so extraordinary, and full of Difficulties, that he had but few Followers. *Durandus à Sancto Porciano*, Bishop of *Meaux*, was the first that would not tye himself to follow the Principles of any other, but took from both, what he thought best, and so broached many new Opinions. Since his Time, the Divines have taken a greater Liberty, and made several Systems for themselves.

The Study of the Law.

The Study of the Law became more exact in this, than in the former Age. Many excellent Wits applied themselves to it, and made great Progress in it; and although they accepted the Decretals of the Popes for Law, yet they began to examine them more nearly, and to bring them to common Right. The Debates about the Civil and Ecclesiastical Power, which were much agitated in this Age, gave Occasion to search into these Matters, and we must own, that there were many excellent and very learn'd Treatises written upon that Subject; which are a clear Proof, that the Knowledge and Value of Antiquity was not quite lost in this Age.

As to the Sermons, Commentaries upon Holy Scripture and History, there was no Alteration in this Age from the former; but the Study of Human Learning, Tongues, and Poetry began to be revived, and came to a great Perfection in the next Age; and at length induced the Divines to apply themselves to the Study of Antiquity. These Reflections being premised, I shall give you a List of the Divines, Canonists, Historians, Writers of Books of Devotion, and other Ecclesiastical Authors, who flourished in the fourteenth Age of the Church in a Chronological Order.

Dinus de Mugello.

Dinus de Mugello, [or *Mugellanus*] so called from *Mugellum*, a Town in the Territories of *Florence*, Professor of Law in the University of *Bononia*, was invited to *Rome* by *Boniface* VIII. to compose the sixth Book of the Decretals, with a Promise of making him a Cardinal; but being disappointed of his Expectation, he died of Melancholy, as is said, in the Year 1303. He wrote several Books of Civil Law, and a Commentary upon the Rules of the Canon Law, which has been printed at *Colen*, *An.* 1569, 1594. [and with some Additions by *Nicholas Boerius*] 1617. [8]

Engelbert.

Engelbertus, a *German*, Abbot of *Admont* in *Styria*, flourished at the End of the Thirteenth, and in the Beginning of the fourteenth Age. There is a Treatise of his printed at *Basil*, *Anno* 1553. and put into the twenty fifth Tome of the last Part of the *Bibliotheca Patrum*, Concerning [the Rise] Progress and End of the *Roman* Empire, and an Heroick Poem, containing an Encomium of *Rodolph* of *Hapsburg*, [the *German* Emperor] made [at his Coronation] *Anno* 1273. which is also found in most of the Collections of the *German* Historians. *Trithemius* makes mention of some Sermons written by this Author, and a Treatise of Virtues and Vices. *Possevine* also attributes to him several Books of Divinity, *viz.* A Commentary upon the Psalm, *Beati Immaculati*: Some Treatises upon the Articles of our Faith. Of the Body of *Jesus Christ*; Of the Passion of our Lord, and the Mystery of the Cross; Of Grace, Salvation, and Justice; Of Damnation; Of Free-will; Of the Chief Good; Of Providence; Of the Miracles of *Jesus Christ*; Of the State of the Dead. Upon the Gospel, *in principio*; and several other Philo-

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ſophical Tracts which were preſerved in M. S. in the Monaſtery of *Admont*. He adds, That there is at *Vienna*, a Tract in M. S. of the ſame Author, Of the Inſtruction of a Chriſtian Prince.

Jacobus Cajetanus.

Jacobus Cajetanus, Nephew of Pope *Boniface* the VIII. who was made a Cardinal, *Anno* 1295. wrote a Book concerning the Jubilee every 100*th*. Year. It was publiſhed by *Roſeus* with Notes, and printed in the 13*th*. Tome of the *Bibliotheca Patrum*, of the *Cologne* Edition.

Stephanus de Salagnac.

Stephanus de Salagnac, a Monk of the Order of the Preaching-Friars of the Convent of *Limoges*; wrote, as is credible, at the end of the former Age, or beginning of this. A Treatiſe in Honour of his own Order; alledging four Things, wherein God had made them principally Eminent, *viz.* 1. For a good and learned Head. 2. For an illuſtrious and noble Family. 3. For an honourable Name. And 4. For a particular Profeſſion.

Andreas Novo-caſtrenſis.

Andreas Novo-Caſtrenſis, or *Andrew* of *Newcaſtle*, an *Engliſhman*, and Dominican-Friar, Doctor of Divinity, flouriſhed in the beginning of this Age. He hath compoſed a Comment upon the firſt Book of the Sentences, printed at *Paris*, 1514. *Bale* [Cent. 10. p. 44.] attributes to him a Commentary upon *Boethius*'s Book, *De Conſolatione Philoſophiæ*, or, The Comfort of Philoſophy.

Rainerius Piſanus.

Rainerius Piſanus, or *de Piſâ*, a Divine and Lawyer of the ſame Order, compoſed a Book which is intituled, *Pantheologia*, or a Theological Dictionary; in which all Heads of Divinity are diſpoſed and treated on in an Alphabetical Order. *Jacobus Florentinus*, a Minorite or Grey-Friar, hath added ſeveral Things to this Work, and cauſed it to be printed at *Nuremburg* in 1473. He alſo printed in the ſame Manner at *Venice* in 1486. at *Lyons* in 1519. at *Breſſe* in 1580. and ſince, it hath been printed at *Paris*, with the Additions of Father *Nicholas*, a White-Friar.

William de Nangis

William de Nangis, or *de Nangiaco*, a Monk of S. *Denys* [at *Paris*] hath compoſed a Chronicle from the beginning of the World to the Year 1301. But becauſe the greateſt Part of that Work was copied from other Authors; Father *Luke Dacherius* in the 11*th*. Tome of his *Spicilegium* hath printed it no further, than to the Year 1113. where he begins his Continuations, which he hath made out of *Sigebert* of *Gemblours*, as far as the Year 1301. adding ſomething more out of two other Authors; the one as far as 1340. and the other to 1348. This Author hath alſo written a Chronicle of the Kings of *France*, the Lives of S. *Lewis*, and *Philip the Hardy*; which are alſo found in the Collections of the *French* Hiſtorians, put out by *Pithœus* and *Du-Cheſne*.

Thomas Wicke.

Thomas Wicke, a Canon Regular of S. *Auguſtine*, of the Abby of *Oſney* in *England*; who flouriſhed in the Reign of *Edward* I. hath a Chronicle of the Hiſtory of *England*, from the Coming of *William* the Conqueror, in 1066. to the Death of *Edward* I. in 1304. This Work is found in the laſt Collection of the *Engliſh* Hiſtorians, printed at *Oxford* in 1687. He alſo wrote a Tract of the Abbots of *Oſney* from the Foundation of that Abby, which was in 1129. to the Year 1290.

Henry Stero.

Henry Stero, a *German*, and a *Benedictin* Monk of the Abby of *Altaich*, compoſed certain Annals from the firſt Year of the Emperor *Frederick Barberoſſa*, which was in the Year of Chriſt 1152. to the Election of the Emperor *Rodolphus* in the Year 1273. and the Hiſtory of the Emperors *Rodolphus* of *Habſpurg*, *Adolphus* of *Naſſau*, and *Albert* of *Auſtria*, from the Year 1273. to the Year 1305. which was carried on by two *German* Monks. Theſe Works are found among the *German* Writers put out by *Freherus*, and the more large Annals in the firſt Tome of *Caniſius*'s Antiquities.

Eberardus a Monk.

Eberardus, a Monk of the ſame Monaſtery, and Archdeacon of *Ratisbone*, hath continued theſe Annals of *Stero* as far as 1305. taking almoſt all he has writ out of the ſame Author. This Work is in the firſt Tome of *Caniſius*'s Collection.

Joannes de Joinville.

Joannes de Joinville Governor of *Champaigne*, is the Author of the Life of S. *Lewis*, whom he accompanied in his Expedition to the Holy Land. It hath been printed ſeveral times in *French*; but the beſt Edition, is that put out by the Learned Mr. *Du-Cange*, printed by *Cramoiſy*, *Anno* 1668. *Joinville* lived till about 1310.

Siffridus, a Prieſt of Miſnia.

Siffridus, a Prieſt of *Miſnia* in *Saxony*, is a different Perſon from him, though of the ſame Name, who was of the Order of the Friars-Preachers, and who flouriſhed at the End of the fifteenth Age. This of whom we are now ſpeaking, lived in the beginning of the fourteenth Age. He compoſed a Chronicle from the beginning of the World to the Year 1307. But *Georgius Fabricius* who firſt publiſhed it at the End of his Hiſtory of *Saxony*, printed at *Leipſick* 1569. and at *Jena* 1598. hath pared off all the Years, which preceded 1457. It is found in the ſame Manner printed among the *German* Hiſtorians, put out by *Piſtorius*.

Haito, a Præmonſtratenſis.

Haito or *Aito*, a Prince of the Family of the Kings of *Armenia*, after he had made War with the Infidels, entred the Order of the *Præmonſtratenſes* about the Year 1290. and profeſſed in a Monaſtery of that Order in the Iſle of *Cyprus*, as he himſelf tells us in his Hiſtory of his Voyage into the Holy Land; which he wrote in *French* in the Year 1307. and was tranſlated into *Latin* by *Nicholas Fulke*, and printed at *Haguenau* 1529. at *Baſil* among the Hiſtorians of the New World in 1532, and 1555. and at *Helmſtadt* 1585. in the ſecond Part of the Authors of the Hiſtory of *Jeruſalem*, printed by *Reineccius*, [and in *Italian* at *Venice*, 1553.]

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John the Monk, a Cardinal.

John the Monk, ſirnamed *Deſcrauchet*, a Native of *Creſſy* near *Abbeville*, a learned Canoniſt, was raiſed to the Dignity of a Cardinal-Prieſt of the Title of S. *Marcellinus*, and S. *Peter*, in the Year 1294. He founded a College of his own Name at *Paris* in the Year 1302. He was appointed Legate by Pope *Boniface*, in the Conteſt he had with *Philip the Fair*. He died at *Avignon* the 22*d*. of *Auguſt*, 1313. He is the Author of the *Apparatus*, or Commentary upon the 6*th*. Book of the Decretals printed at *Paris* 1535. and at *Venice* 1586. with the Additions of *Probus*.

William of Paris, a Dominican.

William Paris, of the Order of Friars-Preachers, who was conſtituted Inquiſitor in *France* by *Clement* V. and who drew up the Proceſs againſt the Templars, is the Author of the Dialogues upon the ſeven Sacraments, printed at *Leipſick* in 1512. at *Lyons* in 1567. under the Name of *William* Biſhop of *Paris*, and a Poſtill upon the Epiſtles and Goſpels of the Year, printed at *Paris* in 1509. and at *Strasburg* in 1513. and 1521.

John of Paris, a Dominican.

The two Dominicans called *Joannes Pariſienſis*, both Doctors and Profeſſors of Divinity of the Faculty in *Paris*, muſt be diſtinguiſhed. The former lived in the thirteenth Age, about the Year 1220. He was ſirnamed *Pungens Aſinum*, the Aſs-pricker, and is mentioned by *Joannes de Salagnac*, ſpeaking of the Authors of his Order, who lived before the Time of S. *Thomas*. He founded two Chappels to S. *Euſtathius*, and is meant in an Information made in 1221. as the Records of thoſe Times make it evident. It is undoubtedly he that compoſed the Commentary upon the Sentences, of which *Trithemius* ſpeaks. The other *John* of *Paris* was not a Licentiate in Divinity, till 1304. when he brought himſelf into a great deal of Trouble, by aſſerting, That Tranſubſtantiation was not a Point of Faith, and that the Real Preſence of the Body of Chriſt in the Sacrament might be explained after another Manner, *viz.* By ſuppoſing, that the Bread being united with the Word, *mediante corpore Chriſti*, becomes the Body of Chriſt, or that the Change be made after ſome other Manner. This new Doctrine, which had never been taught in the Schools of *Paris* before, made a great Noiſe, and was oppoſed by three other Divines, who maintained, That Tranſubſtantiation was an Article of Faith, according to the Decretal in the Chapter, *Firmiter*. *John* of *Paris* nevertheleſs maintained his Opinion with great Reſolution; and not only wrote a Book to prove it, but defended it ſeveral Times before many Doctors, and Batchelors of Divinity; and more particularly, before *William* of *Orillac* Biſhop of *Paris*, who having examined that Doctrine, and taken Advice with *Giles* of *Rome*, Archbiſhop of *Bourges*, *Bertrandus* Biſhop of *Orleans*, *William* Biſhop of *Amiens*, and ſeveral other Doctors, enjoined Silence to Friar *John* of *Paris*, under the Penalty of Excommunication, and ſtrictly forbid him to teach or preach any more in *Paris*. *John* of *Paris* appealed from this Sentence to the Court of *Rome*, and went to Pope *Clement* V. then at *Bourdeaux*, who appointed him Judges; but he died before the Matter was decided upon S. *Maurice*'s Day [*Jan.* 15.] 1306. The Book which *John* of *Paris* wrote about Tranſubſtantiation, was Intituled, The Determination of Friar *John* of *Paris*, Preacher of the Manner, how the Body of Jeſus Chriſt is in the Sacrament of the Altar [different from that, which hath been commonly held in the Church.] 'Tis nothing elſe, but the very ſame Explication of his Opinion, which he delivers to the Aſſembly of the Doctors of Divinity above-mentioned. It was found in M. S. in the Library of S. *Victor*, and has been often quoted about that Point by the Authors of the Reformed Religion. It hath lately been publiſhed by Mr. *D' Allix* entire [with a large and learned Preface] and printed at *London* in 1686. There is a Treatiſe concerning the Regal, and Pupal Power, printed at *Paris* in the Year 1506. and in the Collection of *Goldaſtus*'s [*Monarchia S. Rom. Imp.* Tom. 2. p. 107.] which bears the Name of *John* of *Paris*. It was written upon the Account of the Difference between Pope *Boniface* VIII. and *Philip the Fair*. This Author obſerves in his Preface, that they, who ſeek to avoid one Error, often fall into another; and thereupon brings an Example from the Controverſie, which was between the Monks and Seculars, concerning Confeſſion, and the Adminiſtration of the Sacraments; The one, ſaith he, aſſerted, That the Monks ought not to meddle with them at all, becauſe they renounced all Secular Affairs: The other ſaid, That they properly belonged to them by

by their Order. The Truth lies in the middle between these two Errors, which is, that it is not altogether unfit that they should do it, although they have no Right to it upon the Account of their order. And much the same the thing happens in this Question about the Spiritual and Temporal Power, concerning which there are contrary Errors. The first of them is the Error of the *Waldenses*, who hold, that Clergymen ought not to have any Power or Temporal Estates; the other is something like the Opinion of *Herod*, who thought that *Jesus Christ* was born to be an Earthly King; so these Men suppose, that the Pope as Pope, hath a Power in Temporal Things above Kings. The true Opinion lies between these two Errors, and is this; that the Successors of the Apostles may exercise a Temporal Jurisdiction, and enjoy Temporal Estates by the Allowance and Grant of Princes; but it does not belong to them as the Vicars of *Jesus Christ*, and Successors of the Apostles. To prove this Proposition, he shews, 1. That the Regal Power is founded upon the Law of Nature, and Law of Nations. 2. That the Priesthood is a Spiritual Power given by *Jesus Christ* to his Church, to administer Sacraments. 3. That 'tis not necessary, that all the Kings upon Earth should depend upon one Person only, as all the Ministers of the Church upon one Head. 4. That the Regal Power was erected before the Priesthood in Time; but the Priesthood is before the Regal Power in Dignity. 5. That the Pope has not the sole Jurisdiction over the Churches Revenues, but they belong to Bodies, and Societies, which possess them; and that the Pope cannot dispose of them as he pleaseth, nor deprive the Owners of them without a just Cause; that he may much less dispose of the Goods of Laymen, but only in case of urgent Necessity to use censures to oblige them to assist and help the Poor, or the Church in their Needs. 6. That he hath no Jurisdiction over the Temporal Goods of Laymen, nor any Secular Power; because *Jesus Christ* as Head of the Church had none himself, nor did give any to his Apostles; but all the Power, that he has given to the Church, is purely Spiritual; yea, even that which belongs to the exterior Ecclesiastical Court, which may concern it self only in Spiritual Causes; that the Pope may indeed excommunicate an Heretick King, and inflict Ecclesiastical Censures on him, but cannot depose him. He answers all the Objections that may be made to this Doctrine, and at last shews, that the Pope may be judged, and may either resign, or be deposed

Besides these Treatises of *John* of *Paris*, Mr. *Baluzius* assures us, that there are in the Library of Mr. *Colbert*, Cod. 3725. three Sermons preached by this Monk at *Paris*; the one in *Advent*, the other on the Second *Sunday* in *Lent*, and the Third on the First *Sunday* after *Easter*. Some Englishmen also tell us, that there is in the Library at *Oxford*, a MS. which contains a Treatise, which proves the Truth of the Christian Religion from the Testimony of the Heathens, and some other Treatises about the Confessions of Monks. Some also attribute to him a Book, intituled, *The Correction of the Doctrine of St. Thomas, against* William de la Mere; printed under the Name of *Ægidius Romanus*, or *de Columna*. It is credible, that he did compose a Book of that Title; but there is no reason to believe it that which is printed in the Name of *Ægidius*.

John of Paris a Canon-Regular.

About the same time flourished *John* of *Paris*, an Englishman and Canon-Regular of St. *Victor* at *Paris*, who composed an History, Intituled, *Historical Memoirs*, or the Flowers of History to the Year 1322, which is found in a MS. in the Library of St. *Victor*, and in some Libraries in *England*, [particularly in *Bennet*-College Library.] Mr. *Duchesne* hath published some Fragments of it in the first Tome of the *French* Historians, [and *Mireus* has put several parts of it into his *Chronicon*,]

Thomas Joyce Cardinal.

Thomas Joisius, or *Joyce*, an Englishman, a Monk of the Orde rof Friars-Preachers, and a Scholar of *Albertus Magnus*, Confessor and Counsellor of State to King *Edward*, and at last promoted to be a Cardinal by the Title of S. *Sabina*, in the Year 1305. by Pope *Clement* V. died at *Grenoble* Decemb. 1310. as he was going in an Embassy to the Emperor *Henry*. We have observed in the last Age, that there are several Commentaries upon Holy Scripture, printed under the Name of St. *Thomas*, which belong to this Author: Besides this, there is a Work printed under his own Name, Intituled, *Opus Aureum*, a Golden Work upon seven Psalms [C. 27.] at *Venice* in 1611. and a Commentary upon St. *Augustine*, *De Civitate Dei*, or the City of God, printed at *Thoulouse* 1488. Some other Commentaries upon the Holy Scripture, and other Treatises, are found with his Name in the Libraries [of *New*-College, Cod. 90. *Magdalen*-College, Cod. 47. *Merton*, Cod. 200. and *Exeter*-College, Cod. 25. in *Oxford*; and *Pembroke* Hall, Cod. 46. *Peter*-House, Cod. 87. & 99. and the Publick Library, Cod. 179. at *Cambridge*] in *England*.

Joannes de S. Geminiano, a Monk.

Joannes de St. Geminiano, a Monk of the Order of the Friars Preachers, flourished in the beginning of this Age and gave himself particularly to Morality and Preaching. His chief Work is, the Summ of Examples and Comparisons, printed at *Venice* in 1577, and 1582. at *Antwerp* in 1583, and 1599. at *Lyons* in 1585. and at *Cologne* 1670. He also composed some Funeral Sermons, printed at *Lyons* in 1510. and at *Paris* in 1511. and some Sermons upon *Lent*, printed at *Venice* in 1584. and at *Cologne* in 1612. [*Altamura* in his *Biblioth. Prædicat.* reckons up other Writings of his.]

The Lives and Writings of the Authors which flourished in the Fourteenth Century.

Jacobus de Benedictis, a Native of *Todi* [in *Italy*] of a good Family, being entred into the Order of St. *Francis*, propounded it as a Design to himself to pass for a Fool and Madman in the Eyes of Men, and make himself despised; which he brought to pass, by delivering several strange Revelations, and by publickly reproving the Life of Pope *Boniface*, who put him in Prison in the City of *Præneste*, where he died in the Year 1306. He cannot be accounted an Ecclesiastical Writer, but upon the Account of some Hymns both in Verse and Prose, which he composed in a very uncouth Stile, divided into seven Books, which have been published by *Francis Fresatus* a Grey-Friar, who caused them to be printed at *Rome* in 1558. and since at *Venice* 1617. Some attribute to him a Piece of Prose beginning with these Words, *Stabat mater dolorosa*, and another Hymn, *De contemptu Mundi*; which begins thus, *Cur mundus militat sub vana gloria. Raderus* hath inserted some Sentences, and wholesom Admonitions attributed to this Author in his *Viridarium Sanctorum*.

Jacobus de Benedictis a Franciscan

Justus, a Cistertian.

Justus, an Abbot of the *Cistertian* Order, who flourished in the beginning of this Age, is the Author of a Sermon pronounced in an Assembly of his own Order, printed by it self at *Paris*, and in the 14th. Tome of the *Bibliotheca Patrum*, put out at *Cologne*.

Joannes Duns Scotus, a Grey-Friar.

Joannes Duns, sirnamed *Scotus*, and called commonly *Doctor Subtilis*, or the subtle Doctor, was the Author of a new Sect of Schoolmen, and taught Principles different from those of St. *Thomas*; which were followed by the Divines of the Order of Grey-Friars, of which he was himself. It is disputed, whether he was an Englishman, Scotchman, or Irishman. They, who hold him to have been an Englishman, say, he was of *Dunston* in *Northumberland*; but they, who make him an Irishman, lay the place of his Nativity at *Down*, a City in *Ulster* in *Ireland*; and they, who will have him a Scotchman, make him a Native of *Duns*, a Village eight miles distant from the Confines of *England*. He entred very young into the Convent of the Grey-Friars at *Newcastle* in *England*, and attended his Studies at *Oxford*, where he taught Divinity afterward. He went into *France* in the beginning of the Fourteenth Age, and read Lectures at *Paris* after he had taken his Degrees. Some have written, that he there maintained the Immaculate Conception of the Virgin *Mary* in a publick Conference; and that he defended it so strongly, that the University of *Paris* being convinced of it, made an Order, that all her Members should maintain that Doctrine, and engaged them by Oath so to do. But this is a false Story; for it is evident that the Decree of the University, was not made till the Year 1496. after the Meeting of the Council of *Basil*; and besides, *Scotus* did not propound the Opinion of the Immaculate Conception, as the certain Doctrine of his time; but with some doubt about it. For after he hath put the Question in his third Distinction upon the thirteenth Book of the Sentences, *viz. Qu.* 1. Whether the *Virgin* was conceived without Original Sin? He answers in three Propositions; 1. That God could have caused her to be born without Original Sin. 2. That he could have caused, that she should not continue in Original Sin one Moment. 3. That he could have caused, that she should have remained in it for some time; and then in the last instant of that time have purified her from it. After he has proved these three Propositions, he concludes, that none but God can know, which of these three Things are possible to be done; that it seems nevertheless most probable to him, that that which is most perfect be attributed to the Virgin; provided, that it be not contrary to the Authority of the Church, nor Holy Scripture. In this manner did *Scotus* propound his Sentiments of the Immaculate Conception: From *Paris* he went to *Cologne*, where he died a little after of the Falling Sickness, or rather of an Apoplexy, *Nov.* 8. 1308. in the 43d. Year of his Age, according to some, but 34 according to others. What some write concerning him, that he was buried in a Fit of the Falling Sickness, and being recovered and come to himself, had turned himself in his Grave, is a Fable that hath no likelihood; as *Waddingus* hath proved, who hath published his Life and Works, and printed them in twelve Volumes at *Lyons*, in 1639.

His Works in Twelve Volumes.

The first Tome contains the Life of *Scotus*, and the Testimonies of Eminent Men about his Works; his Speculative Grammar, which some falsly attributed to *Albert* of *Saxony*; a Monk of the Order of St. *Augustine*; His large Questions upon all Logick, with the Commentaries of *Mau-*

rice de Porto, Archbishop of *Tuam*, which were before printed at *Venice*, in 1512. and 1600.

The second Tome contains his Commentaries upon the eight Books of *Aristotle*'s Physicks, with the Notes of *Franscis de Pitigianis* of *Aretium* [in *Italy*] which had been printed before at *Venice*, in 1504. and 1597. and after at *Lyons* [1597.] *Lucas Waddingus* proves, that they are not *Scotus*'s. There are in the same Tome some imperfect Questions upon *Aristotle*'s Books *de Anima*. With the Notes of *Hugh Cavell*, Archbishop of *Armagh*.

The third Tome contains divers Treatises of Philosophy.

The fourth Tome has his Commentaries upon *Aristotle*'s Physicks, with his Metaphysical Conclusions and Questions.

The six following Tomes contain his Commentaries upon the four Books of the Sentences, which he made at *Oxford*; with the Notes of *Cavell*, *Lichet*, *Poncius*, and *Hiquæus*. These Books had been printed before at *Venice* in 1516. and 1597. at *Antwerp* in 1620. and elsewhere.

The eleventh Tome contains four Books called, *Reportata Parisiensia*; which are an Abridgment made at *Paris* of his larger Comment, with the Notes of *Cavell* and *Waddingus*; who observes that this Work is much inferior to the former Stile and Doctrine. It hath been printed by it self at *Paris* in 1519. and 1600., and at *Venice* in 1597.

The last Tome contains his Quodlibetical Questions, with the Notes of *Cavell* and *Lichet*, which had been before printed at *Paris* in 1519.

Tritbemius makes mention of some Sermons of *Scotus*'s upon Time and upon the Saints, a Commentary upon the Gospels and Epistles of St. *Paul*, with some other Treatises. *Bale* also attributes to him a Commentary upon *Genesis*, a Treatise of the Perfection of the Monks, in which this Question is treated of, whether the Condition of Prelates ought to be preferred before the State of Monks [but time must bring them forth to light, with many others Works, which lie yet undiscovered.]

Raimundus Lullus

The famous *Raimundus Lullus*, descended of a Noble Family in *Catalonia*, was born in the Isle of *Majorca*, in the Year 1236. He spent the first part of his Life in the Court of [*James*] King of that Isle, and did not retire from the World, till he was forty years old, to enter (which is hardly credible) into the Order of Grey-Friars. From that time he began to study with so great Diligence, that in a little time he made a great Progress in the Oriental Tongues, and Liberal Sciences. He found out afterward a new Method of arguing, and did all he could to get a Permission to teach at *Rome*; but not obtaining it of Pope *Honorius* IV. he resolved to put in Execution a Design, which he had of a long time conceived, to convert the *Mahometans*. Being therefore arrived according to this Resolution at *Tunis*, he had a Conference there with the *Sarazens*, in which he was in great danger of losing his Life, and had not been saved, but upon Condition that he should depart out of *Africa*; and if ever he returned should be put to Death. He then came to *Naples*, where he taught his Method till the Year 1290. when he went again to *Rome*, to get leave to teach in that City; but *Boniface* VIII. who was then in the Holy See denied him. From thence he went to *Genoa*, where he composed several Works; and passing from thence through *Majorca*, he came to *Paris*, where he taught his Art: Then he returned to *Majorca*, where he had frequent Disputations against the *Sarazens*, *Jacobites* and *Nestorians*. Then he returned to *Genoa* and *Paris*, to confirm his Disciples in his Doctrine, and again desired a Permission of Pope *Clement* V. to teach at *Rome*, and being again refused, he returned into *Africk*, where he was put in Prison; but being delivered from thence at the Intreaty of the People of *Genoa*, he landed at *Pisa*, having lost all his Books in his Voyage by a Shipwreck. He then set himself to preach up the Holy War, and having gathered a good Summ of Money in *Italy* for that end, he came to Pope *Clement* V. at *Avignon*; but not meeting with a kind Reception from him, he returned to *Paris*, where he taught, till the Council of *Vienna*, to which he went, and was earnest with them to establish Colleges in all places, where he had taught the Oriental Tongues, to unite all the Military Orders of Monks into one, to undertake the Holy War, and to condemn the Writings of *Averrhoes*; but these Propositions were not regarded by the Council. The rest of his Life is very fabulous. Some say, that after he had travelled into *France* and *Spain*, and sailed into *England* [to sollicit those Kings to undertake the Holy War] where he exercised Chymistry; he returned into *Majorca*, from whence he again passed into *Africa*, and was imprisoned there by the *Sarazens*; who treated him so ill, that he died of his Blows, as he returned in a *Genoa* Ship, *June* 19. 1315. in the 80th. Year of his Age.

The Knowledge and Learning of *Raimundus Lullus* was as extraordinary, as his Life. He found a Secret, by ranging certain general Terms under different Heads in a Method, which he had contrived, to make such an Hotchpotch Language fit to talk of all manner of Things, and yet the Hearers shall understand nothing particularly by it; So that after a Man has heard a *Lullist* talk a long time upon any matter, he is no wiser, nor learned, than he was before. They, that will take the Pains to learn this Method, may read his *Introduction*, which is the first of his Works; and his *Cabala*, which is his second; in which he explains himself in a brief manner. He has written also his Principles of Philosophy, which are nothing else but *Logick*, accommodated to his Method; his Rhetorick; his great Art, which contains an Application of his Method to all sorts of Subjects; his Book of the Articles of Faith, in which he proves Religion by Reason: These Works are printed with some Commentaries of the *Lullists* at *Strasburg* in 1651. but there are a great Number of other Works written by this Author, printed severally in divers places; and among others, the Philosophy of Love; which is one of his principal Works, composed in 1298. and printed at *Paris* in 1516. A Treatise of Substance and Accident, in which he undertakes to prove the Trinity by Reason; composed in the Year 1313. and printed at *Valentia* in *Spain* in 1520. A Tract of the Nativity of *Jesus Christ*, composed in 1310. and printed at *Paris* 1499. His Treatise [called *Blanquerna*, or] of the five States of Men, *viz.* Married, Monks, Prelates, Cardinals, and Popes; printed at *Valentia* in Spanish, in 1521. A Treatise of Prayers, Meditations, and Contemplations; or, Of the Lover and Loved, printed at *Paris* in 1505. The Praise of the Virgin, or the Art of Inventions; printed at *Paris* in 1499. with his Book for the Clergy, and his Treatise intituled, the Phantastick; in which he makes a Defence for himself, and confutes the Title, which some had given him of a Phantastical Person, written in 1311. His Book of Proverbs, printed at *Paris* in 1516. A Commentary upon the first Chapter of the Gospel of St. *John*, printed at *Amiens* in 1511. A Disputation, which he had with [*Homerius*] a *Sarazen*, in 1308. printed at *Valentia* in 1510. The Disputation of five learned Men, written in the Year 1294. printed at the same place in 1520. His Questions upon the four Books of the Sentences composed in 1298. printed at *Lyons* 1491. and at *Palermo* in 1507. with the Questions of Mr. *Thomas d' Arras* resolved according to Art. A Treatise of the Immaculate Conception, printed at *Brussels*. The Tree of Knowledge, printed at *Lyons* in 1514. and 1515. and several other Philosophical Works printed at other places. For as for those Treatises, Of the Invocation of Dæmons, Of the Secrets of Nature, and other Books of Chymistry, printed in several places, they are very wicked Books, which are none of *Raimundus Lullus*'s, but of *Raimundus de Tarraga*, a converted *Jew*; which contain in them many Errors, and manifest Follies. Out of the Works of *Raimundus Lullus*, *Nicholas Eymericus* hath extracted an hundred erroneous Propositions, which he presented to Pope *Gregory* XI. that they might be condemned, with all his Works: That Pope caused them to be examined, and at last condemned; but *Peter* King of *Arragon* wrote to his Holiness to revoke his Sentence; and desired him by a Letter dated *Jan.* 7. 1377. to send the Examination of the Books of *Raimundus Lullus* immediately; but it had no effect. As to the Errors which are imputed to him by *Eymericus*, we must own, that several of the Propositions which he hath recited, may be defended; but some of them are unsufferable, that the Method of *Raimundus Lullus*, and his Way of reasoning, is no way helpful to the Knowledge of things; and that by his Principles, an Error may be maintained as well as the Truth.

John of Friburg, Bishop of Osma.

John of *Friburg*, sirnamed *Runsick*, a Monk of the Order of the Friars-Preachers, and Bishop of *Osma* in *Hungary*, the most able Preacher of his time, and so Pathetick, that having preach'd at *Colen* against Usury, he made the People drive out all the Usurers of the Town. He flourished in the beginning of this Age, and died in the Year 1314. after he had left his Bishoprick, and was retired into a Convent of his own Order. He made a Summ for Preachers, printed at *Rutlingia* in 1487. A grand Summ for Confessors, divided into four Parts, printed at *Lyons* in 1518. A Gloss upon the Summs of *Raimundus de Pennaforti*, which is joined with the Impression of the former Summ [at *Rome*] in 1603. The Authors of the *Bibliotheca Prædicatorum* [*i. e.* the Collection of the Author of the Order of the Friars-Preachers] makes mention of a Commentary of this Author upon the Books of the Sentences, and Glosses upon the Decrees [and some other of his Writings, but they are none of them publick.]

Ægidius Romanus, Archbishop of Bourges.

Ægidius Romanus, or *Giles* of *Rome*, of the House of *Colonni*, a Monk of the Order of the Hermites of St. *Augustine*, Studied at *Paris* under *Thomas Aquinas*; whose Doctrines he always held and defended. He was made the Master of *Philip the Fair*, and taught Philosophy and Divinity in the University of *Paris*. In the Year 1292. he was constituted General of his Order, and

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and promoted in the Year 1294. by Pope *Boniface* to the Archbishoprick of *Bourges*, by the consent of *Philip the Fair*. Some say he was made a Cardinal in 1315. but it is a false Opinion. He died *Decemb.* 22. 1316. He had made several Books in Philosophy and Divinity, which got him the Name of *Doctor Fundatissimus*, [the most well-grounded Doctor.] The Books of his, which are in Print, are, A Question about the Ecclesiastical and Temporal Powers, composed in 1304. upon the Occasion of the Difference between King *Philip the Fair*, and Pope *Boniface*, containing six Articles; in which he shews, 1. That God hath established both those Powers. 2. That they are distinct and several. 3. That God, in re-establishing the Spiritual Power, hath not given him any Temporal Dominion. 4. That the Temporal Power is not subject to the Spiritual, but only in Spiritual Causes. 5. That the King of *France* holds his Kingdom of none but God, and has no other Superior. He next answers the Objections brought against this Doctrine. This Treatise is in the second Tome of *Goldastus*'s *Monarchia*, p. 95. The Defence of St. *Thomas*'s Books against the Correctory of *William de la Mare*, printed at *Venice* in 1601. and 1624. A Treatise upon the four Books of the Sentences, printed at *Basil* in 1513. A Commentary upon the first Book of the Sentences, printed at *Venice* in 1571. Some Questions upon the second Book of the Sentences, printed in the same City in 1581. Certain Questions upon the third Book of the Sentences, printed at *Rome* in 1623. A Treatise of the Being, Essence, Knowledge and Motion of Angels, printed at *Venice* in 1598. A Tract of Original Sin, printed at *Oxford* in 1479. A Treatise of the Subject of Divinity, and some other small Tracts, printed at *Venice* in 1501. A Comment upon the six Days Work of the Creation, printed at *Venice* in 1521. Three Books of the Government of Princes, made in Favour of *Philip the Fair*, printed at *Rome* 1482. and at *Venice* 1598. *Bellarmine* makes also mention of these following Treatises, written by the same Author, as if they were printed. Nineteen Lectures upon the Song of Songs. A Commentary upon the Epistle to the *Romans*. An Exposition upon the Chapters, *Firmiter*, & *Marthæ*. A Treatise of the Body of Jesus Christ, or certain Theorems upon the Sacrament of the Altar. A Treatise of the Distinction of the Articles of Faith. A Writing of the Renunciation of the Pope. Another Writing composed upon the Occasion of a Clerk not worthily promoted to the Office of a Subdeacon. A Question, *viz.* Whether Kings can dispose of the Goods of their Kingdoms: A Treatise against Persons exempt: A Writing concerning the Influence of God upon the Blessed; Another of the Praises of Divine Wisdom. A Treatise of the Defect of the Evil of Fault. A Tract of Predestination, Of Prescience, Paradise, and Hell. There is also mention made of all these Works by *Trithemius*; and besides of a Commentary upon the Epistles of St. *Paul*, A Treatise of the Office of the Mass, an Abridgment of Divinity, and divers Sermons [but we have not come to the sight of any of them.] I pass over his Philosophical Tracts, both printed and MSS. which are very numerous; for he commented upon all the Books of *Aristotle*, and several other Books. The Works upon the Lord's Prayer, and the Angel's Salutation [of *Mary*] belong not to *Giles* of *Rome*, but some other Author.

William Durant.

Gulielmus Durantus, or *William Durant*, the Nephew of the famous Canonist *Durantus*, Bishop of *Menda*, of whom we have spoken in the last Age, was Archdeacon to his Uncle, and succeeded him in his Bishoprick in 1296. and governed that Church, till 1328. Being summoned to the Council of *Vienna* in 1310. by Pope *Clement*, he composed an excellent Treatise of the Manner of celebrating a General Council, divided into three Parts, in which he hath collected and disposed under several Titles, a great number of Rules out of Councils and Fathers, to reform the Abuses and Disorders of all sorts of States and Conditions, and particularly the Popes and Court of *Rome*, Prelates, Clergy, and Monks. *Philip Probus*, a Lawyer of *Bourges*, caused this Work to be printed at *Paris* in 1545. and dedicated it to Pope *Paul* III. to the Cardinals, Bishops, and Abbots, and other Christians, who were to meet in the Council of *Trent*, as very useful to those, that would endeavour a Reformation of Manners among Christians. It hath been since printed at *Paris* in 1535. and lastly, in a Collection of several Works of the same Nature; which heretofore Mr. *Faure*, a Doctor of the Faculty of Divinity in *Paris*, caused to be printed there by *Clousier*, in 1671.

Victor Porchet.

The Time is not certainly known, when *Victor Porchet de Salvaticis*, a *Carthusian* of *Genoa* flourished; but 'tis probable, it was about 1315. He composed a Treatise, intitled, A Conquest for the Defence of the Christian Religion against the *Jews*, printed at *Paris* 1520. by the Care of *Augustine Justinian* Bishop of *Nebio* in *Corsica*. He shews a great deal of Jewish Learning and Reading of their Books in it. He has made use of a Book written by *Raimundus Martin*, called, *Pugio Fidei*, *i. e.* The Sword of Faith; out of which he owns, that he hath transcribed much of what he has written in that Work.

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Malachias, a Grey-Friar, a Divine of *Oxford*, and Preacher to *Edward* II. King of *England*; was in very great Reputation at the Beginning of this Age. We have a Treatise of Piety written by him, and printed in 1518. by *Henry Stevens*, named, Of the Poison of Mortal Sins, and their Cure.

Malachias.

William le Mair.

William le Mair, or *Gulielmus Major*, a Penitentiary and afterwards Bishop of *Angers*, governed the Church of that City from 1290. to 1314. in which Year he died. He wrote an History of what passed in his Church, while he was Bishop, published by Mr. *Luke Dacherius* in the tenth Tome of his *Spicilegium*, p. 247. and has made a Collection of the Synodal Orders and Decrees of his Predecessor *Nicholas Gelant* and of his own, made in the Synods held twice a Year, *viz.* at the Feast of *Pentecost*, and on St. *Luke*'s Day, from the Year 1271. to 1314. in which there are many remarkable things concerning Discipline; which are also published by Father *Dacherius*, in the 11th. Tome of his *Spicilegium*, p. 201.

William de Mangagot.

William de Mandagot, or *Gulielmus Mandagotus*, born of the illustrious Family of *Lodeve*, Archdeacon of *Nismes*, and Provost of *Tholouse*; was made Archbishop of *Embrun* by *Boniface* VIII. in 1295. from whence he was translated to *Aix*, and at last made Cardinal-Bishop of *Præneste* by *Clement* V. in 1311. after whose Death the Italian Cardinals intended to make him Pope. He composed the sixth Book of the Decretals, and made a Treatise of the Election of Prelates, printed at *Colen* in 1573. and in other places. He died at *Avignon* in *November* 1321.

Berengarius de Fredol.

Berengarius de Fredol, Canon, and after Chanter of St *Nazarus*, Abbot of St. *Aphrodisius* of *Beziers*, and afterward made Bishop of that City in 1298. a famous Canonist, composed the sixth Book of the Decretals with *Richard Siennensis*, and *Gulielmus de Mandagot*. He hath dedicated an Explication in an Alphabetical Order, upon the Summ of Cardinal *Ostiensis*, to which he gave the Title of *Oculus*, which was printed with that Summ at *Basil*. He wrote also a Treatise about Excommunication and Interdiction, which is found in MS. in the Library of Mr. *Colbert*, Cod. 249. and 3345. He was appointed Cardinal-Priest by the Title of the S.S. *Nereus* and *Achilles* by *Clement* the Vth. and in the Year 1309. he was made Cardinal-Bishop of *Frescati*, and died in 1323. *June* 10. He had a Nephew, who was made Bishop of *Beziers* in 1309. and made Cardinal-Priest in the room of his Uncle, and afterward Cardinal-Bishop of *Porto*, in the Year 1317.

Jacobus de Termes.

Jacobus de Termes, Abbot of *Charlieu*, an Abby of *Cistertians* in the Diocess of *Senlis*, composed in the Year 1311. during the Sitting of the General Council of *Vienna*, a Work against those, who opposed the Exemptions and Privileges of the Monks, and chiefly against *Giles* of *Rome*, Archbishop of *Bourges*. This Treatise is printed in the fourth Tome of the *Bibliotheca Cistertiorum* [*i. e.* the Collection of the Writers of the *Cistertian* Order] p. 261.

Antonius Andreas.

Antonius Andreas, a Grey-Friar of *Arragon*, and Scholar of *Scotus*, flourished from the beginning of this Age to the Year 1320. He composed a Commentary upon the Books of the Sentences, printed at *Venice* in 1578. and 1584. A Book about the Principles of *Gilbert Porritanus*, printed at the same place in 1512, and 1517. divers Comments upon the Books of *Aristotle* and *Boethius*, printed at the same Place in 1480. 1509. and 1517.

Harvæus Natalis.

Harvæus Natalis, a *Britain* in *France*, and a Friar-Preacher, of whom he was the fourteenth general made in 1318. hath composed a Comment upon the four Books of the Sentences, printed at *Venice* in 1405. and at *Paris* in 1647. Four great quodlibetical Questions printed at the same place in 1513. A Treatise about the Pope's Authority printed at *Paris*, with his Commentary on the Sentences in 1647. and an Apology against those who opposed the Order of the Friars-Preachers, and reproached them that they did not lead an Apostolical Life, printed at *Venice* in 1516. He died at *Narbonne* [*Aug* 10.] in the Year 1323.

Ptolemæus Lucensis.

Ptolemæus Lucensis, a Monk of the Order of the Friars-Preachers, a Scholar of St. *Thomas Aquinas*, and Confessor to *John* XXII. was made Bishop of *Torcello* in 1321. hath composed Annals from the Year 1060. to 1303. and a Chronicon of the Popes and Emperors. These two Works were printed at *Lyons* in 1619. There is found in several Libraries an Ecclesiastical History of this Author, divided into 24 Books to the Year 1303. which is sometimes quoted by *Rainaldus*.

Philip.

Philip, an Abbot of the *Cistertian* Monks, and afterward made Bishop of *Aichstat* in the Year 1305. died in the Year 1322. He wrote the Life of St. *Walpurgis*, Abbess of *Hildesheim*, at the desire of *Anne* Queen of *Hungary*,

gaby, the Emperor *Albert*'s Daughter. He took it out of the Collections of *Wolfarus*. It is in the fourth Tome of the Collections of *Caniſius*. He hath alſo compoſed an Hiſtory of the Patrons and Biſhops of *Aichſtat*, publiſhed by *Gretſer*, and printed at *Ingoldſtadt*, in the Year 1617.

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Hugo Pratenſis, ſive de Prato Florido born at *Pratum*, a Town near *Florence*, a Dominican Monk, died in the Year 1322. He was one of the moſt famous Preachers of his Time. His *Sunday* Sermons upon the Goſpels and the Epiſtles for the whole Year, and upon the Feſtivals of the Saints, have been printed at *Lyons* in 1528. and thoſe of *Lent*, at *Venice* in 1578. and 1584. [8.]

Hugo Pratenſis.

Johannes de Neapoli, or *John* of *Naples*, a Friar-Preacher, flouriſhed in the Beginning of this Age, and died about the Year 1323. He taught ſome time at *Paris*, and there are printed at *Naples* 42 Queſtions of Philoſophy and Divinity, which he explained at *Paris*. His other Works, which are a Commentary upon the Sentences, his quodlibetical Queſtions, and his Sermons [are mentioned by *Altamura* in *Bibl. Prædic.* but] were never printed.

John *of* Naples.

Petrus Aureolus, a Native of *Verberie* upon *Oiſe*, a Grey-Friar, after he had taught Divinity for a time at *Paris*, was made Archbiſhop of *Aix* in 1321. The Year of his Death is not known, but ſome believe, that *Jacobus de Concos* ſucceeded him the next Year; and if that be true, 'tis not like, that he lived long. We have the Comment of this Author upon the four Books of the Sentences, of which the firſt Book was printed at *Rome* in 1596. and the three other with his quodlibetical Queſtions in 1605. He alſo made an Abridgment of all the Bible, according to the Literal Senſe, printed at *Venice* in 1507. and 1571. at *Strasburg* in 1514. at *Paris* in 1565. and 1585. This Author alſo hath ſome Sermons upon the Immaculate Conception, printed at *Tholouſe* in 1514. He compoſed alſo ſeveral others upon the whole Year, which are not yet made publick, no more than his Writings, intitled, The Diſtinctions of the Roſe, and his Treatiſe of Poverty, and the poor uſe of Things, which is ſaid to be in MS. in the Monaſtery of the Grey-Friars at *Seez*. He is commonly ſirnamed, *Doctor facundus*, The *Eloquent Doctor*.

Petrus Aureolus.

Nicholas Triveth, or *Trivet*, the Son of Sir *Thomas Trivet* of *Norfolk*, was brought up at *London*, among the Dominicans, and entred into their Order. He received the Drs. Cape at *Oxford*, and went to *Paris*, where he compleated his Studies. Being returned to *London*, he was made Prior of the Dominicans in that City, where he died in 1328. being 70 Years of Age, in great Reputation for his Holineſs. F. *Dacherus* in the eighth Tome of his *Spicilegium*, has publiſhed a Chronicle of this Author from 1136. to 1307. In every Year he obſerves the Years of the Popes, Emperors of the Weſt, Kings of *France* and *England*, and relates the Accidents at large, particularly thoſe that related to the Hiſtory of *England*, and his own Order. There is alſo another Work of this Author printed at *Tholouſe* in 1488. and at *Venice* in 1489. which is a Commentary upon the Books of St. *Auſtine*, *De Civitate Dei*. Divers MS. Treatiſes of this Author are found in the Libraries in *England*; and among others, an Hiſtory of the Acts of the Emperors, Apoſtles, and Kings [in *Magdalen*-College Library at *Oxford*, Cod 138.] A Commentary upon the Book of *Boethius de Conſolatione*, [in the publick Library at *Cambridge*, Cod. 236.] Flowers upon the Rule of St. *Auguſtine* [in the *Lumleian* Library, Cod. 291.] and a Treatiſe upon the Maſs [in *Merton* College Library in *Oxford*, Cod. 147. No. 1. and in the Archbiſhop of *Canterbury*'s Library at *Lambeth*, and elſewhere.]

Nicholas Trivet.

Auguſtinus Triumphus, of *Ancona*, an Hermite of the Order of St. *Auguſtine*, flouriſhed from the Year 1274. when he was preſent at the Council of *Lyons*, to 1328. when he died at *Naples*, *April* 2. in the 85th Year of his Age. He compoſed a Summ concerning the Eccleſiaſtical Authority, dedicated to Pope *John* XXII. and printed at *Augsburg* in 1473. and at *Rome* in 1479. and 1582. He firſt began a Book, called, *Milleloquium*, out of the Writings of St. *Auguſtine*, which was after finiſhed by *Bartholomew Urbinus*. Some attribute to him certain Commentaries upon the Lord's-Prayer, the Angelical Salutation, and the *Magnificat*, printed [at *Rome*] in 1590. and 1592. which ſome impute to *Steuchus de Eugubio*: But *Trithemius* makes mention of the laſt of theſe Commentaries in his Catalogue of the Works of *Auguſtine* of *Ancona*, and of certain Commentaries of the ſame Author, upon *Ezekiel*, upon the New Teſtament, upon the four Books of the Sentences, a Book of quodlibetical Queſtions, a Treatiſe of the Spirit againſt the *Greeks*, a Work upon the Entrance into the Land of Promiſe, A Treatiſe of the X. Strings, and a Book of the Powers of the Soul; Sermons upon all the *Sundays* in the Year, and the Saints Days. But we have none of theſe Works: They are kept cloſe in ſome Libraries [*viz.* at *Ancona*, and in the Vatican.]

Auguſtinus Triumphus.

Albert of *Padua*, an *Auguſtine* Hermite, the Scholar of *Ægidius Romanus*, and a Dr. of *Paris*, died in that City in the Year 1323. or 1328. He compoſed a Commentary upon the Books of the Sentences; and others upon the Pentateuch, Goſpels, and St. *Paul*'s Epiſtles, which are kept in MS. at *Padua*. His Sermons only are printed at *Paris* in 1544. and 1550. and at *Venice* in 1584. and his Explication of the Goſpels upon all the *Sundays* of the Year at *Venice* in 1476.

Albert *of* Padua.

Joannes Baſſolis, a Grey-Friar, a Scholar of *Scotus*'s, commonly called *Doctor Ordinatiſſimus*, the moſt Orderly Doctor, flouriſhed about the Year 1420. and taught at *Rheims* and *Mechlen*. He has a Comment upon the four Books of the Sentences printed at *Paris* in 1517. [where alſo ſome Miſcellanies of his in Philoſophy and Phyſick were alſo printed; when he died is not known.]

Joannes Baſſolis.

Jacobus de Lauſanna, a Monk of the Order of the Friars-Preachers, a Dr. of *Paris*, and after the Provincial of his Order, is the Author of a great Work of Morality, divided into twelve Books, and printed at *Limoges* in 1528. and of ſeveral Sermons, which are alſo printed. The Time and Quality of this Author are not very certain. Some have written, that he was a Licentiate at *Paris* in the Year 1317. others make him Biſhop of *Lauſanna*, about 1320. but there is no Certainty of it, for it is more probable, that he took his Name from *Lauſanna*, becauſe he was born in that City.

Jacobus de Lauſanna.

Henry de Carret, a Grey-Friar, made in the Year 1300. Biſhop of *Lucca*, by *Boniface* VIII. and driven from his Biſhoprick in the Year 1326. by *Lewis* of *Bavaria*, hath compoſed a Treatiſe upon the Prophet *Ezekiel*; which is in MS. in Mr. *Colbert*'s Library.

Henry de Carret.

Dominicus Grenerius, a Doctor of *Paris*, a Preaching-Friar, Apoſtolick-Penitentiary, was made Mr. of the Holy Palace by Pope *John* XXII. in the Year 1326. and promoted the ſame Year by the ſame Pope to the Biſhoprick of *Pamiez*, hath made Poſtills upon all the hiſtorical Books of the Bible; which are found in the Library of Mr. *Colbert*, Cod. 114, 115, 116, 117, 118. He lived till after the Year 1342.

Dominicus Grenerius.

Petrus Alvernienſis, or *Peter* of *Auvergne*, a Canon of the Church of *Paris*, compoſed a Summ of quodlibetical Queſtions about 1320. 'Tis in Mr. *Colbert*'s Library, Cod. 963.

Peter *of* Auvergne

Vitalis è Furnò, a Native of *Bazas* [in *Guienne*] a Grey-Friar, was employ'd by Pope *Clement* V. to examine the Errors of *John Oliva*, and made Cardinal of the Title of St. *Martin* in 1312. *John* XXII. gave him the Title of the Biſhoprick of *Albania*, after the Death of the Cardinal of *Aux*, which happened in 1320. He maintained in the Conſiſtory in the Year 1322. againſt the Judgment of the Pope, That it was not Heretical to aſſert, That neither Jeſus Chriſt, nor his Apoſtles had nothing of their own, but lived in Common, and was ſo bold as to declare, that it was an Hereſie to hold the contrary; but the Pope being very much enraged againſt him, he begged pardon, and retracted his Aſſertion. He died 1327. He hath left us a Book, called, *Speculum Morale*, or a Moral Look-glaſs upon the Scripture; which puts a Myſtical Senſe upon almoſt all Paſſages both of the Old and New Teſtament. This Work was compoſed by this Author in 1305. and printed at *Lyons* in 1513. and at *Venice* in 1514. and 1600. where alſo the Comments of this Author upon the Proverbs of *Solomon*, upon the Four Goſpels, and the Revelation are printed. The Treatiſe upon the Preſervation of Health, and the Cures of Diſeaſes, printed in his Name at *Mayence* in 1531. belong to an Author of greater Antiquity, who lived in the time of *Bela* King of *Hungary*, of whom he ſpeaks; as Mr. *Baluzius* has already obſerved. They, who have written of the Authors of the Order of St. *Francis*, do make mention of ſome other Works of this Author in MS. and among others, his Commentaries upon the Sentences, which are ſaid to be in the Vatican Library.

Vitalis è Furnò

Marinus Sanutus, or *Sanudo*, ſirnamed *Torſellus*, from an Inſtrument ſo called, of which he was the Inventor, a Native of *Rivoalti*, a Town under the States of *Venice*, after he had ſpent his Youth in an Expedition to the Holy Land, compoſed a Work to which he gave the Title, The Secrets of the Faithful of the Croſs, in which he undertakes to preſcribe a Way, how the Chriſtians may recover the Holy Land, divided into three Books. In the firſt Book he ſhews, That the way to weaken the Infidels, is to hold no Trade nor Commerce with them. In the ſecond he ſhews, How they muſt be attacked, in what Places, and with what Forces. In the third, he gives an Hiſtory of the Holy Land, and the Expedition of the Chriſtians thither; that he may inſtruct them in ſuch Methods, as may ſucceed in the Conqueſt of it, by avoiding the Faults of the one, and imitating the Conduct of the other. *Sanutus* preſented this Work in the year 1312. to Pope *John* XXII. with Geographical Tables, and dedicated it to the Kings of *France*, *England* and *Sicily*, exhorting them to undertake the Conqueſt of the Holy Land. He hath alſo written ſeveral Letters upon the ſame Subject to the Princes, Cardinals and Prelates, which are printed at the End of his Work, publiſhed by *Bogarſius* in his Collection, intitled, *Geſta Dei per Francos*, The Acts of God done by the *French*, printed at *Hanover* in 1611.

Marinus Sanutus.

Alexander

Alexander de S. Elpidio.

Alexander de S. Elpidio, a City of *Italy* near *Rome*, was chosen in 1312. General of the Order of *Augustine*-Hermites, and made in the Year 1225. Archbishop of *Ravenna*, composed by the Order of Pope *John* XXII. a Treatise about the Jurisdiction of the Empire, and Authority of the Pope, divided into two Books, and printed at *Lyons* in 1498. and at *Ariminum* in 1624. It is said, That there are some MS. Treatises of the same Author; and among others, a Treatise of Evangelical Poverty and the Unity of the Church [with some Commentaries upon *Aristotle*'s Works, preserved in the Library of the *Augustine*-Friars at *Bononia*, by *Josephus Pamphilius*, in *Chron Erem.* p. 46.]

Alvarus Pelagius.

Alvarus Pelagius, a Native of *Galicia* in *Spain*, Dr. of Law in the University of *Bononia*, entred into the Order of Grey-Friars in 1304. when he had studied Divinity at *Pisa*, and afterwards at *Paris* under *Joannes Scotus*. He was made by Pope *John* XXII. about the Year 1330. Apostolick Penitentiary, and afterwards honoured with the Dignity of Bishop of *Coronna* in *Achaia*: and lastly, made Bishop of *Silves* in *Portugal*. He defended *John* XXII. against *Michael de Cæsenas*. We have an excellent Treatise composed by him, called, *Planctus Ecclesiæ* [*i. e.* The Churches Complaints] dedicated to *Petrus Gomesius* General of his own Order, which he finished at *Compostella* in 1340. and has been printed at *Ulm* in 1474. at *Lyons* in 1517. and at *Venice* in 1560. A Summ of Divinity printed at *Ulm* in 1474. A MS. Treatise, which is found in the *Vatican* Library, and in Mr. *Colbert*'s Cod. 2071. intitled, *Collyrium Fidei contra Hæreses*, [*i. e.* A Salve to preserve the Faith against Heresies.] A long Discourse of the Vision of Souls made before Pope *John* XXII. in which he defends the Judgment of that Pope. It is in MS. in the Library of the Grey-Friars at *Toledo*. *Trithemius* makes mention of a Treatise of this Author, intitled, *The Mirror of Kings*, and an Apology divided into four Books. The Treatise of *Alvarus Pelagius*, *De planctu Ecclesiæ*, is divided into two Books. In the first, he treats of the State of the Church, its Foundation, Jurisdiction, Power, and Sanctity; the Pope and Cardinals Authority. In it he maintains as well the Temporal, as Spiritual Soveraignty of the Pope; That none can appeal from his Judgment; that he has none that can judge him upon Earth; that he has two Swords; that he is above Emperors and Kings, and may depose them. He also in it treats of the Pope's dispensing Power, the Authority of his Legates, Ecclesiastical Censures, and the Power of Bishops, Duty of Kings, Qualities of the Church, and particularly its Unity; Of Schism and Schismaticks. The second Book contains many passionate Declamations against the Disorders and Unrulinesse of the Members of the Church of all Degrees, and the Means to remedy them. In it he also treats of the Obligation of Bishops to Residence, of Simony, of such Faults as the Popes may be guilty of, of their Obligations and Duties; as also of the Cardinals, Patriarchs and Bishops. He describes the Vices into which they commonly fall, and spares not the Abbots and Monks. From the Clergy he passes to the Laity; and having run through all Estates and Employments, Conditions, Ages and Sexes, he discovers their Sins, to which they are subject, and opposes the Errors of the *Begards*. In it also he debates the Question about the Poverty of Jesus Christ and his Apostles, and endeavours to reconcile the Decretal, *Exiit*, with the Opinion of *John* XXII. and proves, that it is not Heretical to assert that Jesus Christ and his Apostles had not any Dominion either in common, or particular to themselves, nor any Property, nor any Right of Use, but the more actual Usage of them. Upon this Subject he enlarges with respect to the *Franciscans*, and the Questions debated in Pope *John* XXII's Time, but defends his Constitutions notwithstanding; affirming, That it belongs to the Pope to explain the Rule. He after speaks of the other Virtues of the Monks; as their Obedience, Humility, Charity, Silence, and the opposite Vices, and ends this Work with an Explication of the seven Gifts of the Holy Spirit.

William Ockam.

William Ockam, born in a Village of the same Name in the County of *Surrey*, in *England*, a Grey-Friar, and sirnam'd, *The Singular Doctor*; was the Head, or Leader of the Sect of School-men, called, *Nominals*, because they did not multiply Things according to the Difference of their Names; but attempted to know, and explain the Proprieties of Terms. He flourished in the University of *Paris* in the Beginning of this Age, and made a Work of the Ecclesiastical and Secular Power, in the Defence of *Philip the Fair*, against *Boniface* VIII. He after fell in with a Party of his own Order, who maintained that Jesus Christ had nothing in Proper nor in Common, and was one of the great Adversaries of *John* XXII. who condemned him to Silence under the Penalty of Excommunication; but in the Issue, he declared himself openly for the Emperor *Lewis* of *Bavaria*, and for the Antipope *Petrus Corbarius*, and wrote against *John* XXII. who excommunicated him in 1330. whereupon he left *France* and went to *Lewis* of *Bavaria*, who received him favourably. He finished his Life in that Court, and wrote always in his Defence, It is said, that he used to speak to the Emperor thus, *O Prince, defend me with thy Sword, and I will defend thee with my Pen.* He died at *Munick* [*April* 10] 1347.

The Lives and Writings of the Authors which flourished in the Fourteenth Age.

His Works were never collected into one Body, but printed severally. They are of three Sorts: 1. Works of Philosophy. 2. Treatises of School-Divinity. 3. Books of Controversie. His Philosophical Books are, his Exposition upon Logick, printed at *Bononia* in 1496. A Summ of Logick printed at *Venice* in 1532. His Questions upon the eight Books of *Aristotle*'s Physicks, printed at *Strasburg* in 1491. and 1506. His Natural Philosophy, or an Abridgment of a Summ taken out of the Books of Physick, printed at *Venice* in 1606. and at *Rome* in 1637. His Works of School-Divinity, are his Questions upon the four Books of Sentences, printed at *Lyons* in 1495. his *Centiloquium*, containing the whole Science of speculative Divinity in a hundred Conclusions, printed in the next Year in the same Place. A Commentary upon the first Book of the Sentences, printed in 1483. Seven quodlibetical Questions, with a Treatise upon the Sacrament of the Altar, or of the Body of Jesus Christ, printed at *Paris* in 1487. and 1513. at *Strasburg* in 1491. and at *Venice* in 1516. [and at *Paris* 1487. and 1513.]

His Books of Controversie against the Popes *Boniface* VIII. and *John* XXII. are put together by *Goldastus* into his Collection, intitled, *Monarchia*. The first is about the Ecclesiastical and Secular Power, in the form of a Dialogue between a Soldier and a Clergyman; in it he confutes the pretended Claim of Pope *Boniface* VIII. to a Superiority over the Temporal Affairs of Kings. This Treatise was printed before at *Paris* in 1598. The second is a Treatise, containing a Resolution to eight Questions about the Ecclesiastical and Secular Power. In it he discusses these following Questions, 1. Whether the Supream Spiritual Power and the Supream Temporal Power may meet in the same Subject, and whether the Pope hath them both? He recites the Reasons and Answers on both sides, and at last concludes, That although both these Powers may meet in the same Man, yet it is not at all fit, that they should meet in him; and that the Pope hath only a Spiritual Jurisdiction. 2. Whether the Lay-Power hath any Thing proper to it, which is immediately derived from God, and whether it depends on the Pope? He treats of this Question in the same Manner as the former, and gives us to understand, that the true Opinion is this, That Kings depend immediately on God, and not on the Pope, as far as concerns their Temporal Power. 3. Whether the Pope, and the Church of *Rome* have by the Appointment of Jesus Christ, a Power to give a Temporal Jurisdiction to the Emperor and Kings, and whether they hold it from him? He recites the Reasons on both sides; but manifestly shews what Opinion he was of. 4. Whether the Election of a King of the *Romans*, or of the Emperor, entitles to a Supream Power, and whether it depends upon the Ceremony of Unction used at the Coronation. He treats of the Distinction between the King of the *Romans*, and the Emperor, of the Right of *Charles the Great* to the Empire, and of the Right of his Successors, as well to the Empire, as Kingdom of *France*, of the Right of Election; and concludes, that the Electors in Choosing a King of the *Romans*, which he looks upon, as not differing from the Emperor, confer on him a Right to govern the Empire. 5. Whether in those Kingdoms, where there is a Succession established, the Unction performed by the Clergy, gives any Temporal Authority? 6. Whether Kings are subject to them that crown them? 7. Whether a King, who shall suffer himself to be crowned by any other Bishop, than him, to whom it belongs of Right, loses his Title of King, and his Regal Authority? 8. Whether the Canonical Election of the Princes Electors gives the King of the *Romans* a Right to any other than the Hereditary Countries. He treats of all these Questions after such a Manner, that though he does not plainly lay down his own Judgment, yet he shews where the Truth lies. In the End of his Treatise, he relates the Errors, of which *John* XXII. was accused, as well concerning the Poverty of Jesus Christ and his Apostles, as about the Vision of God. His third Work is a large Treatise in the Form of a Dialogue, divided into several Books, in which he examines the Questions controverted in his time, between *John* XXII. and his Adversaries in the same Method, as in his former Treatise. In the first Book he inquires, whether it belongs to Divines, or Canonists to judge of Heresies and Catholick Truths. In the second he lays down, what is Heresie, and what Catholick Truth. In it also he treats of several curious Questions concerning the Principles of Faith, and the Condemnation of Heresies by Councils and Popes. In the third he examines, who are Judges of Heresies, and shews, that none but such as are obstinate in their Error are to be treated as Hereticks; and so adds, what are the Conditions necessary to repute a Man an Heretick. In the fourth Book also he treats of the same Question, and pre-

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ſcribes the Means to convince a Man of Obſtinacy. In the fifth he ſhews, who may fall into Hereſie, and particularly, whither the Pope or College of Cardinals may err; In it alſo he treats of the Primacy of the Church of *Rome*, and of the Infallibility of a General Council, and of the whole Church. In the ſixth he treats of the Puniſhment of Hereticks, and particularly of a Pope, who is either ſuſpected or convicted of Hereſie; the Method of proceeding againſt him, the Judges which he may have upon Earth, and the Penalties which may be inflicted on him. He alſo conſiders, what ſhare Lay-Princes have in the Deciſions and Executions of ſuch Judgments as concern the Faith. In the ſeventh he treats of ſuch as give Credit to Hereticks, who defend and protect them, and particularly of ſuch as follow an Heretical Pope; who obey him, and maintain his Heretical Doctrines and communicate with him. After he has explained theſe Queſtions in the firſt Part of this Dialogue, he oppoſes in the ſecond the pretended Hereſie of *John* XXII. concerning the Viſion of God, and confutes the Reaſons brought to excuſe him. The third Part is divided into two Treatiſes. The firſt is about the Authority of the Pope, and the ſecond about that of the Emperor. In the firſt Book he inquires, how far the Pope's Power extends it ſelf, and whether he hath any temporal Authority. In the ſecond he examines, whether it be convenient for all Chriſtians to be ſubject to one Head, and the State of the Church to be Monarchial. Whether there may be ſeveral ſupream Biſhops, or independent Patriarchs. In the third Book he inquires what that Authority is, to which Men muſt yield a Belief under pain of Damnation. In it he handles many curious Queſtions concerning the Authority of Scripture, General Councils, Popes and Fathers in Matters of Faith. In the fourth, he diſcourſes of the Supremacy of St. *Peter*, *viz.* Whether Jeſus Chriſt made him the Head and Prince of the Apoſtles, and whether he had Power over them. It is eaſie to diſcern, that he is for the Affirmative.

In his ſecond Treatiſe, which is concerning the Power of the Emperor, he examines in the firſt Book, Whether it is convenient that all the World ſhould be ſubject to one Prince; how far the Authority of the Emperor extends; whether it depends upon the Pope, or God only; whether the Empire may be tranſlated, divided, or ſeparated. In the ſecond he treats of the Emperor's Authority in Things temporal; declares the Difference between the ſpiritual Power of the Pope, and that of the Emperor; and ſhews, how far the Power of this latter extends. In the laſt Books, he diſcourſes of the Emperor's Power over the Perſons of Churchmen, and Revenues of the Church; He inquires, whether the Right of chooſing a Pope belongs to him, or the *Romans*; whether theſe laſt may incroach upon him, if the Emperor be the Pope's Judge, and have Authority over him. He had promiſed in the Preface to the third Part of that Work, ſeven other Treatiſes; The firſt concerning the Behaviour of *John* XXII. whether he died an Heretick, or orthodox Perſon. The ſecond, of the Life of *Lewis* of *Bavaria*, to ſhew, whether he were a lawful Emperor or no. The third of the Carriage of *Benedict* XII. whom ſeveral acknowledged to be Pope. The fourth of the Life of Friar *Michael Ceſena*. The fifth of the Behaviour of Friar *Gerard Odonis*, whom ſome reputed the lawful General of the Grey-Friars. The ſixth of the Demeanour of *William Ockam*. And the laſt, of the Conduct of the Princes, Biſhops, and other Chriſtians, who had adhered to, favoured and maintained thoſe of whom he had ſpoken. Theſe Treatiſes, 'tis not certain, whether they were ever finiſhed by *Ockam*, or whether they are loſt.

But we have two treatiſes more of this Author's againſt *John* XXII. The one intitled, An Abridgment of the Errors of Pope *John* XXII. as well in reſpect to the Poverty of Jeſus Chriſt, and his Apoſtles, as about the Viſion of God, the Trinity, and Power of God, in which he anſwers the Reaſons brought to excuſe that Pope, and accuſes *Benedict* XII to have been a Favourer of the Hereſies of *John* XXII. and to have broached a new one, in forbidding that when any Queſtion is brought to the Pope, to chooſe either the negative or the affirmative Part, before the Pope has decided it. The other is a large Work, intitled, *Ninety Days*; becauſe he ſpent ſo much time in compoſing it; in which he confutes word by word the four Decretals of *John* XXII. *Quia vir reprobus*, *Ad conditorum*, *Cùm inter*, and *Quia quorundam*.

Laſtly, There is alſo another Treatiſe of *Ockam*'s compoſed upon the Occaſion of the Divorce of *Margaret* Dutcheſs of *Carinthia*, and the Son of the King of *Bohemia*; in which he explains the Right of the Emperor and Princes in Matrimonial Cauſes. All theſe Books of Controverſie are found, as we have obſerved in the firſt and ſecond Tome of *the Monarchy of* Goldaſtus, and have been printed ſeverally at *Lyons* in 1496. There is in the Library of M. *Colbert*, a MS. Treatiſe of *Ockam*'s againſt *Benedict* XII. divided into ſeven Books; and a Letter to the General Chapter of the Grey-Friars met in 1334. at *Aſſiſi*.

Marſilius Patavinus, or *Marſilius* of *Padua*, ſirnamed *Menandrinus* a famous Lawyer of his time, ſtoutly defended the Party of the Emperor *Lewis* of *Bavaria* againſt the Pope; and about the Year 1324. compoſed a large Work upon that Subject, intitled, *A Defender of the Peace againſt the Juriſdiction uſurped by the Pope of* Rome, dedicated to the Emperor; It is divided into three Parts. In the firſt he ſettles the civil and temporal Authority and Juriſdiction, its Extant and Bounds. In the ſecond he ſhews the Nature of the Eccleſiaſtical Power, what is its Extent, and what are the Effects of it, and how it differs from the civil Authority. In it he maintains, that the Church, properly ſpeaking, hath no compulſive Authority or Juriſdiction; that all the Apoſtles were equal in Power; that all Biſhops and Eccleſiaſtical Miniſters have their Power immediately from God; that all Biſhops have Power to decide Matters of Faith; that a General Council is the ſupream Judge of the Church, and that the Government of the Church belongs to that; that the Biſhop of *Rome* is not the Head of other Biſhops, nor has any Primacy above them; that he is the firſt in a Council, and has Power to execute its Rules and Decrees. In it he alſo ſhews, wherein the Popes have exceeded their Authority and Power, as well in ſpiritual as temporal Things, and anſwers the Objections that may be made againſt that Doctrine, and the Paſſages of the Fathers uſually againſt it. In the laſt Part he draws 42 Concluſions from the Principles laid down in the two former Books, of which theſe are ſome of the principal: 1. That only the Doctrine contained in the Divine, and Canonical Scripture, or that which is deduced from thence by the Interpretation of a General Council is true, and neceſſary to believe in order to Salvation. 2. That General Councils only can ſettle ſuch Articles of Faith, as oblige us to believe them as neceſſary to Salvation. 3. That the Goſpel does not appoint to compel Men by Mulcts, and temporal Puniſhments to obſerve the Commandments of the Law of God. 5. That no mortal Man can diſpenſe with the Commands of the Goſpel; and nothing but a General Council can forbid what the Goſpel permits. 7. That the Popes cannot condemn to any ſecular or temporal Puniſhment. 14, and 15. That Biſhops, as Biſhops, have not any compulſive Juriſdiction; but it belongs to Princes only. 16. That Biſhops can't execute their Excommunications, or Interdicts, but by the Authority of the Magiſtrates. 17. That all Biſhops are equal by Divine Right. 18. That Biſhops may excommunicate the Biſhop of *Rome*, as well as he excommunicate them. 19. That they cannot give a Diſpenſation to celebrate ſuch Marriages as are forbidden by the Law of God, and it belongs to Princes to diſpenſe with ſuch as are forbidden by human Laws, to legitimate Children, and make them capable not only to inherit, but to be promoted to Eccleſiaſtical Orders. 23. That it belongs to Princes to beſtow Eccleſiaſtical Offices and Benefices. 27. That Magiſtrates for the publick Good, may make uſe of the ſuperfluous Revenues of the Church. 29. That it belongs to them to allow, or hinder the erecting of Colleges, or Monaſteries. 30. That it belongs to them only to puniſh Hereticks with temporal Puniſhments. 32. That a General Council can erect a Metropolis only. 33. That it belongs to Princes to call a General Council. 34, 35, and 36. That none but a General Council, or a Prince, can appoint Faſts, or new Days of Abſtinence, canonize Saints, or make Rules of general Diſcipline. 38. That Evangelical Perfection requires a Poverty, which conſiſteth in having no Moveables, and enjoying Goods without Dominion, and without a Deſign of defending them, or recovering them before a ſecular Judge. 39. That Maintenance and Proviſion is due to Biſhops and Miniſters of the Goſpel; but Men are not obliged to pay them Tithes if they have a Subſiſtence otherwiſe. 41. That it belongs only to a Prince, or a General Council to raiſe or depoſe the Biſhop of *Rome*. Theſe Concluſions plainly demonſtrate, that *Marſilius* deſigning to defend the Rights of the Empire againſt the Attempts of the Popes, fell into the oppoſite Extream, and that he rather wrote as a Lawyer, than as a Divine; although in the ſecond Part he quotes many excellent Paſſages of the Fathers, Councils, and Eccleſiaſtical Writers.

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The ſame Author compoſed another Treatiſe after the former, concerning the Tranſlation of the Empire, in which he gives us an Hiſtory of the ancient State of the *Roman* Empire, the Tranſlation of the *Greek* Empire to the *French*, and of the *French* to the *Germans*, and of the Inſtitution of Electors, and a Conſultation about the Divorce of *Jane*, the King of *Bohemia*'s Daughter, and *Margaret* Dutcheſs of *Carinthia*; in which he proves the Right of a Prince about Marriages. Theſe three Treatiſes are inſerted in the ſecond Tome of *Goldaſtus*'s Monarchy, and the firſt was printed by it ſelf at *Baſil* in 1522. and at *Francfort* in 1612. *John* XXII condemned this Treatiſe by an expreſs Decree recited in *Raynaldus*. He was alſo oppoſed by *Alvarus Pelagius* in his Book, *De Planctu Eccleſiæ*, by *Alexander de S. Elpidio*, by *Peter de Palude*, and by Cardinal *Turrecremata*.

The

The same Question concerning the supream Power of Kings, was also debated in *France* under *Charles* V. and the Pretences by which the Popes endeavoured to raise themselves above the temporal Jurisdiction of Kings, mightily opposed. Several other Treatises were made to defend the Soveraignty of Princes, and to prove that the Pope's Power did not extend to temporal Things. We have two considerable ones of them still extant.

Radulphus de Prælles.

The first is *Radulphus de Prælles*, a Counsellor, and Master of Requests to the *French* King; who composed a Treatise in *Latin*, and afterward translated it into *French* by the said King's Order. The other is a large Treatise in *Latin*, composed also by the Order of the same Prince, intitled, *Somnium Viridarij* [or the Dream of the Orchard] in the Form of a Dialogue between a Clergyman and a Soldier. The Author of it conceals himself under the Name of *Philotheus Achillinus*, a Counsellor of the King; But some attribute it to *Philip Mazerius*, or *De Mazeriis*, a Soldier, who was heretofore a Chancellor of the Kindom of *Cyprus*, and after Secretary to Pope *Gregory* XI. and last of all put himself into the Service of *Charles* V. from which he retired into the Monastery of *Cælestines* at *Paris*, where he died. These two Treatises are in the first Tome of the Monarchy of *Goldastus*. The other was printed in *French* at *Paris* in 1491. and in *Latin* 1503. and with the *Imprimatur* of the Parliament in 1516. *Raaulphus de Prælles* composed another Treatise, intitled, *Rex Pacificus*, of which he makes mention, and translated the Books of St. *Austine*, *De Civitate Dei*, into *French*, printed at *Abbeville* in 1486. and at *Paris* in 1531.

Philip Mazerius.

The Soldier *Mazerius* wrote also the Life of St. *Thomas*, or *Petrus Thomasius*, Archbishop of *Crete*, published by *Bollandus* on *Jan.* 29.

Ubertinus de Casalis.

Ubertinus de Casalis, a Grey-Friar, was one of the Chief of the Spiritual Part of the Monks against the Community, and maintained before *Clement* V. the Writings of *Petrus Oliva*. He also composed several Books in defence of that Party before and after the Council of *Vienna*, of which one of them begins with these Words, *Sanctitati Apostolicæ*, i. e. To the Apostolick Holiness; and the other with these Words, *Super tribus sceleribus*, *i. e.* Concerning three Wickednesses; and the last, which he composed since the Council of *Vienna*, with these Words, *Nè imposterum*, *i. e.* Lest for the future. He defended himself before Pope *Clement* V. and obtained a Bull of Absolution. But he was accused anew by Friar *Bonagratia*, under the Papacy of *John* XXII. who assigned him for his Judge, *William* Cardinal-Bishop of St. *Sabina*, to whom the Friar presented a Writing in 1321. against the Behaviour and Writings of *Ubertinus de Casalis*; in which he quotes the Writings, of which we have spoken. In the Year 1322. *Ubertinus* being asked his Opinion by the Pope concerning the Poverty of Jesus Christ; he answered in Writing, That Jesus Christ, and his Apostles as Heads of the Church, had Goods to distribute to the Poor, and Ministers of the Church; but if they be considered as private Persons, who attained and practised a Perfection in Religion, we must distinguish the two Ways of having any thing; the one civil and worldly, by which they had a Right to defend what they had, and recover it from any that had taken it; the other civil and natural, by a Right of common Charity; that Jesus Christ and his Apostles had nothing in the first Sense, but in the second they had all things necessary for Life: This Answer being read in the Consistory, was approved by the Pope; and *Ubertinus de Casalis* defended it again in 1330. These two Treatises are published by Mr. *Baluzius*, in the first Tome of his Miscellanies. There are two other Books attributed to *Ubertinus*, the one intitled, *The Tree of a crucified Life*, printed at *Venice* in 1485. and the other, The seven Estates of the Church; printed in the same place, 1516.

Michael Cæsenas.

Michael Cæsenas, who was chosen General of the Grey-Friars in 1316. undertook a Defence of the Opinion of the Divines of his Order concerning the Poverty of Jesus Christ, against *John* XXII. and caused it to be determined in a General Chapter held 1322. at *Paris*; that neither Jesus Christ, nor his Apostles had any thing in Proper. But maintaining the same Doctrine obstinately before the Pope at *Avignon* in 1327. he was arrested and put in Prison; but while he was proceeding further against him, he escaped, and appealed from all that *John* XXII. had done, or should do against him, and published his Appeal at *Perusa*; but notwithstanding this Appeal, the Pope published a Bull against him, by which he deposes him, and orders a General Chapter to be called by *Bertrandus de la Tour*, the Vicar-General of that Order, which was held at *Paris*; and in it the Deposition of *Michael de Cesenas*, he was approved and confirmed. In the Year 1331. he caused another Chapter to be held about the same Subject, at *Perpignan*, to choose another General, and to reject the common Opinion of that Order concerning the Poverty of Jesus Christ. *Michael Cæsenas* wrote a Treatise, which he addressed to this Assembly to turn them from that Resolution; in which he accuses *John* XXII. of twelve Errors. He also sent another Treatise to all the Monks of his Order, to engage them to maintain his Opinion; and presented a Petition to the Emperor, and the Princes of the Empire, against *John* XXII. in which he delivers and confutes the twelve Errors, of which he accused that Pope. These three Treatises are published in the second Tome of *Goldastus*'s Monarchy. *Michael* flying to the Protection of the Emperor *Lewis* of *Bavaria*, valued not the Pope's Curses, but kept the Title of General of the Grey-Friars till the Day of his Death; which happened at *Munick* in 1343.

John of Gaunt.

Joannes de Janduno, or *John of Gaunt*, so called from his native Country; was one of the Divines, who were of the Party of *Lewis* of *Bavaria*. He composed a Treatise of the Ecclesiastical Power. *Goldastus* at first believed, that that was the Treatise which bore this Title, *An Information of the Nullity of the Processes made by* John XXII. *against the Emperor* Lewis *of* Bavaria, composed in 1338. which he therefore published under his Name in the first Tome of his Collection; but he has since owned, as he declares in his Preface, that it is a different Work. He also observes, that *Marsilius Ficinus* hath published a Commentary of *John* of *Gaunt*, upon the Sentences, and some quodlibetical Questions; but we cannot find that Edition. We have only several philosophical Commentaries of that Author, printed in several places.

Bernardus Guido.

Bernardus Guido, a Native of *Limoges*, was born in 1260. and entred into the Order of Friars-Preachers in 1280. and after he had been Prior of the Abbies of *Albi*, *Carcassonne*, *Castres*, and *Limoges*, was appointed Inquisitor against the *Albigenses* in 1305. and Procurator-General of his Order in 1312. Four Years after he was sent into *Italy* by *John* XXII. and received as a Reward for his Labour in 1323. the Bishoprick of *Tuy* in *Gallicia*; from whence he was translated in the following Year to the Bishoprick of *Lodeve*. He died *Dec.* 13. 1331. He composed several Works; of which these are in the Library of Mr. *Colbert*, *viz.* A Catalogue of the *Roman* Popes, *Roman* Emperors, Bishops of *Toulouse* and *Limoges*, and Earls of *Toulouse*; A Chronicle, or Genealogy of the Kings of *France*; a Description of the *Gauls*; a Book of the Names of the Apostles; another of the Names of the Disciples; the Names of the Saints of the Dioceses of *Limoges*; a Book of the Foundation of the Monks of *Grandmont*; another of the Monks of *Artigia*, and a third of the Foundation of the Monastery of St. *Augustine* of *Limoges*; a Treatise of the Times and Years of the Councils, and several Tracts of the Articles of Faith, and Sacraments of the Church; on the Ten Commandments, original Sin, the Office of the Mass, and of the Accidents that may happen in the Celebration of it; a part of his *Sanctorale*, or the Mirror of Saints. There are five other Treatises in the Library of the Friar-Preachers at *Toulouse*, *viz.* A Treatise of the Advantages of the Blessed; two Volumes of Sermons, and a Work intitled, *The Practice of the Office of an Inquisitor*. He also continued, and augmented the Book of *Stephen de Salagnac*'s History of the Establishment of the Order of Friars-Preachers; the Mirror of Popes, Emperors, and Kings of *France*, to the Year 1322. dedicated to Pope *John* XXII. which is in the Library of the Friars-Preachers at *Avignon*. Such of these Works as have been printed, are as follow; two Lives of *Clement* V. and two other Lives of *John* XXII. published by Mr. *Bosquet*, and Mr. *Baluzius* in his Collection of the Lives of the Popes of *Avignon*; the Life of St. *Fulcran*, printed by *Bollandus*, Feb. 13. The Life of St. *Glodesindis* by *Surius*, July 25. An History of the Monks of *Grandmont*, and the Monastery of St. *Austine* at *Limoges* to the Year 1313. by Father *Labbé* in his *Bibliotheca*. The Epistle Dedicatory, and Preface to his Mirror of Saints by the same Person, and the Acts of the Earls of *Thoulouse*, by *Catellus*.

Guido de Terrena de Perpiniano.

Guido de Terrena de Perpiniano, a Native of *Rousillon*, a Doctor of *Paris*, and a *Carmelite*, was made General of his Order in 1318. and afterward appointed Inquisitor-General by Pope *John* XXII. who made him Bishop of *Majorca* in 1321. from whence he was translated to the Bishoprick of *Elne*. He died *Aug.* 21. 1342. He composed a Sum of Heresies with the Confutation of them, dedicated to *Gosselin* Cardinal-Bishop of *Albania*, printed at *Paris* in 1528. and at *Cologne* in 1631. with an Harmony of the Four Evangelists. There is in the *French* King's Library a Commentary of this Author upon *Gratian*'s Decrees, and a Treatise of the Perfection of Life, in Mr. *Colbert*'s; where he treats of the Poverty of Jesus Christ, and his Apostles. He made this Treatise at *Paris*. Mr. *Baluzius* hath published the Synodal Decrees of this Bishop, in the Appendix of his Work, intitled, *Marcha Hispanica*, p. 1454.

Terrena de Arnoldus.

There is another *Terrena*, named *Arnoldus*, who is thought to be the Nephew of the former, of whom we have spoken. He was a Doctor of Law, and Sacrist of *Perpignan*, who flourished about the End of this Age, and wrote about the Year 1373 a Treatise of the Mass and Canonical Hours, and Theological Questions, which he compiled at *Avignon*; which Works are found in MS. in Mr. *Colbert*'s Library.

The Lives and Writings of the Authors which flouriſhed in the Fourteenth Age.

Franciſcus Mayronius, born at *Digne* in *Provence*, a Grey-Friar, a Scholar of *Scotus*, being Batchelor of Divinity in the Univerſity of *Paris*, firſt introduced by his Example, an Act in the *Sorbonne*, which is held from Morning to Night in the Schools of the *Sorbonne* by one Reſpondent without any Preſident, and without Interruption. There he received the Doctor's Cap in 1323. and died at *Placentia* in 1325. His Comments upon the four Books of the Sentences, and ſome other Treatiſes of School-Divinity, have been printed at *Venice*, in 1517, 1520, 1556, and 1567. His Sermons upon *Lent*, and the Saints Days, were printed in the ſame City in 1491, and 1493. and at *Baſil* in 1598. The following Treatiſes of the Poverty of Jeſus Chriſt, and his Apoſtles, of the Cardinal Virtues and Vices, Of the Articles of Faith, Of Baptiſm, Of Humility, Of Indulgences, Of the Body of Jeſus Chriſt, Of the Angels, Of Prayers for the Dead, Of Penances, Of Faſting, Of the laſt Judgment, Of the ſeven Gifts of the Holy Spirit, Upon the Lord's Prayer, and the *Magnificat*, were printed at *Baſil* in 1498. He has an Explication upon the Ten Commandments, which is printed at *Paris* in 1619. Theological Truths upon S. *Auſtin*, and the City of God, printed at *Toloufe* in 1488. and at *Venice* in 1489. His Commentaries upon the Predicaments, upon the Categories, and upon *Ariſtotle*'s Books of Phyſicks, were printed at *Venice* in 1517. and ſome other Works, yet in MS. are in ſeveral Libraries, [as that of Mr. *Waddingus*, and the Grey-Friars at *Leige*.]

Bertrandus de Turre.

Bertrandus de Turre, a Grey-Friar of the Dioceſs of *Cobors*, and General-Miniſter of the Province of *Aquitaine*, was made Archbiſhop of *Salerne* in 1319, and in the following Year the Cardinal-Prieſt of S. *Vitalis* by *John* XXII. and laſtly, Biſhop of *Freſcati*. He was appointed in 1328 Vicar, or Adminiſtrator-General of the Order of Grey Friars, and approved of the Depoſition of *Michael de Caſenas* in the Aſſembly of the General Chapter of that Order held at *Paris* in 1329. He died in 1314. He compoſed ſeveral Sermons, which are in ſeveral Libraries; two Volumes of them are in the Library of Cardinal *de Bouillon*, and three in that of the *Sorbonne*. His Sermons upon the Epiſtles of the Year were printed at *Strasburg*, in 1501.

Durandus à S. Porciano.

Durandus de S. Porciano, a Village in the Dioceſs of *Clermont* in *Auvergne*, of the Order of Friars-Preachers, a Doctor of *Paris*, flouriſhed in that Univerſity from 1313. when he was Licentiate, to 1318. when he was made Biſhop of *Puy* or *Annecy* by the Pope; from whence he was tranſlated in 1326. to the Biſhoprick of *Meaux*, which he governed to 1333. in which he is ſaid to have died. His chief Work is a Treatiſe of Divinity upon the four Books of the Sentences, which he began when he was very young, and finiſhed a little before his Death, as he himſelf tells us: In them he departs much from the Opinions of S. *Thomas* and *Scotus*, and taught ſeveral Doctrines very particular, and bold; which gave him the Name of the *Moſt reſolute Doctor*. This Commentary was printed at *Venice* in 1561. ſeveral times, and at *Lyons* in 1595. He alſo compoſed a Treatiſe about the Eccleſiaſtical Power upon the Occaſion of the Queſtion, which was diſputed upon that Subject in *France* in 1329. between the Biſhops and *Peter de Cuguires*; of whom *Peter Bertrandus* makes mention upon the ſixth Book of the Decretals, which was printed at *Paris* in 1506. He alſo compoſed a Treatiſe againſt the Opinion of *John* XXII. about the State of Souls, but we have it not; as alſo an Inſtruction for his Clergy, and ſome Sermons.

Odericus de Port Naon.

Odericus de Port-Naon in *Friuli*, a Grey-Friar, after he had travelled a long time in the Eaſt, and preached the Goſpel in *Aſia* and the *Indies*, compoſed a Relation of the Wonders of the Eaſtern *Tartars*, which is in MS. in ſome Libraries in *England*, and a ſhort Chronicle from the Beginning of the World to the Papacy of *John* XXII. Some Sermons and Letters.

Guido.

Guido, Abbot of S. *Denys* in *France*, flouriſhed about the Year 1320. and was Abbot of that Abby between *Giles de Pontoiſe*, who died in 1325. and *Walter de Pontoiſe*, who ſucceeded him in 1333. He made ſome Notes upon *Uſuardus*'s *Martyrology*, which is in MS. in the Library of S. *Victor*.

William of Nottingham.

William of *Nottingham*, a Canon and Chanter of the Church of *York*, and after a *Franciſcan* Monk, flouriſhed in *England* about 1320, and died *Octob.* 5. 1336. None of his Works are printed, but there are ſeveral of them in the Libraries of *England*; and among others ſome Queſtions upon the four Goſpels, Reflections upon all the Goſpels of the Year, Queſtions upon the Lord's Prayer, and a Treatiſe againſt the Errors of *Pelagius*.

William Mount.

William Mount, an Engliſhman, Canon of *Lincoln*, flouriſhed in 1330. and compoſed ſeveral Works, which are in MS. in the Engliſh Libraries. Theſe are the Titles of ſome of them, which are publiſhed; Collections with a Paraphraſe upon the Pſalms, the Mirrour of Penance, A Summ for Paſtors, Theological Diſtinctions, Sermons, A Numeral, A Similitudinary, and a Treatiſe of Tropes.

Philip de Montcalier in *Piedmont*, became a Monk in the Convent of Grey-Friars at *Tholouſe*, and was after Divinity-Lecturer at *Padua*. He compoſed in 1330. a Poſtill upon all the Goſpels of the Year, and Sermons for the whole Year. The Abridgment of his Sermons drawn up *Janſelmus de Canova*, Keeper of the Convent of *Cordeliers* at *Cuma*, was printed at *Lyons* in 1510. and 1515. This Author lived to 1350. or thereabouts.

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Philip de Montcalier.

Aſteſanus.

Aſteſanus, ſo called from the Village of *Aſt* in *Piedmont*, where he was born, a Grey-Friar, is the Author a Summ of Caſes of Conſcience, divided into eight Books; which was printed at *Nuremburg* in 1482. by the Care of *Beliatus* and *Gometius*, and ſince at *Venice* in 1519. from whence *Antonius Auguſtinus* hath taken his Penitentiary Canons printed at *Venice* in 1484. This Author lived to the Year 1330. There is another *Aſteſanus* of the ſame Order, who flouriſhed ſome time after, whom *Waddingus* believes to be the Author of ſome Commentaries upon the Books of the Sentences, upon the Revelation, and ſome Sermons, which are not printed.

Nicholas de Lyra

Nicholas de Lyrâ, a Town of the Dioceſs of *Eureux*, was born of Jewiſh Parents, who taught him the Hebrew Tongue; but being converted, he became a Monk in the Monaſtery of Grey-Friars at *Verneuill* in 1291. and having ſtayed ſome time there, he went to *Paris*, where he read Lectures ſeveral Years upon the Holy Scripture in the great Convent of *Cordeliers* at *Paris*, where he died *Octob.* 23. 1340. He made uſe of the Learning, which he had gotten when he was a *Jew*, to explain the Holy Scripture literally, and made Poſtills upon all the Holy Books. He began this Work in 1293. and ended it in 1330. In them he ſhews a great deal of Jewiſh Learning, and makes a very good uſe of the Comments of the Rabbies; and among others, of Rabbi *Solomon*, *Iſaac*, or *Jarchi*. The firſt Edition of this Work was put out at *Rome*, under the Papacy of *Sixtus* IV. in 1471. by the Care of *John D' Alena*. It has been ſince printed at *Baſil* in 1508. and at *Lyons* in 1529. But the moſt perfect Edition is that of *Francis Feuardentius*, *John Dadreus*, and *James de Cuilly* at *Lyons* in 1590. which they put out after they had compared it with the MSS. It is printed ſince in the Bible with Gloſſes, at *Doway* in 1517. at *Antwerp* in 1634 and in the great Bible of Father *Le Haye* in 1660. He hath alſo compoſed ſome moral Comments upon the Holy Scripture, which were printed at *Venice* in 1516. and in 1588. Large Poſtills or Explications upon the Goſpels of all the *Sundays* in the Year. We have alſo a Treatiſe of his concerning the Perſon that adminiſters, and him that receives the Sacrament of the Lord's Supper, which has been printed in *Germany* without Date, with a Work of S. *Thomas* upon the ſame Subject. A Diſputation againſt the *Jews*, printed at *Venice*, with his Commentaries; A Book againſt a *Jew*, who made uſe of the New Teſtament to oppoſe the Doctrine of Jeſus Chriſt; printed with the Edition of his Poſtills in 1529. *Waddingus* attributes to him a Writing of the Life and Actions of S. *Francis*; but becauſe no other Authors mention it, I believe it is not his. *Tritbemius* makes mention of his Sermons, and we meet with ſome large Commentaries upon the Holy Scriptures, in Libraries, which bear his Name. Some Authors ſay, that he made ſome Comments upon the Books of the Sentences, ſome Quodlibetical Queſtions, a Treatiſe upon the Beatifick Viſion, an Expoſition upon the Ten Commandments, and ſome other Works.

Peter Bertrandus.

Petrus Bertrandus, a Native of *Annonay* in *Vivarois*, the Son of *Matthæus Bertrand*, and *Agnes* the Empreſs; after he had profeſſed the Civil Law with great Reputation in the Univerſities of *Avignon*, *Orleans* and *Paris*, was made in 1320. the Chancellor of *Joanna* Queen of *France* and Dutcheſs of *Burgundy*, who made him Executor of her Will; and a little time after was made Biſhop of *Nevers*, from whence he was tranſlated in 1325. to the Biſhoprick of *Autun*. The Conference that he had in 1329. with *Peter de Cuguieres*, in which he defended the Rights of the Church in the preſence of *Philip de Valois*, King of *France*; got him Abundance of Reputation. He was made Cardinal of the Title of S. *Clement* in 1331. by *John* XXII. through the recommendation of the King and Queen of *France*. He founded the College of *Autun* at *Paris* in 1241 and died *June* 24. 1349. in the Priory of *Monſault*, which he had built near *Avignon*.

He reduc'd into writing the Acts of the Conference held in 1329. in the King's Preſence between the Biſhops of the Realm, the Chief of whom was *Roger*, then nominated to the Archbiſhoprick of *Sens* and *Peter de Cuguieres*, the King's Advocate; who ſpoke for the King's Officers, and Judges, about the Extent of the Eccleſiaſtical and Civil Juriſdiction. The Occaſion of this Conference, were the Complaints, which the Prelates, Officials, and all the Clergy made againſt the Judges and King's Officers, and againſt the Barons, pretending that they encroached upon their Juriſdiction. The King to ſupport them, and main-

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tain a good Intelligence among all his Subjects, as well Eccleſiaſtick as Civil, gave a Command by his Letters dated *Sept.* 1. as well to the Prelates as Barons of the Kingdom to meet at *Paris* upon the Octaves of the Feaſt of S. *Andrew*, to propoſe whatever they had to alledge againſt one another, that they might live orderly for the future. The Archbiſhops of *Bourges*, *Auſche*, *Rouen* and *Sens* met accordingly, together with the Biſhops of *Beauvais*, *Chalons*, *Laon*, *Paris*, *Noyon*, *Chartres*, *Coutances*, *Angiers*, *Poictiers*, *Meaux*, *Cambray*, *S. Flour*, *S. Brieu*, *Chalon* upon *Saone*, and *Autun*. The King being come alſo thither with his Council and ſome Barons, *Peter de Cuguieres*, Knight, and Councellor of State ſpoke for the Rights of the King, taking for his Text theſe Words, *Render to Cæſar the Things that are Cæſar's and to God the Things that are Gods*; from whence he proved two Things: 1. That due Honour and Reverence ought to be paid to the King. 2. That the Spiritual Authority ought to be ſeparated from the Temporal, of which the former belongs to the Prelates, and the latter to the King and his Lords; which he proved by ſeveral Reaſons drawn from Fact and Right; and in the End concludes, that the Biſhops ought to be contented with the Spiritual Power, and the King ought to protect them in Matters, which are ſubject to him. This Diſcourſe being finiſhed, he ſaid in *French*, that the Intention of the King, was to put himſelf in Poſſeſſion of the Temporal Power; and preſented ſeveral Articles containing the Grievances, and Attempts, which he affirmed to be done by the Prelates and Clergy of the Realm of *France* or their Officers, againſt the Temporal Juriſdiction of the King, Barons, and other Lords. The greateſt Part of theſe Articles reſpect the Encroachments which the Eccleſiaſtical Judges had made upon Civil Juſtice, in taking upon them the Cognizance of Civil and Real Cauſes under divers Pretences, and preſuming to forbid the Lay-Judges. The Prelates deſired time to conſider before they gave their Anſwer, and obtained till *Friday* following, when *Roger* the Archbiſhop of *Sens* Elect carried Word to the King, who was at the Caſtle of S. *Vincent*, and after he had proteſted, that what he was about to ſay, was not with an intention to ſubmit himſelf to the Judgment of the King; but only to inſtruct his Majeſty and the Conſcience of his Attendants, he took for his Text theſe Words of the firſt Epiſtle of S. *Peter*, *Fear God*, *Honour the King*; and ſhewed from them, that Fear and Love was due unto to God, which engage Men to give liberally to him, to honour him reverently, and give him all his Dues. Secondly, that all Men are oblig'd to obey their Prelates, and that the Kings of *France*, who had honour'd them more than other Princes, have been always moſt happy. Thirdly, that we muſt render to God, what is really his, and in this Point he oppoſed what *Peter de Cugnieres* had ſaid of the two Juriſdictions, maintaining, that though they were diſtinguiſhed, yet they were compatible, and might be united in one Subject; that the Temporal Power is ſubject to the Spiritual; that the Clergy have both; which he endeavours to prove by the Old Teſtament and New, by Natural, Eccleſiaſtical and Civil Law, by Cuſtom, and by the Privileges granted by the Kings of *France* to the Clergy of his Realm.

Upon the ſecond Part of the Text, *Honour the King*, he ſaid, that truly to honour the King, was to adviſe him not to attempt any Thing againſt his Conſcience, and that would bring a general Odium upon himſelf by engaging him to make void what his Predeceſſors had done. Secondly, that it was not to honour him to put him upon any Thing, that would leſſen his Power by perſuading him, that his Predeceſſors had no Power or Right to grant thoſe Privileges. Thirdly, It was not to honour the King, to adviſe him to do any Thing contrary to his Reputation, Conſcience, or Oath which he had taken to preſerve the Privileges and Liberties of the Church. He concludes with a Supplication to the King, that it would pleaſe the King to confirm their Juſt and Cononical Privileges, to recall the Attempts made to the contrary at their Complaint and Requeſt, and to preſerve the Church of *France* in its Franchiſes, Liberties, and Cuſtoms. And as to the Articles propoſed, ſome of them they were obliged to maintain; becauſe otherwiſe they ſhould loſe and weaken all their Eccleſiaſtical Power: But the others contained nothing but certain Abuſes, which they could not believe their Officers had been guilty of, and which they would neither approve, nor tolerate.

The next *Friday*, which was *Dec.* 29. the King being in his Palace, with his Counſellors and Barons, *Peter Bertrandus*, Biſhop of *Autun*, delivered his Speech, having taken for his Text theſe Words in *Geneſis*, *Let not the Lord be angry, if I ſpeak*; and theſe other Words of Scripture, *Lord, thou art our preſent Refuge*. And having proved, That it is the Duty of Kings to be the Protectors of the Church; he anſwers *Peter de Cugnieres*, yet with a Proteſtation, that he did it only to inſtruct the King, and not to anſwer as in Judgment. He maintains, that the Juriſdiction in Civil Cauſes belongs to the Clergy by Divine and Human Right, and that Kings had beſtowed that Privilege on the Church, and the rather, becauſe the Church had granted Kings ſeveral Spiritual Revenues. Then he anſwers to the Articles propounded, and ſays, that they are of three Sorts; ſome concerned the perpetual Rights of the Church, and belong to it by Right and Cuſtom, which it juſtly uſed, and they were ready to defend it. Others contained ſeveral Abuſes and Errors, which they would not endure, and were ready to correct, if they were really uſed. The laſt Sort were partly juſt and partly unjuſt. Then he makes ſome Remarks upon the 66 Articles propounded by *Peter Cuguieres*, and maintains the greateſt part of them. Laſtly, the Biſhop preſented a Petition, in which they requeſted a Confirmation of their Privileges, and a Revocation of all that had been done and attempted to the contrary.

The Aſſembly being met on the 8th. day at the Caſtle of S. *Vincents* before the King, *Peter de Cuguieres* anſwer'd the Biſhops in the Name of his Majeſty, in a Diſcourſe which had for the Text theſe Words of Jeſus Chriſt, *I give you Peace, I am with you, fear not*; and told the Biſhops, that the King's Intention was not to deprive the Church or Biſhops of the Rights and Privileges, which they could claim by Right, or any reaſonable Cuſtom; but he proved that they had no Right to judge in Civil Cauſes; and in the Concluſion adds in the Name of the King, that if any one would inform the King of the Cuſtom and Uſe, he was ready to hearken to them. *Bertrand* reply'd, and ſays in his Reply, that the King's Anſwer was very general, and prayed his Majeſty to explain himſelf further. He was anſwer'd in the King's Name, that his Intention was not to oppoſe the Cuſtoms of the Church which were made appear by good Authority. The next *Sunday*, the Biſhops being come to the King at the Caſtle of S. *Vincents*, the Archbiſhop of *Bourges* ſaid to them, that the King had declared, that they ſhould fear nothing, for they ſhould loſe nothing during his Reign; but he would maintain them in all their Rights and Cuſtoms. The King owned that he had made ſuch a Declaration, and the Biſhops thanked him by the Mouth of the Archbiſhop of *Sens*, who humbly repreſented to his Majeſty, that he had publiſhed many things prejudicial to the Juriſdiction of the Clergy, which they prayed his Majeſty to revoke. The King anſwered them himſelf, that they were not done by his Order, and that he would not ratifie them. The Archbiſhop of *Sens* added, that the Biſhops would reform ſome Abuſes, which the Laity had complained of, provided, that the King and others would be content. Laſtly, he beſought his Majeſty to comfort them with a clear Anſwer. *Peter de Cugnieres* anſwered, that the King was reſolved ſo to do, provided, that the Biſhops would correct and reform whatever he deſired, and that the King would give them time to do it till *Chriſtmaſs*; but if they did not in that time work the Reformation agreed on, he would uſe ſuch a Remedy himſelf, as ſhould be approved of by God, and the People; and with this Anſwer he ſent away the Biſhops, but they were not ſatisfied with it. Some affirm, that the Clergy continued their Enterprizes, and thereupon he put out an Edict in Favour of the Secular Judges: But however that be, it is certain, that from that time, the Clergy loſt the Temporal Juriſdiction, which they exerciſed, and which they had extended ſo far, that they determined almoſt all Cauſes upon the Account of Sin, or Swearing; as you may ſee in the Articles propounded and maintained by the Prelates in that Conference. The falſe Opinion, defended then by the Biſhops, was at that time abandoned. That the Temporal Juriſdiction belonged by Divine Right to the Clergy.

Bertrandus made alſo another Treatiſe upon this Subject, Intituled, Of the Original, and Uſe of Juriſdictions, or of the Spiritual and Temporal Power; in which he handles, and determines theſe following Queſtions: I. Whether the Secular Power, by which the People is governed, as to their Temporal Rights, is from God. II. Whether there ought to be any other Power, or Juriſdiction for the good of the People. III. Whether theſe two Powers may meet in One Perſon. IV. Whether Spiritual Power is ſuperior to the Temporal, or the Temporal to the Spiritual. He anſwers the firſt Queſtion thus; that the Power of governing the People, cometh from God, as to the Right, but not as to the obtaining, or uſe of it; becauſe it is by the Law, and according to the Order of God, that there is any ſuch Power; but as to the manner of coming to it, it is not by Divine Right, but is often unjuſt, and Kings do alſo abuſe their Power. As to the Second, he ſays, that beſides the Secular Power, whoſe end is the moral and civil Good; there is a Spiritual and Eccleſiaſtical Power to govern the People, in order to Everlaſting Life. As to the Third, it is evident that theſe two Powers may meet in the ſame Subject, and that they did actually meet in the Prieſts of the Old and New Law; but the Difficulty is to know whether the Eccleſiaſtical Power or Juriſdiction extends it ſelf to that which belongs to the Temporal Juriſdiction,

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of which ſort are the perſonal and mixt Actions of the Laiety, either in its own Nature, or by Uſage, or by Cuſtom; that the Eccleſiaſtical Power in its own Nature extends it ſelf over all Perſons, which are ſubject to it as Chriſtians; that the Pope hath this Juriſdiction over all Chriſtians and other Prelates in their Dioceſſes, in ſuch ſort nevertheleſs, that the Pope may exempt certain Perſons from it; and that it extends alſo to all perſonal Actions, as far, as they may be ſinful, and conſequently, that Eccleſiaſtical Judges may take Cogniſance of them, as well as Lay. Nevertheleſs, although the Church hath this Right, yet it hath not always made uſe of it, either to avoid Scandal, or to prevent Mens Thoughts, that it ſeeks its own Intereſt; or laſtly, becauſe of the Oppoſition of Tyrants. But in *France* ever ſince the Kings have become Chriſtians, it hath always peaceably enjoyed that Right; that as to Cauſes real, the Church hath determined them by Cuſtom, or a Privilege granted by Princes. His Anſwer to the laſt Queſtion is, That the Spiritual ought to rule over the Temporal, alledging for his Proof Pope *Boniface*'s Decretal *Unam Sanctam:* And laſtly, endeavours to anſwer ſome Objections which are brought againſt it. All the falſe Reaſonings which are in that Treatiſe proceed from hence, that the Author diſtinguiſhes well between the two Powers, but does not determine in what Manner each Juriſdiction ought to act, its Power, and End. It is true, that all Men as Chriſtians are ſubject to a Spiritual Juriſdiction; and that all their Actions, as they are Virtues or Vices, are to be regulated, and ordered by the Spiritual Power; but it is not true, that it therefore can exerciſe a Temporal Juriſdiction over all Men and their Actions, nor force them by Temporal Puniſhments, or a Deprivation of their Eſtates. It can only uſe Threats and Puniſhments purely Spiritual, inſtruct Men, admoniſh them, injoyn them, and forbid them under the Pain of Excommunication, Depoſition, &c. and not under the Penalty of Deprivation of Goods, Corporal Puniſhments, &c. and conſequently it hath not a Juriſdiction to decide Controverſies in relation to Things temporal, and it doth not belong to it to judge *in Foro exteriori*. The firſt of theſe Treatiſes of *Bertrandus*, hath been printed alone at *Paris* in 1495. and is found alſo in the ſecond Tome of *Goldaſtus*'s Monarchies; the others among the Treatiſes of Law, printed at *Venice* in 1584. They are both in the laſt *Bibliotheca Patrum*, printed at *Lyons*, Tome 26.

William de Rubiou.

William de Rubion, a Grey-Friar, hath compoſed ſome Diſputations upon the Sentences; printed at *Paris* in 1518. Some hold, that he flouriſhed about the Year 1333.

Guy de Montrocher.

Guy de Montrocher, a *French* Divine, hath compoſed an Inſtruction for Curates about 1333. dedicated to *Raymund* Biſhop of *Valence*, printed at *Venice* in 1491. and a Treatiſe of the Manner of celebrating the Maſs, printed at the ſame place in 1570.

Monaldus.

Monaldus, a Grey-Friar, is the Author of a Summ of Caſes of Conſcience, called *Golden*; printed at *Lyons* in 1518. He muſt not be confounded with two others of the ſame Name, one of whom was martyr'd *March* 22. 1288. by the *Sarazens* at *Arzenga*; and the other was Archbiſhop of *Beneventum*, who died *Decemb.* 11. about the Beginning of the Age. This, of whom we are ſpeaking, was not Archbiſhop of *Beneventum*, and died *Novemb.* 9. 1332. *Trithemius* ſays, That he alſo compoſed ſome Queſtions upon the Books of the Sentences, and ſome Sermons, which are in MS. in the Vatican Library.

Ludolphus

Ludolphus or *Landolphus* the *Saxon*, after he had paſſed almoſt thirty Years in the Order of Friars-Preachers, became a *Carthuſian*, in the Monaſtery of *Cologne*, and was afterward made a *Carthuſian* Prior at *Strasburg* about 1330. He compoſed the Life of Jeſus Chriſt out of the Four Evangeliſts, and other Eccleſiaſtical Authors, with Commentaries and Prayers upon every Chapter, which have been printed at *Strasburg* in 1483. at *Paris* in 1509. at *Venice* in 1536, 1564, 1572, 1578. and with the Lives of St. *Anne*, St. *Joachim*, and the Virgin at *Paris* in 1589. He alſo has made a Commentary upon the *Pſalms*, according to the ſpiritual Senſe taken out of St. *Jerome*, St. *Auſtine*, *Peter Lombard*, and *Caſſiodorus*, printed at *Paris* in 1506. and 1528. at *Venice* in 1521. and at *Lyons* 1540.

William de Montledun.

William de Montledun, Abbot of *Monſtierneuf* in *Poictiers*, a famous Lawyer in his time, flouriſhed in the Univerſity of *Toulouſe* in the Papacy of *Benedict* XII. and compoſed divers Books of Canon Law; a Sacramentary, which is in MS. in Mr. *Colbert*'s Library, Cod. 349. Lectures upon the ſixth Book of the Decretals, cited by *Ruſæus* and *Probus*, and augmented by *Blaiſus*, the Golden Doctor of *Toulouſe*, which are in the Library of the Cathedral Church at *Cambray*; an *Apparatus* to the Conſtitutions of *Clement* V. cited by *Ruſæus* and *Anfrerius*, which are in the Libraries of the Monaſteries of St. *Sergius* and St. *Albinus* at *Angers*, and an *Apparatus* upon the Extravagants of *John* XXII. cited alſo by *Ruſæus* and *Probus*, which is in the Library of the Monaſtery of St. *Albinus* at *Angers*, and Mr. *Colbert*, as alſo his Treatiſe upon the *Clementines*, which has been printed ſeveral times in the Repetitions of the Canon Law; a Treatiſe of Cardinals cited by *Ægidius Magiſter*, which is obſerved by Mr. *Baluzius* in his Addition to Chap 4. of the ſixth Book of the Concord of Mr. *de Marca*, and in his Notes upon the Lives of the Popes at *Avignon*.

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Simon Boraſton an *Engliſhman*, who flouriſhed about 1336. compoſed ſeveral Works, which are found in the Libraries in *England*, and among others, Of the Unity and Order of the Church, A Work of the Order of Judgment, and ſome other Treatiſes of Philoſophy.

Simon Boraſton.

Bartholomæus de St. Concordia, a Native of *Piſa* [a City in *Italy*.] a Preaching-Friar, compoſed about the Year 1338. a Summ of Caſes of Conſcience, printed with his Sermons upon *Lent* at *Lyons* 1519. We muſt not confound him with *Bartholomæus Urbin*, a Scholar of *Auguſtine Tryumphus*, an Hermite of the Order of St. *Auſtine*, who was made Biſhop of *Urbin* in 1343. and died in 1350. after he had finiſhed the *Milleloquium*, begun by *Auguſtine Tryumphus*, printed at *Lyons* in 1555. and compoſed the *Milleloquium* of St. *Ambroſe*, printed at *Lyons* alſo at the ſame time. This laſt was written for the Pope againſt *Lewis* of *Bavaria*, and the *Auguſtins* at *Rome* have a Treatiſe of his in MS. againſt the Errors diſcovered in the the time of *Lewis* Duke of *Bavaria:* He alſo compoſed ſome ſpiritual Treatiſes, as a Writing upon the four Gifts; two Books of the Spiritual War; an Explication upon the Goſpels of *Lent*, and an Abridgment of the Book of *Ægidius Romanus*, about the Government of Princes. We muſt diſtinguiſh him alſo from *Bartholomew Albicius* a Native of *Piſa* alſo, a Grey-Friar, who flouriſhed about 1380. and wrote a Work of the Conformity of St. *Francis* with our Lord Jeſus Chriſt, printed at *Milan* in 1510. and ſix Books of the Life and Praiſes of the Virgin *Mary*, or the Conformity of the Virgin with Jeſus Chriſt, printed at *Venice* in 1596. Several Sermons upon *Lent*, are alſo attributed unto him, printed in ſeveral places. This laſt died *Dec.* 10. 1401.

William de Baldenſel.

William de Baldenſel, or *Boldeſele*, or *de Boldenſleve*, a *German* Knight, wrote an Hiſtory of his Voyage into the Holy Land, at the Intreaty of Cardinal *Taleran*, who cauſed it to be made upon the Occaſion of the Cruſade, which was made that Year. This Work is in the fifth Tome of the Antiquities of *Caniſius*.

Arnoldus Ceſcomes.

Arnoldus Ceſcomes, Archbiſhop of *Terragon*, wrote about the ſame time (*viz.* in 1337.) two Letters; the one to Pope *Benedict* XII. and the other to *John* Biſhop of *Porto*, to deſire Aſſiſtance againſt the *Sarazens* of *Spain*, which are publiſhed by Mr. *Baluzius*, in the ſecond Tome of his Miſcellanies.

Daniel de Treviſi.

Daniel de Treviſi, a Grey-Friar, after he had made ſeveral Voyages, and ſtayed ſome time in the Kingdom of *Armenia*, was ſent by *Leo* King of that Country to *Benedict* XII. in 1338. and compoſed for the Juſtification of the *Armenians*, a Treatiſe intitled, The Anſwer of *Daniel de Treviſi*, of the Order of Grey-Friars, and Ambaſſador of *Leo* King of the *Armenians* in the time of *Benedict* XII. which is in MS. in Mr. *Colbert*'s Library, Cod. 1653.

Henry de Urimaria.

Henry de Urimaria, a Native of *Thuringia*, of the Order of the Hermits of St. *Auguſtine*, flouriſhed about 1340. He joined a moſt devout Piety with a continual Study, and compoſed ſeveral Works of Science and Piety, the Commentaries, or Additions to the Books of the Sentences, printed at *Cologne* in 1513. are of the firſt ſort; the Treatiſe upon the four Inſtincts, printed at *Venice* in 1498. under the Name of another Author, is of the ſecond ſort; as alſo his Sermons upon the Paſſion of Jeſus Chriſt, and the Saints, printed at *Haguenau* in 1513. and at *Paris* with the former Treatiſe in 1514. There are ſeveral other Works of Piety of that Author which have not yet been publiſhed.

Robert Cowton.

Robert Cowton, an *Engliſhman* and a Grey-Friar, flouriſhed about the ſame time, and compoſed a Commentary and an Abridgment upon the four Books of the Sentences, which are in ſome Libraries in *England*.

Durandus de Champagne.

Durandus de Champagne, a Grey-Friar, Confeſſor to the Queen of *France* and *Navarre*, flouriſhed alſo about the ſame time, and compoſed a Summ of Confeſſions, or a Directory for Confeſſors divided into four Parts, which is in the Library of Mr. *Colbert*, Cod. 451.

Clement de Florence.

Clement de Florence of the Order of *Servites*, a Divine of *Paris*, which flouriſhed about the Year 1340. wrote upon the *Pſalms*, and compoſed a Golden-Chain, upon all the Epiſtles of St. *Paul*, which are in MS. in the Library of the Great Duke of *Tuſcany*, and Concordances dedicated to *Annebald* Cardinal, the Protector of his Order, which are in the Library of the *Servites* at *Florence*. He died in the 78*th.* Year of his Age, after he had gone through divers Offices in his Order.

Lupoldus de Bamberg.

Lupoldus de Bamberg, a Lawyer, the Scholar of *John Andreas de Bologne*, has compoſed two Works full of Learning; the one dedicated to *Rodulphus* Duke of *Saxony*, concerning the Zeal and Fervour of the ancient *German* Emperors towards the Religion of Jeſus Chriſt, and the Miniſters

Ministers of the Church, in which he produces Abundance of Examples of *French* Kings and *German* Emperors, upon that Subject. The other is a Treatise of the Rights of the Empire, dedicated to *Baldwin* Archbishop of *Treves*, printed at *Strasburg* in 1508. These two Treatises have been printed at *Paris* in 1540. at *Cologne* in 1564. at *Basil* in 1497. and 1566. and at *Strasburg* in 1603. and 1609. This Author flourished about the Year 1340.

Walter Burley.

Walter Burley, an *Englishman*, whom some assure us to have been a Grey-Friar, and others a secular Priest, studied under *Scotus* at *Oxford*, and at *Paris*; but followed not his Doctrines. He was the Master of *Edward* III. King of *England*, and died about 1340. His Commentary upon the Books of the Sentences, was never printed; but only several Commentaries upon the Books of *Aristotle*, which have been printed alone in several Places, and a Book of the Lives of the Philosophers, printed in 1472. but very full of Faults; as *Vossius* has observed.

John Canon.

John Canon, an *Englishman* and a Grey-Friar, after he had finished the first course of his Studies at *Oxford*, came to *Paris* to hear the Lectures of *Scotus*; where having received a Doctor's Cap, he returned to *Oxford*, where he taught till he died, which was in about 1340. He composed a Comment upon the Mr. of the Sentences; Some Lectures and Questions, and a Treatise upon the eight Books of *Aristotle*'s Physicks, printed at *Venice* in 1492.

Peter de Palude.

Peter de Palude, [or *Paludanus*] the Son of *Gerhard Varembonius*, a Lord in *Bresse*, of the Order of the Friars-Preachers, a Licentiate in 1314. in the University of *Paris*, flourished in that University, and was nominated Patriarch of *Jerusalem* in 1330. He made a Voyage into the East in 1331. and being returned preached a Crusade. He died at *Paris*, Jan. *ult.* 1341. He composed a large Commentary upon the four Books of the Sentences, of which that part which is upon the third and fourth Books was printed at *Paris* in 1514. and 1517. and since in 1530. Sermons for all the Year printed at *Antwerp* in 1571. at *Venice* in 1584. and at *Colen* in 1608. A Treatise of the immediate Cause of the Ecclesiastical Power, printed at *Paris* in 1506. in which he treats of the Power of St. *Peter*, the Apostles, Disciples, Popes, Bishops and Curates. His MS. Commentary upon the first and second Book of the Sentences, was fal'n into the Hands of *Damianus Zenarius*, a Printer at *Venice*, who had a Design to publish it, but never brought it to pass. There are in the Convent of *Jacobins* in *Paris*, some Comments of this Author upon all the Books of the Scripture, and in the Library of Mr. *Colbert*, Cod. 566. A Treatise upon the Poverty of Jesus Christ, and his Apostles, against *Michael de Cæsena*. It is said also, that there is a Treatise printed by this Author to prove, that the Friars-Preachers may have Goods and Revenues. It is observed by the Continuator of the *Chronicon* of *William de Nangis*, that in the Year 1331. *Peter de Palude*, and some other Doctors were of Opinion, that a Friar-Preacher, who knew by Confession, the Story of the Forgery of certain Letters produced by *Robert d' Artois*, to prove his Right to that County, might do it without sinning; yea, he was obliged to discover it, because that Story was not the Sin, which made part of the Confession; and his Opinion was followed by all the Doctors that were present, although it was not the common Opinion.

Francis Petrarch.

Francis Petrarch, born *July* 20. 1304. at *Arezzo*, of a Father a Native of *Florence*, but banished his Country: He was brought up at *Ancisa* till he was 18 Years old, when he returned with his Parents to *Pisa*, and from thence was brought to *Avignon*. He studied Grammar, Rhetorick and Philosophy at *Carpentras*, and Civil Law at *Montpellier* and *Bononia*. Having tasted of Law, because he was not to be of that Profession, he left it, when he was 22 Years of Age; and having taken a Journey into *Italy* and *France*, he retreated into the Valley of *Clausa*, near *Avignon*; where he gave himself up wholly to the Study of human Learning, Oratory, History and Poetry; and arrived at such Perfection in them, that his Fame being spread far, he was invited to *Rome*, where he was crowned with Laurels in 1343. He was the first that recovered the ancient Love of human Learning, and revived it in *Europe*, which had lain buried a long time, and caused Men to return from that Barbarism, which had reigned till then by inspiring many with a Desire to imitate him. About the End of his Life he was made a Canon of *Padua*, and died near that City, *July* 14. 1374.

It is not upon the Account of his Eloquence, or pieces of Poetry, or Works of profane Learning, which he made in great Numbers, that we put him among Ecclesiastical Writers; but because he composed several Books of Morality, in which he establishes the Principles and Maxims of Religion, *viz.* Two Books of the Remedies of both Fortunes, which are full of Christian Morality; two Books about a solitary Life, in which he relates several Examples of Christian Monks; two Books of the Leisure of Monks, in which he commends the holy Quiet of Religious Persons; two Books of the Contempt of the World, full of excellent Morality; A Paraphrase upon the seven Penitential *Psalms*; to which we may joyn a Treatise against Covetousness, and some others. There are also several Letters of his which concern the Affairs of the Church of his time, in which he treats of some Points of Christian Morality. He speaks very freely against the Popes at *Avignon*, and against the Disorders of the Court of *Rome*. The Works of *Petrarch* have been printed at *Basil* in 1554. and in 1581.

John Bacon.

John Bacon, or *Baconthorp*, so called from a Village in *Norfolk* in *England*, a Carmelite; having accomplished his Studies at *Oxford*, came to *Paris*, where he took his Degrees; and returning into his Country, was made Provincial of his Order in 1329. Four Years after he made a Voyage to *Rome*; he died at *London* in 1346. This Monk was a famous *Averrhoist*. He composed a Comment, or some Questions upon the Sentences printed at *Milan* in 1510, and 1511. at *Cremona*, in 1518. at *Paris* and *Venice*. An Abridgment of the Life of Jesus Christ, and some quodlibetical Questions printed at *Venice* in 1527. He also composed a Treatise upon the Rule of the Carmelites, an Abridgment of the History and Rights of that Order; Some Comments upon St. *Austine*, *De Civitate Dei*, and the Trinity, and upon a Treatise of St. *Anselm*, intitled, *Why God was made Man*; a Treatise against the *Jews*; a Treatise of Poverty; some Commentaries upon all the Scripture; a Treatise of the Beatifick Vision against *John* XXII. and several Sermons.

John Becanus.

John Becanus, a Canon of *Utrecht*, hath composed a Chronicon of the Bishops of *Utrecht*, and Earls of *Holland*, from St. *Wilbrod* to the Year 1346. This Chronicon has been continued to 1524 by *William Hedanus*, Canon of *Harlem*; printed at *Francker* in 1612. and at *Utrecht* in 1634.

Simon Fidatus.

Simon Fidatus de * *Cassia*, an Hermit of St. *Austine*, Founder of the Monastery of St. *Catharine* of Nuns of his own Order at *Florence*, died *Feb.* 11. 1348. He was famous for his Devotion, and in great Reputation for his Spiritual-mindedness, and having a Gift of Prophecy. He made a considerable Work about the Actions of Jesus Christ, divided into five Books, dedicated to a Lawyer named *Thomas de Corsinis*, printed at *Colen* in 1540. A Book of Virginity, printed at *Basil* in 1517. *Trithemius* makes mention of these following Treatises of this Author, A Book of the Christian Doctrine, A Treatise of Patience, An Explication of the Creed, The Mirror of the Cross, The Discipline of the Monks called Spiritual, and some Letters.

* *A Village near* Rome

Joannes Andreæ.

Joannes Andreæ, [not *Joannes Andreas*, as some style him] the most famous Lawyer of his time, was a Native of *Mugello* [in *Italy*.] He taught 45 Years in the University of *Bononia*, and died in that City, *July* 7. 1348. These Works of his are extant; Novels or Commentaries upon the five Books of Decretals, printed at *Venice* in 1581. two Commentaries upon the sixth Book; One of them he made when he was young, called, His *Apparatus*; the other, when he was older, called, A Novel; The first is in the Body of Law, the other is printed with his Novel upon the Decretals. His Glosses upon the *Clementines*, printed at *Lyons* in 1572. His Additions to the Mirror of *William Durandus*. A Tree of Consanguinity, Affinity, and Propinquity, as well spiritual as legal, printed at *Basil* in 1517. Some Feudal Questions, as also upon Marriage, and Interdicts, printed at *Venice* in 1584. A Summ about Affiances, Marriage, and Degrees of Consanguinity, printed in Vol. VI. of *Tractatus Tractatuum*.

Robert Holkot.

Robert Holkot, a Native of *Northampton* in *England*, a Preaching-Friar, flourished in the University of *Oxford* before the Year 1349. in which he died of the Plague, after he had began his Lectures upon *Ecclesiastes*. His printed Works are these, A Commentary upon the four Books of the Sentences, printed at *Lyons* in 1497, 1510, and in 1518. two hundred and thirteen Lectures upon the Book of Wisdom, which are attributed in several MSS. to *Arnoldus d' Alna*, a *Cistertian*, printed at *Spires* in 1483. at *Ruthlingen* in 1489. and at *Venice* in 1509, and 1586. his moral Histories for the Use of Preachers, with a Table of St. *Thomas* upon the Gospels and Epistles of all the Year, printed at *Venice* in 1505. and at *Paris* in 1510. his Lectures upon the *Canticles*, and upon the seven first Chapters of *Ecclesiasticus*, printed at *Venice* in 1509. a Treatise about the Imputation of Sin, and four other Questions, printed at *Lyons* in 1497, and in 1518. A Commentary also upon the *Proverbs of Solomon* is attributed to him, printed at *Paris* in 1515. but it belongs rather to *Thomas Gualensis*. There are some other Works of *Holkot*'s in MS. in the Libraries at *Cambridge*, as his quodlibetical Questions [in *Pembroke-Hall*] Sermons and Allegories [in *Peter-House*.]

Richard Hampole.

Richard Hampole, born in *Yorkshire* in *England*, an *Augustine* Monk, died *Sept.* 29. 1349. has composed several Treatises of Piety. Some of them were printed at *Cologne*, and are extant in the 26th Tome of the *Bibliotheca Patrum*. A Treatise of the Amendment of a Sinner, an Explication of the Lord's Prayer, another of the Apostles and *Athanasius*'s Creed; The Praise of the Name of Jesus, a Treatise

of the Embraces of the Love of God, an Expoſition upon theſe Words of the *Canticles* of *Solomon*, *The Daughters will love the affectionately*, in which he alſo treats of the Love of God. Theſe Treatiſes are full of the Spirit, and very affecting. He alſo compoſed ſeveral other ſpiritual Commentaries upon the Holy Scripture, as the *Pſalms*, *Job*, *Lamentations* of *Jeremiah*; a Treatiſe intitled, The Sting of Conſcience, *Scala Mundi*, A Book of the Contempt of the World. The Commendation of Chaſtity, and ſome other Treatiſes, which are found in the Libraries of *England* [as the *Cotton*, Archbiſhop of *Canterbury*'s at *Lambeth*, and *Bodleian*.]

The Lives and Writings of the Authors which flouriſhed in the Fourteenth Age.

Joannes Honſemius.

Joannes Honſemius, or *Hoxemius*, a Dutchman, a Canon of the Church of *Liege*, made a Continuation of the Hiſtory of the Biſhops of *Liege*, compoſed by *Ægidius Aureæ Vallis* from 1247. to 1348. It is printed in the Collection [of Hiſtorians upon the ſame Subject put out] by [*Joannes*] *Chapeavillus* [and printed at *Liege* in 1613.]

Gerardus Odonis.

Gerardus Odonis, a Native of *Rovergne* [in *France*] a Grey-Friar, was choſen General of that Order in 1329. in the place of *Michael de Cæſena*, and after preferred to the Dignity of Archbiſhop of *Antioch* by *John* XXII. he died at *Catana* in 1349. He compoſed a Comment upon the ten Books of *Ariſtotle*'s Morals, printed at *Venice* in 1500. The Office of the Marks of St. *Francis* is attributed to him. There is in the Covent of *Cordeliers* at *Mirepoix* [in *Languedoc*] a MS. Treatiſe of the Figures of the Bible, which bears his Name, and in the Vatican Library a Comment upon the Books of the Sentences, two philoſophical Queſtions, and ſome Commentaries upon ſeveral Books of Scripture [as *Waddingus* teſtifies in his *Biblioth. Frat. Min.* p. 145.]

Jacobus Folquier.

Jacobus Folquier, an Hermite of St. *Auſtine*, a Doctor, and Reader of Divinity at *Toulouſe*, dedicated in 1345. to *Clement* VI. a Work intitled, *Viridarium Gregorianum*, or Allegories upon all the Books of Scripture which are found in MS. in the Library of the Great *Auguſtines* at *Paris*.

Bernardus

Bernardus, Abbot of *Mont-Caſſin*, who flouriſhed about 1347. compoſed a Book, intitled, The Mirror of the Monks of the Order of St. *Benedict*, printed at *Paris* in 1507. A Commentary upon the Rule of St. *Benedict*, which is found in MS. in ſome Libraries. *Trithemius* alſo mentions, a Book of Regular Precepts and Sermons for his Monks.

Thomas Bradwardin.

Thomas Bradwardin an *Engliſhman*, of the Order of Grey-Friars, Chancellor of the Univerſity of *Oxford*, Confeſſor to *Edward* III. was choſen Archbiſhop of *Canterbury* in 1348. by a Chapter of that Church, two ſeveral times; for the King of *England* and the Pope, having preferred *John Ufford* the firſt time before him, he was not conſecrated; but this laſt dying a little time after, he was choſen a ſecond time, and his Election being confirmed by the Pope, and approved by the King, he was conſecrated at *Avignon* by Cardinal *Bertrandus*; but he died within forty Days after his Ordination, and before he had taken Poſſeſſion of his Archbiſhoprick.

This Author, ſirnamed *the profound Doctor*, compoſed a large Work intitled, The Cauſe of God, and the Truth of Cauſes againſt *Pelagius*, publiſhed by Sir *H. Savil*, and printed at *London* in 1618. in which he ſtrongly maintains the Principles of St. *Auguſtine* and St. *Thomas*, concerning the Operation and Power of God over the Actions of his Creatures. Some attribute to him alſo a Treatiſe of Geometry and Arithmetick, *viz.* a Treatiſe of Proportions, printed at *Venice* in 1505. A Treatiſe of ſpeculative Arithmetick, printed at *Paris* in 1502. and a Treatiſe of Geometry, printed at *Paris* in 1512. and 1530.

Bradwardin in his Work [*De Cauſſâ Dei*, &c.] does not only treat of Liberty and Predeſtination, but alſo of the Exiſtence of God; his Perfections, Eternity, Immutability, Immenſity and other Attributes, particularly his Knowledge, Power and Will. He ſhews that God preſerves all Beings that he hath created; that he doth all things immediately, that are done by his Creatures; that his Will is effectual, invincible, and immutable; that all that he wills, infallibly comes to paſs; that the things which he knows are not the Cauſe of his Knowledge, but his Will. He explains in what Senſe God wills, or wills not Sin. He proves the Neceſſity of Grace againſt *Pelagius*, and ſhews that it is *gratis* given, and that Man deſerves not the firſt Grace; that it is the immediate Cauſe of all good Actions, and principally of Repentance. He holds Predeſtination to be gratuitous, and rejects the middle Knowledge. Theſe are the chief Points he treats of in his firſt Book. His ſecond Book is upon Free-will: He affirms, that it conſiſts not in being able to will, or not will the ſame thing, but in a Power of willing freely all that we ought to chooſe, and willing all that we ought not to chooſe. He ſhews that no ſecond Cauſe can neceſſitate the Will, but that the Free-will cannot conquer Temptations without the ſpecial Aſſiſtance of God, which is nothing elſe, but his invincible Will; that without this Help, no Man can avoid Sin; that Perſeverance is the Effect of Grace: Laſtly, he explains the Co-operation of Man's Will with God's. He affirms, that God hinders not Liberty, though he cauſes a kind of Neceſſity. He treats of ſeveral Kinds of Neceſſity and Contingence, and recites ſeveral Opinions of Philoſophers and Divines about the Contingency of things, which he numbers as far as 33. and concludes, that all future things happen by one kind of Neceſſity, with relation to ſuperior Cauſes, which agrees nevertheleſs with Liberty; but that it is not abſolute, natural, violent, or forced. He concludes his Works with a brief Recital of the Errors which he hath oppoſed, and the Truths he hath eſtabliſhed, which he hath reduced to 36 Propoſitions.

The Lives and Writings of the Authors which flouriſhed in the Fourteenth Age.

Albericus de Roſate.

Albericus de Roſate, or *Roxiati*, born in *Bergamo*, a Lawyer, flouriſhed about 1350. He hath compoſed a Commentary upon the ſixth Book of the Decretals, printed in the Collection of the Treatiſes of famous Lawyers made at *Venice* in 1584. A Dictionary of the Civil and Canon Law, printed at *Venice* in 1573. and 1601. and ſome other Treatiſes of Civil Law.

Petrus de Paternis.

Petrus de Paternis, an Hermite of the Order of St. *Auguſtine*, flouriſhed about 1350. and wrote a Work of the Neceſſity and Sufficiency of the human Life, which is found in MS. in Mr. *Colbert*'s Library, Cod. 1517. with a Treatiſe againſt the *Jews*, Cod. 978.

Petrus de Clara Valle.

Petrus de Clara Valle, writ ſeveral little Works about the Reformation of Manners; and among others, an Epiſtle in the Name of Jeſus Chriſt to Pope *Innocent* VI. dated 1353. A Letter from *Lucifer* to the Worldlings, dated 1351. and a Treatiſe of the Power of the Pope, which are in MS. in Mr. *Colbert*'s Library, Cod. 1502.

Richard Fitz-Ralph.

Richard Fitz-Ralph, that is to ſay, the Son of *Ralph*, born at *Dundalke* in *Ireland*: He was firſt Archdeacon of *Lichfield*, then Chancellor of *Oxford*, about 1333. and afterwards raiſed to the Dignity of Archbiſhop of *Armagh*, in 1347. He made War with the Begging-Friars; and not only preached againſt them in *England*, but when they complained of him to the Pope, he went himſelf on purpoſe to *Avignon* in 1357. to maintain what he had aſſerted, and to demand of Pope *Innocent* VI. a Revocation of their Privileges, and to complain of the Attempts they made upon the Rights of Biſhops and Cures. The Pope minded him, and appointed Commiſſioners; but he died *December* 16. 1360. before he had finiſhed this Buſineſs. An ancient Author who wrote the Life of *Innocent* VI. obſerves, That the Begging-Friars rejoyced much at his Death, and that they rather ſung a *Gaudeamus*, than a *Requiem* at it.

He wrote two Treatiſes againſt the Begging-Friars; the one intitled, A Defence of the Curates againſt the Mendicants; and the other, Of ſuch as are to hear Confeſſions, *De audientia Confeſſionum*; this laſt is in MS. only, the firſt is in the Collection of *Goldaſtus*, and has been printed ſeveral times at *Paris*, *viz.* in 1496, 1525, and 1623. from a MS. of the Library of St. *Victor*. We have alſo a Summ of this Authors againſt the Errors of the *Arminians*, printed at *Paris* in 1511. and in 1612. and four Sermons in Praiſe of the Virgin, preached at *London* in 1356. printed with the former Work. His other Sermons and Summ upon the Sentences are in MS. in *England*. Some ſay, he has tranſlated the Bible into the *Iriſh* Tongue.

His Treatiſe for the Defence of Curates, is nothing but a Diſcourſe which he made before the Conſiſtory of the Pope and Cardinals at *Avignon*, *Nov.* 8. 1357. which has for the Text theſe Words of St. *John* Chap. 7. *Judge not according to appearance, but judge righteous Judgment.* He proteſts in the Beginning, that he had no Intention to deliver any thing againſt the Doctrine of the Church, nor did deſire the Deſtruction of the Begging-Friars; but only their Settlement in their ancient Purity. Then he relates the Subject and Occaſion of the Conteſt he had with them in the Manner following. He ſays, That being at *London*, he met with ſome Doctors who diſputed among themſelves about the begging Condition of Jeſus Chriſt and his Apoſtles; and being invited to preach upon that Subject, he had laid down nine Concluſions in ſeven or eight Sermons; which had given occaſion to the Begging-Friars to bring a frivolous Accuſation againſt him. The firſt of theſe Concluſions was this, That Jeſus Chriſt was poor in his Life, becauſe he was born in it; not that he loved, or choſe Poverty. The ſecond was, That Jeſus Chriſt never voluntarily begged. The third, that he never taught Men to beg voluntarily. The fourth, that he taught the contrary. The fifth, that no Man ought to make a Vow always to live in a voluntary Poverty. The ſixth, that the Rule of the Grey-Friars does not oblige them to a voluntary Poverty. The ſeventh, that the Bull of *Alexander* IV. who condemned the Books of the Doctors of *Paris*, is not contrary to any of theſe Concluſions. The eighth, that we ought rather to confeſs in our Pariſh-Churches, than in the Chappels of the Begging-Friars. The ninth, that it is better to confeſs to the Biſhop, than Monks. He begins his Apology with theſe two laſt Propoſitions, and proves them by Principles of Law. In it he ſhews, that according to the Canon, *Omnis utriuſq; Sexus*, all Chriſtians are obliged to confeſs their

Sins

Sins once in a Year to their own Curate; that the pretended Privileges of the Begging-Friars are Abuſes, contrary to their Inſtitution and Ruſe, and are more prejudicial to them than advantageous. Then he proves his other Concluſions concerning Begging. This Diſcourſe is followed with a Memoir, which he preſented to the four Cardinals, to anſwer the Reaſons which the Begging-Friars alledged to juſtifie their Opinion concerning Begging, and another Writing preſented to the ſame Cardinals, againſt the Abuſes committed by the Begging-Friars in their Preaching, Confeſſions, Celebration of their Prayers, *&c.*

Robert Conway.

Goldaſtus hath joined to his Defence of Curates, an Anſwer made by *Roger Chonoe*, or *Robert Conway*, a Grey-Friar, who lived at the ſame time, concerning Confeſſions made to Begging-Friars. The ſame Author alſo confuted him in his Opinion about Poverty in three Queſtions; which *Waddingus* ſaw in MS. He died at *London* in 1360. His Work doth not equal *Richard*'s either in Solidity, or Eloquence.

Mr. *Baluzius* hath alſo two Treatiſes, MSS. of *Richard*'s, the one of Begging and the Privileges of Friars, and the other, A Reply to the Work of *Robert Conway*. In the firſt he takes notice, that he had already compoſed ſeven Books of the Poverty of our Saviour; and in the ſecond he mentions an Anſwer to the Book of Father *John de Terinis*. He alſo obſerves in the Continuation of *Radulphus* of *Cheſter*, that he had alſo compoſed ſeveral good Sermons.

Gregorius Ariminenſis.

Gregorius Ariminenſis, or *de Arimino*, an Hermit of St. *Auſtine*, of which Order he was choſen General *May* 24. 1357. flouriſhed in the Univerſity of *Paris*. He hath left a Commentary upon the firſt and ſecond Book of the Sentences, printed at *Valence* in 1500. at *Venice* in 1503. Additions to that Work, printed at *Venice* in 1522. Commentaries upon the Epiſtles of St. *Paul*, and upon the Canonical Epiſtle of St. *James*, with a Book about Uſury, printed at *Ariminum* in 1522. He died in 1358. at *Vienna* in *Auſtria*. Authors ſay, that he alſo made Sermons upon the whole Year.

Thomas de Strasburg.

Thomas de Strasburg, an Hermit of St. *Auſtine*, was choſen their General in 1345. and died at *Vienna* in *Auſtria* in 1357. He is the Author of a Commentary upon the four Books of the Maſter of the Sentences, printed at *Strasburg* in 1490. and at *Venice* in 1564. and at *Geneva* in 1585. *Trithemius* alſo relates, That this Author made a Book upon the Conſtitutions of his Order. There was another *Thomas de Strasburg*, a Friar-Preacher, who flouriſhed about the End of the 15th Century, who compoſed ſome Sermons, Meditations, Letters and Queſtions, which ſome attribute to the former.

Adam Goddam.

Adam Goddam, or *Wodham*, an *Engliſhman*, a Grey-Friar, who is ordinarily called, *Anglicus*, flouriſhed in *England* from 1330. and died 1358. He compoſed a Commentary upon the Books of the Sentences, printed at *Paris* in 1512.

Ralph Higden.

Radulphus, or *Ralph Higden*, or *Hikeden*, a *Benedictine* Monk of *Cheſter*, is the Author of a large hiſtorical Work, intitled, *Polycronicon, from the Creation of the World to the Year* 1357. which was tranſlated into *Engliſh* in 1397. by *John de Treviſi*, and continued in *Latin* by *John Malverne*, a Monk of *Winchеſter*, who alſo compoſed a Treatiſe of Viſions about the Year 1342. There are Abundance of MSS. of the Original of this *Polychronicon* in the Libraries of *England*, and a Verſion printed in 1482. by *William Caxton* the firſt Printer in *England*, with a Continuation to 1460. *Higden* alſo compoſed ſome Theological Diſtinctions, The Mirror of Curates, a Commentary upon *Job* and the *Canticles*, and ſome Sermons. He died in 1363. having lived a Monaſtick Life 64 Years.

Joannes Thaulerus

Joannes Thaulerus, a *German*, a Dominican of *Cologne*, was one of the famouſeſt Preachers of his Time; *Surius* has tranſlated his Sermons into *Latin*, and cauſed them to be printed at *Cologne* in 1548. with ſome other ſmall Treatiſes of Piety gathered from the Writings of *Thauler*, and ſome others. They have been alſo printed in the ſame City in 1572. and 1603. This Author died in 1361. *May* 17. There is a great deal of Piety in his Works.

Petrus Bercherius

Petrus Bercherius, a Native of *Poictiers*, a *Benedictine* Monk, and Prior of St. *Eligius* at *Paris*, died there in 1362. He compoſed a moral Dictionary of all the Bible, which contains the principal Words of the Bible, with moral Reflections on them. His moral Reductory of the Bible, in which he rehearſes all the Hiſtories in a moral Senſe, and his moral Inductory divided into three Parts, have been printed at *Paris* in 1521. in four Volumes (which is the beſt Edition) at *Baſil* the ſame Year, at *Venice* in 1583. and 1589. in three Volumes, and at *Cologne* in 1620. alſo in three Volumes.

Barnard Dapifer.

Bernardus Dapifer, a Monk of *Melch* in *Auſtria*, wrote about 1360. the Hiſtory of St. *Gotholinus*, publiſhed by *Lambecius* in Tome II. of his *Biblioth. Vindob.* p. 618.

Joannes Calderinus

Joannes Calderinus, a Lawyer of *Bononia*, the Scholar and adopted Son of *Joannes Andreæ*, flouriſhed about 1360. and has left us divers Works of Civil and Canon Law, and among others, his Commentaries upon the Decretals, which were never printed. A Treatiſe of Eccleſiaſtical Interdicts printed at *Venice* in 1584. A Table of all the Paſſages of Scripture, cited in the Decretals printed in 1481. at *Spires*. His Councils printed at *Lyons* in 1536. and at *Venice* in 1582. and his Repetitions of Civil Law, printed at *Lyons* in 1587.

Bartholomew de Glanvil.

Bartholomew de Glanvil, an *Engliſhman*, of the Family of the Earls of *Suffolk*, a Grey-Friar, applied himſelf to ſearch after, and diſcover the Morals hidden under the outward Appearance of natural Things, of which he compoſed a large Work divided into nineteen Books; The firſt is, of God; the ſecond, of Angels and Devils; the third, of the Soul; the fourth, of the Body; and the reſt of the other Creatures: And ſome Perſon hath added a twentieth, of Accidents; as Numbers, Meaſures, Weights, Sounds, *&c.* A Treatiſe of the Properties of Bees. This Work hath been printed at *Nuremberg* in 1492. at *Strasburg* in 1505. and at *Paris* in 1574. under the Title of Allegories, and Tropes upon the Old and New Teſtament. We have ſome Sermons printed under the Name of this Author at *Strasburg* in 1495. He flouriſhed about the Year 1360.

Alphonſus Vargas.

Alphonſus Vargas, a Native of *Toledo*, an Hermit of the Order of St. *Auſtine*, after he had profeſſed Philoſophy and Divinity in the Univerſity of *Paris* ten Years, was made Biſhop of *Badajos*, and then of *Oſma*; and laſtly, Archbiſhop of *Seville*, where he died *Decem.* 26. 1366. as ſome relate; but *Octob.* 13. 1359. as others. He compoſed a Commentary upon the firſt Book of the Sentences, printed at *Venice* in 1490. and ſome Queſtions upon the three Books of *Ariſtotle*, *De Animâ*. [*i. e.* Of the Soul] printed at *Venice* in 1566 and at *Vincentia* in 1608.

Matthew de Craco-via.

Matthew, or *Matthias de Cracovia*, a *Pole*, Profeſſor of Divinity at *Prague*, and a Friend of St. *Bridget*'s, flouriſhed about 1370. *Trithemius* attributes theſe following Works to him; A Treatiſe of Predeſtination, by way of Dialogue between Father and Son, which he intitles, *A Rationale* of the Divine Works; a Treatiſe of Contracts, a Work about the Celebration of the Maſs, and ſome Letters. There is in a College-Library at *Cambridge* in *England*, a Treatiſe of this Author's, intitled, *The Conflict between Reaſon and Conſcience about receiving the Body of Jeſus Chriſt, or abſtaining from it.*

Gallus.

Gallus, a *German*, a *Ciſtertian* Monk, and Abbot of the Monaſtery of *Konigſaal* near *Prague*, compoſed a Book, which he calls, *Pomegranade*, in the Form of a Dialogue between Father and Son, for the Inſtruction of his Monks. It is divided into three Books: In the firſt of which, he treats of the State of the Beginners; in the ſecond, of the State of Improvers; and in the third, of the State of the Perfect: A Work full of Ingenuity, and of great Uſe for Monks, as *Trithemius* hath obſerved. It was printed in *Germany* in 1481. *Trithemius* ſays, he compoſed ſome Sermons for the uſe of his Monks. He flouriſhed about the Year 1370.

Henry.

Henry, or *Henricus*, a *German* Monk of *Rebdorfe*, hath compoſed certain Annals, which contain the Hiſtory of the Emperors, *Adolphus*, *Albert* I. *Frederick* III. *Lewis* of *Bavaria*, and *Charles* IV. from the Year 1295. to the Year 1372. they are publiſhed by *Marquardus Freherus*, in his Collection of *German* Hiſtorians, printed at *Francfort* in 1600. Tom. I. p. 411.

Hugolinus Malebranchius.

Hugolinus Malebranchius, an Hermit of St. *Auguſtine*, a Doctor of *Paris*, and the Succeſſor of *Gregorius Ariminenſis* in his Divinity Chair, was choſen General of his Order in 1368. made Biſhop of *Ariminum* by *Urban* V. in 1370. and laſt of all dignified with the Title of Patriarch of *Conſtantinople*, has compoſed Commentaries upon the Books of the Sentences, a Treatiſe of the Trinity, and another of the Communication of Idioms; which are yet in MS. in the Libraries of the *Auguſtine* Friars at *Bononia* and *Cremona*. He was alive in the Year 1372.

Thomas Stubbs.

Thomas Stobæus, or *Stubbs*, an *Engliſhman* of *Yorkſhire*, a Preaching Friar, wrote the Lives, or a Chronicle of the Archbiſhops of *York*, from the Foundation of that See to the Year 1373. This Chronicle was printed at *London* in 1652. with other *Engliſh* Hiſtorians. The Authors, that ſpeak of him, attribute to him ſeveral Books of Divinity, which have never yet been publiſhed.

S. Bridget.

St. *Bridget*, a Princeſs of the Family of the Kings of *Sweden*, the Wife of *Wulfo*, Prince of *Nericia*, after ſhe had had ſeven Children by her Husband, engaged him to become a *Ciſtertian* Monk, in the Monaſtery of *Alvaſtra*, where he died a little after. Then ſhe inſtituted the Order of St. *Saviour*, and gave it a Rule, as if ſhe had received it from Jeſus Chriſt himſelf. She undertook to go into the Holy Land, and after ſhe had travelled there ſome Years, ſhe came to die at *Rome*, *July* 23. 1373. She was canonized by *Boniface* IX. in 1391. and her Canonization was confirmed by the Council of *Conſtance*. This Sainteſs was famous for her Revelations, which are reduced into eight

Books; beſides ſeveral which are added ſince to that Collection. She wrote ſome Sermons, one about the Excellency of the Virgin *Mary* dictated by an Angel, and four others, which ſhe aſſures us, were revealed to her, as her Rule was; which ſhe affirmed to be dictated to her by the Mouth of Jeſus Chriſt. Theſe Works are printed at *Lubeck* in 1492. at *Nuremberg* in 1521. at *Rome* in 1557. and 1628. at *Antwerp* in 1611. at *Colen* in 1628. and at *Munick* in 1680.

The Lives and Writings of the Authors which flouriſhed in the Fourteenth Age.

S. Katharine *of* Sienna.

At the ſame time flouriſhed St. *Katharine* of *Sienna*, who is not leſs famous for her Revelations, than St. *Bridget*; ſhe was born in 1347. vowed Virginity at eight Years old, and a little time after took the Habit of a Dominican. She was very ingenious, wrote very well, and was very charitable and zealous. She adviſed *Gregory* XI. to return to *Rome*, followed him thither, remained after his Death under the Obedience of *Urban* VI. and died *April* 30. 1380. She was canonized by *Pius* II. in 1461. She wrote ſeveral Letters in *Italian* to the Pope, to the Cardinals, Kings and Princes, which are gathered into one Volume containing 364 Letters, and are printed in *Italian* at *Venice* in 1506, 1548, and 1584. and tranſlated into *French* at *Paris* in 1644. There are alſo ſix Treatiſes of hers in form of a Dialogue, concerning the Providence of God, printed at *Ingoldſtadt* in 1583. at *Colen* 1601. and at *Venice* in 1611. a Diſcourſe upon the Annunciation of the Virgin, and ſome others tranſlated into *Latin* by *Raymundus de Vineis*, a Dominican Monk of *Capua*, her Confeſſor, printed at *Ingolſtadt* in 1583. and a Treatiſe tranſlated, or compoſed by the ſame Perſon, intitled, The Divine Doctrine delivered by the Eternal Father ſpeaking to the Spirit, printed at *Colen* in 1553.

N. B. *The Revelations of St.* Bridget *and St.* Katharine, *tho' admir'd by the Church of* Rome, *are Enthuſiaſtick and meer Dotages.*

Matthew Florilegus.

Matthæus Florilegus, a *Benedictine* Monk of *Weſtminſter*, flouriſhed about 1377. He compoſed certain Annals from the Beginning of the World to the Year 1307. which he names, *The Flowers of Hiſtory*, printed at *London* in 1567. and at *Francfort* in 1601. He copies out *Matthew Paris* only in his firſt Part; *Bale* ſays, That he continued his Annals to the Year 1377. and compoſed the Chronicles of the Monaſteries of *Weſtminſter* and St *Edmond's-Bury*.

Albert de Strasburg.

Albertus de Strasburg, or *de Argentina*, made Ambaſſador by the Biſhop of that City, to go to the Pope at *Avignon*, made a Chronicle from the Empire of *Rodolphus* of *Habſperg* to the Death of *Charles* IV. *i. e.* from 1270. to the Year 1378. *Cuſpinian* publiſhed a part of it, printed at *Baſil* in 1553. and in 1569. but *Urſtiſius* ſince has put it out entire in his Collection of *German* Hiſtorians printed at *Francfort* in 1585. Tom. 2. p. 97. This Author alſo wrote the Life of *Bartholdus de Bucheke*, Biſhop of *Strasburg* and *Spires*, from the Year 1328. to the Year 1353. publiſhed by *Urſtiſius*, and printed by it ſelf at *Baſil* in 1553. and in 1566.

John Schadland.

Joannes Schadland, a *German* of the Order of the Friars-Preachers, firſt Biſhop of *Culme* in *Poland*, then of *Hildeſheim*, and laſtly, as ſome ſay, of *Wormes*; died in 1377. He compoſed a Treatiſe of the Eſtate of the Cardinals, which is in MS. in Mr. *Colbert*'s Library, Cod. 289. He made that Work at the Deſire of *Petrus de Prato*, and began to compoſe it, when that Cardinal died; he intitles it, *Culmenſis*, becauſe (as he renders the reaſon) the State of the Cardinals may be called *Culmenſis à Culmine*, *i. e.* From the Top of Dignity and Virtue; and the Cardinals may be called *Culmenſes*, from their Sublimity of Virtue; and the Writer was *Culmenſis Epiſcopus*, *i. e.* Biſhop of *Culmi*: He had been Inquiſitor of the Faith in *Germany*, as he ſays, in ſeveral places. He tells us in that Work, That in that time he had burnt ſeveral Hereticks, which aſſerted, That the Church of *Rome* had loſt the Keys of St. *Peter*, ſince it poſſeſſed great worldly Revenues; that the Popes and Cardinals were covetous, ambitious and voluptuous, to whom Jeſus Chriſt had not committed the Church his Spouſe; but to the truly Poor, full of Humility, and Contemners of this World, among whom the Church reſides. He alſo compoſed a Treatiſe of the Dignity and State of Biſhops.

Nicholas Oreſmius.

Nicholas Oreſmius, or *Oreſme*, a *Norman*, a Doctor of Divinity of the Faculty of *Paris*, and of the School of *Navarre*, of which he was made Governor in 1356. and choſe by King *John* Maſter for his Son; who was after *Charles* V. ſirnamed *the Wiſe*. He was appointed Treaſurer of the holy Chappel in 1361. and afterwards Dean of the Chapter at *Roan*, and then left his Government of *Navarre*. He was ſent in 1363. to *Urban* V. and made a Diſcourſe before the Pope and his Cardinals; in which he ſpeaks boldly againſt the Irregularities of the Court of *Rome*. This Book is printed in a Book put out by *Fl. Illyricus*, intitled, *A Catalogue of the Witneſſes of the Truth*; and is publiſhed alone by *Geſner*, in the Edition of *Wittemberg* in 1604. He alſo made another Diſcourſe about the Change of Money, in which he declaims againſt thoſe Princes that coin Money, which is not full Weight; and ſhews that Princes have not a Power to change the Money when they pleaſe, and ſet what Value they pleaſe upon it. This Treatiſe is printed in Tom. IX. of the *Bibliotheca Patrum*, at *Paris* in 1589. and in the twenty ſixth of the laſt Edition. He tranſlated the Bible in *French*, by the Order of *Charles* V. and compoſed ſeveral other Tranſlations of prophane Authors [as *Ariſtotle*'s Ethicks and Politicks; ſome Parts of *Tully*, and *Petrarch*'s Book, *De Remediis utriuſq; fortunæ*.] There are ſeveral other Works of this Author in MS. in the Libraries of *Navarre*, Mr. *Colbert*, and others; among which are 115 Sermons. A Treatiſe of the Communication of Idioms; of the Affirmation, *De omni*, in reſpect to Divinity; three Treatiſes againſt Judiciary Aſtrology; the Art of Preaching; a Treatiſe of Antichriſt, and his Miniſters, and the Signs which ſhall foreſhew him; a Writing againſt the Begging-Friars; and ſeveral other Treatiſes of Philoſophy, of which we may ſee a Catalogue in the Hiſtory of *Navarre*, put out by Mr. *Launoy*, Tom. II. p. 455, &c. *Oreſmius* was Biſhop of *Liſieux* in 1377. and died ſeven Years after in 1384. He was buried in his Cathedral Church on the Left-ſide of the Choir.

The Lives and Writings of the Authors which flouriſhed in the Fourteenth Age.

Robert Gervais.

Robert Gervais, born in the Dioceſs of *Niſmes*, a Friar-Preacher, was made Biſhop of *Senes* by *Urban* V. in 1369. hath compoſed in 1388. a Treatiſe of Schiſm againſt *John de Lignano* and *Baldus*, who defended *Bartholemew de Bari*, which is in MS. in Mr. *Colbert*'s Library, Cod 2761. and another Treatiſe, intitled, The Royal Mirror; publiſhed about the Beginning of the Reign of *Charles* VI. which is in MS. in the ſame Library.

Jordanus Saxo.

Jordanus Saxo, or *de Saxonia*, ſirnamed *Quedlinburgenſis*, an Hermit of St. *Auguſtine*, flouriſhed about the Middle this Age, and died in 1380. He wrote a Summ of Sermons for all the *Sundays* in the Year, printed at *Strasburg* in 1483. and Sermons for all the Saints Days, printed at *Paris* in 1521. He alſo wrote a Treatiſe of the Four Communions, neceſſary for them that profeſs a Monaſtick Life, and a Collection of divers Pieces for the Hermits of St. *Auguſtine*, *viz.* Twenty two Sermons for the Friars Hermits, attributed to St. *Auguſtine*, and ſome others. The Rules of the ſame Saints, and the Life of St. *Monica*, taken out of his Works. Theſe two Treatiſes are in MS. in the Library of the great *Auguſtines* at *Paris*. Some alſo attribute to *Jordanus*, a Chronicle of the Tranſlation of the *Roman* Empire to the *Germans*, printed at *Baſil* in 1559. *Trithemius* makes mention of a Commentary of this Author's upon the Revelation, and an Apology for his Order.

Philip Caballolas.

Philip Caballolas, of *Cavaillon* in *Provence*, Canon, Archdeacon, Provoſt, and laſtly, Biſhop of that City in 1334. made Chancellor to *Joanna* Queen of *Sicily*, by her Husband *Robert*, in 1343. and after ſent upon ſeveral Embaſſages, honoured with the Dignity of Patriarch of *Jeruſalem* in 1366. and charged with the Care of the Biſhoprick of *Marſeilles* the ſame Year, appointed Legate to the Pope at *Avignon* the following Year; and laſtly, created Cardinal-Prieſt of the Title of St. *Peter* and St. *Marcellinus*, *Sept.* 22. by *Urban* V. the ſame Year, and privileged in 1370. with the Tittle of St. *Sabina*, died in 1382. *Aug.* 27. There are in the Library of St. *Victor*, two Books of the Life and Miracles of St. *Mary Magdalene*, which bear the Name of this Cardinal.

Gerhardus Groot.

Gerhardus Magnus, or *Groot*, of the City of *Deventer*, ſtudied Divinity at *Paris*, and obtained a Cap at the Age of eighteen Years, returning into his Country, he was made Canon of *Utrecht* and *Aix-la-Chapelle*; but he left his Benefices to eſtabliſh at *Deventer* the Clerks, or Friars of the Community for the Inſtruction of Youth. He died *Auguſt* 20. 1384. in the 44th Year of his Age. He compoſed divers ſmall Tracts, of which there are only three printed among the Works of *Thomas à Kempis*; which are, A Declaration of the manner of Preaching with Truth; ſome Concluſions and Propoſitions. Of the Study of the Holy Scriptures. His other ſmall Works are found in the Libraries in *Flanders*. *Albertus Miræus* gives us this Catalogue of them. Some Treatiſes of Contracts and Uſury; of the Inſtruction of Novices; of the Reward of a Paſtor's Labour; the Inconveniences of Marriage; *De Focariis*, againſt the Encompaſſing of *Utrecht*; Of Poverty; of the four ſorts of things, which are fit Subjects of Meditation; of Detraction; ſome Sermons upon the Nativity of our Saviour, on the *Sunday*, called *Dominica in Ramis*, or *Palm-Sunday*, and on other Subjects; a Letter about Schiſm, and ſome others; of Simony; of Benefices with Cure; of the Company and Exerciſes of the Devout; of the Agreement of the Evangeliſts about the Paſſion of our Saviour; A Commentary upon the Leſſons read at the Burial of the Dead; A Treatiſe of Compunction, and the Inſtruction of Scholars. 'Tis to be hoped, that theſe Works will be ſhortly publiſhed.

Petrus de Natalibus.

Petrus de Natalibus, Biſhop of *Jeſol* in the Province of *Grado*, has compoſed a Catalogue of Saints to *May* 26. 1382. printed at *Strasburg* 1502. [at *Lyons* 1542. Dr. *Cave* places this Author in 1470. and ſays, he brings down his Catalogue of Saints to 1482. which if true, our Author is under a Miſtake.]

Joannes

The Lives and Writings of the Authors which flourished in the Fourteenth Age.

Joannes Ruysbrokius.

Joannes Ruysbrokius, or *de Rusbroek*, a Village upon the River *Senna*, between *Brussels* and *Hall*, a Priest of *Brussels*, and first Prior of the Monastery of Canons-Regular of *Wavre* in the Forest of *Soigni*, was one of the most eminent Monks of his time, and upon that Account sirnamed, *The Divine, or Contemplative Doctor*: He died *Dec.* 2. 1381. in the 88th Year of his Age. He composed in *Dutch* several mystical Works, which are translated into *Latin* by *Surius*, who caused them to be printed at *Colen* in 1552. and 1609. The Titles of them are as follow: The Summ of a Spiritual Life; The Mirror of Eternal Salvation; A Commentary upon the Tabernacle of *Moses*, and all its Parts; A Treatise of the Cardinal Virtues; A little Book of Faith and the last Judgment; A Treatise of the four Temptations; Of the Works of the seven Vigils; Of the Spiritual School; Of the seven Degrees of Love; three Books of the Spiritual Marriage; Of the Perfection of the Sons of God; The Reign of the Lovers of God; A Treatise of Contemplation; and seven Letters of Piety; two Spiritual Songs; *Samuel*, or of deep Contemplation; A short Prayer. The Treatise of Spiritual Marriages has been opposed by *Gerson*, because in it *Ruysbrokius* says, that the Soul, which contemplates God fully, becomes one with God himself; *Gerson* thought this Doctrine erroneous and condemned in *Amaury*; *John de Schonawe* undertook the Defence of *Ruisbroek*, and made an Apology for him; and *Gerson* afterward asserts, that he can't be excused, because he has said in another place, That the Creature shall never lose its Essence; but he maintains that the Words he cited out of the third part, are apt not only to lead the simple, but more understanding Persons into Error, and he observes that Contemplative Persons are very apt to advance Errors and it is not fit that they should either teach or write without much Precaution, and unless their Works be examined by learned Men; for otherwise their Books are full ordinarily of Falsities, and corrupt Explications, which often mislead the simple.

Philip de Leyde.

Philip de Leyde, or *de Leydis* an *Hollander*, made Doctor of Law at *Orleans*, and Professor at *Paris*, was afterward Canon of S. *Mary de Conde*, and lastly, Canon and Grand-Vicar of *Utrecht*, where he died *June* 8. 1386. He wrote a Treatise of the Care of a Commonwealth, and the Lot of Sovereigns, published by *Joannes Severinus*, and printed at *Leyden* in 1516. He also composed some Lectures upon the third Book of the Decretals.

Bonaventure.

Bonaventure of *Padua*, an Hermit of S. *Augustine*, a Doctor of *Paris*, and chosen General of his Order in 1377. was made Cardinal-Priest of the Title of S. *Cecilia*, by *Urban* VI. in *September* in the next Year. *Francis Carrara* Governor of *Padua*, caused him to be murdered in *Rome* in 1388. The Mirror of the Virgin *Mary*, printed at *Augsburg* in 1476. is attributed to him; As also a Commentary upon the four Books of the Sentences, and some Meditations upon the Life of Jesus Christ; which some say are printed in *Germany*. Some say, that he composed a Commentary upon the Canonical Epistles of S. *James* and S. *John*. *Trithemius* attributes to him no more, than some Sermons for the Year, and upon the Saints Days.

John de Bourg.

John de Bourg, or *Joannes de Burgo*, an *Englishman*, Chancellor of the University of *Cambridge*, and Rector of the Town of *Collingham* in *Nottinghamshire*, composed in 1385. a Treatise, Intitled, the Apple of the Eye, for Priests; in which he treats of the Administration of Sacraments, the Ten Commandments, and other Ecclesiastical Offices, printed at *Paris* in 1510. at *Strasburg* in 1514. and at *Roan* in 1516.

Philip Riborr.

Philip Ribott, a Spaniard of *Catalonia*, a Carmelite of *Gironne*, was Provincial of his Order in 1368. and died in 1391. He composed a Work, Intituled, A Looking-Glass for the Carmelites, divided into ten Books, in which he treats of the Beginning, Progress, Privileges, and History of his own Order, which was printed at *Venice* in 1507. and at *Antwerp* in 1680. He also wrote a Treatise of the famous Men of his Order, and some Sermons.

Jacobus de Teramo.

Jacobus de Teramo in *Abruzzo*, [a Province in *Italy*] Canon of the same Church, and Archdeacon of *Aversa*, composed about the Year 1390. a Commentary upon the Sentences, and a Book upon the Redemption of Mankind, Intituled, the Consolation of Sinners; These two Works are only in MS. in the Libraries of *England*. *Trithemius* also observes, that this Author also wrote upon the Clementines.

Guido. d'Eureux.

Guido d'Eureux, a Friar-Preacher, composed in 1390. some Sermons, and a Rule for Merchants; which Works are found in MS. in some Libraries.

Aug. d'Ascoli.

Augustinus d'Ascoli, an Hermit of S. *Augustine*, flourished about the End of this Year in the University of *Padua*, and made some Sermons, which are yet preserved in MS. in the Libraries of the Augustin-Monks at *Bononia*, *Padua*, and *Cremona*.

Henry Boich.

Henry Boich, Dr. of Law in the Diocess of S. *Paul* of *Leon* in *Britain*, flourished at the End of this Age, and composed a Commentary upon the five Books of the Decretals, upon the sixth, and upon the Clementines, printed at *Venice* in 1576. and are in MS. in the Library at the Cathedral Church at *Cambray*.

The Lives and Writings of the Authors which flourished in the Fourteenth Age.

Simon de Cremona, an Hermit of S. *Augustine*, flourished and preached a long time at *Venice*, in the latter End of this Age. He composed some Commentaries upon the Mr. of Sentences; A Treatise of the Indulgence of *Assisi*; and several Sermons. These Works are in MS. in the Libraries of the Augustin-Friars in *Italy*, with a Postill upon the Gospels of the Year, printed at *Ruthlingen* in 1484. He died in 1400.

Simon de Cremona.

Peter Quesnel.

Peter Quesnel, a Grey-Fryar of the Convent of *Norwich*, a Divine and Canonist, flourished about the End of this Age, and wrote a Directory of Law in the Court of Conscience, and in the Court Judicial; A Treatise of the Trinity, of the Catholick Faith, and of the seven Sacraments; A Treatise of the Sins, which hinder us from receiving the Sacraments, and the Penalties to be enjoined for these Sins; A Treatise to order such things as respect the Instructions or Judgments. These Treatises are in MS. in some Libraries in *England*; and the first is in the Vatican and Mr. *Colbert's*, Cod. 228. and 2302.

Marsilius ab Inghen.

Marsilius ab Inghen, a German (though *Trithemius* and *Ball* make him an *Englishman*) Dr. of *Paris*, Canon and Treasurer of the Church of S. *Andrew* at *Colen*, Founder and first Rector of the College of *Heidelberg*, died *Aug.* 20. 1394. He composed a Commentary upon the Book of the Mr. of the Sentences, printed at *Strasburg* in 1501.

Henry Knighton.

Henry Knighton, Canon-Regular of *Leicester*, composed an exact Chronicle of the History of *England*, divided into five Books, from 950. to 1395. and the History of the Depositon of *Richard* II. King of *England*, which happened in 1399. These Works are in the Collection of *English* Historians, printed at *London* in 1652.

William Thorn.

William Thorn, a Benedictin Monk of S. *Augustine* of *Canterbury*, composed a History of the Abbots of that Abby to 1397. copied as far as 1272. out of the History of *Thomas Scott*, this Chronicle is also in the Collection of *English* Historians, printed at *London* in 1952. *p.* 1757. 'Tis said also, that he wrote an History of the Kings of *Kent*, the Lives of some Saints, and a Chronicle of the Counties, Bishopricks, and Abbies of *England* [which is not printed, but is in MS. in *Bennet-College* Library at *Cambridge*, Cod. 67.]

Gerhard de Zutphen.

Gerhardus de Zutphen, one of the first Canons Regular of the Order of S. *Jerome*, or Clerks of the Community instituted by *Gerhard Groot*, died in the 31st. Year of his Age, *Dec.* 4. 1398. He has left us some Ascetick Treatises; One, Of the inward Reformation of the Powers of the Soul; the other about our Spiritual Progress, printed with the Works of *Thomas à Kempis*, who wrote his Life, and in the *Biblioth. Patr.* [Tom. 26. p. 234. as also at *Paris* and *Colen*, in 1539.]

Nicholas Eymericus

Nicholas Eymericus, born at *Gironne*, a City of *Catalonia* a Friar-Preacher, flourished in the Papacies of *Innocent* VI. *Urban* V. *Gregory* XI. and *Clement* VII. He was first Inquisitor-General for *Innocent* VI. about 1356. and coming to *Avignon* in the Papacy of *Gregory* XI. was made the Pope's Chaplain, and Judge of Heresies. He died at *Gironne*, Jan. 4. 1399. His principal Work is a Book, Intituled, *A Directory for Inquisitors*; printed the first time at *Barcelona* in 1503. and after at *Rome* in 1578. with the Corrections and Scholies of *Penna*, and after in the same City in 1587. and at *Venice* in 1595. with the Commentaries of the same Author. This Work is divided into three Parts. In the First, he treats of the Articles of Faith: In the Second, of the Punishment of the Hereticks, and the Inflictions which they deserve according to the Canon-Law and Decretals: What is Heresie and Error; Of the Differences of Heresies; And lastly, of those, which are subject to the Jurisdiction of the Inquisition, and the Crimes, which are out of its Knowledge. The third Part is about the manner of ordering the Process at the Tribunal of the Inquisition, of the Power and Privileges of the Officers, of the Witnesses, Criminals, and the Execution of Judgment upon them.

He composed several other Treatises, which are in MS. in Mr. *Colbert's* Library, N°. 2846, and 2847. The Titles of them are these, A Letter to the Cardinals against the Election of *Urban* VI. A Letter to the King [of *France*] in favour of *Clement* VII. some Verses upon Schism; A Treatise upon this Question, Whether the Three Persons of the Trinity be in the Eucharist, composed on the Occasion of a Controversie raised on that Subject in the Kingdom of *Valence*. The Curates had a Custom, when they administred the Sacrament to the Sick, to ask them, Do you believe, that this is the Father, Son, and Holy Ghost? and they were to answer, Yea. A Curate having put the same Question to a Doctor, to whom he administred the Sacrament, He answered, No; But that he be-

lieved, that it was the Body of Jesus Christ, who was the Son of God, and not the Father, or the Holy Spirit. This Answer being divulged, the Matter was brought to the Inquisitor, and he found the Abuse was common, and when the Cardinal of *Valentia* sought out means to remedy it, the Business was made worse by Sermons preached *Pro & Con.* A Monastick Doctor preached, that the Question of the Curate was impertinent, and that the sick Man's Answer was false. The Curates were angry at this Sermon, and one of them preached in one of the Parishes of the City, that there being three Things in Jesus Christ, his Body, Soul and Divinity, if it be asked, whether the Flesh of Christ be in the Sacrament, the Answer must be, Yea; and if his Soul were there, the Answer must also be, Yea. And lastly, if we speak of his Essence, and of his Divine Nature, and ask, Do you believe that this last is the Father, Son, and Holy Ghost? A Christian must answer, Yea, yea, yea; because the Three Persons are essentially there. This Curate was not content to preach this Doctrine, but he published it by Writing. He was contradicted by some that stood by, and this caused a great Scandal, which the Inquisitor could not appease. The Cardinal of *Valentia* called the Divines together, and made the Curate retract his Assertion; but he went from *Valentia*, and appealed to the Holy See, and caused the Inquisitor to be summoned thither. 'Twas to instruct Pope *Clement* VII. in this Matter, that *Eymericus* composed this Treatise in 1390. Let us now come to the other Treatises which are in that MS. This last is followed with a Treatise against *Raymundus Lullus*, presented the same Year to Pope *Clement* VII. who gave it to the Cardinal of S. *Angelo*, to be examined; a Dialogue against the Followers of *Lullus*; Another Treatise, entitled, the Enchantment of the *Lullists*, and a Tract against such as pray to Dæmons. The 2847 Volume contains these following Treatises; A Treatise against those, that oppose the Pre-eminence of Jesus Christ and the Virgin; A Confession of the Faith of Jesus Christ; A Tract against the Oath taken by the Pope and Cardinals after the Death of *Clement* VII. and against the Letter of the University of *Paris* (which proves that *Eymericus* was not dead in 1393. as some have assured us) a Treatise against the Chymists; The Corrector of the Reprimand; A Treatise against those, who will define the Time of the End of the World; A Treatise against Astrologers, Necromancers, and other Diviners; The Illustration of his Explication; A Treatise against those, who broached this Heresie, that St. *John* the Evangelist was the natural Son of the Virgin *Mary*; A Treatise of the admirable Sanctity of the Mother of God-Man; The Enchantment of the University of *Lerida*, concerning the twenty Articles dispersed by *Anthony Riera*, Student of the University of *Valentia*; and a Treatise upon the Explication of the 22 Articles, in which he does not commonly follow the Master of the Sentences.

Matthew d'Eureux.

Matthew d' Eureux, a Preaching-Friar, flourished in the Reign of *Charles* VI. King of *France*. He is the Author of a Commentary upon the Pentateuch, and Postills upon *Isaiah*, and upon several other Books of the Bible, which are in MS. in the Library of the Friars-Preachers at *Eureux*, where they were put by *Robert Begard* Doctor of Divinity, and Confessor to *Charles* VII.

Nicholas Gorham.

Nicholas de Gorham, a Preaching-Friar, is certainly an Author of the XIVth. Age; but some make him an *Englishman* and others a *Frenchman*, and some place him about 1304. and others about 1350. but the last about 1390. or 1400. which is most likely. He has composed several Works, particularly Commentaries upon several Books of Scripture and Sermons. His Commentaries upon the four Evangelists, the Acts of the Apostles, St. *Paul*'s Epistles, the Canonical Epistles, and the Revelation have been printed in divers Places [as at *Colen* in 1537. at *Haguenau* 1502. and *Paris* 1521] and with his Sermons upon the whole Year, at *Antwerp* in 1617. and 1620.

John Bromiard.

John Bromiard of *Hartford* in *England*; a Preaching-Friar, a Doctor of *Oxford* and Professor of Divinity at *Cambridge*, was one of the Adversaries of *Wicklife*, in the Council held at *London* in 1382. and died in the following Age. He has left us a Summ for Preachers, in which he has ranked in an Alphabetical Order many Common-places of Morality. It was printed at *Nuremberg* in 1485. and at *Venice* in 1586. There are some other Treatises of this Author in MS. in the Libraries of *England*; and among others, a Treatise of the Civil and Canon Law, applied to Morality; His Explications concerning the Ceremony of the Mass, and his Exhortations [*viz* in the publick Library, and that of *Pembroke-Hall* in *Cambridge*, and *New-College* in *Oxford*.]

William Wodford.

William Wodford, or *Wilford*, an *Englishman* of the Order of Grey-Friars, a Doctor of *Oxford*, chosen in a Council held at *London* in 1396. to confute by writing these Propositions taken out of *Wicklife*'s *Trilogus*, and condemned in that Council, composed a Treatise upon that Subject dedicated to *Thomas* Archbishop of *Canterbury*, which is printed in the *Fasciculus rerum expetendarum* [at *Colen* 1535. p. 96.] In it he confutes 18 Articles, of which we shall speak in treating of the Heresie of *Wicklife*. There are also in the Libraries in *England*, some other MS. Treatises of this Author's; and among others, an Apology against *Richardus Armachanus*, concerning the Poverty and Begging of Jesus Christ; An Extract of the Errors of that Author; A Treatise of the Sacrament of the Altar. A Summ of Virtues. *William Wodford* died at *Glocester* in 1397.

Rodolphus de Rivo.

Rodolphus de Rivo, a Native of *Breda*, Dean of the Church of *Tongres*, died at *Rome* in 1401. or as others hold, *Nov.* 2. 1403. He composed an excellent Treatise upon the Divine Offices, intitled, Of the Observation of the Canons; in which he treats with Exactness upon the Usage and Rules of the Ecclesiastical Offices, and shews, that Men ought to follow, as much as is possible, Antiquity, and avoid Novelties in the Divine Offices, from whence he concludes in his 22d. Proposition, that Men ought to keep to the ancient Breviaries, and not follow that in use at *Rome*, because it is not the Service of the ancient *Roman* Church, but a shorter Office sung in the Pope's Chappel, gathered in the time of *Innocent* III. and which the Grey-Friars followed. He treats in the last Article of the Mass, its Ceremonies and Prayers. This Treatise is printed in the *Bibliotheca Patrum*, and by it self at *Louvain* in 1568. The same Author has composed an History of the three Bishops of *Liege*, viz. *Engelbert de la Marca*, *John de Arkel*, and *Arnold de Horn*, from 1347. to 1386. published by *Chapeaville* in his History of *Liege*, printed at *Leige* in 1616. Tom. 3.

John de Tambach

Joannes Tambacus, or *de Tambach*, a Town in *Alsatia*, a Monk of the Order of Friars-Preachers in the Monastery of *Strasburg*, afterward Rector of the University of *Prague*, and created Master of the sacred Palace by *Urban* V. in 1366. He died in the following Age, being above 80 Years old; He composed a Work, entitled, the Consolation of Theology, or the Looking-Glass of Wisdom [or Patience] finished in 1316. printed at *Paris* in 1493. at *Colen* in 1502. at *Nuremberg* in 1509. Father *Alexander* cites another Work of this Author's, of Nature and Grace, which is in MS. in the Library of the great Convent of Jacobins, or White-Friars at *Paris*. *Trithemius* also mentions a Treatise of *John Tambacus*, Of the Delights of Paradise, and some Sermons.

Raymundus Jordanus.

Raymundus Jordanus, whose Works have gone a long time under the Name of *Idiota*, lived about the End of this Age, and was a Canon-Regular, Provost [of that Order] in *Usez*, and then Abbot of *Cella* in *Berry*. All his Works which have been printed several times in the *Bibliotheca Patrum*, under the Name of *Idiota*, were put out under his Name, by the Jesuit *Theophilus Rainaudus*, and printed at *Paris* in 1654. They consist of eleven Contemplations upon different Subjects; A Treatise of the Virgins; Three Books of a Monk's Life; The Spiritual or Mystical Eye, which *Waddingus* attributes to *Joannes Gualleñsis*; Rules of a Christian Life; which rather belong to *Picus Mirandula*; A Paraphrase upon the 15th Psalm.

Francis Ximenes.

Franciscus Ximenius, of *Gironne* in *Spain*, Bishop of *Elne* or *Perpignan*, and dignified with the Title of Patriarch of *Jerusalem*; flourished at the End of this Age, and in the Beginning of the next: He left us some Works of Piety, and among others, A Book of the Angelical Life, printed at *Alcala* [or *Complutum*] in 1527. A Treatise *De Scala Cœli* [or the Ladder of Heaven] printed at *Barcelona* in 1501. A Treatise for the Instruction of Bishops and Superiors, entitled *Pastorale* [or a Pastoral] printed at the same place in 1495. Four Books of a Christian Life, printed at *Valentia* in 1484. and at *Granada* in 1496.

Anthony de Butrio.

Antonius de Butrio, a Lawyer of *Bononia*, flourished at the End of this Age, and in the Beginning of the next. He has composed a Commentary upon the five Books of the Decretals, printed at *Venice* in 1578. Another Comment upon the sixth printed at the same place in 1575. A Repertory of the Canon and Civil Law printed several times in several places; and some other Treatises of the Civil Law. He died as some say, *Octob.* 7. 1408. and as others, in 1417.

Lucius Colucci-us.

Lucius Coluccius Pierus Salutatus de Stignano, Chancellor of *Florence*, and Secretary to *Urban* V. and *Gregory* XI. succeeded *Petrach* in the Imperial Dignity of Learning [*i. e.* was made Poet Laureat after him] He flourished from 1360. and died not till *May* 12. 1406. We have only two Letters of his. The one in Commendation of Cardinal *Nicholas de Capocia*, dedicated to *Nicholas Auximus*, the chief Notary of the Pope; the other to *Brunus* the Pope's Secretary, containing the Commendation of of *Urban* V. and a Petition addressed to the King of *France* in the Name of the People of *Florence*, against the Faction of the *Gibelines* presented 1404. Ancient pieces, which have been published by Mr. *Baluzius*, in the fourth Tome of his Miscellanies.

lanies. This Author also wrote two Books of the true Religion; A Discourse of the Excellency of the Civil Law and Physick; A Book of Fortune and Destiny; Several Letters; A small Work, entitled, *Loculum Noctis*, or, the Night-pouch; which are in MS. in the Libraries of *Florence*. The Letters of his which Mr. *Baluzius* has published, give us a sufficient Proof of the Ingenuity, Elegancy and Politeness of this Author.

The Lives and Writings of the Authors which flourished in the Fourteenth Age.

Some attribute to *Henry de Baume*, or *de Palma*, a Grey-Friar, who lived about the End of this Age, a Treatise of mystical Divinity, which is printed among the Works of S. *Bonaventure*, and which others attribute to *John de Parma*.

Henry de Baume.

Bertrand de Trille, of the Diocess of *Nismes*, of the Order of Preaching-Friars, flourished about the End of the Age. He composed a Commentary upon the Books of the Sentences, which is in MS. in the Library of S. *Victor*. Some attribute to him certain Postills upon the Scripture, and some Works of Philosophy.

Bertrand de Trille.

Joannes Grossius, or *Grossus*, a Native of *Toulouse*, General of the Carmelites from 1389. till after 1409. has composed two Works in honour of his own Order; the one entitled *Viridarium*, or the Orchard of the Order of the Carmelites: and the other, of the illustrious Men of that Order, printed with the Mirror of the Carmelites, made by *Ribotus* at *Venice* in 1507. and in the new Mirror of the Carmelites, printed at *Antwerp* in 1680 [Tom. IV.]

John Grosse.

Michael Angrianus, or *Aignanus*, a Carmelite of *Bononia*, and Doctor of *Paris*, was chosen General of his Order in 1381. and died *Dec.* 1. 1416. He is the Author of a Commentary upon the Psalms, published several times under the Name of an unknown Author, and printed under that Title at *Alcala*, or *Complutum* in 1524. at *Lyons* in 1588. and 1602. at *Venice* in 1603. and in his own Name at *Lyons* in 1652. and 1673. *Trithemius* attributes to him these following Works; A Book of the Conception of the Virgin; Four Books upon the Sentences; A Book of Questions upon the Sentences; Commentaries upon the Gospels of S. *Matthew* and S. *Luke*; A Table of S. *Gregory*'s Morals; A Table of Decrees; His Sermons for *Lent*; A Dictionary in three Volumes, which his Death prevented the finishing of; Notes upon *Valerius Maximus*, and upon the Books of *Aristotle*'s Morals.

Michael Angrianus

Francis Zabarel [or *de Zabarellis*] a Doctor of Law of *Padua*, Professor at *Florence*, and Master of the famous [*Nicholas*] the *Panormitan* [Abbot] was raised to the Dignity of Archpriest for his Merit, and after made Bishop of *Padua*, but he refused this last Preferment; as also the Archbishoprick of *Florence*, and was at length made Cardinal of the Title SS. *Cosmus*, and *Damianus* by *John* XXIII. He was present at the Council of *Constance*, and died in that City in 1417. *Nov.* 6. in the 78th Year of his Age. He composed Commentaries upon the five Books of Decretals printed at *Venice* in 1602. a Commentary upon the Clementines, printed at the same place in 1481. A Treatise of the Authority of the Emperor to suppress Schism, printed at *Basil* in 1587. and at *Strasburg* in 1609. and 1618. Councils of Right, and Repetitions of Law, printed also at *Venice* in 1581. and 1587. and several other Works of civil Law, Morality and Divinity, which are lost, or in MS. and among others a Treatise of canonical Hours. A Commentary upon the Old and New Testament; The History of the Acts of the Councils of *Pisa*, and *Constance*, a Volume of Prayers and Letters; A Commentary upon Moral and Natural Philosophy; His *Opuscula*, or small Treatises of the liberal Arts; The History of his own Times; Three Books of Happiness; and a Treatise of the Nature of divers things.

Francis Zabarel.

Jacobus Magnus, or *Magni*, of *Toledo* in *Spain*, an Hermit of the Order of S. *Augustin*, flourished and taught Philosophy and Divinity at *Padua* about 1400. He was Confessor to King *Charles* VII. and refused the Archbishoprick of *Bourdeaux*; he lived till about 1420. We have a Work of his, entitled *Sophologium*, or a Discourse about an Inquiry into the Divine Wisdom, printed at *Lyons* in 1495, and 1585. There are in the Libraries some other Works of Morality and Philosophy of this Author [as his Questions upon *Aristotle*'s Books *De Anima*, and his Abridgment of Natural and Supernatual Philosophy &c.]

James Le-Grand.

Baldus, a famous Lawyer of the Family of the *Ubaldi* of *Perusa*, the Scholar of *Bartholus*, Professor of Law at *Pavia*, who died in *July* 1423. hath not only composed several excellent Treatises of civil Law; but also a Commentary upon the Decretals printed at *Venice* in 1595. a Consultation about the Right of *Urban* VI. and *Clement* VII. in which he determines for *Urban*, printed by *Raynaldus* at the End of his XVII. Tome of his Annals.

Baldus.

Petrus Herentalius, or *de Herentalis*, a Citizen of *Brabant*, a Canon-Regular of the *Præmonstratenses*, and Abbot of *Floreff*, flourished about the End of this Age, and lived as some say, to the Year 1436. He is the Author of a large Commentary upon the Psalms, taken out of the Fathers, and other Commentators, printed at *Colen* in 1487. at *Ruthlingen* in 1498. at *Roan* in 1504. and at *Colen* in 1554. He also made a Commentary of the same Nature upon the Evangelists, which is in MS. in the Library of the Abby of *Floreff*, and a Chronicle to the Year 1385. which is in MS. in the Library of Mr. *Colbert*. Mr. *Baluzius* has put out an Abridgment of the Lives of the Popes at *Avignon* composed by this Author.

Herentals.

The Lives and Writings of the Authors which flourished in the Fourteenth Age.

Although the Number of the Authors, of which we have already spoken, be great; yet there are many others, whose Works are lost, or hidden in some Libraries, whose Names are preserved to us; and perhaps there were several others, whose Memory is lost. What *Trithemius* has recovered of them, and saved from Oblivion by mentioning them, and their Works, are as follow.

Authors of the Fourteenth Century whose Works are lost.

Richard de Sienna, Vice-Chancellor of the Church of *Rome*, and afterwards Cardinal-deacon, by the Title of S. *Eustachius*; was one of those whom Pope *Boniface* ordered to compile the sixth Book of the Decretals, and composed some other Works of the Law.

Petrus de Dacea, made a Kalendar about the Beginning of this Age.

These Authors flourished under the Empire of *Albertus* of *Austria*.

Jacobus de Viterbo, an Hermit of the Order of S, *Augustin*, Archbishop of *Naples*, composed a Book of the Government of Christians, dedicated to *Clement* V. a Writing upon the Sentences, and made some quodlibetical Questions. This Author flourished under the Empire of *Henry de Luxemburgh*, in the Beginning of this Age.

Alexander of *Alexandria*, a Grey-Fryar, wrote upon the Sentences, and made some Commentaries upon the Books of *Aristotle*.

Eckard, a German, of the Order of the Friars-Preachers, who being addicted to the Terms of Philosophy, brought into Divinity some Opinions erroneous, and contrary to the Judgments of other Divines; insomuch that seventeen of his Propositions were condemned by the Pope, and he was forced to recant them at the End of his Life. They were taken for the most part out of his Exposition upon the Gospel of S. *John*. They were also condemned in 1430. by the Faculty of Divinity at *Heidelberg*. Nevertheless, *Trithemius* says, that there were learned and profitable Matters in this Author's Writings, when he wrote conformable to the Doctrine of the Church, and of this sort he mentions the Works following; A Commentary upon the four Books of the Sentences; Commentaries upon *Genesis*, *Exodus*, the Book of Wisdom, the Canticles, the Gospel of S. *John*, and the Lord's-Prayer; A Discourse held in the Chapter of the Friars-Preachers; Some Theses and Sermons.

Guido, a Priest, and afterwards as some think, Bishop of *Ferrara*, wrote some Works in Verse and in Prose, and among others, a Poem of the History of the Old and New Testament, dedicated to *Clement* V. which *Trithemius* had seen, and bears this Title, *The Pearl of the Bible*.

Petrus de Saxonia, a Grey-Fryar, composed a Summ of Cases and Sermons.

Gerhardus de Bononia, the eleventh General of the Carmelites, composed a Commentary upon the Sentences, some Sermons, certain ordinary and quodlibetical Questions, and began a Summ of Divinity, which his sudden Death at *Avignon* in 1317 hindred him from finishing.

Martin, a Friar-Preacher, Penitentiary of *Rome*, composed a Table of Decrees, a short Chronicle, some Sermons, and a Collection of divers Miracles.

Sibertus de Beka, a Carmelite of *Germany*, composed a Commentary upon the Sentences, A Summ of the New Law, a Commentary upon his Rule, and corrected the Office of his Order.

Another *Carmelite*, named *Peter de Perpignan*, is the Author of a Commentary upon the Master of the Sentences, of a Work upon the Psalms, and some Sermons.

Herenus de Boye, a Britain of the Order of the *Carmelites*, wrote upon the Sentences, and composed divers Questions.

Robert, a Preaching-Friar, flourished about the Year 1320. and wrote upon the Sentences, and composed some Sermons.

Joannes d' Alierus, a Native of *Tholouse*, was chosen the 13th. General of the *Carmelites* in 1321. and composed a Treatise upon the Sentences, and some Notes upon *Ecclesiasticus*.

Joannes de Regno, a *Carmelite* also, is likely the Author of a Commentary upon the Master of the Sentences, Notes upon the Gospel of S. *Matthew*, and some Sermons upon *Lent*, and all the *Sundays*, and Feasts of the Year.

Stephen de Provence, Professor of Civil Law, wrote on the *Clementines*, and made divers Questions.

The Lives and Writings of the Authors which flourished in the Fourteenth Age.

Joannes de Blomendal, a Grey-Friar, is the Author of some Sermons for the *Sundays*, and the Feasts of the Year.

Gerhardus de Sienna, an Hermit of the Order of S. *Augustin*, a Schoolman, Canonist, and Contemporary with *Joannes Andreæ*, composed a Commentary upon the Sentences, and a Treatise of Contracts, Usury, and a Book of Prescriptions.

Paulus de Lyazares, a Scholar of *Joannes Andreæ*, composed a Commentary on the *Clementines*.

Lapus de Chastillon, Abbot of S. *Miniate*, of the Order of S. *Benedict*, wrote also upon the *Clementines*.

Albert de Bresse, a Preaching-Friar, is Author of a Summ of Cases, and several Letters.

Herman de Schilde, an Hermit of the Order of S. *Augustine*, is said by *Trithemius* to be the Author of the following Works; A Treatise upon the first Book of the Sentences; Two Treatises upon the Creation; Two Books upon *Genesis*; A Commentary upon the Canticles; A Book upon the Subject of the Canticles; A Work upon the Lord's-Prayer, and another upon the *Ave Maria*; A Treatise upon the four Senses of Scripture; A Manual for Priests; The Cloister of the Soul; A *Breviloquium*; An Explication of the Mass; Some Treatises about the mortal Sins; Of the Conception of the Virgin; Of the Manner of studying; Of true and false Friendship; Of the five Senses; Of the Canonical Hours; Of the two and forty Stations of the *Israelites* [in the Wilderness] against the *Flagellantes* [or whipping Monks;] Of the Mass; Upon the Canon, *Omnis utriusq; Sexus*; Some Sermons; Some Conferences Sermon-wise; An Introduction to the Civil Law; Divers Questions; Of the Division of Philosophy; A Commentary upon *Aristotle*'s Rhetorick, and several other Works, which *Trithemius* says, were not yet come to his Knowledge.

William de Kayoth, a Preaching-Friar, has abridged the Summ for Confessors made by *Joannes Germanus*, and is the Author of some Sermons.

Petrus de Casa, a Native of *Limoges*, was chosen the 14th General of the *Carmelites* in 1330. and afterwards Bishop of *Vaiso*, and lastly, Patriarch of *Jerusalem*. He is the Author of a Treatise upon the Sentences, and some Sermons.

Paul de Perusa, a Monk of the same Order, composed a Work upon the Sentences in the University of *Paris*; which *Trithemius* says, was very famous and almost Divine, and some quodlibetical Questions.

Bernard de Parenzo, a Preaching-Friar, made an Explication of the Mass for the Instruction of the Clergy; and composed some Sermons.

Osbert, an *English* Carmelite, wrote upon the Sentences; and made some Determinations, and Sermons.

John d' Olney an *English* Carthusian, composed six Books of the Miracles of the Virgin, and some Meditations for Monks.

Petrus Raymundus, was made the 15th General of the Carmelites in 1343. He wrote upon the Sentences.

Simon de Spira, a Carmelite, a Doctor of *Paris*, who taught Divinity at *Colen*, made a Commentary upon the Sentences, a Postill upon the Bible, and a Treatise against the *Jews*.

Fortanerius Vassalli, whom *Trithemius* calls falsly *Sertorius*, a Grey-Friar, a *Frenchman* of *Cahors*, and not an *Englishman*, was chosen their 19th General in 1343. made Archbishop of *Ravenna* in 1347. after Patriarch of *Grado* in 1351, and last of all elected Cardinal by *Innocent* VI. in 1360. and died the following Year in *October*, as he went to receive his Hat. *Trithemius* attributes to him a Commentary upon S. *Augustine*, *De Civitate Dei*.

John de Saxonia, a Grey-Friar, a Schoolman and Canonist, made a Summ of Cases.

John de Rupe Scissa, a Grey-Friar, who undertaking to foretell the Destruction of the Catholick Church, was put in Prison for it by his Superiors, and wrote upon the *Revelations*, while he was in Prison. He had before composed a Commentary upon the Sentences.

Gerhardus, an Hermit of the Order of S. *Augustine*, Bishop of *Savona*, a Divine and Canonist, wrote a Commentary upon the Sentences, two quodlibetical Questions, a Commentary upon the Canticles, and upon the Epistle to the *Hebrews*, and a Work upon the sixth Book of the Decretals.

Robert, a Carmelite, composed several Sermons, a Commentary upon the Sentences, and *S. Paul*'s Epistles.

Michael de Massa, a Hermit of the Order of S. *Augustine*, was the Author of the following Treatises; A Commentary upon the Sentences; A Commentary upon the Prophet *Isaiah*, and the four Evangelists. A Book upon the Life of Jesus Christ; Another of the Passion of Jesus Christ; A Treatise upon the four Virtues and divers Sermons. All these Authors flourished according to *Trithemius*, under the Empire of *Lewis* of *Bavaria*, till about the Year 1350.

John Walsgram, a Carmelite, and Doctor of *Paris*, wrote a considerable Book upon the Sentences, and divers Questions.

Joannes Saxo, a Grey-Friar, wrote a Summ of the Civil Law, and some Sermons for the *Sundays*, and Festivals of the Year.

John Brammart, of the same Order, wrote Works of the same Nature.

Henry d' Erford, a *German*, wrote an Historical Account of things memorable.

John Taceſphalus, an *English* Carmelite of the Convent of *Norwich*, wrote upon the Sentences, composed several Sermons, and made a Commentary upon the *Revelations*.

Nicholas Dorbin, of the same Countrey and same Order, wrote upon the Sentences, and made some Questions.

Tilman, a Carmelite of *Aix la Chapelle*, a Doctor of *Colen*, wrote upon the Sentences, made a Commentary upon the Evangelist S. *Matthew*, and upon other Books of Scripture, and several Sermons.

Petrus Thomas, of the same Order, Bishop of *Patti* in *Sicily*, and after Archbishop of *Crete*, and last of all honoured with the Title of Patriarch of *Constantinople*, was sent by the Popes on several Embassages, and died in Reputation for his Sanctity; He was a famous Preacher in his time, and has left us several of his Sermons, and a Commentary upon the Sentences.

Bartholomew, an *Englishman*, a Grey-Friar, is the Author of several Sermons, and of a Treatise of the Properties of Things.

Petrus Boberus, Abbot of S. *Anianus* of the Order of S. *Benedict*, composed several small Tracts for his Monks; and among others, A Treatise upon the Rule of S. *Benedict*, in which he compares all the Precepts and Councils of that Rule with the Canon-Law. He also composed a Treatise upon the Mirror of Monks, and a small Work of the Marks of Words.

Jacobus de Alta Villa, of *Rhingaw* near *Mayence*, is the Author of a Treatise upon the Sentences, and some other Questions.

John d' Imenhusen, a *German*, wrote also upon the Sentences, and made some Sermons.

Leonard de Gifton, the 24th General of the Grey-Friars, made Cardinal by the Title of S. *Sixtus* by *Clement* VII. in 1378. while he abode at *Naples* after the Decease of *Clement*, was put in Prison, but being again released, was present at the Election of *Benedict* XIII. 1394. He has left several Works. *Trithemius* makes mention of a Commentary upon the Sentences; Of a considerable Summ; A Commentary upon the Canticles, and several Sermons.

Joannes Balistarii, a Catalonian, the 17th General of the Order of Carmelites, is the Author of a Treatise dedicated to Pope *Gregory* XI, Of the War of the Church Militant against the Assaults of Antichrist. He also composed a Treatise upon the Sentences, and some Sermons. He died in 1374. in the Convent of *Majorca*.

John de Hildesheim, a Carmelite, Servant of *Thomas* the General of that Order, composed several Works in Verse and Prose, and among others, a large Book of the three Kings made Saints, dedicated to the Bishop of *Munster*, a Chronicle; An Apology for his Order; A Book of the Monsters of the Church; Another of Antichrist; Of the Fountain of Life; A Book against the *Jews*; A Writing against such as comb their obscene Parts, twenty four Letters, and divers Sermons.

John Golein, a Norman, of the same Order, composed a Commentary upon the Sentences, a Book upon the Office of the Mass, and divers Questions.

Henry de Dolendrop, of the same Order, wrote upon the Sentences.

John Fustgin, of *Creutznach*, of the same Order, Prior of *Strasburg*, made some Sermons for *Lent*, and the whole Year; which were preserved in the Original in the Convent of Carmelites at *Creutznach* in *Trithemius*'s time.

All these Authors flourished, according to *Trithemius*, under the Empire of *Charles* IV. to the Year 1380. The rest flourished in the Reign of *Wenceslaus* to the End of the Age.

William of *Wallingford* in *England*, a Carmelite, flourished in the University of *Cambridge*, and has left some Commentaries upon the Scripture, and some Sermons.

Francis Martin, a Catalonian of the same Order, composed a Treatise of the Immaculate Conception of the Virgin *Mary*, to which he gives the Title of Abridgment, which yet contains seven Books. He flourished in the Convent of *Barcelona* in the time of *Wenceslaus*, and *Boniface* IX.

Conradus d' Altzey, in the Palatinate, of the Diocess of *Mayence*, composed a Volume of the Immaculate Conception of the Virgin, a Book of Figures, a Book of Poetry, and some Letters.

Bertamus, Bishop of *Thessis*, of the Order of Preaching-Friars,

The Lives and Writings of the Authors which flourished in the Fourteenth Age.

Friars, Vicar of the Bishop of *Metz*, died in the Year 1387. He wrote a Treatise of the Illusion of Demons, and a Treatise of Schism, dedicated to *Conon* Archbishop of *Triers*; he hath also composed some Sermons.

Stephen of *Petrington* in *England*, a Carmelite, made a Treatise against the followers of *Wicklife*; Another Treatise, intitled, A Repertory of Arguments; one notable Lecture and some Sermons.

Thomas Lamb, an *English* Carmelite, a Doctor of *Oxford*, composed a Work upon the Sentences; a Treatise upon the Incarnation, a Writing against the Lollards, some Sermons and Questions.

Nicholas de Ritzon, a Native of *Toulouse*, of the same Order, Provincial in *Sicily*, and a great Preacher, had some Sermons in the time of *Trithemius*.

Henry de Kalkar, a *German*, a Canon of St. *George* at *Colen*, after a Carthusian and Prior of several Houses of that Order, and a Definer, died in 1408. in the 80th. Year of his Age, after he had lived 43 Years in his Order. He composed several Works of Piety, of which the most part are preserved in the Carthusian Monastery at *Colen*, *viz.* A Treatise of the Beginning, and Progress of the Order of Carthusians; an Instruction in Rhetorick; an Instruction in Musick; a Treatise of the Subjects, and the Distinction of Sciences; divers Letters; some Sermons made in their Chapters; a Ladder of spiritual Exercise in form of an Oration; the daily Holocaust, or Burnt-offering of spiritual Exercise; an Exhortation to the Carthusians of *Coblentz*; a Psalter of the Virgin, or a Prose, which contains an 150 Words in six *Ave*'s; the Manner of holding Conferences after the Carthusian Custom.

Richard de Maydeston, an *English* Carmelite, wrote a Treatise against the Lollards, and composed several Sermons.

John, a Benedictin Monk of *Castel*, in the Diocess of *Aichstet*, composed a considerable Work upon the Rule of St. *Benedict*, an Abridgment of the Bible; some Sermons for the *Sundays*, and Feasts of the Year; 42 Sermons upon the Passion of our Saviour, and some Letters.

Conradus, a *German*, Doctor of *Paris* and Canon of *Ratisbonne*, composed some Books of moral Philosophy.

John de Schodehove, Prior of the Carmelites at *Malines*, wrote a Work for the Use of Preachers, upon the Virtues and Vices, and other Matters for Preaching, put into an Alphabetical Order, entitled, *Polypodium*, and several Sermons.

Philip de Ferrieres, a Native of *Thoulouse*, Bishop of *Badajoz* in *Spain*, a famous Preacher, has left us Sermons for all the *Sundays*, and Festivals of the Year.

Walter Disse an *Englishman* and a Carmelite, Legate of *Boniface* IX. into *England*, *Spain*, and *France*, to preach a Crusado there. He composed a Treatise against the Lollards, a Treatise of Schism, a Commentary upon some Psalms, and Sermons.

John de Hisden, a Knight Hospitaller of St. *John* of *Jerusalem*, has left his Explications upon the New Testament, which he made at *Paris*, and some Sermons.

William Oppenbach, a *German*, and Doctor of *Paris*, wrote upon the Sentences, and composed some Questions and Sermons.

The Lives and Writings of the Authors which flourished in the Fourteenth Age.

John Gluel, of *Aix la Chapelle*, Prior of the Carmelites at *Colen*, is the Author of a Treatise of the Original and Progress of his Order, intitled, The Mirrour of the Carmelites, and some Sermons for *Lent*, and for all the Year.

Henry Euta, or *Oyta*, a *German*, Professor at *Vienna* in *Austria*, wrote upon the Sentences, a Treatise of the Conception of the Virgin, a Treatise of Contracts, and some Sermons.

Henry d' Andernac, a *German* Carmelite, has also Written upon the Sentences, some Sermons and Questions.

Blaisus Andernarius, a *Frenchman* of the same Order, wrote upon the Sentences, some Sermons and Questions.

John, Abbot of St. *Bavon*, of the Order of St. *Benedict*, has wrote a Treatise of the Use of Flesh, in which he proves, that by the Rule of St. *Benedict*, it is not allowed to the Monks, which are not sick, to eat of it.

Richard de Lavinham, an *English* Carmelite, wrote a Treatise against the Lollards, a Book of the Foundation of his Order, a Defence of St. *Bridget's* Book, and some Sermons.

John de Werden, a Grey-Friar, composed double Sermons for all the *Sundays* and Festivals of the Year, and one *Lent* Sermon.

John de Campsen, an *English* Carmelite, wrote some Sermons.

Philip, Abbot of *Otterburg*, in the Diocess of *Worms*, wrote a Commentary upon the *Canticles*, some Sermons, and Letters.

Lastly, Not to tarry longer, to make a tedious Enumeration of the Names, and Works of the Divines and Canonists of this Age, which we can gain the Knowledge of; it shall suffice to observe, That there was hardly any Doctor of Divinity, which did not make a Commentary upon the Master of the Sentences, and Postills, or Lectures upon some Books of the Holy Scripture, which they delivered publickly in the Universities to obtain their Degrees, and then they applied themselves wholly to preaching; from whence comes the great Number of Commentaries upon the Sentences, Postills, and Sermons. The Canonists employed themselves usually to comment upon the Decretals, and particularly, the sixth Book of *Boniface*'s. I will not speak of the famous Lawyers of this Age, as *Peter de Belleperche*, *James d'Arena*, *Nicholas* of *Naples*, *James* of *Ravenna*, *Francis Accursus*, *Martin de Fano*, *William de Cumes*, *Richard de Malombre*, *Lambertinus de Ramponi*, *Cinus de Pistoy*, *Oldrad de Laude*, *Nicholas de Modena*, *Bartholus*; nor of such as were eminent for Physick, as *Dinus*, *Thomas de Garba*, *Gentilis de Foligno*, *Peter d' Apona*, *Philip de Bergamo*; or for Astronomy, as *John de Lignieres*, *John Dank*, *John Eschidi*, *John Eliger de Gondersleven*; nor of those who have excelled in the Study of Human Learning, as *Dantes*, *Aliger*, and *Paul de Perusa*; because their Works have no Relation to Ecclesiastical Matters.

CHAP. VI.

The History of the Greek *Church, and the Authors, that flourished in the* East, *in the* Fourteenth Century.

The History of the Greek Emperors.

THE *Greek* Empire continued to be governed by the *Palæologi*; *Andronicus*, the Son of *Michael*, having lost his Son, caused young *Andronicus* his Grand-child, to be declared Emperor, who revolted from him, and forced him to quit the Empire in 1328. four Years before his Death. This Man reigned till the Year 1341. and left at his Death two Children in their Minority, *John* and *Manuel Palæologi*, to whom he nominated *John Cantacuzenus* Guardian; but the Empress soon drove him from *Constantinople*: He retired into *Macedonia*, whither many of the Lords of the Empire being come to him, obliged him to assume the Title of Emperor; he was crowned at *Adrianople* by the Patriarch of *Jerusalem*, made War upon the young Princes, and having five Years after in 1347. recovered the City of *Constantinople*, he treated with *John Palæologus*, and joined him in the Empire, on the Condition he might govern alone, till he came of Age; he gave him likewise his Daughter in Marriage: Nevertheless, this Agreement lasted not long: The War being again renewed, *John Palæologus* had the better, and made himself Master of *Constantinople*; *Cantacuzenus* yielded up the Empire, and retired in the Year 1357. into a Monastery, where he died a considerable Time after. *John Palæologus* remaining in the sole Possession of the Empire, had upon his Hands a troublesom War with the *Turks*, and came into the West to demand Assistance of the *Latins*. In his Absence, *Andronicus* his eldest Son, had a mind to possess himself of the Empire, and left his Father in the Hands of the *Venetians*, who had detained him for Money, that he owed, without any thoughts of releasing him. But *Manuel* his third Son, Governor of *Thessalonica*, having gotten together a Sum of Money, payed his Fathers Debts, and deserved by this Kindness to be made Partner of the Empire, in the Year 1384. *Andronicus* incensed at this, that his younger Brother was preferred before him, applied himself to *Bajazet*, and having obtain'd Aid of him, took *Constantinople*, and put his Father and Brother in Prison. They remained there three Years; but having found Means to get out, and flying unto *Bajazet*, who was displeas'd with *Andronicus*, they recover'd the Empire, and delivered up *Andronicus* to the *Turks*. *John Palæologus* died in a short time after in the Year in 1391. *Manuel* was not more fortunate than his Father; for *Bajazet* held *Constantinople*, in his Reign, besieged ten Years. He came in vain to demand Succours of the *Latins* against him; but by good Fortune unlooked for, *Tamerlane* King of the *Tartars*, forced *Ba-*

The History of the Greek Emperors.

jazet to raise the Siege, vanquished him and took him Prisoner; After this, *Manuel* made Peace with *Mahomet* II. and left the Empire to *John* his Son, who reigned to the Year 1449. when he was succeeded by his Son *Constantine*, the last of the *Greek* Emperors in *Constantinople*, which was taken by the *Turks*, in the year 1453.

The History of the Greek Emperors.

The Inclination of the Greeks to the Latines.

Under these Emperors, the Government of the East and of the *Greek* Church fell to decay, by the Victories which the *Turks* obtained over the Christians, from whom they presently took the Provinces, they had in *Asia*, and then passing into *Europe*, they possess'd themselves by Degrees of all the Cities in the *Greek* Empire. This Progress of the Infidels could not induce the *Greeks* to unite themselves to the Church of *Rome*, but they appear'd on the contrary more averse than ever from Peace, and more incensed against the *Latines*, as many Books set forth by their Authors against the Procession of the Holy Ghost, against the Use of unleavened Bread in the Eucharist, and against the Primacy of the Pope, written with sharpness, do testifie. Nevertheless there were some among them, who declared for the *Latines*, and also writ in their Favour. As to their Emperors, the Necessity of their Affairs, and the Need they had of the Help of the *Latine* Princes, rendered them more inclinable, at least in shew, to a Union.

The Proposal of Union under Andronicus.

About the year 1339. young *Andronicus* sent *Barlaam* Abbot of the Monastery of St. *Saviour* from *Constantinople*, with a Lord named *Stephen Dandulus*, unto *Philip de Valois* King of *France*, and to *Robert* King of *Sicily*, to desire Assistance of them; and because he could not hope to prevail, but by uniting himself to the Church of *Rome*, he gave them this Matter in charge. These two Envoys came to *Benedict* XII. with Letters of Recommendation from both these Kings, and *Barlaam* proposed to this Pope in the presence of the College of Cardinals, to call a General Council, wherein should be discussed the Question concerning the Procession of the Holy Ghost, that the *Latines* and the *Greeks* after having on both Sides urged their Arguments for their respective Opinions, might come to an Agreement; but above all things he besought his Holiness to cause, that the Princes of *Europe* should afford their Assistance to the *Greeks*, for the Recovery of their Cities, which the *Turks* had seized. The Pope demanded of them, whether they had a full Power from the Emperor, the great Lords, and chief Prelates of *Greece*? They made answer, That they had it not in Writing, and yet the Pope gave them Leave to propound the Means of Re-union, which they judged might be successful. *Barlaam* after having made a Protestation, that he spake sincerely, and had nothing in Prospect, but the Good of the Church, and the Agreement of all Christians, declared, there were two Ways to attain to a Union; the one by Force, the other voluntary, by way of Instruction: That it was not convenient to think of the first, but to adhere to the latter, which one may distinguish into two, in reference to the learned, and to the common People; that as to the Learned, it would be easie to agree with them, because if thirty or forty were sent from the East, they would make no difficulty to join issue; but that would not be enough for the People, because these Persons upon their return would be accus'd of being corrupted, and would not be credited; that the only way were to call a General Council, whose Decision would be receiv'd of all the World with Respect; if it be objected to this, that there had been one already held at *Lyons*, it ought to be observed, that the *Greeks* never allow'd of it, because those from *Greece*, who assisted at that Council, were not sent thither by the four Patriarchs, nor by the People; but the Emperor singly: That if the Pope designed to call a Council, to which the *Greeks* should submit, he must first send Legates into the East, full of Piety, Mildness and Humility, with Letters, by which his Holiness would intreat the four Patriarchs, and the other Bishops, to meet in some place to search into Means of Union; that if it were managed thus, the Emperor, the Patriarchs, and the People would admit of a General Council, whose Determinations would be received without Contradiction. After this, *Barlaam* gave his Reasons, why the *Latines* ought to assist the *Græcians* against the *Turks*, even before the Union. The Pope having advised with the Cardinals, made answer to the Deputies of the *Græcian* Emperor, That the Procession of the Holy Ghost from the Father and the Son, being a Matter decided, was no more liable to dispute, nor debate. The *Greek* Deputies proposed, that at the least the *Greeks* be left at Liberty to continue in the same Judgment: It was replied, they could not dispense with it, because there was but one Faith in the Church; and there was propounded to them an easie way of Agreement, *viz.* That the four Patriarchs should depute some Persons of Note in the West, with sufficient Power to confer with such as the Pope should nominate, not to dispute, but to be instructed in the Truth, and to remove their Scruple: That for the Meeting of a General Council, it was to no Purpose, neither could it be effected, especially at this Juncture. *Barlaam* return'd, That though the Procession of the Holy Ghost from the Father and the Son went for currant Truth among the *Latines*, the *Greeks* notwithstanding were in a Doubt of his proceeding from the Son, and that they could not be convinced herein, but by the way of Discussion; that this was ever practised in the Church; that if it were refused them, they should suspect, the *Latines* distrusted the Goodness of their Cause; That General Councils had ever been useful, and done the Church credit; In fine, he propounded to make a Re-union, and leave both Parties free to hold what they pleased as to this Question, to oblige the *Greeks* to grant the Church of *Rome* the Honours which the ancient Patriarchs had allowed, and which were determined by the Laws of the Emperors, and by the Canons of the Holy Fathers; and that the *Latines* on their part should give way to allow to the Church and Empire of *Constantinople* the Rights they enjoy by ancient Custom, by the Laws, and by the Canons. He concludes with demanding of Succours. The Pope denied him, for fear the *Greeks*, when strengthened and raised by the Holy See, and by the Catholick Princes of *Europe*, should afterwards desert them, as they had done before, *Barlaam* before his Departure delivered a fresh Memorial to the Pope; wherein he set forth, That it was impossible to send Deputies from the East, as he demanded, because whatever good Design the Emperor might have to settle the Union, he durst not discover it; and that the Patriarch of *Constantinople* could not send Legates, without consulting the other Patriarchs, which he could not do, by reason of the Wars, and that otherwise he was not certain the other Patriarchs would consent to it; he added a Promise, that notwithstanding he would do his utmost. This Project had no Issue, and things remained in *Greece* in the Posture they were in, as to the *Latines*.

The History of the Greek Emperors.

Andronicus being dead in the year 1341. the Empress to strengthen her self against *Cantacuzenus*, writ to Pope *Clement* VI. that if she were able to conquer her Enemies, she would embrace the Doctrine and Ceremonies of the Church of *Rome*. The Pope commended her Design, exhorted her to persist in it, and promised her Succours. *Cantacuzenus* sent some time after *George Spanopulus*, Master of his Wardrobe, and *Sigerus*, Prætor of the People, in Quality of Ambassadors; to whom he joined a *Latine* named *Francis*, a Friend of the Pope's, giving them in Charge to remove any Prejudice he might have against this Prince, and to demand Aid against the Infidels. *Clement* VI. gave these Ambassadors a kind Reception, and sent with them two Bishops, one of the Order of Grey Friars, and the other of the Order of Friars-Preachers to treat of the Union. They agreed with the Emperor, that the Pope should call a Council; that he should give the Emperor notice of the time and place, and that the Emperor should call the Patriarchs together, to the intent they might send Deputies thither. The Pope accepted this Proposal; but he wrote to the Emperor, that he could not put it in Execution suddenly, because of the Wars in *Italy*. *Cantacuzenus* gave him thanks for his good Intentions, and intreated him to do what was possible for the assembling of this Council; but the Pope died, and it was no more mention'd.

Projects for Union under Cantacuzenus.

The Union of John Palæologus.

In the year 1369. the Emperor *John Palæologus*, seeing himself hard beset on all sides by the *Turks*, made a Voyage into *Italy*, to demand Succours of the Christian Princes in *Europe*. He was well received there, and repaired to *Rome*, where Pope *Urban* V. came to meet him on the 13th of *October*, and on the 18th of the same Month, he made a Profession of Faith, which he signed with his Hand, and sealed with own Seal in the presence of five Cardinals, and other Witnesses, to the end he might be received into Communion, whereby he acknowledged the Procession of the Holy Ghost from the Father and the Son, the Pains of Purgatory, Prayers for the Dead, the Vision of Souls purged from all Sin soon after Death, the Seven Sacraments, the Validity of the Sacrifice of the Eucharist offered with unleavened Bread, the Change of the Bread and Wine into the Body and Blood of Jesus Christ, the Validity of second, third and fourth Marriages, the Primacy of the Church of *Rome* over the whole Catholick Church, given with full Power by Jesus Christ to St. *Peter*, to whom the Pope of *Rome* is Successor, to whom recourse ought to be had in all Causes, that concern the Church; to whom all Churches and all Bishops owe Obedience and Submission, who hath the fulness of Power, &c. He promises and engages by Oath upon the Holy Gospels inviolably to hold this Doctrine, and utterly renounces the Schism. Notwithstanding this Act of Submission, *John Palæologus* drew not much Assistance from the western Princes; but was arrested by the *Venetians* for the Payment of his Debts, and was not released, till his Son *Manuel* had discharged them. This latter coming to the Empire, went also to the West about the End of this Century, there to demand Succours against *Bajazet*, who had laid Siege to *Constantinople*; but he in vain went over *Italy*, *France*, *England* and *Germany*, and could obtain but very little Aid from the *French* King, insomuch, that he not only rejected the Opinion of the *Latines*, but also wrote against them about the Procession of the Holy Ghost.

The

The Contests between the Barlaamites and Palamites.

The Greeks had likewise in the Fourteenth Century Disputes among them upon Points of Doctrine, which were pushed on with great Heat on both Sides. The Heads of the two Parties were *Barlaam*, and *Palamas*: The first was a Monk of *Calabria*, learned and cunning, who being come to *Constantinople*, buoyed up by the Authority of the Emperor, the young *Andronicus*, undertook the Monks, styl'd *Hesicasts*, or *Quietists*, examined their Method of Prayer, and having therein observed things he did not like, he writ against them, and accused them of reviving the Errors of the *Euchites*, and the *Messalianists*, giving them a new Name of *Omphalo Psychi*, that is to say, *Navellists*; because as we have noted, in speaking of *Simeon* of *Xeroxerce*, one of the Maxims of these *Hesicasts* was to have the Eye fixed on the middle of the Belly, as the place, where was the Seat of the Faculties of the Soul; insomuch that being in that Posture, they imagined to see a Light altogether Divine. When they were asked, what kind of thing this Light was; they answer'd, That it was Light it self, and the Glory of God which had appeared on Mount *Tabor*, and asserted, that this Light was uncreated and incorruptible, though it were not the Essence of God: They said the same thing of all the Occasions God had to make his Glory appear to Men, and pretended that the Saints themselves and the Angels saw not the Divine Essence, but this uncreated Light, which they named the Operation of God. They laid it down as a Principle, that this Operation was distinguished from the Divine Essence, and yet eternal, uncreated and incorruptible, and that one might also give it the Name of Divinity. *Barlaam* impeach'd *Palamas*, and the other Monks, who held these Opinions before the Emperor and the Patriarch of *Constantinople*. A Council was called in this City in the Year 1340. where two of the Points, which we have touched upon, concerning Prayer, and the Light of *Tabor* were there chiefly debated. *Barlaam* asked a great many Questions, and opposed the Opinion of *Palamas*, by maintaining, that this Light could not be uncreated and incorruptible, if it were not the very Essence of God, and that nothing could be perceived by the Eyes of the Body, but that which was created. The *Palamites* defended their Opinion, and affirmed, That this Light, which had appeared on Mount *Tabor*, was uncreated; that the holy Fathers called it Divine, though it was not the Essence of God, but his Vertue, his Grace, his Glory, his Brightness, which issued from the Essence of God; that the Saints and Angels saw this eternal Glory, tho' they saw not the Essence of God: They maintain'd likewise, that the Name of Divinity might be given to this Light, and to other Divine Operations; so that in this they seemed to allow many subordinate Divinities, flowing from the Substantial Divinity. The Opinion of *Barlaam* was rejected in this first Convention.

The first Council of Constantinople against the Barlaamites, in 1340.

The second Council of Constantinople against Acindynus

Some time after, another Monk, named *Gregory Acindynus*, continuing to maintain the Opinion of *Barlaam*, though he made as if he opposed it, and stoutly attacking that of *Palamas*, was cited to a Synod held in presence of *John Cantacuzenus*, a little after the Death of *Andronicus* in the Vestry of St. *Peter*'s Church in *Constantinople*, by *John* Patriarch of that City; where thirteen Bishops were present. *Acindynus* was there convicted to be of *Barlaam*'s Opinion concerning the Light of *Tabor*, and to believe it created and limited, of the same Nature with other Lights, and condemned with *Barlaam*. 'Twas in this second Convention, they prepared a Volume, wherein they collected divers Passages of the *Greek* Fathers, concerning the Light of *Tabor*, and Prayer, which appeared to favour the Opinion of *Palamas*. They condemned the Doctrine and Person of *Barlaam*, and *Acindynus*, silenced these Contests, and forbid on pain of Excommunication to accuse the Monks of Heresie.

The third Council of Constantinople against the Palamites.

The *Palamites* puffed up with this Victory, grew more positive for their new Doctrine than ever, and pushing their Principles farther, separated the Husbands from their Wives, shaved them for Monks, and raised new Disturbances in *Constantinople*. The Patriarch after Admonition resolved to expel them the City, caused the most mutinous to be arrested, and required a Profession of Faith from the Clergy, cited *Palamas* and *Isidore*, elected to the Bishoprick of *Monembase*, to render an Account of their Carriage, and their Doctrine. These two persisting obstinate in their Errors, were condemned and deposed in a Synod, held by *John* Patriarch of *Constantinople*, in which assisted the Patriarch of *Antioch*, and divers Bishops. The Condemned paid no respect to this Judgment, and continued to exercise the Functions of their Priesthood; which put the Patriarch upon making a Discourse addressed to all the Faithful, to exhort them to separate from *Palamas*, and all his Followers. This passed in the time, that *Cantacuzenus* was banished under the Empress *Anne*; but when *Cantacuzenus* had made himself Master of *Constantinople*, the Empress *Anne* and *John Palæologus* willing to make use of *Palamas* to make their Peace, got him absolved in a Convention, in which the Patriarch *John* was condemned, and sent him afterwards to *Cantacuzenus*, to the end he might do the *Palæologi* good Offices with the Conqueror. *John* dying a little time after, *Cantacuzenus* proposed *Palamas* to fill his place, but not being able to compass it, he procured his Friend *Isidore* to be chosen Patriarch of *Constantinople*, and *Palamas* was some time after made Archbishop of *Thessalonica*. Their Adversaries complained loudly of this Promotion, protested it was void, and against the Canons, forbidding to give Bishopricks to Persons deposed in a Synod, accused them of Blasphemy and Heresie, of admitting two Deities, of not observing the Fasts prescribed by the Church, of despoiling the Images, of breaking the sacred Vessels; and upon this ground they refused to communicate with them, demanded a Synod, to depose them. And indeed, ten Bishops of this Party being assembled at *Constantinople*, authorized as they pretended, by the Letters of more than twenty others, gave Sentence of Deposing against *Isidore* and *Palamas*, and exhorted all the Faithful not to hold Communion with them. This Sentence is dated in *July*, in the Year 1347. Notwithstanding *Isidore* remain'd in Possession of the Patriarchal See of *Constantinople*, as long as he lived, and *Callistus*, who succeeded, upheld the same Party.

The fourth Council of Constantinople against the Palamites.

This Patriarch purposing to subdue entirely the Remainder of the Party of *Barlaam* and *Acindynus*, which was supported by *Nicephorus Gregoras* and divers others, assembled a Council at *Constantinople*, which was held in presence of *Cantacuzenus*, and *John Palæologus* in a Hall of the Palace of *Blacherne*, and consisting of twenty five Metropolitans, of some Bishops, and many Priests and Monks, before whom were cited the Adversaries of *Palamas*, of whom they demanded the Reasons, which they had to make a Schism, and to rise against the Emperors, and the Patriarch. They alledged hereupon two Reasons, The first, The Addition to the Profession of Faith, which they were obliged to make, when they were ordained Bishops: And the second, The Promotion of *Palamas* to the Archbishoprick of *Thessalonica*. *Palamas*, who was present at this Council, cast in their Teeth, that they were of Opinion with *Barlaam*, and *Acindynus*; and the Council told them, that as to the Addition they complain'd of, it was but the Expositon of the sixteenth Oecumenical Council, and the Condemnation of *Barlaam*, and *Acindynus*. After this it was propos'd to enter upon the Discussion of the Question, and the Dispute was adjourned till the next Day. *Palamas* and his Adversaries debated it at the next Meeting. At the third these brought their Profession of Faith, at the close of which they declared, they were of the Church's Opinion touching *Barlaam* and *Acindynus*: Next they objected to *Palamas*, that he had writ several times in his Books, that there were many Divinities. The Emperor asked them, if they condemned that Expression or the Thing, which *Palamas* designed to signifie by this Term; for, said he, if it be the Thing, why do you insist upon the Term; but if it be the Term only, you quarrel at, and in the Thing you agree with him, why do you find fault with an Expression, which has a good Meaning? *Palamas* declared, That he would dispute only upon the Opinions, and not upon the Expressions; and protested, That he admitted not three Divinities separate from the Father, Son and Holy Ghost, but one sole Divinity in three Persons; though according to the Expression of the Fathers, he had given the Name of Divinity to the Operations and external Processions of God; that he made use of this Expression only to defend himself against such as said, that the Operations and Divine Vertues were created, and that nothing but the Divine Essence was uncreated and eternal; and in fine, That he had not set it on foot, with a Design to assert many Divinities; but on the contrary, he had ever made Profession of maintaining one sole Divinity in three Persons, almighty and efficacious. The Emperor and the Council approved of his Declaration, but they said, that the Distinction of the Operation, and the Essence ought to be examined more largely. In the fourth Session the Light of *Tabor* was treated of, and the Passages of the Fathers recited, which had been already quoted in the Book against *Barlaam* and *Acindynus*; from whence it was concluded, that the Divine Essence was distinct from the Operation, and that this Operation might be styl'd a Divinity. The Patriarch after this used his Endeavour to make this Doctrine to be approved by those, who had opposed it, and not able to effect it, he declared *Ephesus* and *Gannus* depos'd.

The fifth Council of Constantinople against the Barlaamites, in 1355.

Some Days after, the Synod re-assembled, to handle the Questions throughly, which concerned the Divine Essence, and the Operation. The Emperor propounded them himself, and the Council collected several Passages out of the Fathers to explain them. The Works of *Barlaam* and *Acindynus* were examined. The Deputies of the Monks of Mount *Athos* were heard, who expounded the Opinions of that Society, according to the Books which *Philotheus*, then Metropolitan of *Heraclea*, and after Patriarch of *Constantinople*, had written, while he was among them. In Conclusion they approved the Doctrine of *Palamas*, who delivered a Profession of Faith, in which he declares, that he believes one sole Divinity. The Doctrine of *Barlaam* and *Acindynus* was condemned, and all those were anathematized that were of their Opinion, and that did not acknowledge the Operations of God to be eternal and uncreated, and that the Light of Mount *Tabor* was not of this

Nature. This Council was held about the Year 1355. Father *Combefisius* hath set down the Acts in his last Addition to his *Bibliotheca Patrum*, in the Year 1672. in the last Part, p. 136. together with the Refutation, which had been made thereof by *Manuel Calecas*, and by *John Cyparissiota*.

The History of the Greek Church.

Barlaam *Bishop of* Hieracium

Barlaam, after his Condemnation in the East, retreated into the West, fided with the *Latins*, and was made Bishop of *Hieracium* in *Calabria*. Wherefore 'tis not to be wondred at, that he has written for and against the *Latins*, and it is not necessary for this Reason to distinguish of two *Barlaams*. He has written against the *Latins* a Treatise of the Pope's Primacy, printed at first in *Greek* and *Latin* at *Oxford* in the Year 1592. and afterwards at *Haynault*, in the Year 1608. with the Notes of *Salmasius*, who since has reprinted it, together with his own Treatise of the Primacy of the Pope at *Amsterdam* in the Year 1645. And a Treatise of the Procession of the Holy Ghost, containing eighteen Articles, whereof *Allatius* has given us the Titles: For the *Latins*, a Discourse of the Union of the two Churches, related by *Allatius* and *Bzovius*; and five Letters: The first directed to his Friends in *Greece*, about the Union with the Church of *Rome*. The second, of the Primacy of the Church of *Rome*, and of the Procession of the Holy Ghost address'd to the same. The third, an Answer to *Demetrius* of *Thessalonica*, touching the Procession of the Holy Ghost. The fourth to *Alexis Calochetus*, to demonstrate, that the *Greeks*, who do not obey the *Latins*, are not only Schismaticks, but also Hereticks. The fifth, containing the Proofs of the Procession of the Holy Ghost from the Father and the Son. *Allatius* makes mention of these Works, and *Bzovius* has given them us in *Latin* in his History. They are to be met with also in the Collection of *Canisius*, Tom. 6. and in the last Edition of *Bibliotheca Patrum*, together with two Books of Morality. They are printed separately at *Strasburg* in the Year 1572. and at *Paris* in 1600. a Treatise of Arithmetick and Algebra, by the same Author.

In his Treatise of the Pope's Primacy he thus propounds the Question, *viz.* Whether Jesus Christ did commit his Church to St. *Peter*, and settled a common Pastor, and Doctor of the Church? whether the Bishop of *Rome*, as his Successor, ought to command and preside over all, and can decree what he pleases, without being to be contradicted by any, and that the whole World on the other side be obliged to receive his Decrees without Examination, as the Word of God. He asserts, That Jesus Christ gave to all the Apostles the same Power of Binding and Loosing, which he gave to St. *Peter*; and that when he said to him, *Feed my Sheep*, this concerns all the Apostles; that St. *Peter* had done nothing, but what the other Apostles had done; that they were not Bishops of one City only, but exercised the same Power in different Places; that those whom they ordained for their Successors, are particular Pastors of different Churches; that nevertheless St. *Peter* was the first of the Twelve Apostles, and their Superior, in that he was the first in instructing, and had the first Place; that the Church of *Rome* was the first, as so settled by the Laws of the Emperors, because this was the first City; that of *Constantinople* was equal to it in Power, though it were but second in Rank; that it belonged not to the Pope to ordain Patriarchs, seeing the Ecclesiastical Laws say expressly, they shall be ordained by the Metropolitans, and the Metropolitans by the Patriarchs; but there is no Law that obliges the Patriarchs to receive Ordination from the Pope; that the Canons give him nothing but the first Rank, and the first Place; that he is subject to Errors like others; that the Church of *Rome* ought not to be confounded with the Catholick Church, nor Profession be made of believing in the *Roman* Church, as one believes in the Catholick Church. Thus you see what he offers in the Treatise of the Primacy, set forth by *Salmasius*.

But he destroys these Principles in his Letters which he wrote to the *Greeks*, while he was in the West; for he there maintain'd, that every Church ought to be subject to the Church of *Rome*, and her Bishop, who hath received his Ordination from Jesus Christ; that his Decrees ought to be consider'd, as the Divine Scriptures; that we owe them a blind Obedience; that it belongs to him to correct all other Bishops, and to examine their Judgments, and to confirm them, or make them void; that he has Right to ordain other Patriarchs; that St. *Peter* received this Primacy from Jesus Christ; that his Successors have ever enjoyed it; that the Schism of the *Greeks* took Beginning but four hundred Years ago; that since this Time the *Greek* Church is fallen to decay, and sensible she is reduced to the last Extremity; that the *Latins* cannot be accused of Heresie for using Wafers, nor for holding the Procession of the Holy Ghost, seeing they follow in it the Opinion of the ancient Doctors of their Church, and the Practice of their Ancestors; and that the *Greeks*, who obstinately assert, that the Holy Ghost proceeds only from the Father, are not only Schismaticks, but also Hereticks, seeing they deny a Truth grounded upon the Holy Scriptures, and on the Tradition of the Fathers.

The History of the Greek Church.

Gregory Acindynus followed not the Example of *Barlaam*, in his Union with the *Latins*, but remain'd concealed in *Greece*, continually writing against the *Palamites*. *Gretser* has set forth two Books of *Acindynus*, concerning the Essence and Operation of God, written against *Palamas*, *Gregoras*, and *Philotheus*, printed at *Ingolstadt*, in the Year 1626. *Allatius* has published in his *Græcia Orthodoxa*, [*i. e.* Orthodox *Greece*] a Poem in Iambick Verse, made by *Acindynus* against *Palamas*, and two Fragments against the same; in one of which he makes mention of five Volumes, which he wrote against *Barlaam* to defend the Monastick Discipline of the *Greeks*.

Gregorius Acindynus *a Greek Monk.*

The Works of *Gregory Palamas*, which are extant, follow; Two Prayers upon the Transfiguration of our Lord, wherein he explains his Doctrine of the Light, which appear'd on Mount *Tabor*; that it was uncreated, and is not of the Essence of God, set out in *Greek* and *Latin* by Father *Combefisius* in his Addition to the *Bibliotheca Patrum*: A *Prosopopœia*, which contains two Declamations, one of the Soul against the Body, which she accuses of Intemperance and Disobedience; and the other of the Body, which defends it self against the Soul, together with the Sentence given by a third Party, set forth in *Greek* by *Turnebus*, printed at *Paris* in the Year 1553. and in *Latin* in the last *Bibliotheca Patrum*: Two Discourses of the Procession of the Holy Ghost against the *Latins*, printed at *London*: The Confutation of the Expositions of *Joannes Veccus* on the Procession of the Holy Ghost, set forth in *Greek* and *Latin*, together with the Answers of Cardinal *Bessarion* by *Arcudius*, and printed at *Rome* in 1630. He made a great many Works for the Defence of his Opinions, whereof divers are cited by *Manuel Calecas*, and by other *Greeks*, which wrote against him; and among others, a Treatise of Divine Participation; a Catalogue of Absurdities, which follow from the Opinion of *Barlaam*; Dialogues, Letters, Discourses, &c. of which the Extracts are to be seen in *Manuel Calecas*. There is in the Library of *Augsburg*, a Treatise in MS. of *Palamas* on the Transfiguration of our Lord, more large than the Prayers before-mentioned. The other Authors, who have written for or against *Palamas*, shall be inserted in the Succession of *Greek* Authors of this Century, which we proceed to recite according to the Order of the Times.

Gregory Palamas *Archbish. of* Thessalonica.

Nicephorus, the Son of *Callistus Xanthopylus*, a Monk of *Constantinople*, a studious and laborious Man, undertook under the Empire of *Andronicus* the Elder, to compose a new Ecclesiastical History, which he dedicated to that Prince; it was divided into twenty three Books, began at the Birth of Jesus Christ, and ended at the Death of the Emperor *Leo*, the Philosopher, that is to say, at the Year 911. we have no more, than the eighteen first Books, which end with the Emperor *Phocas*, that is to say, in the Year of our Lord 610. He collected his History out of *Eusebius*, *Socrates*, *Sozomen*, *Theodoret*, *Evagrius*, and other good Authors, but he has mixed it with a great many Fables, and has fain into many Mistakes: The Style is not disagreeable, and is correct enough for his Time. The only Copy of this History, which was in the Library of *Mathias*, King of *Hungary*, at *Buda*, was taken by a Turk and sold at an Auction in *Constantinople*, where it was bought up by a Christian, and after carried to the Library of the Emperor at *Vienna*, where it is at this present. *Langius* has translated it into *Latin*, printed at *Basil* in 1553. at *Antwerp* in 1560. at *Paris* in 1562. and 1573. and at *Francfort* in 1588. and *Fronto Ducæus* hath since published it in *Greek* and *Latin*, printed at *Paris* in the Year 1630. Father *Labbe* has set out a Catalogue of the Emperors and Patriarchs of *Constantinople*, collected by *Nicephorus* in his Preliminary Treatise of the *Byzantine* History, printed at *Paris* in 1648. and there was printed at *Basil* in 1536. an Abridgment of the Scripture in Iambick Verse, which also bears the Name of *Nicephorus*.

Nicephorus Callistus, *a Greek Monk.*

There is extant under the Name of *Andronicus* of *Constantinople*, a long Dialogue between a Jew and a Christian; wherein the Christian proves the principal Points of the Religion of Jesus Christ by Quotations out of the Old Testament. This Work is published in *Latin*, in the Translation of *Liveneius*, by *Stuart*, and printed at *Ingolstadt* in the Year 1616. and in the *Bibliothecis Patrum*. It is doubtful who is the Author, but the Time is certain; for the Author counts 1255 from the Captivity of the *Jews*, which, reckoning since the taking of *Jerusalem* by *Titus*, fall in the Year 1527. from Jesus Christ; which makes it appear, that *Liveneius* is deceived in ascribing this Work to *Euthymius Zigabenus*, who died before that Time. The political Verses, which he found in the Front of the Book, seem to intimate, that this *Andronicus* was of the Family of the *Comneni*, but one may likewise understand them otherwise, and perhaps not much strain his Faith. The *Greek* Original is in the Library of the Duke of *Bavaria*, where also are to be found other Dialogues, which carry the

Andronicus *the Elder, a Greek Emperor.*

the Name of *Andronicus*, the Emperor, *viz.* A Dialogue between the Emperor and a Cardinal concerning the Procession of the Holy Ghost, a Dispute of the Emperor's with one *Peter*, an Armenian Doctor, a Treatise of the two Natures in Jesus Christ, and a Manuscript against *Joannes Veccus*. I easily believe, that the Dialogue against the *Jews* is by the same Author, namely the Emperor *Andronicus* the Elder, so much the rather, because the Name, the Time, the Nature of the Subject, and the Manner of Writing, agree well to this Emperor.

Maximus Planudes, a Greek Monk.

Maximus Planudes, a Greek Monk, flourished under the Emperor, *Andronicus* the Elder, who sent him in an Embassy to *Aquileia* in the Year 1327, with *Leo Orphanotrophus*, to assure the *Venetians*, that he had no hand in the Murder of some of their Citizens, who had been assassinated by some *Gallacians* at *Constantinople*. He wrote a Treatise of the Procession of the Holy Ghost against the *Latins*, published in Greek and Latin by *Arcudius*, in the Collection he caused to be printed at *Rome*, in the Year 1630. He translated likewise into Greek S. *Augustine*'s fifteen Books of the Trinity. His Translation is to met with intire in a MS. of the Emperor's Library, and *Lewenclavius*, and *Arcudius* have put forth some Fragments of his. *Allatius* in his Treatise of Ecclesiastical Greek Books, set down a Fragment of a Discourse of *Planudes*, upon the Burial of *Jesus Christ*, and the Lamentations of the Virgin, to prove that this Author believed, with many other modern *Greeks*, that *Jesus Christ* being descended into Hell, preached the Gospel to all that were there, and that all those, who were willing to believe in him, were saved. This Discourse was printed intire in *Latin* at *Paris* in the Year 1639. The Homily upon S. *Peter* and S. *Paul*, set out in Greek and Latin, under the Name of *Gregory Nyssen* by *Gretser*, and printed at *Ingolstadt* in the Year 1620 belongs to *Planudes*, as *Lambecius* has observed. This Author hath also writ several learned Treatises, of which some are printed, and the rest in Manuscript.

Matthew Blastares, a Greek Monk.

Matthew Blastares, a Monk of *Greece*, flourished about the Year 1335. and made in the compass of a Year an Alphabetical Table of the Canons, which is found in the Pandects of Dr. *Beveredge*, printed at *Oxford* in 1672. He is likewise the Author of a Treatise of Causes, and Questions upon Marriage, printed in *Græco-Roman* Law of *Lewenclavius*, and he translated into Greek *Constantine*'s Donation, printed with that of *Balsamon*.

Nilus Cabasilas

Nilus Cabasilas, Archbishop of *Thessalonica*, flourished at *Constantinople* in this Century, under the Empire of the *Andronicus*'s. He wrote two Treatises against the *Latins*; The first to make it appear, that the Case of the Division of the *Greeks* and *Latins*, arises from this, that the Pope is not willing any controverted Question should be decided by the Judgment of an Oecumenical Council; but will be the sole Judge, and others must hearken to him, as their Master. He demonstrates by the Examples of ancient Popes, by the Usage of the Church, and by divers Reasons that it is seasonable to call a Council; and that it is the only expedient to settle Union, and to decide the Question about the Procession of the Holy Ghost. The second Treatise is of the Pope's Primacy, in which he pretends to prove, that the Pope hath from S. *Peter* the Episcopacy of *Rome*, but that he holds his Primacy by Laws, Councils, and Princes. He there asserts, that the Pope is not infallible, and proves it by the Example of *Honorius*. He grants him the Primacy of Honour; but he pretends, he has no Jurisdiction over other Patriarchs, seeing he does not ordain them. He observes, that the Right of Appeal gives him no Authority over other Patriarchs, seeing the Patriarch of *Constantinople* hath the same Right over the Patriarchates, wherein he hath no Jurisdiction, according to the ninth Canon of the fourth General Council. He shews, that it is not true, that the Pope cannot be judged by any Person, or that he is of an Order more sublime than the Bishops; that he is subject to Councils and Canons; that he is not properly speaking Bishop of the whole World; that the See of *Rome* is not the only one, that may be called Apostolick; that it belongs not to him alone to call a General Council; and that if Canons cannot be made without him, neither can he make any without others. These Treatises of *Nilus* are writ in a good Method, Clearness, and full of Learning. They were at first printed in Greek at *London* without Date, in Greek and Latin at *Basil* in 1544. at *Francfort* in 1555. and with the Notes of *Salmasius* at *Haynault*, in 1608. and in his Treatise of the Primacy of the Pope, printed at *Amsterdam* in 1645. *Nilus* also made a large Work of the Procession of the Holy Ghost against the *Latins*, divided into nine and forty Books, whereof *Allatius* makes mention in his Dissertation of the *Nilus*.

Nicolas Cabasilas, *Archbishop of* Thessalonica.

Nicolas Cabasilas, Nephew to *Nilus Cabasilas*, flourished under the Empire of *Cantacuzenus*, and succeeded his Uncle in the Archbishoprick of *Thessalonica*. He was one of the most vehement Adversaries of the *Latins*, and composed a Treatise of the Procession of the Holy Ghost against them, and a Work called, *An Accusation against the Latins*, wherein he sets upon S. *Thomas*. He made an Exposition of the Liturgy, in which he treats of the Mass, its Parts and its Ceremonies. He observes in the Entrance of his Work, that the Effect of the Celebration of the Holy Mysteries, is the changing of the Elements into the Body and Blood of *Jesus Christ*; that the End is the Sanctification of the Faithful, the Remission of Sins, and the Kingdom of Heaven; that the Preparation and the Means are Prayer, Singing of Psalms, and reading the Holy Scriptures, and all that is done before or after the Consecration of the Elements. He shews the Necessity of those Prayers, and explains the Ceremonies of the Oblation, which precedes the Receiving; why, but one part of the Host is given; why, the Sign of the Cross is made upon the Host at the Mention of the Death of *Jesus Christ*; of the Thanksgiving after the Oblation; of the Prayers of the Mass; of presenting the Sacred Elements on the Altar; of the Sanctification of these Elements: He attacks the *Latins* upon this Subject, and pretends, that it is not by the sole Vertue of the Words of *Jesus Christ* that the Consecration is made, but by Prayer. He says, that the Sacrifice consists in this, that the Bread, which was not sacrificed, becomes the Body of *Jesus Christ* sacrificed. He explains in what Sense, the Saints are prayed for in the Liturgy, by observing that those Prayers are Thanksgivings, and that we rather pray them to help us by their Prayers; but that the Priest prays for himself, and for the Living, and for the Protection of a good Guardian Angel. He adds, that at the Elevation of the Host, he says, *Sancta Sanctis*, to signifie, that Saints only ought to partake of those Mysteries. He renders a Reason of the Usage of the *Greeks*, who mingle warm Water in the Chalice before the Communion. He affirms, that this Ceremony implies the Descent of the Holy Ghost. He speaks of the Communion and the Prayer said after it. In fine, he affirms, that the Sacrifice is offered for the Dead, as well as for the Living, as to the Effect of the Intercession, but not as to the Participation. He treats of the Effects of the Communion, and chiefly of the internal Sanctification of the Soul, or of the Spiritual Communion, by which *Jesus Christ* imparts himself spiritually to such, as are worthy to receive him, a Communion, which is more compleat in the Saints after their Death, than in the Living. He enlarges upon the Commemoration of the Saints. This Treatise of *Cabasilas* is to be met with in Greek and Latin, in the Addition to the *Bibliotheca Patrum*, printed at *Paris* in the Year 1624. It had been already printed in Latin at *Venice* in 1545. and at *Antwerp* in 1560.

There is another Work of *Nicolas Cabasilas*, Of the Life in *Jesus Christ*, divided into six Books, translated into Latin by *Pontanus*, out of a Manuscript in the Library of the Duke of *Bavaria*, and printed at *Ingolstadt*, in 1604. and since in the *Bibliotheca Patrum*, wherein he treats of the Sacrament of Baptism, of Chrism, and the Eucharist, which give, and maintain the Life in *Jesus Christ*, and speaks in a most sublime style, of the wonderful Effects of of these Sacraments, and of the Graces they produce.

There is moreover a Discourse of *Cabasilas* against Usury in Latin, of the Translation of the same *Pontanus*, in which he undertakes to prove, that all Usury is against the Law of God, and a Sin, though the Laws of Princes allow it. This Discourse was printed separately at *Augsburg*, and to be found in the *Bibliotheca Patrum*. *Henschenius* has published on the 5th of *April*, an Encomium of the Widow *Theodora*, which he attributes to *Nicolas Cabasilas*. There is in the Vatican Library a Work in Manuscript upon the Vision of *Ezekiel*, which bears the Name of *Cabasilas*. This Author writ clearly, and methodically, and treats of the Vertue, and Effects of the Sacraments in a very instructive, and most profitable manner.

Nicephorus Gregoras, Chartophylax, Charter-keeper of the Church of Constantinople.

Nicephorus Gregoras, born about the End of the Thirteenth Century, flourished under the Empire of the *Andronici*, *John Palæologus* and *Cantacuzenus*. He was the Favourite of *Andronicus* the Elder, who made him Keeper of the Charters of the Church of *Constantinople*, and sent him on an Embassy to the Prince of *Servia*. He accompanied that Emperor in his ill Fortune, and was present at his Death. He was afterwards in the Court of young *Andronicus*, and he it was who diverted the *Greeks* from entring into Conference with the Legates of *John* XXII. In the Contest between *Barlaam* and *Palamas*, he sided with *Acindynus*, and upheld him stoutly, seeing he is mentioned in the Synod held in the Year 1355. as one of the chief Adversaries of *Palamas*; it is not known, how long he lived after that Council. His principal Work was his *Byzantine* History, from the taking of *Constantinople* by the *Latins*, to the Death of *Andronicus* the younger, that is to say, from the Year 1204. to the Year 1341. divided into eleven Books; it is full of Errors, and he is accused of being too partial to *Andronicus* the Elder. *Wolfius* has translated it into Latin, and his Translation was printed at *Paris* in 1567. at *Francfort* in 1568. and 1587. in Greek and Latin at *Basil* in 1562. at *Geneva* in 1615. Father *Petavius* has published at the End of the Abridgment of the

Hiſtory of *Nicephorus*, Patriarch of *Conſtantinople*, printed at *Paris* in 1616. ſome Fragments, which were wanting in the eighth Book of *Gregoras:* the Funeral Oration of *Theodorus Metochites*, made by *Gregoras*, was printed at *Amſterdam* in 1618. and in the End of *Glycas*, at *Paris* in 1660. He moreover made *Scholia* upon *Syneſius* his Treatiſe of Dreams, printed with the Works of that Author. *Honſchenius*, and *Papebrochius* put out on the 10th. of *March*, the Sufferings of S. *Cordatus* of *Corinth*, and of other Martyrs of *Achaia*, which they father upon *Nicephorus Gregoras*. The Books, which he writ againſt *Palamas* were never printed. There is a Manuſcript in the Library at *Augsburg*, which is a Diſpute he had with *Palamas* in the preſence of the Emperor *John Palæologus*, and another in that of the Vatican, compoſed in ſix Books, written againſt the Synod, which condemned *Barlaam* and *Acindynus*. There are divers other Treatiſes in Manuſcript of the ſame Author, in the Vatican Library; and among others, a Treatiſe of *Eaſter*, how the Miſtake ariſes in the time of its Celebration, and the means of reforming that Error.

Calliſtus *Patriarch of* Conſtantinople.

Calliſtus, a Monk of Mount *Athos*, was raiſed to be Patriarch of *Conſtantinople*, after the Death of *Iſidore*, about the Year 1354. He preſided, as we have made mention, in the Council held in the Year 1355. againſt the Adverſaries of *Palamas*; and having no mind to crown the Son of *Cantacuzenus*, he retired to a Monaſtery, but he was reſtored a little after by *John Palæologus*, who ſent him into *Servia*, to conclude a Treaty of Peace, where he died, in the Year 1358. Some attribute to him an Homily upon the Exaltation of the Croſs, ſet forth by *Gretſer*, and two Sermons, the one upon the Death of the Virgin, and the other upon the beheading of *John* the Baptiſt. The Work intitled, *Monaſtick Method, or Rule*, a MS. in the Library of Cardinal *Barberini*, attributed to *Ignatius* and *Calliſtus*, belongs not to this *Calliſtus*, but another, who was alſo Patriarch of *Conſtantinople* about the year 1406. ſeeing he makes mention of *Nicholas Cabaſilas*, who did not write, till after the Death of the firſt *Calliſtus*.

Philotheus *Patriarch of* Conſtantinople.

Philotheus, Monk and Abbot of Mount *Athos*, made Archbiſhop of *Heraclea*, before the Year 1354. was choſen Patriarch of *Conſtantinople* in the room of *Calliſtus*, who was expelled thence about the End of the Year 1355. *John Palæologus* afterwards becoming ſole Maſter of *Conſtantinople* reſtored *Calliſtus*, and *Philotheus* was forced to abſcond, till the Death of *Calliſtus*, which fell out in the following Year, after which *Philotheus* again obtained the Poſſeſſion of the Patriarchſhip, and enjoyed it to the Year 1371 which was that of his Death. This Patriarch, whom *Cantacuzenus* affirmed to have been commendable for his Sanctity and his Eloquence, writ many Books, but very few of them were printed; one of the chiefeſt was his Treatiſe of the Subſtance, Operation and Power, and Light of Mount *Tabor*, divided into fifteen Books, againſt the ten Books of *Nicephorus Gregoras*, which are in Manuſcripts in the Duke of *Bavaria*'s Library, and the Vatican; Homilies upon the Goſpels, and upon the Annual Feaſts, in the Library of *Bavaria*, and that of the King of *Spain*; an Abridgment of the Oeconomy of the Man *Jeſus Chriſt*, and a Panegyrick upon the Holy Martyr *Demetrius* in the Vatican Library. Theſe are the Works of *Philotheus* in Manuſcript. Thoſe that are printed under his Name, follow: A Treatiſe of the Miniſtry, or the Functions of a Deacon, in Latin, in the laſt *Bibliotheca Patrum*; a Panegyrick of S. *Baſil*, of S. *Gregory Nazianzen*, and S. *John Chryſoſtom*, printed in Greek and Latin in the Addition to the *Bibliotheca Patrum*, of the Year 1624. Two Sermons, one on the Croſs, the other upon the third *Sunday* in *Lent*, ſet forth in Greek and Latin, by *Gretſer* in his ſecond Tome of the Croſs.

Theophanes *Archbiſhop of* Nice.

Theophanes, Archbiſhop of *Nice*, flouriſhed under the Empire of *Cantacuzenus*, and *John Palæologus*. He compoſed a conſiderable Work againſt the *Jews*, and concerning the Truth of the Chriſtian Religion, which hath not been yet printed; an Inſtruction to the Clergy, and a Letter of the Contempt, which a Chriſtian ought to ſhew, of the Pleaſures, and Evils of this Life. The firſt of theſe Treatiſes is Manuſcript, in the Jeſuite's Library at *Rome*, and the two latter in the Vatican. *Gonſalvus Pontius* procured to be printed at *Rome* in the Year 1590. certain Hymns, which bear the Name of this Author.

Nilus *Metropolitan of* Rhodes.

Nilus, Metropolitan of *Rhodes*, an Adverſary of the *Barlaamites*, ought to be placed among the Authors of this Age, ſeeing he concludes his Hiſtorical Abridgment of the Oecumenical Councils, as that of *Conſtantinople* againſt *Barlaam*, under *Iſidore*. This Work was printed with *Photius* his *Nomo-canon*, ſet forth by *Juſtellus* in his *Bibliotheca Juris Canonici*, and in the laſt Edition of the Councils. *Allatius* has publiſhed a Diſcourſe, which this Author made in Praiſe of a Lady in the Iſle of *Chios*.

John Cantacuzenus *Greek Emperor.*

The Emperor *John Cantacuzenus*, writ in his Retirement, an Hiſtory of the Reign of the *Andronici*, and his own, under the Name of *Chriſtodulus*. It is divided into four Books, and prefaced with a Catalogue of the *Greek* Emperors, ſince the year 1195. to the year 1320. This Hiſtory is well written, and faithfully; it was printed in Latin in the Tranſlation of *Pontanus* at *Ingolſtadt* in 1603. and in Greek and Latin at *Paris* in 1645. He likewiſe made an Apology, or four Treatiſes for the Faith of *Jeſus Chriſt* againſt the *Saracens*, and three Diſcourſes againſt the *Mahometans*, printed at *Baſil* in 1545. and 1555. There is a Treatiſe of his in MS. in the Vatican Library, intituled, Contradictions againſt *Procborus Sidonius*.

John Cyparisſiota.

John Cyparisſiota, was one of the Opponents of *Palamas*, againſt whom he made a large Work, intituled, Palamick Tranſgreſſions, divided into five Books, and each Book cantoned into ſeveral Diſcourſes, which is found in MS. in the King of *France*'s Library, and of which Father *Combefiſius* has ſet down two Diſcourſes, in his laſt Addition to the *Bibliotheca Patrum*. He is moreover the Author of another Work, divided into ſix Decads, intituled, a Subſtantial Expoſition of what Divines ſay of God. A Work of Myſtical and Symbolical Divinity, put out by *Turrianus* in Latin, and printed at *Rome*, in the year 1581. and in the *Bibliotheca Patrum*.

Man. Calecas, *of the Order of S.* Dominick.

Manuel Caleca, or *Calecas*, a Greek turn'd Latin, commonly believed to have been of the Order of S. *Dominick*, has writ againſt the *Greeks*, and againſt the *Palamites*. The Treatiſe he made againſt the *Greeks*, was tranſlated by *Ambroſius Camaldulenſis*, by Order of *Martin* V. whereof the Tranſlation was put out by *Stuart*, and printed at *Ingolſtadt*, in 1616. and in the *Bibliotheca Patrum*. It is divided into four Books, he there confutes in the three firſt Books the Opinion of the *Greeks* about the Proceſſion of the Holy Ghoſt, and confirms that of the *Latins*; and in the fourth, after having juſtified the Addition made to the Creed by the *Latin* Church, he anſwers all that, which the *Greeks* blamed in the Uſages of the *Latins*, proves the Primacy of St. *Peter*, and the Pope. His Treatiſe againſt the *Palamites*, of Eſſence and Operation, was put forth by Father *Combefiſius*, in *Greek* and *Latin*, in his laſt Addition to the *Bibliotheca Patrum*. He there confutes the Work, or Deciſion of the Synod held under *Calliſtus*, Patriarch of *Conſtantinople*. We have in the ſame place another doctrinal Treatiſe concerning Faith, and the Principles of the Catholick Faith, in which he diſcourſes of the Unity of God, of the Trinity, of the Incarnation, of the ſeven Sacraments, and of the Reſurrection from the Dead. *Allatius* further makes mention of another Treatiſe concerning the Trinity, by *Calecas*, which has not been printed.

Iſaac Argyrus, *a* Greek *Monk.*

Iſaac Argyrus, a *Greek* Monk, compoſed about the year 1375. a Calendar for the Feaſt of *Eaſter*, according to the Principles of *Nicephorus Gregoras*. This Work was printed at *Heidelberg* 1611. and Father *Petavius* has inſerted it in a Book of the Doctrine of Times, wherein he has moreover ſet forth another Calendar, out of a MS. in the King's Library, which he likewiſe fathers on this Author.

Manuel Palæologus, *a* Greek *Emperor.*

Manuel Palæologus II. Emperor of *Conſtantinople*, may paſs in the Number of the Eccleſiaſtical Writers of this Age, ſeeing he has made divers Works of Morality and Devotion. The Treatiſes of Devotion are Prayers for the Morning, the Subjects of Compunction, or Confeſſion of Sins unto God in Verſe, a Pſalm of Thankſgiving for the Captivity of *Bajazet*. Thoſe of Morality are Precepts of the Education of a Prince to his Son *John*. Seven Diſcourſes of Virtues and Vices, and of the Study of good Learning. Theſe Works have been printed in Greek and Latin at *Baſil* in 1478. by the care of *Leunclavius*. Father *Combefiſius* in his ſecond Tome of his firſt Addition to the *Bibliotheca Patrum* has inſerted a long Panegyrick, which *Manuel Palæologus* made in Honour of *Theodorus*, his Brother, Prince of *Peloponneſus*, upon the ſettling of his Son in his room. He writ alſo a Treatiſe againſt the Work of a *Latin*, who made a ſummary Diſcourſe, to prove the Proceſſion of the Holy Ghoſt, from the Father and the Son, whereof *Allatius* makes mention.

Nil Damyla, *a* Greek *Monk.*

Nil Damyla, a *Greek* born in *Italy*, a Monk of a Monaſtery in the Iſle of *Crete*, wrote about the End of the Century, againſt the *Latins*, a Treatiſe of the Order of the three Divine Perſons, and the Proceſſion of the Holy Ghoſt, which is in MS. in the Vatican Library, and three other Treatiſes Manuſcripts, in the Library of the King of *France*, whereof the firſt is a Collection of Paſſages out of the Scripture, againſt ſuch as aſſert, that the Holy Ghoſt proceeds from the Father and the Son; the ſecond, to ſhew that the Church of *Rome* was not of this Opinion in the time of *Damaſus*, and that it began not to be there, till under the Papacy of *Chriſtophilus*, and *Sergius*; and the third, about the two Synods held on Account of *Photius*. Some Fragments of theſe *Allatius* recites.

Maximus *a* Greek *Monk.*

Damyla, in his Books, oppoſes a *Greek* Monk named *Maximus*, who had wrote Letters for the *Latins* againſt the *Greeks*.

Demetrius Cydonius.

Demetrius Cydonius, the Author of two Diſcourſes inſerted by Father *Combefiſius*, in the ſecond Tome of his Addition to the *Bibliotheca Patrum*, is not that Favourite of

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of *Cantatuzenus* which accompanied him in his Retreat, and entred into the ſame Monaſtery; for theſe two Diſcourſes were made under the Empire of *John Palæologus*, the Son of *Manuel*, about the Year 1424. The firſt is to perſuade the *Greeks* to keep a good Correſpondence with the *Latins*, that of them they might obtain Succours; and the ſecond to demonſtrate that the City of *Galliopolis* ought not to be ſurrendred to *Amurath*, who demanded it to make up the Peace. There is mention made in the firſt, of a Voyage of the Emperor *John Palæologus*, *Manuel*'s Son into *Hungary*, which he made about the Year 1424. there to ſue for Aid; and the ſecond is written in the time, that *Amurath* reigned over the *Turks*, who began not to reign till the Year 1421. Thus there is no probability, that the Author of theſe Diſcourſes is the ſame, who in the Year 1357. had already paſſed part of his Life; beſides, that he, of whom we ſpeak, abode almoſt all his time in *Italy*, there ſtudied the Divinity of the *Latins*, and at laſt went to die in a Monaſtery, in the Iſle of *Crete*. He was one of the Antagoniſts of the *Palamites*, and wrote againſt them a Treatiſe, intituled, the execrable Doctrines of *Gregoras Palamas*, put out by *Arcudius*, with a Treatiſe of the ſame Author about the Proceſſion of the Holy Ghoſt, and printed at *Rome* in 1630. He has encountred the Opinion of the *Greeks* concerning the Proceſſion of the Holy Ghoſt, and confuted the Work of *Nicolas Cabaſilas*, againſt S. *Thomas*. He tranſlated into Greek the Treatiſe of S. *Anſelme* concerning the Proceſſion of the Holy Ghoſt, the Letter about the Uſe of Unleaven'd Bread to *Valerian* Biſhop of *Naumburg*, the Books of *S. Thomas* againſt the Gentiles, and the ſecond Part of the Summs of that Author, of which there be divers Manuſcripts in the King's Library. Where is found likewiſe a long Diſcourſe about the Preaching of the Goſpel, wherein he treats of the Fall and Recovery of Man, according to the Principles of S. *Thomas*. There was printed at *Baſil* in 1552. and 1559. a Diſcourſe of the Contempt of Death, which bears the Name of *Demetrius Cydonius*, and it may well enough be his, of whom we treat; but for the Letter directed to *Barlaam*, againſt the Proceſſion of the Holy Ghoſt from the Son, inſerted by *Caniſius* in the ſixth Tome of his Antiquities, it is rather to be father'd on the ancient *Demetrius Cydonius*, than upon this Man.

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CHAP. VII.

Of the *COUNCILS* held in the Fourteenth Age.

Of the Council of *Melun* in 1300.

The Council of Melun in 1300.

Stephen Brecardus, Archbiſhop of *Sens*, and the Biſhops of his Province met at *Melun* in *January* in 1300. and there publiſhed ſome Decretals of the Popes, concerning the Judges delegated by the Holy See and their Commiſſioners, concerning Heretics and Excommunicate Perſons, and a Decree of *Simon* Legate of the Holy See in the Council of *Bourges*, againſt thoſe who hinder the Execution of Eccleſiaſtical Judgments.

The Council of Melun in 1300.

The Synodal Decrees of Wichboldus *Archbiſhop of* Colen *in* 1300.

Synodal Decrees

Wichboldus Archbiſhop of *Colen*, and Chancellor of the Empire, compoſed certain Conſtitutions for his Dioceſs in 1300. which were compriſed in 22 Articles.

The firſt forbids, that Cures of Souls ſhould be given to Infants, or Perſons who have not attained to the Age of twenty one years.

The ſecond enjoins the rural Deans to return the Names of ſuch Curates, as did not reſide upon their Charge, or were not ordained.

The 3d. forbids Curates employing Clergymen, who wandered up and down, or were unknown, who had not Teſtimonial Letters from their Biſhops, and have not been examined by the Deans.

The 4th. forbids having more than one Benefice in the ſame Church.

The 5th. declares, that the Clergy at their Deaths cannot diſpoſe of ſuch Goods, and Revenues of the Church, as they have gathered for themſelves, to their Relations; but only of ſuch, as ariſe from their Patrimony faln to them by Succeſſion, or which they have purchaſed.

The five following Canons concern the Wills of Laymen.

The 11th. is againſt ſuch as ſeize upon the Goods of Clergymen after their Death.

The 12th. is againſt Uſureres, and againſt Queſtors, *i.e.* thoſe Huckſters, who undertake to preach up, and diſtribute Indulgences.

Synodal Decrees

The 13th. is alſo againſt thoſe falſe Preachers.

The 14th. is againſt thoſe, that keep the Gifts appropriated to the Fabrick of the Church of *Colen*.

The 15th. enjoins all the Clergy to advance, as much as they can, the Profit of that Fabrick.

The 16th. forbids the Churchwardens to diſpoſe of any thing without the Conſent of the other Pariſhioners.

The 17th. orders, that the Singers of the Pariſhes ſhould be able to read, that they may aſſiſt at Maſs, when others are abſent.

The 18th. is againſt the Coiners of bad Money, and thoſe that conceal them.

The 19th. forbids the Execution of the Writs of the Perſons appointed Judges in ſuch Caſes, as are not compriſed in the Civil Law, or approved by the Ordinary or his Officials.

The 20th. denounces them Excommunicated, who publiſh certain Bills, in which they threaten Men, unleſs they give them a Summ of Money.

The 21ſt. orders the Payment of the Tribute due to the Church.

The laſt enjoins the Deans to take Copies of theſe Conſtitutions.

Synodal Conſtitutions made at Bayeux *about* 1300

Synodal Conſtitutions.

These Conſtitutions contain Inſtructions for Prieſts about the Manner, in which they ought to come to a Synod, concerning the Adminiſtration of Sacraments, the Celebration of the Maſs, Divine Service. The Ornaments of the Church. The Prieſtly Habits; the Manners of Clergymen, Excommunication. The Feaſts, Faſting-Days. The Aſſiſtance of the Sick, Ordinations, the Age and Capacities of ſuch as may be ordained, and ſeveral other Points of Diſcipline. Theſe ſort of Dioceſan Conſtitutions came very often, and were almoſt always a Repetition of the ſame Rules. The Author of the laſt Collection of Councils did not think it convenient to ſet them down; and therefore we ſhall take Liberty to paſs them over in the following part of this Hiſtory.

Synodal Conſtitutions.

The Council of *Auſche* in 1300.

The Council of Auſche in 1300.

The Canons of this Council chiefly concern Benefices, and beneficed Perſons.

The firſt is to preſerve the Liberty of Elections.

The 2d. is againſt thoſe, who poſſeſs themſelves of the Goods of Vacant-Churches.

The 3d. forbids Biſhops, and other perſons, who have the Care of vacant Churches, to detain any part of the Revenues, and orders them to keep them for thoſe who ſhall fill them.

The Council of Auſche in 1300.

The 4th. and 5th. declares, that ſuch perſons as intrude themſelves by Violence into Benefices are thereby deprived of all the Right, to the Benefices they had before.

The Council of Auſche in 1300.

The 6th forbids Patrons exacting any thing of ſuch, as they preſent to Benefices.

The 7th. forbids alſo preſenting a perſon to a Benefice, unleſs he hath one ſettled on him to pay the Biſhop his Dues, and to maintain himſelf.

The 8th. excommunicates thoſe who raiſe Impediments about the poſſeſſion of Benefices.

The 9th. allows ſeven Years Study to thoſe who are provided of Benefices.

The 10th. forbids taking a Curate to enjoy his Revenues one Year without being ordained.

The 11th. forbids Pluralities of Benefices.

The 12th orders that Biſhops ſhould not allow Tonſure to Infants, Married Perſons, or ſuch as can't read, nor Perſons of another Dioceſs.

The 13th. forbids allowing Cure to Perſons not 25 Years old.

The Council of Auſche in 1300.

The Council of *Compeigne* in 1301.

The Council of Compeigne, in 1301.

THis Council was made of the Biſhops of the Province of *Rheims*, and held at *Compeigne* in *November* 1301. and made ſix Canons to maintain the Juriſdiction and Immunities of the Clergy, and a ſeventh concerning Excommunicate Perſons.

The Council of Compeigne, in 1301.

The Council of *Nogarol* in 1303.

The Council of Nogarol in 1303.

Manens, Archbiſhop of *Auſche*, and his Suffragan Biſhops held a Council in *December* in 1303. at *Nogarol*; in which they confirmed and publiſhed 19 Conſtitutions.

The firſt orders, that ſtrange Clergymen ſhould not be received without a Letter from their Biſhop.

The 2d. that they, who leave them to adminiſter Sacraments, ſhall be excommunicated.

The 3d. that none ſhall moleſt the Eccleſiaſtical Judges or Inquiſitors.

The 4th. that none ſhall hinder the Biſhops Delegates from executing their Orders.

The 5th. that Princes, and ſecular Judges ſhall not meddle with Church Matters.

The 6th. that no man ſhall ſeize or moleſt ſuch as have fled into Churches.

The 7th. that perjur'd Perſons ſhall be Excommunicated.

The 8th. that no Man ſhall be buried in the Church.

The 9th. that the Bodies of ſuch as deſire to be buried out of the Pariſh, ſhall be carried to their Pariſh-Church and pay their Dues.

The 10th. that ſuch as detain their Tythes ſhall be excommunicated, deprived of Chriſtian Burial, and be incapable, both themſelves and their Children to the fourth Generation, of taking Holy Orders, or having the Poſſeſſion of a Benefice.

The 11th. that Arch-deacons ſhall receive no preſents in the Courſe of their Viſitation.

The 12th. that if a Church, or Churchyard be polluted by Murther, or the Burial of a Pagan, or Heretick, or Excommunicate Perſons, it ſhall be purified with Holy Water.

The 13th. that civil Cauſes, eſpecially criminal, ſhall not be tried in the Church.

The 14th. and 15th. denounce Excommunication againſt ſuch as keep Concubines, open Adulterers, Uſurers, and thoſe that detain Bonds, or Obligations for things paid.

The 16th. lays an Interdict upon ſuch places, as receive and hide things taken from Churches, Clergymen, and Monks.

The 17th. is againſt thoſe, that lay a Tax upon Lepers, ſhut up for their Diſeaſes.

The 18th. forbids engaging Eccleſiaſtical Perſons, or Revenues for others.

The 19th. orders, that they ſhall be excommunicated, who take away ſuch things, as are put into the keeping of Churches.

The Council of Nogarol in 1303.

The Council of *Compeigne* in 1304.

The Council of Compeigne in 1304.

Robert de Courtray, Archbiſhop of *Rheims*, and his Suffragan Biſhops met at *Compeigne*, on the *Friday* after the Feaſt of Circumciſion, and there publiſhed five Articles.

The firſt orders, that Excommunicate Perſons, and ſuch as have contracted Clandeſtine Marriages, with all perſons that procured them, or were preſent at them, ſhould not be admitted to the Divine Service of the Church, nor allowed Chriſtian Burial.

The 2d. forbids impoſing Taxes, or other Charges upon the Clergy.

The 3d. deprives thoſe of Chriſtian Burial, who have remained Excommunicate two Years.

The 4th. declares thoſe contumacious, who being ſummoned to a Synod, would not appear, and orders, that they clear themſelves Canonically before the Biſhops of their Dioceſs.

The 5th. orders, that all Clergymen ſhould content themſelves with their Pottage, and two Plates for their Meals, unleſs any Perſons of Quality come to them, in which caſe they may have dainty Diſhes.

The Council of Compeigne is 1304.

The Council of *Auſche* in 1308.

The Council of Auſche in 1308.

Manens, Archbiſhop of *Auſche*, held a ſecond Council of the Biſhops of his Province at *Auſche*, Nov. 16. 1308. in which he publiſhed theſe Rules.

The firſt enjoins the Clergy to defend valiantly the Rights of their Offices, and Benefices.

The 2d orders, that all the Prebends of Cathedral Churches ſhould execute their Office in their turns every Week.

The 3d. is againſt Uſury.

The 4th. forbids Abbots parting between themſelves and their Monks, the Goods which ought to be common, or to allow them Penſions, and orders that all Monks ſhould eat in the ſame Refectory [or Hall] and lie in the ſame Dormitory.

The 5th. forbids beſtowing Benefices and Penſions on thoſe Mendicant Monks who go into other Orders.

The 6th. renews, and confirms, the precedent Conſtitutions.

The Council of Auſche in 1308.

The Council of *Presburg* in *Hungary* in 1309.

The Council of Presburg in 1309.

THe Cardinals *Gentilis de Montflore*, who had been a Grey-Friar, was ſent in 1307. by *Clemens* V. a Legate into *Hungary*, and there held a Council at *Presburg*, Nov. 10. 1309. to remedy ſome Diſorders in that Realm, in which he publiſhed nine Canons.

The firſt threatens terrible Penalties as well Spiritual as Temporal, to thoſe who ſhall aſſault the Legates, Deputies, or Ambaſſadors of the Holy See.

The 2d. forbids Clergymen of what Condition ſoever they be to give any aſſiſtance, or counſel to any againſt the Perſons of Clergymen.

The 3d. forbids receiving an Eccleſiaſtical Benefice from the hands of a Layman.

The 4th. renews the Penalties to be inflicted on thoſe who ſeize upon, or detain the Revenues of the Church.

The 5th. renews the Decretal of *Benedict* XI. againſt ſuch Clergymen as keep Concubines, and deprives ſuch as are Beneficed of the fourth part of their Revenues, if they obſerve it not.

The 6th forbids Wars and Plundering.

The 7th. orders the ſame Proceedings againſt ſuch as remain excommunicated a Year, as againſt Hereticks.

The 8th. forbids Chriſtian Women to marry with Infidels.

The 9th. recommends Obedience to the Decrees of the Pope, and his Legates.

The Council of Presburg in 1309.

The

The Council of *Saltzburg* in 1310.

The Council of Saltzburg in 1310.

THis Council held by *Conradus* Archbiſhop of *Saltzburg*, and his Suffragan Biſhops ordained nothing, but the Payment of Tythes to Pope *Clement* V. and renewed the 12 Canons of the Council of *Saltzburg* in 1274. the ſecond of the Council of the ſame City in 1281. the Decretal of *Boniface* againſt the Clergy, who exerciſed the Art of Stage-Players, or Buffoons, and that of *Clement*, which moderated the Penalty inflicted by the Decretal of *Boniface* VIII. *Clericis Laicos*. This Council alſo moderated the Penalty appointed by a Conſtitution, which *Conradus* had made in 1291. againſt Clandeſtine Marriages.

The Council of Saltzburg in 1310.

The Council of *Colen* in 1310.

The Council of Colen in 1310.

HEnry Archbiſhop of *Colen*, and his Suffragan Biſhops met in the ſame City in 1310. and publiſhed twenty eight Decrees.

By the firſt, they revoke all Ordinances and Cuſtoms contrary to the Liberty of the Church.

In the 2d. they treat at large of the Puniſhments, which they incur, who put to Death, abuſe or impriſon Clergymen, and they give many Cautions, that no Man does them any Wrong.

In the 3d. they forbid Confeſſors of Churches to require any thing for their Services.

The 4th. and 5th. renew the Puniſhments denounced againſt them, who ſeize upon the Goods, which belong to, or are bequeathed to Churches.

In the 6th. they confirm the Statute of *Suffridus* concerning the Life and Manners of the Clergy.

In the 7th. they order the Deans of Chapters to oblige the Vicars to read Service in the abſence of the Canons.

The 8th. imports, that none ſhall be ordained Prieſts, but ſuch as are 25 Years old.

The 9th. confirms the Puniſhments denounced againſt Clergymen, that keep Concubines.

The 10th. forbids, that Clergymen ſhould do publick Penances.

The 11th. ordains, That none ſhall read the Epiſtles and Goſpels in the Church, but ſuch as are admitted into Holy Orders.

The 12th. appoints, That none ſhall be Curates, but ſuch as are inſtituted by the Biſhop, or his Archdeacon.

The 13th. is, That they that have the Pope's Proviſions for any Benefices, ſhall provide for themſelves within the Time, otherwiſe their Benefices ſhall be vacant.

The 14th. That the Fruits of the Year of Grace of the Canons that die ſuſpended, ſhall belong to the Church, and not to their Succeſſors.

The 15th. That beneficed Perſons cannot bequeath to their Baſtards the Year of Grace (*i. e.* the Revenue of a Year of their Benefice after their Death) and that the Vicars of Churches ſhall be obliged to reſide and take the Revenues.

The Council of Colen in 1310.

The 16th. That Singers ſhall be able to read, and ſhall wear Albs during Divine Service.

The 17th. That rural Deans and Curates ſhall take care to provide convenient Ornaments for their Churches.

The 18th. That the Revenues of Canons ſuſpended ſhall belong to the Chapter.

The 19th. That no Man ſhall found a Church, or Churchyard, who doth not endow it.

The 20th. That Pariſhioners ſhall receive the Sacrament of their Curate only.

The 21ſt. That no Man ſhall curſe, or rail at any Man in the Churches, if it be not with a ſpecial Permiſſion of the Biſhops.

The 22d. That no Man ſhall be preſent at Clandeſtine Marriages, but the Banns of all Marriages ſhall be publiſhed.

The 23d. That for the future, the Year ſhall begin at the Feaſt of the Nativity, according to the Cuſtom of the Church of *Rome*.

The 24th. contains ſome Rules concerning Notaries.

The 25th. confirms the Decree of *Siffridus* concerning the Adminiſtration of Sacraments.

The 26th. commands, that the Holy Chriſm and Holy Oil ſhall not be denied the Curates, and that it ſhall be given them *gratis*.

The 27th. renews the Rules made concerning the Chapters of Monks.

The 28th contains divers Rules about Poverty, Retirement, the Cloiſters of Monks, and a Prohibition to require any thing for an Entrance into Religion.

The General Council of *Vienne* in *Dauphine*, held in 1311.

The General Council of Vienne in Dauphine, in 1311.

THIS Council was ſummoned by *Clement* V. to judge of the Accuſations brought againſt the Order of Knights-Templars, by his Bull dated *Aug.* 12. 1307. by which it ought to have met *Octob.* 1. 1309. but was prorogued by another Bull to *October* 1311. Many Prelates being come to *Vienne* at the time appointed, the firſt Seſſion of this Council was held *Octob.* 16. of the ſame Year. The Number of Archbiſhops and Biſhops which were preſent at it, is not very certain. It is commonly thought, that they were near 300. There was a conſiderable time between the firſt and ſecond Seſſion, which was ſpent in Conſultation. This laſt was held *May* 22. 1312. *Philip* King of *France* was preſent at it. The Diſſolution of the Templars was reſolved on in it, and the Bull was publiſhed about it, as we have ſaid. We have alſo obſerved what paſſed in it about the Memory of Pope *Boniface*, which was condemned to Oblivion, notwithſtanding the earneſt Requeſts of that King. Some ſay, that a Cruſade alſo was reſolved on there; the *Begards* and *Beguines* were condemned there, and their Errors rejected with Deteſtation, and the Pope made in this Council divers Conſtitutions; which are in the five Books of *Clementines*, publiſhed by *John* XXII. and are inſerted in the Body of the Civil Law.

The General Council of Vienne in Dauphine, in 1311.

Some of theſe Conſtitutions are about the Doctrines of the Church, and particularly thoſe which are under the firſt Title of the firſt Book; in which he defines, 1. That the only Son of God ſubſiſting from all Eternity with the Father, who is in every Place where the Father is, hath taken both Parts of our Nature hypoſtatically united together; inſomuch, that though he is the true God, he was alſo a real Man; that is to ſay, had an Human Body paſſible, and an intellectual and reaſonable Soul informing the Body by it ſelf. 2. That the Side of Jeſus Chriſt was opened after his Death, and that there came out of it Blood and Water to make a Church, which is one, without Spot, holy, the Mother of the Faithful, and the Spouſe of Jeſus Chriſt. 3. That the Soul is really the Form of the Body eſſentially and by it ſelf. 4. That we muſt acknowledge one only Baptiſm, to be the Means of attaining Salvation, as well for the Adult, as Infants. 5. That the Opinion of thoſe, who believe, that by that Sacrament ſanctifying Grace, and the Habit of Vertue is infuſed into the Souls of Infants, is very probable, and conformable to the Expreſſions of the Holy Fathers, and Doctrine of the modern Divines, and therefore is to be followed.

The Errors * of the *Begards* and *Beguines* are condemned in the Conſtitution contained in the third Chap. Tit. 3. of the fifth Book, and are theſe: 1. That a Man in this Life may acquire ſuch a Degree of Perfection, that he may become without Sin, and above the Eſtate of growing in Grace. 2. That they which are arrived at that Perfection, need not faſt or Pray, becauſe in that Eſtate the Senſes are ſo ſubject to the Spirit and to Reaſon, that a Man may then freely allow his Body what he pleaſes. 3. That they, who have attain'd this Spirit of Liberty, are no ways obliged to obey, or tied to practiſe the Precepts of the Church. 4. That a Man may attain the higheſt Degree of Happineſs in this Life, and have the ſame Degrees of Perfection as in the other. 5. That every intelligent Creature is naturally happy, and that the Soul hath no need of the Light of Glory to raiſe it to the Viſion and Enjoyment of God. 6. That

* The Begards, and Beguines, *who are by this Council of* Vienne *condemned as Heretics, and many Metaphoric Aſſertions and Doctrines either feigned, or by depraving ſome ambiguous Expreſſions of theirs laid to their Charge, were, as ann Hiſtorians relate, a very religious ſort of Men, and much reverenced by many learned Men of that Time, but deteſting the Errors of the Church of* Rome, *and not fearing to teach, that the* Roman *Church was not the true Catholick Church, that* Boniface VIII. *and* John XXII. *were not lawful Popes, that the Emperor was not ſubject to the Pope in Temporals, that the Hoſt was not to be adored, with many other Things not agreeing to the Doctrines of the preſent Church of* Rome, *they fell under the diſpleaſure of thoſe Popes, and their Biſhops, who excommunicated them, and condemned in their Councils; but as* Ockam *wrote for them againſt* John XXII. *ſo at the latter End of this Age* Gregory XI. *ſtood up in their Defence, and abſolved them from their Excommunication, ſo that they ſpread much in* Italy *and* Germany.

The General Council of Vienne in Dauphine, in 1311.

the Practice of Virtue is for imperfect Men, and the Soul of the Perfect may diſpenſe with the Practice of it 7. That to kiſs a Woman is a mortal Sin, but the Carnal Knowledge of her is no Sin. 8. That in the Elevation of the Body of Chriſt, it is not neceſſary for the Perfect to riſe up, or pay it any Reſpect; becauſe it would be an Imperfection in them to deſcend from the Purity and Height of their Contemplation to think of the Sacrament of the Euchariſt, or the Paſſion of Jeſus Chriſt.

In the fifth Title of the fifth Book concerning Uſurers, not only *Clement* V. forbids the Practice of it, but he condemns alſo them for Hereſie, who obſtinately hold and aſſert that it is no Sin.

In the fifth Title of the third Book, he forbids the Adminiſtration of Baptiſm out of the Church, and in the fourteenth of the ſame Book, Chap. 1. he makes divers Rules for the Celebration of Divine Service.

The ſixteenth Title of the ſame Book, contains a Bull for the Inſtitution of the Feaſt of the Holy Sacrament by *Urban* IV. confirmed by *Clement* V.

He renews in the eighteenth Title of the fifth Book, the Laws and Penalties impoſed upon thoſe that aſſault or impriſon Clergymen.

In the tenth Title of the ſame Book, he appoints, that Penance ſhall be granted to Perſons condemned to Death for their Crimes, notwithſtanding the contrary Uſage.

In the thirteenth Title of the firſt Book, Chap. 2. he declares, That the Cardinals, during the Vacancy of the Holy See, have not the Pope's Power, but may nevertheleſs provide for the Offices of Chamberlain and Penitentiary, if they, that are in theſe Offices, happen to die; that the Election of a new Pope ought to be made in the Place where the laſt died; that if any of the Cardinals go out of the Conclave before the Election, they ought to be compelled to return; that no Cardinal ought to be hindred from giving his Vote under a Pretence of Excommunication, Suſpenſion, or Interdict, *&c.*

The other *Clementines* concern the Collations of Benefices, Elections, Renunciations, Right of Lapſes, Patronages, the Age of beneficed Perſons, the Manners of Clergymen, Wills, Burials, the Inquiſition, and the Office of Inquiſitors, Treaſurers, Excommunications, Interdicts, the Authority of Judges Delegates, the Manner of Proceedings, and other Matters of the Canon Law.

The General Council of Vienne in Dauphine, in 1311.

Laſtly, there are ſeveral, that concern the Reformation of Monks, as Chap. 1. and 2. of the tenth Title of the third Book, which contain divers Rules for Monks and Nuns, and Chap. 1. of the eleventh Title of the fifth Book, which contains the famous Decretal, *Exivi*, concerning the Rule of St. *Francis*. In the ſecond Chap *Tit.* 7. *Lib.* 2. he regulates the Difference between the Mendicant Friars and the Ordinaries concerning their Preachings and Confeſſions, and allows the former to preach in their own Churches, Schools, and publick Places; but it forbids them preaching in their Pariſhes, unleſs invited by the Curates, if the Biſhop does not order them. And as to Confeſſions, he orders the Provincials and Priors to addreſs themſelves to the Biſhops, that they would permit them to chooſe a certain Number of their Monks to hear Confeſſions, whom they would preſent to them, to have their Approbation; that if the Biſhops think fit to reject ſome of them, they ſhall name others; but if they ſhall abſolutely refuſe to grant them ſuch a Permiſſion, the Monks may do it by Virtue of the Power, which the Holy See ſhall give them. In Chap. 1, *Tit.* 7. *Lib.* 5. he forbids the Monks to adminiſter the Sacraments of Extream Unction, the Lord's Supper, and Marriage, without the Permiſſion of the Curate; or to abſolve the Excommunicated; he forbids them to ſpeak ill of the Biſhops in their Sermons; to diſcourage the Faithful from going to their Churches; to make Reſtitutions; abſolve ſpecial Caſes; to vex the Clergy, by citing them unfitly before the Judges Delegates. And in Chap. 1. *Tit.* 9. *Lib.* 3. he decleares, that they, who have made Profeſſion in the Order of Begging-Friars, if they go over to another Order, ſhall bear no Offices in it, nor have a Vote in the Chapter.

All theſe Conſtitutions were not made in the Council of *Vienna*, but ſome before, and ſome after, and of thoſe, which were publiſhed during the Seſſion of that Council, none but ſuch, as concern the Faith and the Condemnation of the Errors of the *Begards* and *Beguins*, the Conſtitution concerning the Privileges of the Mendicant-Friars, the Study of Tongues in the Univerſities, and the Inquiſition, were approved in it.

The Council of *Ravenna* in 1311.

The Council of Ravenna in 1311.

Raynaldus, Archbiſhop of *Ravenna*, held a Council of the Biſhops of his Province, *June* 21. 1311. in which he renewed ſeveral Conſtitutions of Councils and Popes, which he divided into thirty two Articles.

The 1ſt. orders, That when any Churches ſhall be vacant, publick Prayers, and Proceſſions ſhall be made for the Ordination of the Biſhop.

The 2d. That the Funerals of Biſhops deceaſed, ſhall be ſolemnly celebrated, that their Bodies ſhall be cloathed with their Pontifical Habits; that the Chapter ſhall give Notice of the Day of their Death to other Biſhops of the Province; who, for a Month, ſhall cauſe Maſs to be ſaid every Day for them; ſhall relieve three poor People every Day, and cauſe a ſolemn Maſs to be celebrated in their Cathedral for the Expiation of their Souls.

The 3d. That every Year on *July* 20. ſhall a ſolemn Anniverſary be kept in all Cathedral Churches for the deceaſed Biſhops, and a Dozen poor Folks ſhall be relieved that Day.

The 4th. That the ſame thing ſhall be done for the Patrons, and Benefactors of Churches.

The 5th. That the Reliques of Saints, of which there is a good Aſſurance, ſhall on theſe Days be expoſed upon the Altars to be adored by the People, but thoſe which are not certain, ſhall be hidden under the Altar, or elſewhere, and ſhall not be expoſed to publick Worſhip.

The 6th. That the Sacraments ſhall be adminiſtred by the Miniſters faſting, with convenient Ornaments, and without Charge.

The 7th. That the Lord's Supper, Holy Chriſm, and Holy Oils ſhall be locked up carefully, and that Care ſhall be taken to renew the Elements, which are kept for a Viaticum.

The 8th. That Care ſhall be taken to keep clean the Linen, and Ornaments for the Churches, to have Books, and Altar-Cloaths ſufficient, and Chalices of Silver, if it may be, and the Bells be conſecrated with the Ceremonies preſcribed in the Pontifical.

The 9th. That every Biſhop ſhall be careful to inſtruct the Prieſts, and other Miniſters of his Dioceſs in the Offices of their Miniſtry, and that a Prieſt do not celebrate above one Maſs a Day, unleſs in the Caſes allowed by the Law; that no Stranger ſhall preach, celebrate, or perform any Function, to which he is not preſented by the Ordinary; that they ſhall every *Sunday* conſecrate freſh Water; and all the Pariſhioners ſhall hear Maſs every *Sunday* in their own Pariſh, under the Pain of Excommunication, if they do not do it after they have been admoniſhed of it three times.

The Council of Ravenna in 1311.

The 10th. That the Feaſts of the Patrons of Cathedral Churches be kept, and the Curates ſhall be careful every *Sunday* at Maſs, after the Goſpels and Offertory, to give Notice of the Feaſts and Faſts in the following Week.

The 11th. That three times in the Year the form of Baptiſm ſhall be publiſhed in the Churches.

The 12th. That no Markets, Parliaments, or Courts of Juſtice ſhall be held in Churches.

The 13th. That none ſhall be allowed to preach under 30 Years of Age.

The 14th. That the Abbots, and Priors of the *Benedictine* Monks and Canons-Regular ſhall hold a Provincial Chapter every Year.

The 15th. That the Curates ſhall take care to publiſh in *Advent* and *Lent*, the Canon, *Omnis utriuſq; Sextus*, and that all Chriſtians, that ſhall not do that Duty, ſhall be puniſhed by the Biſhop: That Phyſicians ſhall not viſit the Sick a ſecond time, unleſs they have called the Phyſician of the Soul.

The 16th. That Benefices ſhall not be given to Perſons, that can't read nor ſing.

The 17th. That all the Abbots and Priors of the Order of St. *Benedict* ſhall conform to one Service.

The 18th. That all Biſhops ſhall hold a Synod once a Year.

The 19th. That the Banns of Marriages ſhall be publiſhed, that the Curates may know, whether there be no Impediments; that Marriages ſhall not be celebrated from the firſt *Sunday* in *Advent* till after the Octaves of *Epiphany*, from *Septuageſima-Sunday* till the Octaves of *Eaſter*, from the Day before the *Aſcenſion* to the Octaves of *Penteceſt*.

The 20th. That they, who cauſe themſelves to be choſen, and get Poſſeſſion of Benefices by the Secular Authority, ſhall be excommunicated, and made uncapable to take any other Benefice in the Province.

The 21ſt. That ſuch as reſiſt their Superiors ſhall be ſuſpended, till they make Satisfaction.

The 22d. That Monks, that relinquiſh their Profeſſion as Apoſtates, ſhall not be admitted into any Benefice, nor Eccleſiaſtical Office.

The 23d. That the Jews ſhall have a Mark to diſtinguiſh them from Chriſtians.

The 24th. That no Biſhop ſhall exerciſe any Authority in the Juriſdiction of another; that no Secular or Regular Clergyman ſhall be admitted to Holy Orders, without Letters

The Council of Ravenna in 1311.

Letters dimissory from the Bishop, in whose Diocess he is born, dwells, or has a Benefice, unless it be such as are of the Order of Mendicant-Friars, or other privileged Persons; that no strange Bishop shall be allowed to perform the Episcopal Office, if his Metropolitan be not certified of his Ordination.

The 25th. that none shall be made Governors of Hospitals, but such as are not married, and will reside in them.

The 26th. renews, and greatens the Punishments denounced against them, who assault, abuse, or molest Clergymen.

By the 27th. the Blasphemers of the Name of God, the Virgin, or the Saints are excluded the Church for a Month, and if they do not do Penance, they shall be deprived of Christian Burial.

The same Punishment is ordained by the 28th. against those who remain above one Year excommunicated, although they have received Absolution at their Death.

The 29th. orders, that Censures be made use of against Adulterers, and if they are excommunicated a Month without leaving the Practice of their Sin, they shall be deprived of Christian Burial, although they make Satisfaction at their Death.

The Council of Ravenna in 1311

The 30th. orders, that the Bishops, Chapters, and Monasteries give general and orderly Alms, and maintain the Poor. The Bishops also are enjoined to use their Endeavour to make Peace in the Towns, where there are any Quarrels, and to cause the Collect for Peace to be said till the Quarrels are ceased.

The 31st. orders, that Notaries should use Expedition about such Wills, as contain any Legacies to the Bishops, to be paid in one Month, and if the Executors of such Wills do not take Care to execute them, the Bishop shall see to it.

The 32d. regulates the Dues of the Secretaries, and Notaries of Bishops.

The Council of *Ravenna* in 1314.

The Council of Ravenna in 1314.

THE same Archbishop held another Council in the Castle of *Argenta* in his Diocess, *Octob.* 10. 1314. in which he made twenty Constitutions.

The 1st. commands, That none but Canons in Holy Orders shall have Votes in the Chapters.

The 2d. That none shall be ordained Priest, but such as be of 25 Years of Age, Deacon at 20. and Subdeacon at 16

The 3d. That no Stranger, or unknown Person, shall be ordained Bishop, nor Persons known without the Consent of the Archbishops and Bishops of the Province; and that no Suffragan of *Ravenna* shall go out of the Province to consecrate a Bishop in another Province.

The 4th. That Persons exempt shall not invite unknown Bishops to exercise their Episcopal Function, or Ordinations in their Churches.

The 5th. That Legates, or Delegates, or other Ambassadors of the Holy See, shall be obliged to shew their Commission to the Ordinaries, except Legates *à Latere*, or such as have some special Commissions.

The 6th. That the Chapters shall receive their Bishops with the Sound of Bells, and that the Canons shall go before them to the Door of their Church in their Robes, with Incense, Holy Water, and the Cross; that they shall take their Blessing; that the Bishops of the Province must celebrate in their Pontificals in all Places where they go, provided they stay not above 10 Days; that when the Legate of the Holy See, or Archbishop of *Ravenna*, shall solemnly celebrate in any Place, the Bishops and Abbots in the Neighbourhood shall be present in their Ecclesiastical Habits.

The 7th. orders Notaries, under the Pain of Excommunication, to deliver the Acts which they have made, to the Persons concerned in them.

The 8th. says, That none can be exempted from Visitation by any Prescription.

The Council of Ravenna in 1314.

The 9th. That those who appeal from the Sentence of Excommunication, and do not pursue their Appeal, shall be deprived of all their Benefices.

The 10th. That the Clergy shall be modestly apparelled, and shall not wear Arms, nor coloured Cloaths, and that they shall have a close Cassock, a Crown, and their Hair cut so short, as that their Ears may be seen.

The 11th. That no Man shall be admitted into Nunneries, and Nuns shall not go out.

The 12th. That no Man shall have a Prebend, who is not 16 Years old, and such as obtain them, shall enter into Holy Orders.

The 13th. That Priests shall celebrate their first Mass within three Months after their Ordination, and afterwards, as often as they can, at least once a Year.

The 14th. That Curates shall teach the form of Baptism three times a Year to their Parishioners.

The 15th. prescribes a Form of Confession to be used at the Introities of the Mass.

The 16th. That the Clergy shall fast and give Alms three Days before they hold Provincial Councils.

The 17th. Renews the Punishment against Detainers of Ecclesiastical Revenues.

The 18th. Excommunicates the Secular, and Regular Clergy, which keep back the Profits, which belong to the Table of Bishops, Monasteries, or Chapters.

The 19th. forbids to pronounce the Sentences of Interdict, or Excommunication for mere Money-matters.

The 20th. recalls the Permissions given Monks to publish and preach Indulgences.

The Council of *Ravenna* in 1317.

The Council of Ravenna in 1317.

LAstly, this Archbishop, who always applied himself to his Duty, and Reformation of Discipline, called a Council at *Ravenna*, Octob. 27. 1317. in which he confirmed the two former, and published new Rules in 22 Articles.

He orders in the first, that Bishops should appoint Stewards to manage the Revenues of vacant Churches.

The 2d. orders, That no Man shall enter into the Ministry of the Church, who has not received his Mission from the Bishop.

The 3d. That those, who have gotten Benefices, shall enter into Holy Orders within a Year, as their Benefices require.

The 4th. renews the Rules concerning the Habits and Conversation of Clergymen, and imposes Pecuniary Mulcts upon such as shall contradict them.

The 5th. forbids receiving a Canon of a Cathedral, or a Monk out of a Monastery, without the special License of the Ordinary.

The 6th. That none shall be received into a Monastery upon the Credit of Laymen.

The 7th. That Notice shall be given to the Metropolitan of *Ravenna*, what Benefices are fain to him.

The 8th. That the Number of the Canons of Cathedral and Collegiate Churches shall be regulated, if not already done, and the Number reduced to a Proportion of the Revenues.

The 9th. is against beneficed Persons that do not reside.

The 10th. orders, That there be daily Distributions in Cathedral Churches, and one Table for the Canons.

The 11th. concerns the Taxes and Impositions, that Churches ought to bear.

The 12th. appoints that the Clergy be present at solemn Masses, and that private Masses shall not begin in the Churches, till the solemn one is finished.

The 13th. forbids Archbishops, Provosts, and inferior Bishops, the Knowledge, Instruction, or Judgment of what concerns the Persons of Clergymen.

The Council of Ravenna in 1317.

The 14th. forbids all Christians to lett out their Houses to the *Jews*.

The 15th. lays down divers Cautions to prevent Usury.

The 16th. ordains, that the Restitutions of such Goods, as the Owners are not known, shall be made by the Bishops Order, and they shall be obliged in their Wills to specifie the Cause of such Legacies.

The 17th. forbids Clergymen or Monks to hunt.

The 18th. ordains, That Clergymen taken carrying Arms, committing any Crime, shall be put into the Hands of the Bishop, without defaming Reflections on them.

The 19th. That only one Punishment shall be inflicted for one Crime.

The 20th. leaves it to the Liberty of the Bishops to dispense with the Age, and Qualifications, which such as are to be ordained, ought to have by the Canons of the former Councils, provided, that the Persons, whom they ordain, be capable.

The 21st. imposes a Punishment upon the Chapters, who do not give notice of the Death of their Bishop to the Bishops of the Province.

The 22d. gives the Ordinaries a Power to absolve such as offend against the Rules of this Council, but this Archbishop reserved for the future the Punishment of the Breakers of the Canons to himself, and the Power to moderate, or interpret the Laws of these Councils. And by virtue of this Power, he added two Articles to these 22 Rules. In one of them he allows the Nuns to speak through a Lattice to Persons not suspicious; and in the second, he sets down a Table of the Dues, which Notaries and Secretaries ought to take.

The Council of *Paris* in 1314.

The Council of Paris *in* 1314.

Philip de Marigny, Archbiſhop of *Sens*, celebrated a Council of the Biſhops of his Province at *Paris*, on *Tueſday* before the Tranſlation of St. *Nicholas* in 1314. and four Days after, in which he publiſhed three Rules.

The 1ſt. appoints, That the Curates ſhould admoniſh ſuch as unjuſtly detain the Goods of their Churches, to reſtore them, and if they do not do it, to excommunicate them.

The 2d. That Eccleſiaſtical Judges ſhall no longer grant General Citations in theſe Terms, *Summon all thoſe, whom the Bearer of theſe Preſents ſhall appoint*, &c. and if they do grant any, they ſhall be of none effect.

The Council of Paris *in* 1314.

The 3d. That no Perſon ſhall be ſummoned for having kept Company with an excommunicate Perſon, unleſs the Perſon cited has been admoniſhed firſt, and unleſs the Perſon, that requires the Citation will ſwear, that he knows that the Perſons he would have cited, have knowingly accompanied with excommunicate Perſons in the Caſes, which are not permitted by the Law.

The Council of *Saumur* in 1315.

The Council of Saumur *in* 1315

THis Council was held by *Jeffrey de la Haye*, Archbiſhop of *Tours*, and made up of the Biſhops and Abbots of his Province. In it were publiſhed four Canons.

The firſt orders, That all thoſe Laymen, which hereafter ſhall detain any Eccleſiaſtical Goods ſhall be excommunicated, and thoſe who have held them for 40 Years paſt, ſhall be thrice admoniſhed to reſtore them, and if they do not do it, they ſhall be excommunicated.

The 2d. declares all thoſe *ipſo facto* excommunicated, who hinder the Execution of Eccleſiaſtical Judgments, and lays an Interdict upon the Lands of thoſe Lords, whoſe Bailiffs, Stewards, or other Judges, make Attempts upon the Eccleſiaſtical Juriſdiction.

The Council of Saumur *in* 1315.

The 3d. forbids Archdeacons, and others intruſted with the Examination of ſuch Clerks, as are ordained, or provided of Benefices to take any thing of them, upon Pain of Suſpenſion, if they are Prieſts, or Excommunication, if they are not.

The 4th. ſays, That Land cannot be interdicted before any thing is ordained againſt the Perſon of the Lord or Bailiff, and reſerves to Biſhops the Abſolutions of Excommunications, and the taking of the Interdicts impoſed by this Council.

The Council of *Nogarol* in 1315.

The Council of Nogarol *in* 1315.

Manæus d' Armagnac, Archbiſhop of *Auſche*, held a Council of his Province in 1315, at *Nogarol*, in which he publiſhed five Rules.

The 1ſt. forbids under Pain of Excommunication, Temporal Lords to invade the Goods of vacant Churches.

The 2d. declares the Children of ſuch as have contributed to lay Taxes upon the Clergy, incapable of receiving Holy Orders to the fourth Generation, and deprives their Family of Chriſtian Burial.

The 3d. forbids to deny the Sacrament of Penance to Perſons executed, at their Death.

The Council of Nogarol *in* 1315.

The 4th. excommunicates thoſe who do any Wrong to Biſhops Servants, and interdicts the Place where the Action was done.

The 5th. orders the Publication of the Decretal *gratis*, againſt thoſe who hinder the Execution of Interdicts and Excommunications of the Church.

The Council of *Senlis* in 1316. *and* 1317.

The Council of Senlis *in* 1316 *and* 1317.

KIng *Lewis* X. called a Council at *Senlis*, Aug. 16. 1315. that *Peter* Biſhop of *Chalons*, who was accuſed of divers Crimes, might be tried by it. This Council was prorogued by *Peter Courtney*, Archbiſhop of *Rheims*, to *May* 15. 1316. and *Peter* of *Chalons* was abſolved by it.

In the next Year the ſame Archbiſhop held another Council *March* 27. in the ſame City, where he renews the Puniſhments denounced againſt thoſe that invade the Churches Dues.

The Council of Senlis *in* 1316 *and* 1317.

The Councils of *Sens* in 1320. and of *Paris in* 1323.

The Councils of Sens *in* 1320. *and of* Paris *in* 1323.

Philip de Marigny, Archbiſhop of *Sens*, held a Council in that City on the *Thurſday* after *Pentecoſt* 1320. where he publiſhed four Decrees.

The 1ſt. was, That the Biſhops ſhould order the People of their Dioceſſes to faſt on the Vigil of the Feaſt of the Holy Sacrament, and ſhould grant 40 Days indulgence to thoſe that did it.

The 2d. That the Places, where any Clerk is kept by Force, ſhall be interdicted.

The 3d. That Monks and Nuns, that have taken an Habit, ſhall make Profeſſion at the End of the Year.

The Councils of Sens *in* 1320. *and of* Paris *in* 1323.

The 4th. is againſt Canons, Curates, and other Prieſts, who are not modeſtly apparelled, and wear their Hairs and Beard long without cutting.

Theſe Conſtitutions were renewed and confirmed in another Council of the ſame Province, held at *Paris* in 1323.

The Councils of *Valladolid*, in the Dioceſs of *Palenza* in *Caſtile* in 1322. and of *Toledo* in 1323.

The Council of Valladolid *in* 1322. *and of* Toledo *in* 1323.

THE firſt of theſe Councils was held in the End of *Auguſt* 1322. by the Authority of *William* Cardinal Biſhop of St. *Sabina*, Pope *John* XXII's Legate, who publiſhed the following Conſtitutions, and ordered all the Biſhops to have them promulgated in their Cathedrals within 8 Days.

The 1ſt. orders, That Provincial Synods be held once in two Years, and Dioceſan every Year.

The 2d. That the Curates be careful to declare four times a Year to the People, in the vulgar Tongue, the Creed, Ten Commandments, number of Sacraments, and the ſeveral Sorts of Vertues, and Vices.

The 3d. That the Decretal of *Boniface* VIII. be publiſhed, which forbids the Clergy to appeal to the Tribunals of Secular Judges.

The 4th. That all Perſons abſtain from ſervile Works on *Sundays* and Holy-days, and no Husbandman or Artificer work on their Trades upon thoſe Days, unleſs it be in Caſes of Neceſſity, or for ſome pious Uſes, or by the Permiſſion of the Prieſt.

The Council of Valladolid *in* 1322 *and of* Toledo *in* 1323.

The 5th. excommunicates falſe Witneſſes, and all ſuch as excite and encourage them to be ſuch.

The 6th. enjoins Biſhops to wear Garments ſuitable to their Function, and not made of Silk, to celebrate the Maſs publickly in their Churches upon ſolemn Feaſt-days, to bring with them portable Altars to celebrate every Day before them, to recite the Canonical Hours with their Clergy, and to celebrate Divine Service in their Cathedrals. It alſo forbids all Clergymen to be preſent at the Marriages of their Children, or Nephews.

The 7th. is againſt Clergymen, that keep Concubines.

The 8th. is againſt Non-reſident Clergymen, and deprives them of the Revenues of their Benefices.

The 9th. orders, That Benefices be not parted; that none be ordained, but ſuch as have ſome Letters; that no more Clerks be put into Churches, than the Revenues will maintain;

tain; that Monks ſhall not give their Habits to Secular Clergy, to exempt them from the Juriſdiction of the Biſhop and Benefices ſhall be conferred in the Chapter by publick and authentick Acts.

The 10th. that the Bounds of Pariſhes ſhall be fixed, and the Curates ſhall not receive other's Pariſhioners.

The 11*th.* that the Frauds of Monks in paying their Tithes be prevented.

The 12th. renews divers Conſtitutions about Monaſtick Diſcipline.

The 13th, exhorts the Curates to uſe Hoſpitality to Monks, Poor, and Pilgrims, and take care that the Hoſpitals be fit to receive them.

The 14th orders, that Patrons ſhall not preſent to Churches before they are vacant, nor preſent Infants, nor put in Perſons by Force, nor ſhall require any Proviſion, or other Obligations of the Curates of thoſe Churches of which they are Patrons.

The 15th. that the Conſecration of the Chriſm belongs to the Biſhops, and every Year the Curates ſhall go to provide New and ſhall not be allowed to uſe the Old.

The 16th. forbids eating Fleſh in *Lent*, and on other Faſting Days, under the Pain of Excommunication *ipſo facto*.

The 17th. forbids holding Meetings about Secular Affairs in the Church, and Markets and Fairs in the Churchyards; fortifying Churches, or violating the Privileges of *Aſylum*, or Refuge.

The 18th. ordains, that the Decree of the General Council of *Vienne*, againſt ſuch as contract Marriages within the degrees prohibited, ſhall be publiſhed every Year.

The 19th. is againſt Simony, and particularly againſt that of receiving any thing for the Collation for Benefices, or for Ordination.

The 20th. renews the fourth General Council of Lateran, *De Magiſtris*, exhorts Clergymen to ſtudy, and grants them three Years for that End, and more if it be neceſſary, in which they may take the Revenues of their Benefices without being reſident on them.

The 21ſt. contains divers Decrees about Mens demeanour towards *Jews* and *Saracens*.

The 22d. is againſt publick Adulterers.

The 23d. is againſt Raviſhers of Women, and Spoilers of Mens Goods.

The 24th. is againſt Lotteries.

The 25th. forbids the uſe of canonical Purgation, unleſs in Caſes authorized by Law.

The 26th. aboliſhes the uſe of Purgation by Fire, or Water.

The 27th. orders that the Canon, *Omnis utriuſq; Sexus* be publiſhed every *Sunday* in *Lent*.

This Archbiſhop held a Council at *Toledo* in 1323. in which he publiſhed 17 Articles concerning the Doctrine of the Sacraments, Manners and Duties of Clergymen, and the Diſcipline of the Church.

The Council of *Toledo* in the Year 1324.

The Council of Toledo in 1324.

THE Conſtitutions of the Council of *Valladolid* were publiſhed in 1324. by *John* Archbiſhop of *Toledo*, in a Council of his Province held in *November*, which added 8 other Rules to them.

The 1ſt. is againſt Biſhops who neglect to come to the Council.

The 2d. is about the Habits and Manners of Clergymen.

The 3d. is againſt thoſe that appropriate the Revenues of Chappels without naming the titular Clerks, who ſhall take them.

The 4th. ordains, that all beneficed Clerks, with Cure of Souls, ſhall be inſtituted by the Biſhops.

The 5th. that Clergymen cannot bequeath the Goods gotten by the Church to their Children.

The Council of Toledo in 1324.

The 6th. forbids Prieſts to require any Salary for ſaying Maſs, but allows them to take what is given them in Charity, without any Bargain or Agreement.

The 7th. forbids every Prieſt to celebrate more than one Maſs in a Day, and exhorts them to celebrate it often, at leaſt four times a Year, allowing them, in caſe they have no Curate, to confeſs themſelves to another Prieſt: And laſtly, orders other Clergymen to communicate three times a Year.

The Council of *Colen* in the Year 1322.

The Council of Colen in 1322.

HENRY Archbiſhop of *Colen*, having aſſembled a Council of the Prelates of his Province *Octob. ult.* 1322. in his Archiepiſcopal Palace, confirmed the Canons of his Predeceſſor *Engelbert* in 1266. and ordered that they ſhould be obſerved in all his Province.

The Council of Colen in 1322.

The Council of *Avignon* in the Year 1326.

The Council of Avignon in 1326.

THIS Council was not made up of the Biſhops of one Province only, but the Archbiſhops of *Arles*, (*Guabert de Valle*) *Aix*, (*James de Concos*) and *Embrun* (*Bertrand d' Eux*) were at it with ſeveral of their Suffragans and Deputies of their Chapters. It was held in the Monaſtery of S. *Rufus*, June 18. 1326. They made 59 Canons concerning the Diſcipline of the Church.

It is ordained in the firſt that the Maſs, *De Beatâ*, ſhould be celebrated every *Saturday*, and Indulgences be granted to all that are preſent at it.

In the three following Indulgences are alſo granted to thoſe, who accompany the Sacrament, when it is carried to the Sick; to ſuch as pray devoutly for the Pope; and ſuch as bow the Head at the Name of Jeſus.

The 5th. orders, that the Fonts for Baptiſm be kept under a Lock.

The 6th. that the Sentences pronounced by a Biſhop againſt any one of his Dioceſs, ſhall be confirmed by the Metropolitan, and that all the Biſhops of the Province ſhall obſerve them.

The 7th. is againſt thoſe that contemn Eccleſiaſtical Cenſures.

The 8th. excommunicates thoſe who force Clergymen to relate the Titles of the mixt Juriſdiction, which they are in Poſſeſſion of.

The 9th forbids Secular Judges to ſummon Clergymen before their Tribunals.

The 10th. forbids the Clergy to have recourſe to the Secular Judges for Juſtice againſt other Clerks.

The five following, renew the Laws againſt ſuch as invade the Goods of the Church, or keep Clergymen Priſoners.

The 16th. forbids to employ Excommunicate Perſons in any publick Office.

The 17th and 18th are againſt Poiſoners, and Sellers of Poiſon.

The 19th. is againſt Perſons exempt, who abuſe their privileges.

The 20th. and 21ſt. concern Wills.

The 22d. contains Caſes reſerved to the Biſhop.

The Council of Avignon in 1326.

The 23d. forbids Clergymen to bring their civil Cauſes before Eccleſiaſtical Judges, under the pretences of Donation, Ceſſion, *&c.*

The 24th. forbids all perſons to enter upon the Goods of vacant Churches, unleſs they have a Right by ſome privilege or Cuſtom.

The 25th. forbids under pain of Excommunication Clergymen, that are in favour in the Courts of Princes, to give their Advice againſt the Liberties of the Church.

The 26th. forbids Clergymen in Holy Orders, or that have Benefices, with charge of Souls, to have any Civil Offices.

The 27th. allows, that ſuch as deſire to be buried among the Preaching, or Grey-Friars, ſhould be buried among them, the Right of being carried to their Pariſh Church being preſerved, according to the Cuſtom.

The 28th. declares, that no Collation of a Benefice ſhall be made, upon condition of paying a new Rent, or augmenting the old.

The 29th. orders, that the Monks, who have the Revenues of Churches, ſhall be obliged to preſent to the Biſhop within ſix Months perpetual Vicars to perform Divine Service.

The 30th. ſays, that Patrons, who have only a right to preſent, do not confer by full right.

The 31ſt. that all perſons preſented, ſhall be inſtituted by the Biſhop.

The 32d. and 33d. that the Goods and Perſons of the Clergy ſhall be exempted from Taxes and Impoſts.

The 34th. that the Laity ſhall not hinder the Clergy carrying Corn from their Lands.

The 35th. that Lords ſhall not hinder their Curates from taking their Tithes.

The 36th. that Laymen ſhall not take upon them to make Orders about Tithes, Burials, or Oblations in prejudice of the Cuſtoms, and Liberties of the Church.

The Council of Avignon in 1326.

The 37th. is againſt Aſſociations, and Fraternities made for ill Ends, which the Council forbids under pain of Excommunication, declaring nevertheleſs, that they did not include in this Prohibition Brotherhoods eſtabliſhed for the Honour of God, the Virgin and Saints for the Relief of the Poor, in which there are no Oaths taken, nor Conſpiracies entred into.

The 38th. and 39th. forbids Clergymen fortifying their Churches, or bearing Arms.

The 40th. orders, that Biſhops, their Officials, or Great Vicars ſhall give Abſolution in the caſes reſerved to their Dioceſans, whenever they are required.

The 41ſt. that Lords and Secular Judges, at the Requeſt of the Clergy, ſhall make uſe of their Authority and Temporal Puniſhments, to oblige perſons excommunicate to receive Abſolution.

The 42d. and 43d. inflicts Cenſures on ſuch, as hinder the Clergy from exerciſing their Juriſdiction.

The 44th. excommunicates thoſe that abuſe the Biſhops Officers.

The 45th. declares, that the Reformation of the Clergy belongs to the Church, and that they ſhall not be condemned by Secular Judges.

The 46th. allows the Biſhops of theſe three Provinces to give their Bleſſing to the People in all places in which they meet them, except in their Metropolis's, and where the Dioceſan Biſhop is preſent.

The 47th. orders that the Sentences given by one Biſhop, ſhall be publiſhed and obſerved by his Brethren.

The 48th. excommunicates thoſe, that go out of their Dioceſs to contract a Marriage out of their Pariſh.

The 49th. excommunicates thoſe that abuſe the Pope's Writs.

The Council of Avignon in 1326.

The 50th. forbids to take the Tythes, or other parochial Dues, without the Authority of the Biſhop.

The 51ſt. forbids beneficed perſons to alienate the Goods of their Churches without the Conſent of the Biſhop, unleſs it be in giving Lands altogether unfit for leaſing out to Farmers.

The 52d. orders, that if any Man leave his Benefice, he ſhall leave ſo much of the Fruits in the Houſe, as is neceſſary to maintain his Succeſſor till the next Harveſt.

The 53d. that all beneficed perſons, ſhall exhibit an Authentick Inventory of all the Goods, moveable and immoveable of their Benefices.

The 54th. renews the Laws of the foregoing Councils about Wills.

The 55th. revokes all Statutes and Ordinances contrary to the ancient reaſonable and approved Cuſtoms.

The 56th. orders, that the Diviſion of the neceſſary Charges for the Legates and Nuncio's of the Holy See, ſhall be laid equally upon the Cities and Dioceſſes.

The 57th. that the *Jews* ſhall have a Mark to diſtinguiſh them, ſhall be forced to pay a tribute to the Church for their Tythes, Oblations for their Houſes, and the Goods they poſſeſs.

The 58th. that interdicts inflicted by theſe Canons ſhall be executed, when the Ordinary, his Official, or Grand Vicar ſhall appoint.

The 59th. that the Biſhops may abſolve in the Caſes reſerved to the Holy See in this Synod, and diſpenſe with, or moderate theſe Conſtitutions.

The Council of *Avignon* in the Year 1337.

The Council of Avignon in 1337.

THE Decrees of the Council, which we have juſt ſpoken of, were renewed, repeated, and confirmed in another Council of the three Provinces held at the ſame place in 1337. with ſome new ones, which were added, for this laſt Council contained 70 Articles. The new ones are.

The 4th. which orders for the Execution of the Canon, *Omnis utriuſq; Sexus*, that the Curates ſhall not permit any perſon to receive or adminiſter the Sacrament of the Euchariſt out of their Pariſhes.

The 5th. enjoins beneficed Clergymen, and ſuch as are in Holy Orders, to abſtain from Fleſh on *Saturday*, unleſs there be need to do otherwiſe, which is left to their Conſcience, or in Caſe the Feaſt of Nativity happen on that Day, and that upon pain of being excluded a Month from the entrance of the Church. And they ordain the ſame thing for Laymen.

The 8th. that Eccleſiaſtical Cenſures ſhall not be extended beyond their bounds, by exerciſing them upon excommunicate Perſons for new Inventions, as to caſt Stones againſt their Houſes, to carry a Biere thither, to cauſe a Prieſt to come in his Sacerdotal Habit, &c.

The Council of Avignon in 1337.

The 15. that ſuch as have any of the Churches Goods, ſhall be obliged to declare it.

The 18th. and 19th. are againſt thoſe that hinder the Exerciſe of the Eccleſiaſtical Juriſdiction, and invade the Goods of the Church.

The 27th. and 28th. concern Bills of Debts.

The 38th. forbids Clerks to hold Inns, or to Merchandize.

The 41ſt. and 42d. enlarge the Canons concerning the Habits of Clerks.

The 48th. 49th. and 50th. relate to the Diſtributions made to Canons.

The 51ſt. orders, that they, who have any Church-Dignities or Benefices, ſhall take Holy Orders, within the time that ſuch Benefices require.

The 59th. forbids to make uſe of the *Jews*, as Phyſicians.

The Councils of *Marſac* in the Years 1326 and 1330.

The Council of Marſac in 1326 and 1330.

WILLIAM *Flavacourt*, Archbiſhop of *Auſche*, held a Council of the Biſhops of his Province in a place within his Dioceſs called *Marſac*, Decemb. 8. 1326. in which he publiſhed 56 Conſtitutions.

The 1ſt. orders, that Biſhops ſhould put none into Benefices, but ſuch, as they are aſſured to be of Good Life and Manners.

The 2d. and 3d. that Strangers and Clergymen, ſhall not be entertained, unleſs they have their Biſhops Letters, and they that ſuffer them to adminiſter Sacraments, ſhall be excommunicated.

The 4th. forbids Archdeacons the Cognizance of Matrimonial Cauſes.

The 5th. renews the Conſtitutions of Pope *Benedict* X. and Cardinal *Simon*, about the Power of Legates.

The 6th. forbids Monks, and others of the Clergy, to moleſt the Ordinaries in the Exerciſe of their Juriſdictions.

The 7th. 8th. 9th. 10th. and 11th. are Rules common in this Age about the Juriſdiction and Immunities of the Church.

The 12th. 13th. 14th. 15th. 16th. and 17th. concern Affairs brought to the Eccleſiaſtical Judges concerning the Breach of Oaths.

The 18th. renews the Conſtitutions about the Life and Modeſty of Clergymen, and orders that Prieſts at the Celebration of Maſs, ſhall have at leaſt one Clerk in a Surplice to aſſiſt him.

The 19th. orders, that all the Clergy, which are in Holy Orders, or have Benefices, and chiefly Curates and Monks ſhall be careful to recite the then canonical Hours, and be at Church at the uſual Hours, but in the time of an Interdict ſhall read Divine Service in their Churches, if they have not been polluted, but with a low Voice and the Doors ſhut: without ſound of Bells, except upon the Feaſt of the Paſſover, Pentecoſt, and the Aſſumption of the Virgin, on which they ſhall celebrate ſolemnly notwithſtanding the Interdict. And laſtly, that the Diſtributions ſhall be given only to thoſe that are at the Service.

The Council of Marſac in 1326 and 1330.

The 20th. that a Clergyman ſhall not go out in the Night without a Candle.

The 21ſt. 22d. 23d. 24th. and 25th. concern Burials. They forbid Monks to perſwade dying Perſons to be buried among them, and order that none ſhall be buried in their Churches without the Biſhops leave; that nothing indecent ſhall be done at Funerals; that the Corps ſhall be carried to the Pariſh Church, and that the Parts of a Body ſhall not be ſeparated to be buried in divers places.

The 26th. orders the Pariſhioners to be preſent every *Sunday* and Holy day at the Maſs of their Pariſh.

The 27th. that the Decretal of *Boniface* VIII. *Super Cuſtodiam*, concerning the Peace between Prelates and Curates, ſhall be obſerved.

The following Eight, are about payment of Tythes to Curates.

The 36th. ſays, that Perſons preſented to Biſhops by Religious Patrons, and inſtituted into Benefices ſhall not be deprived but by the Biſhop, and for a reaſonable Cauſe.

The 37th. that Monks, although exempt, ſhall not erect new Oratories without the Permiſſion of the Ordinary.

The 38th. regulates the payments of Viſitation, and procuration Dues to Archdeacons.

The 39th. commands Archdeacons to do their Duty in their Viſitation.

The 40th. aſſerts, that if a Church, although it be not conſecrated, or a Churchyard are polluted with the Effuſi-

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Councils of Marsac in 1326. and 1330.

on of Blood, or Seed, or by the Burial of any excommunicate Person, Heretick, Infidel, or *Jew*, they shall be reconsecrated by the Bishop with Holy Water.

The 41st. ordains, that the Feasts of the Apostles and four Evangelists shall be solemnly kept, and the ancient Relicks shall not be exposed to Sale, nor new ones suffered to be reverenced, unless allowed of, and that the * Questors shall be hindred to carry them about, and preach up the Virtues of them.

The 42d. orders also, that the Feast of S. *Martha* shall be kept *July* 29.

The 43d, that Care be had of the Revenues, and Ornaments of the Churches.

The 44th. that the Sacrament and Holy Chrism shall be kept under Lock and Key.

The 45th. grants Indulgences to such, as shall visit Cathedral Churches upon the Day and Feast of the Patron, and on the Octave of it, if they be truly contrite and Penitent.

The 46th. forbids any civil Assemblies to be held in Churches.

The 47th. excommunicates those Lords, that forbid their Tenants to sell or buy any thing of Ecclesiastical Persons, to grind their Corn, &c.

The 48th. orders, that such as keep Concubines, Usurers, and Adulterers be excommunicated; as also such Monks as put off their Habit.

The 49th, excommunicates those, who make or compose Ordinances against the Liberties of the Church.

The 50th. commands, that *Gregory* X's Decretal, *Pro eo* shall be published.

The 51st. is against those who keep a Bond for a Debt paid.

The 52d. interdicts the places, where the Goods or Persons of the Clergy taken away by force, are concealed and kept.

The 53d. is against those who impose taxes on Clergymen, Monks, or Lepers shut up.

The 54th. forbids pawning any Goods of the Church.

The 55th. forbids to interdict a place for a Debt purely pecuniary.

The last, orders the Bishops to cause the former Constitutions to be published every Year in their Synods, and take care to have them executed.

The same Archbishop held another Council in the same place in 1330. against the Murtherers of *Anesance* Bishop of *Aire*, whose Acts are dated *Decemb.* 11. 1330.

Councils of Marsac in 1326. and 1330.

* *Questors were such as went up and down by the Popes or Bishops Connivance or Permission to sell Reliques, and preach up the Virtues of them.*

The Council of *Senlis* in 1326. and of *Compeigne* in 1329.

The Council of Senlis in 1326. and of Compeigne in 1329.

William de Brie, Archbishop of *Rheims*, held the first of these Councils in 1326. which was made up of the Bishops of *Soissons*, *Laon*, *Beauvais*, *Chalons*, *Noyon*, *Senlis*, and the Deputies of the other Bishops of his Province, and there published seven Rules.

The 1st. concerns the Ceremonies of the Celebration of a Council.

The 2d. forbids such as have Benefices to engage in any other Employments.

The 3d. orders the Payment of Tythes.

The 4th. declares such as are excommunicated with the great Anathema, incapable of acting, pleading, or giving a Testimony in Judgment.

The 5th. preserves the Rights of being Asylum to Churches.

The 6th. forbids Clandestine Marriages.

The 7th. renews the Canon of the Council of *Bourges* in 1276. against those that hinder the Execution of Ecclesiastical Judgments.

This very Archbishop held another Council at *Compeigne* in 1329. in which he published the Ordinary Rules of this Age, concerning the Immunities and Jurisdiction of the Church.

The Council of Senlis in 1326. and of Compeigne in 1329.

The Councils of *Alcala* [or *Complutum*] in 1326. and of *Pennafiel* in 1302.

The Council of Alcala (or Complutum) in 1326. Pennafiel, in 1302.

John Archbishop of *Toledo*, held the first of these Councils *June* 25. and in it published two Canons; By the first of which he forbids his Suffragans to ordain a Bishop without the Permission of the Metropolitan; and in the other, he confirms the Rule of the Council of *Pennafiel*, held under *Gonsalvus* his Predecessor, concerning the Immunities of the Church.

This last Council in the MS. bears the Name of *Giles*, who was Archbishop of *Toledo* in 1337. but the Canon of the Council of *Alcala*, leaves no room to doubt but that it was held under *Gonsalvus* III. in 1302. which date it bears. It contains 15 Heads.

The 1st. orders that such as are in Holy Orders, or have Benefices, do recite their canonical Hours upon pain of losing the Revenue of their Benefices, for them that have any, and for such as have none, of being suspended.

The 2d. is against Clergymen that keep Concubines openly.

The 3d. orders Curates to take care, that Sick-Persons die not without giving them their Viaticum.

The 4th. advertiseth them not to give the Communion to any, but such of whose Confession, Contrition, and Satisfaction they are well assured.

The 5th. condemns to perpetual Imprisonment those Priests, who discover the Secrets of Confession.

The 6th. orders the Publication of *Boniface* VIII. Decretal, *Clericis Laicos*, against those that abuse Clerks.

The 7th. that the Tythes of all things be paid.

The 8th. that the Priests shall consecrate the Sacramental Elements themselves, or procure some Ministers of the Church to do it.

The 9th. renews the Decrees against Usury.

The 10th. orders, that the *Jews*, or *Saracens*, which are baptized, shall not lose their Goods.

The 11th. that the Feast of *Ildephonsus*, Archbishop of *Toledo*, shall be double and solemn.

The 12th. that *Salve Regina*, shall be sung every day after *Complins* [*i. e.* Eveningsong.]

The three last are for the Immunities, and Preservation of the Goods of the Church.

The Council of Alcala (or Complutum, in 1326. Pennafiel in 1302.

The Council of *Ruffec* in 1327.

The Council of Ruffec in 1327.

Arnaldus de Canteloup, Archbishop of *Bourdeaux*, held a Council at *Ruffec* in the Dioceses of *Poictiers*, in *January* 1327. in which he published an Interdict against all the places, where the Secular Judges should keep Clergymen Prisoners, and ordered, that Clergymen might argue, and plead at the Bar *gratis* for the Churches, or for Ecclesiastical Persons in the Secular Court.

The Council of Ruffec in 1327.

The Council of *Salamanca* in 1335.

The Council of Salamanca in 1335.

This Council was held by *John* Archbishop of *Compostella*, in the Cathedral Church of *Salamanca*, May 24. 1335. in which he published 17 Canons, of which the Cardinal *D'Aguirre* gives us the Titles in his *Notitia* of the Spanish Councils, and which are about the Matters usual in this Age, the greatest part of them being taken out of the Canons of other Councils.

The Council of Salamanca in 1335.

The Council of *Roan* in 1335.

The Council of Roan in 1335.

Petrus Rogerus, Archbishop of *Roan*, held a Council in *September* in the Church of St. *Mary de Prato* (at present *de Bono Nuncio*) where the Bishops of *Auranches* and *Seez* appeared in Person, and the other Bishops his Suffragans by their Deputies. They made 13 Constitutions.

The Council of Roan in 1335.

The 1st. orders that Divine Service be celebrated in his Churches with that Devotion, that is ordered by the Clementine, *Gravi nimirum*.

The 2d. and 3d. renew the Rules concerning the Habit and Behaviour of Clerks and Monks.

The 4th. ordets the Chaplains to take the Revenues of their Benefices.

The 5th. forbids Patrons to take Money for Presentations to Benefices.

The 6th. excommunicates those that hinder the payments of Tythes to their Curates.

The 7th. exhorts the Bishops and Curates to pray for the Expedition into the Holy Land, and diligently stir up the Faithful to undertake it, and raise Moneys for that end.

The 8th. renews the Rules about Reparations, and the Revenues of Churches and their Ornaments.

The 9th. enjoins, that Curates instituted by others than the Bishop of the Diocess, shall be obliged to present themselves within 40 days after they have taken possession, to shew their Titles, and take the Oath of Obedience.

The 10th. that on every first *Sunday* in the Month, the Cases which incur Excommunication, shall be published.

The 11th. that the Bishops in their Synods, and Deans in their Calends, shall publish the Cases reserved to the Holy See and Bishops.

The 12th. that the Curates shall use the Preaching and Grey-Friars favourably and kindly.

The last ordains, that these Constitutions shall be published in the Diocesan Synods.

The Council of *Bourges* in the Year 1336.

The Council of Bourges *in* 1336.

THis Council was held under *Fulcran*, or *Fulcald de Rochechouart*, Archbishop of *Bourges*, *Octob.* 17. 1336. It was made up only of the Bishops of *Limoges*, *Cahors*, and *Tulle*, who renewed in 14 Articles divers Rules concerning the Clergy, Monks, and Nuns, and Ecclesiastical Immunities, which are for the most part in the Decretals. It is ordained in the 13th. that Priests should celebrate Mass at least once or twice a Month.

The Council of Bourges *in* 1336.

The Council of *Chateaugonthier* in 1336.

The Council of Chateaugonthier *in* 1336.

PEter *Frerot*, or *Fretot*, Archbishop of *Tours*, held a Council at *Chateaugonthier* in *November* 1336. in which he published the ordinary Constitutions against those that usurped the Ecclesiastical Jurisdiction, or detained the Goods of the Church, who abused their Superiors, who exacted Taxes, or other Imposts of the Clergy, who hindered the Oblations made to the Church; These Rules were divided into 12 Canons, of which the first 10 import, that from the Permission which the Bishops give the Lords to celebrate Divine Service in their private Chappels, the following Days are to be excepted; the first *Sunday* in *Advent*, the *Sunday* in the *Octaves* of *Epiphany*; the first *Sunday* in *Lent*, *Passion-Sunday*, the *Sunday* in the *Octaves* of *Pentecost*, and the *Sunday* in the *Octaves* of the *Assumption*.

The Council of Chateaugonthier *in* 1336.

The Council of *Toledo* in Year 1339.

The Council of Toledo *in* 1399.

THis Council was held under *Giles d'Albernoz*, Archbishop of *Toledo*, *May* 19. 1339. It contained no more than 5 Canons.

The 1st. forbids the Alienation of the Churches Goods.

The 2d. renews the Constitution of the Council of *Valladolid*, concerning the capacity that such Persons ought to have, who are made Curates, and put into Benefices with Charge of Souls.

The third renews another of the same Council concerning the appointing of a Master of Divinity in every Chapter.

The 4th. renews the Canon of *John* Archbishop of *Toledo*, *Giles*'s Predecessor, concerning such Proctors, as the Bishops are obliged to send to a Council, when they can't come themselves.

The 5th. orders the Execution of the Canon, *Omnis utriusq; Sexus*; and that they may observe it, enjoins the Curates to set down in Writing the Names of their Parishioners, and to present them to him, that are not confessed, and have not received the Communion.

The Council of Toledo *in* 1399.

The Council of *Noyon* in the Year 1344.

The Council of Noyon *in* 1344.

JOhn de Vienne, Archbishop of *Rheims*, held a Council of his Province at *Noyon*, *July* 26. 1344. in which he published 17 Canons.

The 3 first, and the 5th, 6th, 8th, 13, and 15th. are for the securing of the Ecclesiastical Jurisdiction to the Clergy.

The 4th. orders, that the same Service shall be celebrated in the Parochial Churches, which is in the Cathedrals.

The 7th. forbids the Abuse of certain Stage-Players, who carried about Candles light, as in Procession.

The 9th. enjoins the Begging-Friars to exhort the People to pay their Tythes to the Curates.

The 10th. exhorts Chapters, and Bishops to communicate their Titles.

The 11th. That Deans of Chapters, and other Superiors of the Church, should oblige the Clergy subject to their Government, to wear the Tonsure, and the Habits of Clergymen.

The 12th. forbids publishing new Miracles without the Bishops allowance.

The 14th. excommunicates Laymen that assume the Habit of the Clergy by their own Authority.

The 16th. forbids Ecclesiastical Proctors to proceed against any Person, of whom they have no just cause of Complaint.

The last is against the excessive Exactions of the Proctors of the Ecclesiastical Courts.

The Council of Noyon *in* 1344.

The Council of *Paris* in the Year 1346.

The Council of Paris *in* 1346.

WIlliam *de Melun*, Archbishop of *Sens*, held a Council of his Province at *Paris*, *March* 14. 1346. in which he published 13 Constitutions.

The 1st. is about the Immunities of the Clergy, and 2d about their Habits.

The 3d. is against such excommunicate Persons as continue so above one Year, and orders, that they should be proceeded against as Persons suspected of Heresie.

The 4th. excommunicates those Lords, and Judges, who do cause Persons suspected of Heresie to be apprehended.

The 5th. forbids applying the Legacies given to the Church, to other uses.

The 6th. and 7th. prescribes Forms of Letters for Deputies sent to a Council, as also of Citation.

The 8th. ordains, that Priories and Curacies be united in Places were there are not Revenues sufficient.

The 9th. renews the Laws concerning Houses for Lepers, and Hospitals.

The 10th. enjoins beneficed Persons to uphold their Churches, and the Buildings of their Houses, and lay out a part of their Revenues upon them, according to the Bishops order.

The 11th. forbids Bishops to reserve any part of the Revenues of the Benefices, that belong not to their Table.

The 12th. respects the way of proceeding, which ought to be observed, in Causes of Matrimony, Usury, and Tythes.

The 13th. confirms the Indulgence granted by *John* XXII. to those who say *Ave Maria*, three times in the Evening, and grants 30 days Pardon to those who pray at that Hour for the Prosperity of the Church and Realm, for Peace, for the King and Queen of *France*, and their Children, and who say a *Pater Noster*, and an *Ave Maria*.

The Council of Paris *in* 1346.

The Council of *Toledo* in 1347.

The Council of Toledo *in* 1347.

THis Council was held *April* 24. 1347. at *Alcala*, under the same Archbishop as that of the Yer 1339. In it were published 4 Constitutions.

The 1st. is about the Habits, which the Clergy ought to wear in their Journies.

The 2d. is against those, who attempt any thing against the Clergy, or Revenues of the Church.

The 3d. is against Questors; And the last, against such as are guilty of Simony.

It condemns all such as oppose these Ordinances, to be fin'd certain Summs.

The Council of Toledo *in* 1347.

The

The Council of *Beziers* in the Year 1351.

The Council of Beziers in 1351.

PEter *Judex*, Archbiſhop of *Narbonne*, ſummoned a Council, *Nov.* 7. 1351. and invited the Biſhops and Chapters of his Province to it by Letters. It was held upon a Day appointed, and publiſhed 8 Decrees.

By the 1ſt. is granted 10 days Pardon to thoſe who bow their Heads at the Name of Jeſus, when it is mentioned in reading Divine Service.

The 2d. grants Pardons to thoſe, who accompany the Body of Jeſus Chriſt with Wax Tapers, when it is carried to the Sick.

The 3d. does the like to ſuch as pray for the Pope, King of *France*, and Biſhops at Maſs.

The 4th. orders, that the Fonts for Baptiſm ſhould be locked up.

The 5th. is againſt them that invade the Goods of the Churches.

The 6th. forbids the Curates to give their Pariſhioners leave to communicate out of their own Pariſh within fifteen days after *Eaſter*.

The 7th. exhorts the Clergy to abſtain from Fleſh on *Saturdays*.

The 8th. is againſt thoſe who dare excommunicate their Superiors.

The Council of Beziers in 1351.

The Council of *Toledo* in 1355.

The Council of Toledo in 1355.

THis Council was held *Octob.* 1. 1355. by *Blaiſus Fernandez*, Archbiſhop of *Toledo*, who ſeems to have called it to diſcharge himſelf of many Scruples, which he had upon the Account of the great Number of Conſtitutions made by his Predeceſſors, declaring, that the Canons of the former Provincial Councils, and Council of *Valladolid*, were only Penal Laws, which did not oblige under the Penalty of Sin, at leaſt, it was otherwiſe ordained.

The Council of Toledo in 1355.

The Council of *Angers* in 1365.

The Council of Angers in 1365.

SImon *Renulphi*, Archbiſhop of *Tours*, held a Council of the Biſhops of his Province at *Angers*, *March* 12. 1365. in which he publiſhed 34 Articles, or Rules, the greateſt part of which are taken out of the Decretals, and concern Eccleſiaſtical Cauſes, the Collation, or Lapſes of Benefices, the Reſidence of the Beneficed Clergy, the Obligations of ſuch to take Orders, the Rights of Archdeacons, to whom it is forbidden by the 10th. to take any thing for the Examination of ſuch, as are to be promoted to Orders, and grants them by the 11th. 50 or an 100 *Sols Tournois* [*i. e.* a Crown or Ten Shillings of our *Engliſh* Money] at the Death of every Curate for a Mortuary, concerning the Habits of Clergymen; their manner of Living; the Diſtributions of Canons; the Habits of Monks, and Canons-Regular; the Immunities of Churches, and Clergymen; the Puniſhments to be inflicted on thoſe that violate them, *&c.*

In the 14th. it is ordained, that no Prieſt ſhall celebrate the Maſs for the Dead, till Divine Service is ended.

In the 15th. that a ſolemn Maſs, *De Beatâ*, ſhall be ſaid every Day in Cathedral, Regular, and Collegiate Churches.

The 22d. enjoins to abſtain from Milk and Butter in *Lent*.

In the 23d. the Rule of the Council of *Chateaugonthier*, concerning private Chappels, is renewed.

The Council of Angers in 1365.

The Council of *Lavaur* in the Year 1368.

The Council of Lavaur in 1368.

THis Council was called together by the Order of Pope *Urban* V. by *Petrus Judex*, Archbiſhop of *Narbonne*, and was made up of the Biſhops of the Province of *Narbonne*, *Thoulouſe*, and *Auſche*, and held *June* 3. 1368. In it was publiſhed and approved a very large Collection of Eccleſiaſtical Canons, divided into 133 Articles.

The 1ſt. contains a large Inſtruction in Doctrine and Morality.

The 7 following, concern the Order and Ceremonies to be obſerved in the Celebration of Provincial Councils.

The reſt renew divers Canons of the Councils of *Avignon*, *Auſche*, *Nogarol*, and *Marſac*, concerning Collations of Benefices, Eccleſiaſtical Juriſdiction, Immunities of the Clergy, the Adminiſtration of the Revenues of vacant Churches, Tythes, Rights of Curates, Adminiſtration of Sacraments, Aſſiſtance at the Maſs of the Pariſh, Ornaments of Churches, Excommunications, and other Rules, which we have already repeated ſeveral times in the former Councils, from whence all the Canons almoſt of this latter are taken.

The Council of Lavaur in 1368.

The Council of *Narbonne in* 1374

The Council of Narbonne in 1374.

THis ſame Archbiſhop of *Narbonne* called another Council by the Order of *Gregory* XI. of the Biſhops of his Province, which was held at *Narbonne April* 24. 1374. in which he made 28 Canons.

The 4 firſt concern the holding of a Provincial Council.

The 5th. orders, that ſuch Perſons, as take on them to preach without a Miſſion be apprehended.

The 6th. that the Sentences of Excommunication, Suſpenſion, or Interdict pronounced by any one of the Biſhops of a Province, ſhall be publiſhed in all the other Dioceſſes.

The 7th. forbids Biſhops to beſtow Bailiwicks, Secretaries Places, or other Offices, which depend upon them, for the whole Life of them, whom they promote, without reſerving to themſelves a Liberty of Revocation.

The 8th. forbids the ſeizing of Goods put into the Church's keeping.

The 9th. obliges the Archbiſhops and Biſhops to give a compleat Sett of Ornaments for their Cathedral Church once in their Life, or an 100 Florins of Gold [*i. e.* Ten Pound, and twelve Shillings Sterling.]

The 10th. appints, that the ſame Dues for the Funeral of a Body ſhall be paid to the Curates, when it is carried into another Pariſh, as if it were buried there.

The 11th. and 12th. are againſt Laymen, who keep the Clergy Priſoners, or hinder the Eccleſiaſtical Juriſdiction.

The 13th. forbids Clergymen to exerciſe Merchandize.

The 14th. orders beneficed Perſons and Curates to ſay Maſs at leaſt once a Month.

The 15th. is againſt the Blaſphemers of Jeſus Chriſt, the Virgin, and the Saints.

The 16th. is againſt them, that will not diſcover ſuch Perſons.

The 17th. renews the Penalties denounced againſt thoſe, that invade the Goods of the Church.

The 18th. allows Prieſts to confeſs their Sins to ſuch Prieſts, as they think fit.

The 19th. grants Pardon to thoſe that accompany the Body of Jeſus Chriſt, when it is carried to the ſick.

The 20th. and 21ſt. are againſt thoſe that attempt any thing againſt the Juriſdiction of the Church.

The 22d. is againſt Clandeſtine Marriages.

The 23d. forbids entertaining the Queſtors, which have not the Letters of their Ordinary, and to ſuffer them to preach.

The 24th. orders, that fit Perſons ſhall be choſen to take an Account of the Receipt of the Eccleſiaſtical Money received by the Biſhops Treaſurer.

The 25th. forbids the putting the Names of Clergymen upon the Goods of Laymen by Counterfeit Donations, that they may be exempted from Taxes.

The 26th. forbids Chriſtian Burial to excommunicate Perſons.

The 27th. grants pardon to thoſe, who pray for the Pope, or the Church.

The laſt confirms the Conſtitutions made by the Predeceſſors of this Archbiſhop.

The Council of Narbonne in 1374.

The Council of *Saltzburg* in 1386.

The Council of Saltzburg in 1386.

PIlgrin, a Biſhop of *Saltzburg*, Legate of the Holy See, held a Council of the Biſhops of his Province in *January* 1386 in which he publiſhed 17 Heads.

In the firſt 'tis ordered, that Divine Service ſhall be celebrated in all the Churches of the Dioceſs according to the ſame manner, as it is in the Cathedral.

In the 2d. that the Prieſts ſhall not abſolve in Caſes reſerved to the Biſhop, or the Holy See, if they have not a ſpecial Power given them.

In the 3d. that thoſe that have the Power of abſolving, ſhall not abuſe it by doing it for Money.

In the 4th. that in doubtful Caſes, Confeſſors ſhall have recourſe to their Superiors.

The 5th. and 6th. are about the Habits of Clergymen.

The Council of Saltzburg in 1386.

The Council of Saltzburg in 1386.

The 7th. orders, that the Ornaments of the Church be kept neat and clean.

The 8th. forbids the Begging-Friars to preach, when they are not required by the Curates, and the Curates to employ them without the Permiſſion of their Superiors, and not to admit them to preach or confeſs in the places of their Reſidence, unleſs approved by the Biſhop of the Dioceſs.

The 9th. and 11th. concern the Immunities of the Clergy.

The 10th. is againſt thoſe that contemn the Sentences of Excommunication.

The 12th. is againſt thoſe that invade the Goods of the Church.

The 13th. is againſt Uſurers.

The 14th. forbids to ſummon Clergymen before Secular Judges.

The 15th. to admit unknown Prieſts to read Divine Service.

The 16th. That none ſhall be allowed for Notaries, unleſs they are approved by the Ordinary, or Official of Places.

The 17th. obliges Biſhops and Archdeacons to take a Copy of theſe Decrees.

The Council of Saltzburg in 1386.

The Council of *Palenza* in 1388.

The Council of Palenza in 1388.

CArdinal *Peter de Luna*, being Legate in *Spain*, publiſhed in an Aſſembly of Prelates and Lords held at *Palenza*, Octob. 4. 1388. Seven Articles, or Conſtitutions.

In the 1ſt. he orders the Biſhops to take ſpecial Care to correct Clergymen guilty of Crimes.

In the 2d. he renews the Conſtitution of *Valladolid* in 1322. againſt Clerks, that keep Concubines.

In the 3d. he orders, that married Clerks ſhould wear the Clerical Crown and Tonſure, if they will enjoy the Privileges of their Prieſthood.

In the 4th. he forbids the alienation of the Churches Goods, and the Eſtabliſhment of new Commendams.

The 5th. contains Rules about *Jews* and *Saracens*.

The 6th. obliges them to obſerve Holidays.

The 7th. is againſt Adulterers, and ſuch as keep Concubines publickly.

The Council of Palenza in 1388.

COUNCILS held in England, *in the Fourteenth Century.*

WE have reſerved the Councils of *England*, to a place by themſelves, that we may ſee the Canons made in that Kingdom, concerning the Diſcipline of the Church together.

The Council of *London* in 1321.

The Council of London in 1321.

THE firſt Council of *England*, which made Canons about Diſcipline, was that which was held at *London* in *November* 1321. purſuant to an Order of King *Edward*, by *Walter* Archbiſhop of *Canterbury*, in which 8 Conſtitutions were publiſhed.

The 1ſt. forbids Eccleſiaſtical Officers to take any thing for regiſtring of Wills, and ſets the Fee to be paid for the Inventories of the Goods of Perſons deceaſed.

The 2d. regulates the Charges of Archdeacons in their Viſitations, and what ſhall be paid to them for Procurations.

The 3d. regulates alſo the Fees due for Inſtitution to Benefices.

The 4th. orders thoſe that owe for Proviſions.

The 5th. ordains, that Clergymen ſhall not be retained, nor judged by Laymen, under a Pretence of Bigamy.

The 6th. forbids celebrating Divine Service in Private Chappels.

The 7th. regulates the time and place of holding the Chapters of Officials and Archdeacons.

The 8th. appoints, that the Biſhops ſhall not have above two Apparitors in their Company, one on Horſeback and the other on Foot, and Archdeacons but one.

The Council of London, in 1321.

The Council of *London* in 1328.

The Council of London in 1328.

SImon *Mepham*, Archbiſhop of *Canterbury*, held a Provincial Council at *London* in *February* 1328. in which he ordained,

1. That no Servile Works ſhould be done on *Good-Friday*.

2. That the Feaſt of the Conception of the Virgin ſhould be ſolemnly kept, becauſe 'twas the Beginning, though at ſome diſtance, of our Salvation.

3. That the Churchmen ſhould be preſerved in their Immunities.

4. That Servants ſhall not be hindred from giving their Teſtimony.

5. That nothing ſhall be taken for regiſtring of Wills.

6. That Appeals may be made before the definitive Sentence.

7. That none ſhall hinder the Payments of Oblations and Tenths.

8. That Marriages ſhall not be ſolemnized without the Publication of the Banns.

9. That the Buildings of Benefices ſhall be kept in good Repair.

The Council of London in 1328.

The Council of *Lambeth* held about the Year 1330.

The Council of Lambeth in 1330.

THE ſame Archbiſhop held a Council at *Lambeth* about 1330. in which he made 10 Canons.

The 1ſt. orders, that the Ornaments of Altars ſhall be kept clean, and the Linen ſhall be waſhed by Perſons appointed by the Canons; that Prieſts ſhall rehearſe the words of the Canon with Attention and Devotion, yet without Affectation; that they ſhall not ſay Maſs, till they have ſaid the Service for the third Hour of the Day; that the Clergy, who ſerve at the Maſs, ſhall be cloathed with a Surplice; and that during the Maſs, one or two Wax Tapers ſhall be burning.

The 2d. reſpects the Duty of Prieſts in Confeſſion; it enjoins them to be well informed, of the Nature, and Circumſtances of Sins; to impoſe Penances proportionable to Mens Crimes; to confeſs Men in publick; not to receive the Pariſhioners of another Pariſh.

The 3d. forbids Prieſts to celebrate in the State of Mortal Sin; to diſcover Confeſſions; and Monks to adminiſter the Sacrament of Penance to Pariſhioners without the conſent of the Curates.

The 4th. orders, that the Adminiſtration of the Sacrament of Supreme Unction to the Sick, ſhall be from 14 Years old, and that the Holy Oils and Chriſm ſhall be kept under Lock and Key.

The 5th. that Prieſts ſhall not celebrate Marriages, which are Clandeſtine, or without publiſhing of Banns.

The 6th. that none ſhall be ordained, but ſuch as are examined, and that ſuch as are ordained in *Ireland* and *Scotland*, without the Permiſſion of their Biſhop ſhall not be ſuffered to execute the Offices of their Prieſthood.

The 7th. and 8th. forbid the Alienation of the Goods of the Church, and letting Benefices out to Farm.

The 9th. that no Monk or Nun ſhall be ſuffered without the Biſhops Permiſſion.

The 10th. that Sorcerers, Perjured Perſons, Incendiaries, *&c.* whoſe Abſolution is reſerved to the Biſhop, ſhall be excommunicated three or four times a Year.

The Council of Lambeth in 1330.

The Council of *Macclesfield* in 1332.

The Council of Macclesfield in in 1332.

THis Archbiſhop made alſo another Order in *July* 1332. by which he ſets down the Number of Feaſts, in which Men ſhould abſtain from Servile Works.

The Council of Macclesfield in in 1332.

The Councils of *London* in 1341. 1342. and 1343.

The Councils of London in 1341. 1342. and 1343.

THeſe three Councils were held by *John Stafford*, Archbiſhop of *Canterbury*.

The 1ſt. in 1341. made an excellent Conſtitution againſt ambitious Clergymen, who invaded Benefices.

The 2d. held in *Octob.* in 1342. renews 12 Canons of the former Councils.

The 3d. which was in *January* 1343. contains 17 Articles, of which the greateſt part are taken out of the former Councils, and ſome reſpect the Habits, and Converſation of the Clergy, or the Temporal Revenues of Benefices.

The Councils of London in 1341. 1342. and 1343.

The Councils of *Lambeth* in 1351. and of *Macclesfield* and Lambeth in 1362.

The Councils of Lambeth in 1351. and of Macclesfield and Lambeth in 1362.

SImon Archbiſhop of *Canterbury*, held theſe three Councils.

The 1ſt. contained but one Canon, which ordains, that Clergymen made Priſoners for their Crimes by Secular Judges, which are put into the Hands of Eccleſiaſtical Perſons, ſhall be ſhut up again.

The 2d. appoints, what Feaſts ſhall be ſolemnly kept.

The laſt of the Councils taxes the Rewards of Chaplains, and forbids to receive any thing from thence.

The Councils of Lambeth in 1351. and of Macclesfield and Lambeth in 1362.

The

The Council of *York* in 1367.

The Council of York in 1367.

JOhn Archbiſhop of *York*, held a Council of his Province in *September* 1367. in which he publiſhed 10 Articles, or Conſtitutions.

It is forbidden by the 1ſt. to hold any Markets, or Pleadings in Churches, or Churchyards.

In the 2d. to commit any Diſorders in Churches upon the Vigils of Saints, or at the Funerals of the Dead.

The 3d. orders the Contributions of Chaplains, according to the Conſtitution of *William Zouches*, his Predeceſſor.

The 4th. forbids Fathers, Mothers, and Nurſes to give Children Suck, as they lie in their Beds, for fear of ſtifling them.

The 5th. orders the Payment of Tythes.

The 6th. forbids the Alienation of the Churches Goods.

The 7th. appoints modeſt Apparel for Clergymen.

The 8th. is concerning Matrimonial Cauſes.

The 9th. is againſt Clandeſtine Marriages, and ſuch as are without Publication of Banns.

The 10th. orders, that theſe Canons be publiſhed, and obſerved in the Dioceſſes of his Province.

The Council of York in 1367.

Theſe are all the Councils of *England*, which have made Decrees concerning Diſcipline, ſo far as we know. There were ſome others about the End of this Age, which made ſome Definitions of Doctrine, againſt the Errors of *Wickliffe*, of which we ſhall ſpeak in the next Age.

CHAP. VIII.

Hereſies and Errors Publiſhed and Condemned in the Fourteenth Century.

Hereſies & Errors publiſhed and condemned in the Four teenth Century.

THere went out in this Century of the Order of Grey-Friars, a great Number of Libertine Monks who under a Pretence of leading a more retired and a more ſtrict Life, ſhook off the Yoke of Obedience, rebelled againſt the Church, and fell into extravagant Opinions, they were called *Frerots Biſechi*, ſpiritual Friars, or from their poor Life *Begards*, *Beguines*; for though there were ſome difference between them, they had all very near the ſame Principles, and the ſame Way of Living; inſomuch, that they are often confounded, or joined one with the other by the Authors of thoſe times. The Ring-leaders of this Sect, were two Votaries of the Order of the Grey-Friars, *Peter de Macerata*, and *Peter de Foro-Sempronio*, who obtained from Pope *Celeſtine* V. a Lover of Retirement, leave to live as Hermits, and to practiſe the Diſcipline of St. *Francis*, in the literal Senſe, They had many Followers, and there was formed at *Apulia*, a Sect of Volunteer Monks, Vagabonds, Loiterers, without any Rule, without Superiors, who lived as they liſted, and made all their Perfection to conſiſt in a ſeeming Poverty. Pope *Boniface* VIII. having condemned them, ordered the Inquiſitors to proceed againſt them, as Hereticks. They retired into *Sicily*, and began to rail againſt the Prelates and the Church. About the ſame time, Friar *Peter John Oliva de Serignana*, a Grey Friar of the Province of *Beziers*, made his Commentary upon the Revelations, which the revolted Monks found very fit to authorize their Errors; for he therein treats the Church of *Rome*, as *Babylon*: He there promiſes a new Church more perfect, than that of *Jeſus Chriſt* had been to that time: He brags of the Inſtitution of St. *Francis*, as an Evangelical Rule obſerved by *Jeſus Chriſt*, and the Apoſtles: He there foretells the Deſtruction of the carnal Church, or *Babylon*, under the happy Influence of St. *Francis*. This Book having been brought into *Italy* by a Grey-Friar, named *de Bodicis* was received as a fifth Goſpel by the *Frerots* and the *Begards*. Some undertook upon the Ground of this Prediction even to chooſe a Pope of this new Church. They made themſelves a peculiar General, and Superiors, built new Monaſteries, took up a ſtrait and cloſe Habit, continued to rail againſt the Church of *Rome*, and to maintain with Obſtinacy the Errors, which they had drawn out of *Peter Oliva*; they added thereto, that the Sacraments of the Church were uſeleſs, becauſe they which adminiſtred them, had no Power of Juriſdiction or Authority. *John* XXII. condemned them, as we have obſerved, in the beginning of his Papacy, cried down the Commentary of *Peter Oliva*, and was at open War with them.

The Sect of Frerots, or Fratricelli

The Errors of Peter John Oliva.

The Practices of the Spiritual Brethren.

Many retired into *Germany*, where they were at quiet under the Protection of *Lewis* of *Bavaria*. They joined themſelves there to the *Begards* and the *Beguines*. This was an Inſtitution, or a Sect of Men, and Women, who wore a grey Habit, profeſſed to lead a Religious Life, without being ſhut up in Monaſteries, or ſubject to Superiors, who believed themſelves arrived at the State of Perfection in this Life, who railed againſt Popes, againſt the Church, and made no account of the Sacraments, nor the Practice of good Works. Their Errors were condemned, and their Inſtitution aboliſhed in the Council of *Vienna*. It is pretended, that they were ſettled by *Gerard Segarelli* of *Parma*, who after having given all his Eſtate to theſe Libertines, betook himſelf to Begging, and had muſtered up a Company of poor People, whom he had taught, that the Kingdom of the Son, who had govern'd with Wiſdom, being at an End, that of the Holy Ghoſt, which was a Kingdom of Love and Charity, had ſucceeded it, and that in this latter, all things ought to be in common, even the very Women, *Dulcinus* of *Novaria*, the Diſciple of *Segarelli* increaſed this Sect, and to render it more conſiderable, he taught, that the Church of *Rome*, her Prelates, and her Miniſters had loſt all their Authority, and that ſhe was ſurpaſſed by thoſe of his Sect, which was the true and ſpiritual Congregation. This *Dulcinus* having drawn a great Number after him, was ſet upon by the Troops, which the Biſhop of *Verceil* had raiſed, taken on *Holy Thurſday* in the Year 1308. with a Woman, whom he abuſed, named *Margaret*, and conducted to *Verceil*, where he was burnt: Some of his Diſciples were kill'd, or taken, and the reſt diſperſed.

The Begards and Beguines.

Gerard Segarelli.

Dulcinus of Novaria.

There was moreover in the beginning of this Century or rather at the cloſe of the preceding, one of *Ferraria*, named *Hermon de Pongeloup*, who was accuſed to have revived the ſhameful Doctrine of the Ancient Gnoſticks, and to have maintained, that it was not permitted to Chriſtians to exerciſe Magiſtracy. He died in Peace; but his Hereſie having been diſcover'd after his Death, *Boniface* VIII. ordered him to be dug up, and his Bones to be burnt. It is ſaid, that the Diſciples of both theſe, made up the Sect of the *Begards*, and the *Beguines*; but there is more likelihood that it was formed by ſeveral Perſons, Men and Women, ſome of which by an ill govern'd Devotion, others out of a Spirit of Libertiſm, were deſirous to live after a ſingle manner, and imitate in ſhew the Poverty of the Friars Mendicants, without being tied to Obedience, or to the Obſervance of any particular Rule. It was impoſſible, that theſe ignorant People, and without Conduct, abandon'd to their own Will and Genius, ſhould continue long in that State in the Purity of Doctrine, and Manners. The natural Pride of Men inclined them to eſteem themſelves better than others, and to blame the Prelates; and the Inclination which Men naturally have to Pleaſures, drew them on into Diſorders. They ſhook off at length intirely the Yoke of Obedience, fell into ſtrange Extravagancies, and received into their Society all the Male-Contents and Revolters from the Church. Inſomuch, that this Sect was made up of People of all Nations, and all Opinions, which had nothing common, but the hatred they bore to the Pope, the Prelates and the Church of *Jeſus Chriſt*, and the Affectatation of a voluntary Poverty, under which they cover'd an infinite Number of Diſorders.

Hereſies & Errors publiſhed and condemned in the Four teenth Century.

The Sect of Herman de Pongeloup.

The Begards and Beguines.

In the beginning of this very Century *Arnoldus de Villa Nova*, a *Catalonian*, Phyſician to *James* King of *Arragon*, an Eloquent Man, broached ſome Errors at *Paris*, which were condemned in the Year 1317. by *John Longerus* of the Order of Friars-Preachers, Inquiſitor, and by the Grand Vicar of the Church of *Tarragon*, during the Vacancy of that See. *Eymericus* relates 5 Articles of the Errors of this Man. The firſt was, that the humane Nature in *Jeſus Chriſt* is in every thing equal to the Divinity. The Second, that the Soul of *Jeſus Chriſt* preſently after its Union knew all that the Deity knew. The Third, that the Devil hath perverted all Mankind, and deſtroyed the Faith. The Fourth, that the Monks corrupt the Doctrine of *Jeſus Chriſt*; that they are without Charity, and ſhall be damn'd. The Fifth, that the Study of Philoſophy ought to be baniſht the Schools, and that Divines do very ill in making uſe of it. The Sixth, that the Revelation made to St. *Cyril* is of more value, than the Holy Scriptures. The Seventh, that Works of Mercy are more pleaſing to God, than the Sacrifice of the Altar. The Eighth, that the Eſtabliſhment of Benefices, or Maſſes is uſeleſs. The Ninth, that he, who rakes together a great Number of Beggars, and that founds Chappels, or perpetual Maſſes incurs Eternal Damnation. The Tenth, that the Prieſt, which offers up the Sacrifice of the Altar, and he, which cauſes it to be offered, offer nothing of theirs to God. The Eleventh, that the Paſſion of *Jeſus Chriſt* is better repreſented by Alms, than by the Sacrifice of the Altar. The Twelfth, that in the Sacrifice of the Maſs, God is not praiſed in deed, but only in word. The Thirteenth, that in the Decrees of Popes, there is nothing but the Knowledge of the Works of a Man. The Fourteenth, that God has not threatned eternal Damnation to them that ſin, but only to ſuch as give a bad Example. The Fifteenth, that the World ſhall end in the Year 1335.

Arnold of Villa Nova.

The Sect of the *Lollards* ſpread throughout *Germany*, had for their Leader *Walter Lollard*, who began to diſperſe his Errors about the Year 1315. They deſpiſed the Sacraments of the Church, and derided her Ceremonies, and her Conſtitutions, obſerved not the Faſts of the Church, nor its Abſtinences, acknowledged not the Interceſſion of the Saints, and believed, that the damned in Hell, and the evil Angels ſhould one day be ſaved. *Trithemius*, who recites the Errors of theſe Sectaries, ſays, that *Bohemia* and *Auſtria* were infected with them; that there were above twenty four thouſand Perſons in *Germany*, which held theſe Errors

The Lollards.

rors, and that the greater part defended them with Obſtinacy even unto death.

Hereſies & Errors publiſhed and condemned in the Fourteenth Century.

John Villani relates, that one *Ceccus* of *Aſculum*, Aſtrologer to *Charles* Duke of *Calabria*, was condemned to be burnt in the Year 1327. at *Bononia*, for maintaining, that there were certain evil Spirits in the Heavens, who might be obliged by virtue of the Conſtellations to do Wonders, and he affirmed, that the Influence of the Stars impoſed an abſolute Neceſſity upon things, and on the Will; inſomuch, that *Jeſus Chriſt* had not been poor, nor ſuffered a ſhameful Death, if he had not been born under a Conſtellation, which neceſſarily produced this Effect; and on the contrary, that Antichriſt ſhould be rich and powerful, becauſe he ſhould be born under an oppoſite Conſtellation.

Ceccus.

The Errors of Eckard.

Eckard, a *German* Divine of the Order of Friars-Preachers, though a Learned Man, nevertheleſs delivered Opinions erroneous or dangerous, which were condemned by *John* XXII. in the Year 1329. *Rainaldus* recites a Letter of this Pope, in which he damns four and twenty Propoſitions drawn out of the Writings of *Eckard*, wherein he aſſerts, that the World was made from all Eternity, that the Glory of God ſhines equally in all his Works, even in the Evil of Sin and in Blaſphemy; that in Prayer we ought to ask of God nothing in particular, not ſo much as internal Holineſs, or the Kingdom of Heaven; that righteous Men are changed into God, as the Bread is changed into the Body of *Jeſus Chriſt* in the Euchariſt; that God communicates to them, whatever he communicated to his Son; that a good Man ought ſo to conform his Will to that of God, that he ought not to wiſh, he had not committed the Sins, which he hath committed; that God hath commanded no outward Work; that a righteous Man is one with God; that there is no diſtinction in God; that the Creatures are a mere Nothing; that there is in the Soul ſomething uncreated, and to ſpeak properly, one cannot ſay, that God is good. *John* XXII. declares, that ſome of theſe Articles are Heretical, and others to be ſuſpected, though one may by Explications and Additions put upon them a Catholick Senſe. He ſpares the Perſon of *Eckard*, becauſe he had ſubmitted his Works to the Judgment of the Holy See. It is plain, that this Author fell into the Exceſſes, to which counterfeit Piety over-ſtrained, ordinarily betrays.

Marſilius *of* Padua.

Marſilius of *Padua*, and *John de Jandumo* or of *Gaunt*, or according to others, *de Laon*, in oppoſing the falſe Pretenſions of the Pope, over the Temporalities of Kings, fell into the contrary Errors, attributing to Princes too much, and debaſing the Authority of the Prelates: what is to be blamed in their writings is reducible to four Propoſitions. The Firſt, that *Jeſus Chriſt* paid Tribute by bounden Duty. The Second, that *Jeſus Chriſt*, aſcending into Heaven left no viſible Head upon Earth, and that St. *Peter* had no greater Authority, than the other Apoſtles. The Third, that it belongs to the Emperor to correct, and diſplace the Popes, and to govern the Church during the Vacancy; that all Biſhops, and even Prieſts are equal, and have the ſame Authority, according to the Inſtitution of *Jeſus Chriſt*, that the difference had been made only by Princes. The Fourth, that neither the Pope, nor the whole Church, nor any Prelate had any Coercive Juriſdiction; and has no Power to pronounce Sentence of Interdict, or Excommunication, without the leave of Princes. Theſe Errors were condemned by Pope *John* XXII. and the Book of *Marſilius*, intituled, A Defender of the Peace; being after tranſlated into *French*, without the name of the Author, *Gregory* XI. complained of it to the Deputies of the Divinity-Faculty of *Paris*, who declared by an Authentick Act, that none of their Members had any hand in that Tranſlation; and that *Marſilius* of *Padua*, and *John* of *Gaunt*, who 'tis believed had travelled that way, were not of the Body of the Faculty.

The Propoſitions of John Mercourt *condemned by the Faculty*

In the Year 1347. The Biſhop of *Paris*, and the Faculty of Divinity condemned ſeveral Propoſitions aſſerted by *John Mercourt*, Profeſſor of Divinity in the Convent of *Bernardines*, and among others theſe, that *Jeſus Chriſt* could avouch a thing that is not true, and deſire according to his humane Will, that which may not come to paſs; that God wills effectually what ever he wills; that God makes Man to ſin, and that he wills with a Will of good Pleaſure, that Man be a Sinner; that a Man, who falls into any Act of Sin, yielding to violent Temptation, which he cannot withſtand, does not ſin; that the Habit of Sin renders us, as guilty as the Act; that God hath predeſtinated Men for the ſake of their future good Works, and the good uſe he foreſaw they would make of Free Will, and not gratuitouſly, and by his mere Mercy.

The Recantation of Nicolas d' Utricourt.

The Year following, the ſame Faculty obliged *Nicolas d'Utricourt* to revoke a great many Philoſophical Opinions, of which ſome appeared contrary to the Principles of Religion; and others to the common Tennets of School Philoſophy.

The Recantation of Dr. Simon.

In the Year 1351. it compell'd a Doctor, called *Simon*, to recant the Propoſitions he affirmed in his Act of *Veſpers*, which derogated from the Dignity of *Jeſus Chriſt*, ſuch as theſe: This Propoſition is poſſible, *Jeſus Chriſt* is not God, the Son of God began to be, *&c.*

The Recantation of Friar Guy

In the Year 1354 Friar *Guy* of the Order of the Hermits of St. *Auguſtine*, a Batchelor of Divinity, was moreover forced to recant divers Propoſitions, which he had taught, chiefly about the impoſſibility of loſing Charity and concerning Merit, ſuch as theſe; Charity, which one loſes, never was true Charity; a righteous Man performs no Action, that merits eternal Life; a Man may merit eternal Life *ex condigno*, yet ſo as God may refuſe to give it him without Injuſtice; that tho' there were no Free Will, there would not fail to be Sin; Merit comes ſo from God, that Free Will has no ſhare in it; God ſometimes neceſſitates the Will of Men, ſo that there remains in them no Power to the contrary.

Hereſies & Errors publiſhed and condemned in the Fourteenth Century.

The Recantation of Lewis.

Another Divine, named *Lewis*, in the Year 1362. by order of the Faculty, recanted divers Propoſitions, concerning the Attributes, and this among others, *There is ſomething, which is God according to his Real Eſſence, which is not ſo according to his Formal Eſſence*, which the Faculty rejected as contrary to the Faith; and this, *The Will of God loves one Predeſtinated more than another*; *The Wills in God are diſtinguiſhed, as God is from the firſt Matter.* And this, *The Will of God cannot chooſe but will ſin*, &c.

The Retractation of John de Chaleur.

In the Year 1365. *John de Chaleur* explain'd and revoked ſome extraordinary Propoſitions, which he delivered in his Act of *Veſpers*,

The Condemnation of Dionyſius Soulechat's *Errors.*

In fine, *Dionyſius Soulechat*, of the Order of Grey Friars, Batchelor of Divinity, having taught ſome Propoſitions condemned by *John* XXII. touching Poverty, ſuch as theſe: *The Law of Love takes away all Property, and Right of Inheritance*; *the renouncing of temporal Riches, which is not abſolute and actual, but only in the Intention of the Mind, is imperfect*; Jeſus Chriſt *taught this total Renunciation by his Example, having kept nothing for himſelf*, &c. they were condemned by the Chancellor of the Church of *Paris*, and by the Faculty of Divinity in the Year 1364. as Heretical, contrary to the Judgment of the Church, and Scandalous. *Soulechat* was forbid to teach them any more. *Soulechat* thereupon appealed to Pope *Urban* V. and going to him, he promiſed to ſubmit to his Determination, and to recant his Opinions, if his Holineſs judged it meet. But when the time of deciding this Matter came, he withdrew.

Stephen, Biſhop of *Paris*, cauſed him to be cited, as an Heretick: He returned to *Avignon*, where he made a large Explanation of the Propoſitions, he had laid down, and ſome of them he recanted, in the preſence of two Cardinals, the Maſter of the Holy Palace, nine Doctors of Divinity of the Faculty of *Paris*, and recalled his appeal: but this Recantation not having been ſatisfactory, and ſome obſerving, that there were beſide Propoſitions as liable to be condemned as the former, *Urban* V. ſent him back to *Paris*, and by his Bull dated the 20th. of *December*; in the Year 1368, turned over the Judgment of this Affair to *John* Cardinal Biſhop of *Beauvais*, unto whom he gave order to decide it, calling to him the Chancellor, and the Doctors of Divinity of the Faculty of *Paris*, and to oblige *Soulechat* to recant his Errors; the which he did the following Year, in the Church of the *Jacobines*, on *Low-Sunday*, renouncing moreover the Propoſitions contained in his firſt Recantation. *Peter d' Ailly*, in the Treatiſe he wrote in the Name of the Univerſity of *Paris* againſt *Mounteſon*, draws from this Matter of *Soulechat*, the following Concluſions. 1. That the Doctors of Divinity of the Faculty of *Paris* are obliged in Point of Duty, to take cogniſance doctrinally, of what concerns the Faith, as it is proved by theſe Words of *Urban* V. *Doing herein, that which is their Duty*, Suum in hac parte debitum exequentes. 2. That they have Power, not only to give their Opinion in Doctrinal Points, but further to puniſh the Members of their Body, who lay down Concluſions contrary to the Faith, in depriving them of the Privilege of profeſſing, and forcing them by their Sentence to recant. 3. That they have this Power, not only in regard of Propoſitions apparently Heretical, or clearly contrary to the Determination of the Church, but alſo in reſpect of thoſe, that are ſcandalous. 4. That an Appeal to the Holy See, by ſuch a one as will not recant his Errors and obey the Order of the Doctors in Divinity, excuſes not his obſtinacy. 5. That in the Caſe of *Mounteſon*, which was altogether Parallel, the Faculty ought not to be hindered from proceeding to a Debate, and to further a Judgment; and in fine, that *John Mounteſon* ought to be ſent back to be puniſhed at *Paris*, as *Soulechat* was by *Urban* V. We refer the ſpeaking of the Buſineſs of *Mounteſon* to another Century. One may read in the *Bibliotheca Patrum* the Cenſures and Recantations, of which we have been treating.

Errors of Bertolus de Rorbarch.

In *Germany* one *Bertolus de Rorbarch* at *Wirtsburg* delivered Errors, which he was compell'd to renounce; but proceeding to teach them at *Spire*, he was condemned, as a Perſon relapſed, and delivered up to the Secular Power, which ſentenced him to be burnt in the Year 1359. He had taught, 1. That *Jeſus Chriſt* was forſaken upon the Croſs, that he had doubted of the Salvation of his Soul, curſed the Virgin, that bare him, and the Earth, that received his Blood. 2. That a Man in this Life might attain to ſo great a degree of Perfection, that he had no need of Faſting nor Prayers. 3. That a Layman might be ſo enlightned, and have ſuch perfect Illuminations, that he ought to be believed before the Goſpel, or the holy Doctors. 4. That a righteous Man might get as much Grace, by eating common Bread, as by receiving the Euchariſt. Theſe laſt Er-

Errors make it plain, that he was of the Sect of the *Begards*.

Hereſies and Errors publiſhed and condemned in the Fourteenth Century.

We ought rather to place in the rank of Fanaticks, than Hereticks, one *Martin Gonſalvus*, a Native of *Cuenza*, in *Spain*, condemned by the Archbiſhop of *Toledo*, who would have us believe, that he was the Angel St. *Michael*, for whom God had reſerved the place of *Lucifer*, and was one day to encounter Antichriſt. The Fire which conſumed him, made it appear to him, that he was no Angel, but a Man, like others.

The mad Opinion of Martin Gonſalvus.

Nevertheleſs there was found one of *Calabria* named *Nicholas*, yet a greater Fool than he, who had a mind to make himſelf paſs after his death, for the Son of God, preached, that the Holy Ghoſt muſt one day be incarnate, and that at the Day of Judgment *Gonſalvus* ſhould deliver all the Damned by his Prayers. This poor Wretch having preached up theſe Whimſies at *Barcelona*, was condemned by *Eymericus*, and by the Grand Vicar of the Biſhop, and delivered up to the Secular Power, which ordered him to be burnt.

Other Follies of Nicholas the Calabrian.

The Viſions of Janovez

Behold another kind of Folly: *Janovez* of *Majorca* made a Book, in which he undertook to foretel that Antichriſt ſhould come at *Whitſuntide*, in the Year 1360. That the Sacraments of the Church, and the unbloody Sacrifice ſhould then ceaſe; that the Chriſtians, who ſhould have on them the Mark of Antichriſt, ſhould never be converted; but that Children, Jews, Saracens, and Infidels, ſhould be coverted after the Death of Antichriſt.

The Opinion of John de Latona about the Sacrament.

The Opinion of *John de Latona*, and *d'Bonageta*, of the Order of Grey-Friars, is not ſo extravagant; they erred by paying too much reſpect to the Sacrament, in preaching, that if a conſecrated Hoſt fell into a dirty place, the Body of Jeſus Chriſt would re-aſcend to Heaven, though the Elements remained, and the Subſtance of Bread return'd; that the ſame would happen, if the Hoſt were eaten by Rats or other Beaſts, and that the Body of Jeſus Chriſt returned to Heaven, while we were eating the Hoſt, and deſcended not into the Stomach. We have Divines of the ninth and eleventh Centuries, who were of the like Sentiments. This Doctrine was alſo current in this Century in the Provinces of *Saragoza* and *Tarragona*; but Pope *Gregory* XI. having cauſed it to be enquired into by two Cardinals, they ordered the Archbiſhops of theſe two Cities to forbid the preaching of theſe Propoſitions, on pain of Excommunication.

The Errors of Arnold de Montanier.

The ſame year *Arnoldus de Montanier*, of the Order of Grey-Friars, a Native of *Puicerda* in *Catalonia*, who had already been informed againſt to *Nicholas Roſelli*, Inquiſitor of the Faith, continuing to publiſh his Errors, was condemned by *Eymericus*, and by *Berengarius*, Biſhop of *Urgel*, and arreſted by order of *Gregory* XI. He taught, according to the report of *Eymericus*, that Jeſus Chriſt and the Apoſtles had nothing in peculiar, nor yet in common; that none of thoſe, that wear the Habit of St. *Francis* ſhall be damn'd; that St. *Francis* every Year went down to Purgatory, and took thence them of his Order, to conduct them to Paradiſe; and in fine, that the Order of St. *Francis* muſt laſt to Eternity: This is a Chain of the Errors of the Spiritual Brethren condemned by *John* XXII.

Hereſies and Errors publiſhed and condemned in the Fourteenth Century.

The Turlupines.

The *Turlupines* who ſwarm'd about the cloſe of this Century, in *Provence* and *Dauphine*, were ſo called from their infamous Practices; for beſides the Errors of the *Begards*, they held, That we ought not to be aſhamed of the Parts, which Nature has given us; they went all naked, and did, in the Preſence of all People, Actions, which Modeſty teaches us to conceal: Divers of them were burnt at *Paris*, and other places; and *Gregory* XI. exhorted *Amedeus*, Duke of *Savoy*, to lend a helping Hand to the Inquiſitors to extirpate them.

Errors condemned by Simon Langham.

In *England Simon Langham*, Archbiſhop of *Canterbury*, gave Judgment at *Lambeth* in the Year 1368. by the Advice of many Divines, againſt thirty erroneous Propoſitions, taught in his Province, which for the moſt part are reſolved into this Principle, That all Men, even Infidels, and Children dying without Baptiſm, have a Viſion of God before their Death, and if they are willing then to be converted to God, they ſhall be ſaved; that thus Baptiſm is not neceſſary to Salvation; that none are damn'd for Original Sin alone, and that no Perſon ſhall be damned, even for any Actual Sin, if he refuſes not to be converted, having had the Viſion of God; the which is a Sin not to be forgiven, for the Atonement whereof, even the Suffering of Jeſus Chriſt is inſufficient. There are alſo ſome erroneous Propoſitions concerning other Matters, ſuch as theſe, That the Father and the Son are finite, and that only the Holy Ghoſt is Infinite; that Jeſus Chriſt, the Virgin, and all the Saints are yet mortal; that the Virgin, and the Saints may yet ſin, and be damn'd; and that all the Devils may be ſaved.

Although *Wickliffe* appeared, and taught theſe Errors in this Century, we put off the treating of them to the following Age; to the end we may at once give an Hiſtory of them, and their Condemnation.

CHAP. IX.

Eccleſiaſtical Obſervations on the Fourteenth Century.

Eccleſiaſtical Obſervations on the Fourteenth Century.

WE will not dwell upon Scholaſtical Queſtions diſcuſſed by the Divines of this Age. It would be an intolerable Task only to repeat all their Diſputes. We will only make ſome Obſervations upon the Queſtions of Conſequence, which have made a Noiſe in the Church. One of the Chief is that of the Power of the Pope, and the Church over the Temporalties of Kings. The Popes pretended to make a new Doctrine of it; but in coveting too much, they loſt, what they had uſurped. Till then, no Man had any Thoughts to examine their Right, and they ſeemed thereupon to be put in poſſeſſion. The Haughtineſs, wherewith they had a mind to practiſe it over *Philip the Fair*, and over *Lewis* of *Bavaria*, made it plain, of what conſequence it was, and induced Princes to ſearch into the Matter. Thence they diſcover'd the Weakneſs of their Pretence, and oppoſed it; they recover'd out of their Error, the Soveraignty of Princes was confirmed, as to Temporals, and the Bounds of both Powers fixed. They began to diſpute with the Clergy the Right, of which they were poſſeſs'd, to exerciſe Temporal Juriſdiction, and to take Cognizance of many civil Cauſes under Colour of Excommunication, an Oath, and Sin. They had a mind likewiſe to invade the Privileges of the Clergy, and the Revenues of the Church. But they defended themſelves ſtoutly, and maintain'd their Juriſdiction and Immunities, by a great number of Canons and Regulations, wherein they uſed all the ways imaginable to maintain themſelves in their Privileges; nevertheleſs they own'd ſome Abuſes of their Juriſdiction, and applied Remedies thereto; but notwithſtanding all this, they loſt by degrees part of their Temporal Juriſdiction.

The Quarrel of the Eccleſiaſtical Power over Matters Temporal.

The Effects of the reſidence of Popes at Avignon.

The Reſidence of the Popes, and the Court of *Rome* at *Avignon*, whatever may be ſuggeſted, did not leſſen the Power of the Holy See. The *French* Kings made no ſiniſter uſe thereof to obtain favours of the Popes, which might prove prejudicial to their Authority. But as Monſieur *Baluzius* obſerves, after *Nicholas Clemangis*, the *Italians* brought into *France* the Debaucheries and Luxury of their Country Vices, from which till then it had been wholly free. The Court of *Rome* likewiſe introduced a way of litigious wrangling at Law. The Popes levied the Tenths on the Clergy, or elſe permitted the Kings to do it, on divers Pretences. The Schiſm, which followed, involved the Church in Troubles, overthrew the Method obſerved in Elections, and Collations of Benefices, filled the Churches with mercenary Paſtors, obliged the Competitors to do many mean things with the Princes to be upheld, to ſell Benefices, or beſtow them on their Creatures, and exorbitantly to levy the Tenths on the Clergy. It is hard to determine, which of the two Adverſaries had the Right on his Side; nay, it was never judged meet, in order to the removing of the Schiſm, to ſearch into the Right, it was found ſo very obſcure; and when the Councils of *Piſa* and *Conſtance* engaged in the Controverſie, they entred not upon this Queſtion, and offered no prejudicate Opinion againſt the Right of either; but they condemn'd and depos'd them, becauſe they would not renounce the Papacy, as they had engaged, and, as the caſe of the Peace required. The Schiſm has no way diminiſhed the certain Authority, which the ſupream Biſhops have received from Jeſus Chriſt, but it has ſhewed, that they have a ſuperior Judge on Earth; which is a General Council.

Eccleſiaſtical Obſervations on the Fourteenth Century.

Settlement of Annates, or Firſt-fruits.

Boniface IX. was the firſt, that ſettled Firſt-fruits to be paid by Biſhopricks and Abbies (that is to ſay, the reſerve of one Year's Revenue) whereof *John* XXII. had already given an Example, in putting a like Impoſition on Benefices for an Expedition into the Holy Land, and by ſettling firſt of all the Taxes for the Secretaries, that diſpatched Grants of Benefices, in Proportion to the Revenue.

The Inſtitution of the Jubilee.

Boniface VIII. appointed a Jubilee for all ſuch, as ſhould viſit the Churches of St. *Peter* and St. *Paul*, in the Year 1300. and ſo for every hundredth Year. *Clement* V. ordered the ſame every fiftieth Year, upon the Petition of the *Romans*.

The Queſtion of Poverty.

John XXII. had a great Diſpute, as we have ſaid, with the Grey-Friars, about the Propriety of thoſe things, which they conſumed in the uſing. This Queſtion drew on that concerning the Poverty of Jeſus Chriſt. There are great Volumes made on both ſides upon this Subject.

The Queſtion about the State of the Souls of the Juſt after Death.

The Opinion of this Pope touching the State of Souls after Death, made a great Noiſe; but this Queſtion was ſoon decided by *Benedict* XII. his Succeſſor, who determined clearly, that the Souls of the Juſt, who die purged from their Sins, enjoy the intuitive Viſion of God, wherein he makes the chief Happineſs immediately after their Death, or after they have been purified in Purgatory, before the day of Judgment, to conſiſt.

The Diſcipline of the Church about Benefices and Incumbents.

Provincial Councils, and particular Synods of Biſhops were frequent in this Century. All the Biſhops were bound to appear there, at the Command of the Metropolitan, or to ſend Proxies, and a lawful Excuſe. The Abbots, and the Deputies of the Chapters of Cathedrals were likewiſe ſent for thither. The Rules and Decrees which were made in the Provincial Councils were publiſhed, and put in execution by the Biſhops in their reſpective Dioceſſes: The Elections were yet legal, and according to Cuſtom for the Biſhopricks and Abbies. The Ordinaries for the moſt part provided for other Benefices. There was of theſe a great Number in Patronage; but ſuch as were preſented by Patrons, were forbidden to take Poſſeſſion, till they were inſtituted

ſtituted by the Biſhop, or his Archdeacon; but as for thoſe, who were provided with Benefices with charge of Souls, by the Donors, who had Right both to confer and inſtitute, they were injoined to preſent themſelves to the Biſhop of the Place in due time. The Commendams of Abbies became very frequent; *Clement* V. who gave ſeveral of them, ſaw good cauſe to repent it, his Succeſſors continued them; and notwithſtanding the Revocation of *Benedict* XII. the moſt part of the Abbies began to be given in Commendam. *Clement* IV. reſerved to himſelf the beſtowing of all Benefices vacant *in Curiâ*. *Gregory* X. reſtrain'd it to a Month. *John* XII. in prohibiting the Plurality of Benefices, decreed, That thoſe who had Money, ſhould be obliged to reſign, and herein appropriated to himſelf the Donation. *Benedict* XII. reſerved to himſelf for his Life only, all the Benefices vacant *in Curiâ*, and all ſuch as were void by the Tranſlation of Incumbents, to other Benefices. *Clement* VI. made the like Reſervations; but *Edward* III. King of *England*, prevented the Execution of it in his Kingdom. *Innocent* VI. revoked the Reſerves by his Bull *Paſtoralis*; but they preſently return'd to the old wont. *Gregory* XI. recall'd them afreſh; but during the Schiſm, which came on, the two Antagoniſts made uſe of all Methods to render themſelves Maſters of the Benefices, and the Miſchief became ſo great, that the Princes were obliged to ſeek a Remedy. After the Death of the Incumbents there were nominated Adminiſtrators to manage the Profits of the Benefices; but the Right of the Crown took place in moſt part of the Biſhopricks, and conſequently the King, or ſuch as of Cuſtom, or Right, had the Adminiſtration of the vacant Biſhopricks, preſented to the Benefices thereon depending. In ſome places a Prebendary, when he came to die, might diſpoſe of a Year's Revenue of his Benefice, after his Death.

Eccleſiaſtical Obſervations on the Fourteenth Century.

The Plurality of Benefices was very common, in ſpite of the re-iterated Prohibitions; they were herein ſo remiſs, that Licence was given even to the ſame Perſon to enjoy two Benefices, provided they were not inconſiſtent, and that only one of them be with cure of Souls. Reſidence likewiſe was recommended, and ſuch as were provided of Benefices, were obliged to take the Orders thereunto requiſite. Command was given to pay the Tythe of all kind of Fruits: From this the Immunity of the Clergy, and the Revenues of the Church were exempted, and many Decrees were made againſt them, that ſhould attempt them; this Immunity was extended to the Leprous, who were ſhut up in the Hoſpitals. Never were Excommunications and Interdicts more frequently made uſe of, and all other Eccleſiaſtical Cenſures, than in this Age. The denial of Chriſtian Burial was an ordinary Puniſhment, and the Councils condemned Men to Pecuniary Mulcts for Faults purely Eccleſiaſtical. The Excommunicate were not only deprived of Church Communion, but alſo of civil converſe, and ſuch as kept them Company, were excommunicated. Nevertheleſs, it was prohibited to make uſe of Excommunications for Matters merely Pecuniary, and to uſe Violence againſt the Excommunicate.

Divers Regulations made of Manners of the Clergy, and of the Practices of the Church.

The greateſt care of the Prelates in the Councils was to regulate the Converſation and Morals of the Clergy; they made many Rules in reference to their Habits, and their Shaving. As to their Knowledge, they required not that it ſhould be of any large Extent; they contented themſelves, if the unbeneficed Clergy were letter'd, that is to ſay, if they could read and write, and underſtood the Rudiments of Grammar; and as to the Prieſts, and ſuch as had Benefices with Cure of Souls, they deſired they ſhould be inſtructed in the Articles of our Faith, and the Ceremonies of the Church. They forbid the receiving any Prieſts or Clerks, who are Strangers and unknown, or to permit them to exerciſe the Functions of their Order. They enjoined the Prieſts to ſay Maſs at leaſt once a Month. They made divers Conſtitutions touching the Service of the Church, Reparations, and the Maintenance of the Churches, and the Ornaments. The Diſtributions made to the Canons, that aſſiſted at Divine Service, of which the abſent had no ſhare, were ſettled almoſt in all places. The Churchwardens and the Clerks, or Maſters of Schools in Pariſhes ſaw themſelves confirmed in this Century. Many Laws were made for the Preſervation of the Goods of the Church, to prevent Alienation, and to oblige the Clergy to uſe them carefully. They were forbid to bequeath, or diſpoſe of the Church's Goods, which they had got together. It was ordained, that the Fonts for Baptiſm ſhould be incloſed; that the Hoſt and the Holy Chriſm, and the conſecrated Oils, ſhall be kept under Lock and Key. They revived all the Conſtitutions, which enjoined all the Faithful to aſſiſt at the Maſs of the Pariſh every *Sunday*. They granted Indulgences to them, that would accompany the Holy Sacrament, when it was carried to the Sick, to ſuch as ſhould pray for the Pope, the King and the Welfare of the State, to thoſe, who ſhould bow their Heads at the Name of Jeſus, who ſhould aſſiſt at the Maſs *de Beatâ*, &c. *John* XXII. granted them, to ſuch as ſhould repeat the Salutation of the Angel in the Evening, and this Practice was approved in ſeveral Councils. They made many Decrees againſt them that eat Fleſh in *Lent*, or on Faſting Days. As to the Abſtinence on *Saturdays*, they made a Law for the Clergy; but it was not yet binding to the Laity.

The Number of Mendicant-Friars continued very much to increaſe in this Century; but they degenerated from their ancient Simplicity, and their former ſtrictneſs. Many forſook their Order, and turn'd Seculars, or went over to other Orders, that they might be capable of Benefices, Penſions, and Offices. The number of thoſe that did it, became ſo great, that they were forced to debar them, who deſerted the Order of the Mendicants from the holding of Benefices, or receiving Penſions, and having Offices in other Orders. They were alſo made uncapable to give, or receive any Vote. The Monks were forbid to admit any Perſons to profeſs before the Age of Fifteen, to ſuffer them to make Profeſſion, or detain them, before they had paſſed a Year of Probation, nor to delay their Admiſſion after the Year is expired. It was forbid to exact any thing for entrance into a Monaſtick Life. The keeping of the Nuns within their Cloiſter was order'd under the moſt ſevere Penalties. In fine, divers Canons were made for reforming the ancient Monks, who began to live looſely: and to oblige them more ſtrictly to obſerve the Diſcipline of their reſpective Orders, they were enjoined to hold frequent Chapters.

Eccleſiaſtical Obſervations on the Fourteenth Century.

Obſervations on a Monaſtick Life.

Clement the Vth. in the Council of *Vienna*, renewed the Decretal of *Boniface* touching the Preaching, and Confeſſions of the Friars Mendicants, whereby they are permitted to preach in their Churches, and in the Schools, or Publick Places, and not in the Pariſhes, if they are not deſired by the Curates, at leaſt if the Biſhops give them not expreſs Order. As to Confeſſions it is ſaid, That their Provincials or Superiors ſhall preſent ſome of their Monks to the Biſhop for his Approbation; that leave is given to the Biſhop to reject ſome, but he may not abſolutely refuſe to grant the Monks Licence to confeſs; and if he does, they may hear Confeſſion, by virtue of the Power given them by the Holy See; but they are wholy forbidden to adminiſter the Sacraments of the Euchariſt, or Extream Unction, or to marry any without the Leave of the Curate.

Regulation between the Curates and the Religious Mendicants about Preaching and adminiſtring the Sacraments.

Notwithſtanding this Deciſion, there were Divines, who aſſerted, That ſuch, as confeſt their Sins to the Monks, which had a general leave to take Confeſſions, were obliged to confeſs anew to the Curate; that the Pope could not diſpenſe with the Pariſhioners confeſſing once a Year to their Curates, nor give a general Power unto the Monks to confeſs. *John de Apulia*, a Divine of *Paris*, was cited by the Pope, *John* XXII. for maintaining theſe Propoſitions, and conſtrain'd to recant them; and conſequently this Pope condemned them by his unlimited Power, in the Year 1321.

After this, *Richard* Archbiſhop of *Armagh*, undertook, as we have already noted, to defend the Rights of the Curates, againſt the Friars Mendicants, and the Matter was brought before the Tribunal of *Innocent* VI. where it was argued in the Year 1357. and there it hung; but he appointed, till further Order, that the Mendicants ſhould be let alone in the Poſſeſſion they were in, of Confeſſing, Preaching and Burying, yet without Prejudice to the main Queſtion.

Nevertheleſs, there were divers Councils held in this Century, which revived the Canon, *Omnis utriuſq; Sexus*, and explain'd it, as meant of the Curate; and likewiſe ſome, which forbid the Curates to ſuffer their Pariſhioners to go to Confeſſion out of their own Pariſh. Yet, excepting the Prieſts, to whom they gave leave, to confeſs themſelves to ſuch other Prieſts, as they ſhould make choice of. As to Burials, they permitted the Monks to bury thoſe, that deſired to be interr'd in their Convents; but on condition that the Corps ſhould be carried to the Pariſh according to the Cuſtom, and the Duties paid to the Pariſh Churches. It was forbid likewiſe to build Chappels without leave of the Biſhop, and that they ſubmit them to the Ordinaries, as to what concerned the outward Service. Notwithſtanding the Prohibition of the Lateran Council, they ſettled in this Age ſome new Congregations, but they pitched on, to ſatisfie the Orders of the Council, one of the approved Rules, and ordinarily choſe that of St. *Auguſtine*, which was the moſt general; whereto they joined particular Conſtitutions.

Gerhard the great, of *Deventer*, inſtituted in that City a Congregation of Canons Regular, which he ſtyl'd *Brethren of the Common Life*, becauſe they brought all they poſſeſt to the Community, without Power to draw it back, in caſe they had a mind to quit it; they imploy'd themſelves in writing Works, and inſtructing the Youth in the Principles of Religion. The Jeſuites were ſettled at *Sienna* by *John Columbanus*, and were ſo called, for that they often had the Name of Jeſus in their Mouths, and lived according to the Rule of St. *Auguſtine*. *Urban* V. approved of their Congregation in the Year 1367. St. *Bridget* inſtituted about the Year 1360. the Order of St. Saviour under the ſame Diſcipline of St. *Auguſtine*, which was confirmed by the ſame Pope. The Order of *Hieronymites* was founded in *Caſtile*, by *Peter Guadaſtinaria*; *Gregory* XI. ratified their Conſtitutions, and ordered them to follow the Rule of St. *Auguſtine*. He gave the ſame Rule to the Order of St. *Ambroſe*, which he approved. There were alſo divers Military Orders inſtituted in this Age, as the Order of Chriſt eſtabliſhed in *Portugal* under the Papacy of *John* XXII. that of *Alcantara* in *Caſtile*, which depends on the preceding Age, not to mention the Knights of the Fleece ſet up by the King of *France*; and the Knights of the Garter, by *Edward* III. King of *England*, which were very different from the Military Orders.

Congregations ſettled in this Century.

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The END of the SECOND VOLUME.

CHRONOLOGICAL TABLES,

And other Neceſſary

INDEXES and TABLES.

Of the *Popes*, *Emperors*, *Kings*, *Eccleſiaſtical Affairs*, *Councils*, and *Eccleſiaſtical Writers*.

A.C.	*Popes.*	*Eaſtern Emperors.*	*Weſtern Emperors.*	*Kings of* France, Italy, Lorrain, *&c.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
801.	*Leo* III. in the VI. year of his Popedom which began, *Jan.* 801.	*Irene*, in the IV. year of her Emp. which began, *Auguſt*, 800.	*Charles* the Great, crowned by *Leo* III. on *Chriſtmas-day*, 800.	*Lewis* K. of *Aquitain.* *Pepin* K. of *Italy*, in the XX. year of his Reign.	801. The Empreſs *Irene* maintains the Worſhip of Images.	The Conſtitutions of *Charles* the Great added to the Laws of the *Lombards*.	*Theodorus* reſtores the Monaſtery of *Studa*. *Hincmarus* made Abbot of St. *Dionys*. *Gotteſcalchus*, born about the beginning of this Age or end of the laſt. *Paſchaſius* brought up by the Monks of *Soiſſons*. *Hatto* choſen Biſhop of *Baſil*, flouriſhed in 836. *Rabanus*, having been inſtructed in his Studies at *Tours*, returned to the Abby of *Fulda*.
802.	VII.	V. *Nicephorus* depoſed *Irene*, and took the Empire, *Oct.* 31. 802.	II.	XXI.	802. *Nicephorus* maintains the Worſhip of Images alſo.	Other Conſtitutions of *Charles* the Great, given to his Commiſſioners. The Council of *Altino*, held by *Paulinus* Biſhop of *Aquileia*, about the Injuries done by the Duke of *Venice* to the Patriarch of *Grado*.	*Ludger* made Biſhop of *Munſter*.
803.	VIII.	II. *Irene* died in *Auguſt*, and *Nicephorus* having put *Bardanes* to flight, took his Son *Stauratius* to rule with him.	III.	XXII.	803.	A Council at *Aix la Chapelle*, at which *Paulinus*, Archbiſhop of *Aquileia* was preſent, in which ſeveral Canons were made. A Council at *Cloviſho* in *England*.	*Paulinus*, Patriarch of *Aquileia*, died.
804.	IX. *Leo* came into *France* in *November*, and kept his *Chriſtmas* with *Charles* the Great.	III.	IV.	XXIII.	804.	Some Conſtitutions made at *Salz*. An Edict made at *Oſnaburg* about the Inſtructing of Schools.	*Alcuinus* died.
805.	X.	IV.	V.	XXIV.	805.	A Council at *Thionville*, which made ſeveral Canons. Other Conſtitutions given to *Jeſſe* Biſhop of *Amiens*.	*Joſeph* Biſhop of *Theſſalonica*, Brother of *Theodorus Studita*, a Patron of Images.
806.	XI.	V.	VI.	XXV.	*Nicephorus* choſen Patriarch of *Conſtantinople*, inſtead of *Taraſius*. The Conteſt between *Nicephorus* and *Theodorus Studita*, about the Reſtoration of *Joſeph*, Steward of the Church of *Conſtantinople*.	A Council at *Conſtantinople*, about the Reſtoration of *Joſeph* the Steward. Some Conſtitutions taken out of the Canons.	

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorrain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
807.	XII.	VI.	VII.	XXVI.	807.		
808.	XII.	VII.	VIII.	XXVII.	808.		
809.	XIV.	VIII.	IX.	XXVIII.	The Controverly about the Marriage of *Constatine*, *Coprony mus* and *Theodora*, the Empress being divorc'd and put into a Monastery. *Theodorus Studita* put in Prison. The Conference of *Leo* III. with the Ambassadors of *Charles* the Great, about the Addition of the *Filioque* in the Creed.	A Synod held at *Constantinople*, against *Theodorus*; in which *Constantine*'s Marriage with *Theodora* was declar'd valid and good. A Council at *Aix la Chapelle*, in *November*, about the Procession of the Holy Spirit, which was follow'd with a Conference of the Deputies of it with Pope *Leo*. The Constitutions of this Year.	*Theodorus Studita* made a Treatise of Dispensations, contrary to the Approbation that the Council of *Constantinople* had given to the second Marriage of *Constantine*.
810.	XV.	IX.	X.	XXIX. *Pepin* died and *Bernard*, his natural Son succeeded him.	810. *Sergius* and some other *Manichees*, renew their Heresy at *Constantinople*.		*Pascasius* made a Monk of *Corby*, and begins to write. *Benedict*, Abbot of *Aniane*, reforms the Order of S. *Benedict*, and gather'd Rules..
811.	XVI.	*Nicephorus* was slain by the *Bulgarians*, *July* 26. and his Son, *Stauratius* reigned a few Months after him, and then gave Place to *Michael Curopolates*. who was proclaimed Emperor, *October* 5.	XI.	II.	811. The Reconciliation of *Theodorus* and *Studita*, with *Nicephorus*. Several *French* Bishops answer *Charles* the Great's Questions about Baptism. *Hatto* Bishop of *Basil* sent to the Emperor of the East, to conclude a Peace, and settle the Limits of their Empire.	The Articles and Letter of *Charles* the Great, in which he commands the Bishops to write about the Ceremonies of Baptism.	*Nicephorus*'s Letter to Pope *Leo*, and his other Works. He flourish'd from 806 to 828. *Theodorus Studita* wrote several Letters about Image-worship; and made many other Pieces in his Banishment. *Amalarius*, Archbishop of *Treves*, *Jesse* Bishop of *Amiens*, &c. answer *Charles*'s Letter about the Ceremonies of Baptism.
812.	XVII.	I.	XII.	III.	812. The Emperor *Michael* joyn'd with *Nicephorus*, to destroy the *Manichees*, and *Iconoclasts*.		*Michael Syncellus*.
813.	XVII. ———	*Michael* being conquered by the *Bulgarians*, left his Empire to *Leo Armenus*, who was crown'd by the Patriarch *Nicephorus*, *July* 11.	XIII. *Charles* the Great admits *Lewis* the godly to rule with him, and confirms the Kingdom of *Italy* to *Bernard*.	IV. ———	813. *Amalarius* Archbishop of *Treves*, and *Peter* Abbot of *Nonantula*, Ambassadors of *Charles* the Great, went to *Constantinople* in this Year.	Councils held at *Rheims*, *Arles*, *Tours*, and *Chalons*, in *May*, for the Reformation of Church-discipline. Some Constitutions of *Charles* the Great, in this Year. The Council of *Constantinople*, against *Anthony* of *Silea*.	*Nitetas*, surnam'd *Ignatius*, the Son of the Emperor *Michael*, is banish'd by *Leo* into a Monastery.
814.	XIX.	I.	XIV. *Charles* the Great, died, *Jan.* 28. and *Lewis* the Godly ruled alone.	V.	814. *Leo Armenus* declares against Image-worship, and prosecutes the Favourers of it, and imprisons or banishes *Theodorus Studita*, *Nicetas*, &c. in favour of the *Iconoclasts*. *Nicephorus* Patriarch of *Constantinople* banished, and *Theodosius* put in his Place.	A Council of the *Iconoclasts*, at *Constantinople*. A Council at *Noion*, to regulate the Differences between the Bishops of that Church, and that of *Soisons*, about the Bounds of their Dioceses. The Synod of *Treves*.	*Rabanus* ordained Priest.
815.	XX.	II.	II.	VI.	815. *Claudius Clemens* opposes the Worship of Images, and is confuted by *Jonas* and *Dungal*. Some of the Exiles for Image-worship, are recall'd.		*Claudius Cl.* Bishop of *Turin*, wrote a Treatise against Images and some other Books. *Gottescalcus* made a Monk of the Monastery of *Orbez*. *Agobard* chosen Archbishop of *Lyons*; he made several Books.

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors.*	*Kings of* France, Italy, *&c.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
816.	XXI. *Leo* died, *May* 23. and *Steven* IV. succeeded him. *June* 22.	III.	III.	VII.	816.	The Council of *Aix la-Chapelle*; in which were made two Rules, 1 for Canons, 2 for Canonesses, and some Constitutions afterward. The Council of *Celichith* in *England*.	*Theodorus* and *Theophanes*, Patrons of Images.
817.	I. *Steven* died, *Jan.* 10 and *Paschal* I. was chosen in his Place.		IV. *Lotharius* the Son of *Lewis* the Godly, is admitted to rule with his Father.	*Bernard* rebels against *Lewis* the Godly, is taken, and his Eyes being put out, dies Three Days after.	817.	A Council of Abbots and Monks at *Aix la-Chapelle*, where they made Rules for the Regulation of Monasteries.	*Hincmarus* came to the Emperor's Court.
818.	II.	V.	V.	*Pepin* is made K. of *Aquitain*, and *Lewis* K. of *Bavaria*.	818. Pope *Paschal* sends his Legates into the East, to treat for the Monks, who were Defenders of Images.		*Ægil* chosen Abbot of *Fulda*. *Sedulius*.
819.	III.	VI.	VI.	II.	819. *John* an Enemy to Image-worship, is made Patriarch of *Constantinople*.	Several Constitutions made by *Lewis* the Godly.	
820.	IV.	VII. *Leo Armenus* slain by *Michael Balbus*, who succeeded him.	VII.	III.	820. *Michael Balbus* stops the Persecution of the Patrons of Images, recalls *Theodorus*, and the rest, except *Nicephorus*.	*Adelard* Abbot of *Corby* made some Rules. *Hallitgarius* Bishop of *Cambray* made a *Penitentia*. *Amalarius* Deacon of *Mentz* made a Treatise upon the Ceremonies of the Church.	*Eginhard*, Secretary to *Charles* the Great. *Claudius* of *Turin* dies.
821.		I.	VIII.	IV.	821. *Michael* endeavours to bring the *Iconoclasts* and Image-worshippers to an Agreement. *Anthony Bryssodepsa* made Patriarch of *Constantinople*.	A Council at *Thionville* in *October*.	The Death of *Theodulphus*, Bishop of *Orleans*, and *Benedict* Abbot of *Amiens*.
822.	VI.	II.	IX.	V.	822.	Some Constitutions of *Lewis* the Godly. A Council at *Clovisho*. An Assembly of Bishops at *Atigni*, in *August*.	*Theosterictus*. The Death of *Ægil* Abbot of *Fulda*, and *Rabanus* chosen in his Place. Two *Smaragdus* flourish.
823.	VII.	III.	X. The Birth of *Charles* the Bald.	VI.	823. The Emperor *Michael* sent his Ambassadors into the West, to have his Pacification about the Use of Images confirmed, but the Pope would not.		
824.	VIII. *Paschal* died *May* 14. and *Eugenius* II. was consecrated *May* 21.	IV.	XI.	VII.	825. The Bishops of *France* agreed to it, and sent their Deputies to the Pope about it, adding some Writings concerning it.	A Council at *Paris* concerning Image-worship.	
825.	II.	V.	XII.	VIII.	825 *Lewis* the Godly sent *Halitgarius* Bishop of *Cambray*, and Abbot of *Nonantula*, into the East.		
826.	III.	V.	XIII.	IX.	826.	A Synod at *Rome*. An Assembly at *Ingelheim*.	*Theodorus Studita* died, and *Naucratius* his Scholar wrote his Life.

A Chronological TABLE.

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, Lorrain, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
827.	IV. *Zinzinus* the Antipope relinquiſhing it, and *Eugenius* and *Valentine*, who ſurvived his Election but a Month and a few Days, *Gregory* IV. ſucceeded them, *Jan.* 10.	VII.	XIV.	X.	827.		
828.	I.	VIII.	XV.	XI.	828.		
829.	II.	IX. *Theophilus* the Son of *Michael* ſucceeded him in *October*.	XVI.	XII. *Lewis* the Godly gave *Rhætia* part of *Burgogne*, to *Charles* the Bald.	829.	Councils were held at *Mentz*, *Lyons*, *Toulouze* and *Paris*, in *June*, by Order of *Lewis* the Godly, to reſtore the Diſcipline of the Church. A Council held at *Worms* in *Auguſt*, in confirmation of the 4 former Councils.	*Hincmarus* return'd to the Abby of S. *Dionys*, and ſubmits to the Reformation ſettled by the Abbot *Hilduin*.
830.	III.	I.	XVII. *Lewis* the Godly's Children rebel againſt their Father, and impriſon him in St. *Medard* at *Soiſſons*; but he was reſtor'd by the Synod of *Nimeguen*.	XIII. ——→	130.		*Hincmarus* went with *Hilduin* into *Saxony*. *Anſegius*, Abbot of St. *Wandrelle*, made a Collection of Conſtitutions. *Orthogrinus*, a Monk of *Werthin*. *Vuſinus Boetius*, *Hildemarus*. The Death of *Halitgarius* of *Camlin*.
831.	IV.	II.	XVIII.	XIV.	831.	The Council of *Noyon*, in which *Jeſſe* Biſhop of *Amiens* was depos'd.	*Paſchaſius* made his Treatiſe of the Body and Blood of our Lord.
832.	V.	III.	XIX.	XV.	832.		
833.	VI.	IV.	XX. *Lewis* the Godly's Children conſpire againſt him again, and depoſing him, put him into a ſtate of Penance, by *Ebbo*, but he was ſoon after reſtored.	XVI. ——→	833. *Gregory* went into *France* to excommunicate *Lewis* the Godly; and the Biſhops of that Kingdom told him, that if he excommunicated their Prince, they wou'd excommunicate him.	A Synod of Biſhops at *Compeigne*, in which *Ebbo*, Archbiſhop of *Rheims* preſided, and depoſed *Lewis* the Godly.	*Agobard* wrote a ſad Letter about the Diviſions of *Europe*.
834.	VII.	V.	XXI.	XVII.	834.	A Synod of Biſhops at St. *Dionys*, to reſtore *Lewis* the Godly.	*Hincmarus* came to Court.
835.	VIII.	VI.	XXII.	XVIII.	835. *Ebbo*, Archbiſhop of *Rheims*, depoſed, for cauſing *Lewis* the Godly to relinquiſh his Kingdom.	The Council of *Thionville*, in which *Ebbo* was depoſed. A Council at *Attigny*, in *November*.	
836.	IX.	VII.	XXIII.	XIX.	836.	A Council at *Aix-la Chapelle*, in *February*. A Council at *Lyons*, againſt *Agobard*, and *Bernard* Biſhop of *Vienna*, for joyning with *Lotharius*.	The Death of *Hatto* Biſhop of *Baſil*.
837.	X.	VIII.	XXIV.	XX.	837.		

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors.*	*Kings of France, Italy, &c.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
838.	XI.	IX.	XXV.	XXI. The Death of *Pepin* K. of *Aquitain*, in *November*.	838.	A Council at *Chalons*. A Synod at *Paris*, in which *Agobard* was clear'd and restored.	
839.	XII.	X.	XXVI.	*Lewis* the Godly gives the Kingdom to his Son *Charles*, with whom *Pepin* the late King's eldest Son contended for it.	839.		
840.	XIII.	XI.	XXVII.	*Lewis* the Godly dyed at *Ingelheim*, near *Mentz*, *June* 20. and *Lotharius* became sole Emperor, and invaded *France*, but *Charles* the Bald kept the possession of it.	840. *Lotharius* endeavours to restore *Ebbo*, but could not.		*Gotteschalcus* ordained Priest. *Hincmarus* retires into the Abby of S. *Dionys*. *Paschasius* undertakes a Comment on Saint *Matthew*. Two nameless Authors write against *Paschasius*. *Prudentius* ordain'd Bishop of *Troyes*. *Walafridus Strabo*. *Agobard* dies.
841.	XIV.	XII. *Michael* succeeds his Father *Theophilus*, but under the Guardianship of *Theodota* his Mother.	I.		841.		*Amolo* succeeds *Agobard* in the Archbishoprick of *Lyons*, and writes some Books. *Haimo* is chosen Bishop of *Alberstadt*, and goes on with his Comment on Scripture. *Theganus* wrote about the same Time.
842.	XV.	I.	II.	The 3 Sons of *Lewis* the Godly, after a long War, agree to divide the Empire, *Italy*, *Lorrain*, and *Burgogne*, to *Lotharius*, *Germany* to *Lewis*, and *France* to *Charles*.	842. *John* the Image-breaker, deposed, and *Methodius* made Patriarch of *Constantinople*.	A Council at *Constantinople*, against the *Iconoclasts*, in which *John* Patriarch of *Constantinople* was deposed, and *Methodius* put in his Place.	
843.	XVI.	II.	III.		843.	A Synod of Bishops at *Couleines*, in the Diocese of *Mons*, in which were made some Canons. An Assembly at *Toulouse*; where were made other Constitutions. Another Synod at *Aurillac*.	
844.	*Gregory* IV. died *Jan.* 25. and *Sergius* II. succeeded him, *Feb.* 2	III.	IV.		843.	Two Councils held at *Thionville*, and *Verneuil*, in *October* and *December*.	*Hincmarus* chosen and ordained Archbishop of *Rheims* in *May*. *Paschasius* made Abbot of *Corby*.
845.	II.	IV.	V.		A Dispute between *Paschasius* and *Bertramus*, about the Manner of Jesus Christ's coming into the World.	A Council at *Meaux* in *May*. *Beauvais* in *April*. *Toulouse* in *June*. *Treves* to confirm the Ordination of *Hincmarus*. *Lyons*.	*Hincmarus* is opposed by *Lotharius*. His Ordination is confirmed in a Council at *Treves*. *Joannes Scotus* came into *France*.

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorrain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
846.	III.	V.	VI.		*Gotteschalcus* began to assert Predestination and Grace.	A Council at *Paris* in *February*. An Assembly of Bishops at *Epernay*.	*Gotteschalcus* leaves his Monastery, and divulges his Doctrine.
847.	*Leo* IV. succeeds *Sergius*, *April* 12.	VI.	VII.		847. *Ignatius* ordained Patriarch of *Constantinople*. *Gotteschalcus* confers with *Notignus*. *Rabanus* writes against him.	A Council at *Paris*, in which *Hincmarus*'s Ordination is confirm'd. A Council at *Mentz*.	*Rabanus* chosen Archbishop of *Mentz*. A Writing of *Rabanus*, against *Gotteschalcus*.
848.	II.	VII.	VIII.		848. *Gotteschalcus* writes against *Rabanus*, and propounds 3 Questions to the learned Men of his Time, he is condemned in 2 Councils, at *Mentz* and *Quiercy*, & imprisoned in the Abby at *Haute Villium*.	Two Councils at *Mentz*, and *Quiercy*, against *Gotteschalcus*, about the same time.	A Book of *Gotteschalcus*, against *Rabanus*, and two Confessions of Faith made by him in his Imprisonment *Hincmarus* wrote a Book against him.
849.	III.	VIII.	IX.		849. *Charles* the Bald orders *Lupus* of *Ferara* and *Bertram*, to write about the Questions of Predestination and Grace, and of the Nature of the Soul.	A Council at *Paris*.	*Bertram* wrote a Letter against *Hincmarus*'s Book. *Prudentius* wrote also upon the same Subject.
850.	IV.	IX.	X.		850. The Controversy about Predestination & Grace, grows famous, and many Writings pass on both Sides. A Dispute about the Eucharist, between *Paschasius*, and his Adversaries.	A Council of the Province of *Sens*, which wrote a Letter to *Arcantam*.	*Hincmarus* and *Rabanus* wrote against *Gotteschalcus*. *Lupus* of *Ferrara* made a Treatise and two Letters upon the 3 Questions, and wrote several other Letters. *Bertram* and *J. Scotus* made their Treatises of Predestination. *Prudentius* and *Florus* confute *Scotus*. *Amalanius*'s Letter to *Eribald* upon the Question of Stercoranism. *Hermanricus*, *Rodolphus*, *Hermantarius*, *Milo*, and *Vandalbert* flourish.
851.	V.	X.	XI.		851. *Ebbo*, once Archbishop of *Rheims*, died *March* 17.		*Amolo* Archbishop of *Lyons* wrote to *Hincmarus*. *Hincmarus* wrote to the Church of *Lyons*.
852.	VI.	XI.	XII. *Lotharius* admits his Son *Lewis* to rule with him.				The Church of *Lyons* send a sharp Answer to *Hincmarus*. *Hincmarus*'s Constitutions for his own Church, published, *Novem.* 1.
853.	VII.	XII.	XIII.		853. *Hincmarus* hath his four Articles confirmed at *Quiercy*. *Prudentius* opposes them *Walfadus* and the Clerks ordain'd by *Ebbo*, are degraded at the Council of *Soissons*.	Councils at *Soissons*, *Apr.* *Verbery* in *Aug.* *Quiercy*. *Sens*, to elect a Bishop of *Paris*. *Rome*, in *December*.	The 4 Articles of *Quiercy*. Some Articles drawn up by *Prudentius* in opposition to those approv'd by *Quiercy*
854.	VIII.	XII.	XIII.		854. The Church of *Lyons* opposes the Articles of *Quiercy*.	An Assembly of Bishops at *Attigny*.	The Church of *Lyons* cause *Remigius* the Archbishop to confute the Articles of *Quiercy*.
855.	IX. *Leo* IV. died *July* 17. and *Benedict* III. was chosen in his Place.	XIV. *Michael* deposed his Mother *Theodora*, by the Advice of *Bardo*, whom he made *Cæsar*.	XV. *Lotharius* retir'd in. to the Monastery of *Prom*, and died *Sept.* 28. and *Lewis* II. succeeded him.	*Lotharius*'s Children divide the Kingdom. *Lewis* the eldest had *Italy* and the Empire, *Lotharius*, *Lorrain*, & *Charles Provence*.	855. The Decision of the Council of *Valence*, about the Questions of Predestination and Grace.	The Council of *Valence* held in *January*.	The Treatise of *Bertram*, and *J. Scotus* about the Sacrament against *Paschasius*.

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors.*	*Kings of France, Italy, Lorrain, &c.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
856.	II.	XV.	II.	*Judith*, Daughter of *Charles* the Bald, married to *Ethelwolf* King of *England.*	856. The Canons of the Council of *Valence.* The Letters of the Church of *Lyons*, and *J. Scotus*'s Propositions are deliver'd to *Charles* the Bald who gave them to *Hincmarus*, to examine and answer them. *Benedict* approv'd the Judgment given against the Clerks ordain'd by *Ebbo.*	An Assembly of Bishops at *Bonnevil.*	The Death of *Rabanus*, the Author of a great number of Works. *Herard*, Archbishop of *Tours* makes a Collection of Ecclesiastical Laws. *Hincmarus* made a Treatise about Predestination and Free-will, upon the occasion of the Canons of the Council of *Valence.* *Angelomus*, a Monk of *Lexevil*, composed his Comments upon Holy Scripture.
857.	III.	XVI.	III.		857.	The Council of *Quierty* in *February.* A Synod of the Clergy at *Rheims* in *June.*	Some other Constitutions of *Hincmarus*, for his own Church, added to the former.
858.	IV. *Benedict* III. died, *April* 8. & *Nicholas* I. made Pope *April* 22.	XVII.	IV.		858. *Photius* made Patriarch of *Constantinople*, and *Ignatius* deposed about *Christmass.*	A Council at *Quiercy* in *November.*	*Hincmarus*'s Advice to *Lewis* of *Germany.* *Photius*, a Person admirable for his Knowledge and Learning, made several Works.
859.	II.	XVIII.	V.		859. The Canons of the Council of *Valence*, about Grace, were presented to the Councils of *Langres* and *Savonieres* for their Approbation, but they put it off to a fuller Council. *Hincmarus* Nephew of the Archbishop of *Rheims*, made Bishop of *Laon.*	Councils at *Constantinople* against *Ignatius.* *Langres*, *Metz*, & *Savonieres*, in *June.*	*Hincmarus*'s Exhortation to *Charles* the Bald. The Death of *Eulogius* the Martyr. *Alvarus* his Brother writes. *Ado* succeeds *Angibrom* in the Archbishoprick of *Vienna.*
860.	III.	XIX.	VI.		*Prudentius* carries the Business to *Rome*, and desires the Confirmation of Pope *Nicholas* of the Canons of the Council of *Valence.* The Contest between *Hincmarus* and *Bertram* about the Words *Trina Deitas.* *Lotharius* nulls his Marriage with *Theutberga.* *Gonthierus* consults *Hincmarus* about *Ingeltrude*, the Wife of *Baldwin*, who had left her Husband. Another Question of the Divorce between the Daughter of Earl *Raimund* and *Steven.*	Councils at *Aix-la Chapelle* about the Divorce of *Theutberga*, in *February.* *Coblentz*, *Toussy*, near *Toul*, in *October.*	*Photius*'s Letter to Pope *Nicholas*, and the Pope's Answer to it. *Hincmarus* makes his last Treatise of Predestination. The Treatises of *Hincmarus* and *Bertram* about the Words *Trina Deitas.* *Hincmarus*'s Treatise against the Divorce of Queen *Theutberga.* *Hincmarus*'s answer to *Gonthierus*, about the parting of the Wife of *Boson.* Another Letter of *Hincmarus* about the Separation of Earl *Raimand*'s Daughter and *Steven.*
861.	IV.	XX.	VII.		861. The Prosecution of *Ignatius.*	The Council of *Constantinople* of 318 Bishops, in the Presence of *Zachary* and *Rodoaldus*, who confirm'd *Photius*'s Ordination and *Ignatius*'s deposition.	*Hugbaldus* and *Ifo* write.
862.	V.	II.	VIII.		862. *Lotharius* married *Waldrada.*	Councils at *Sablonieres*, *Pista*, *Rome*, which declared *Photius* his Ordination void, restor'd *Ignatius*, and condemned *Zachary* & *Rodoaldus.* *Aix-la chapelle* about the Divorce of *Theutberga.*	Pope *Nicholas*'s Letter in favour of *Ignatius.*

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorrain, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
863.	VI.	XXII.	IX.		863. *Hincmarus* accuſes *Rothadus* to the Council of *Senlis*, but he appealed to the Holy See. He was condemned; the Pope engages for him. A Council at *Metz*, approves the Marriage of *Lotharius* with *Waldrada*. Pope *Nicholas*, in a Council, declares the Divorce of Queen *Theutberga* null, and excommunicates *Waldrada*, depoſing *Gonthierus* and *Thietgladus*. King *Charles* pardons Earl *Baldwin*, for ſtealing his Daughter *Judith*.	Councils at *Metz*, about the Marriage of *Waldrada*. *Rome* againſt the former. *Senlis* againſt *Rothadus*.	
864.	VII.	XXIII.	X.		864. *Lotharius* is forced by a Council, to take *Theutberga*, but he uſed her ſo ill, that ſhe left him ſoon after.	A Council at *Rome* againſt *Rodoaldus*.	Pope *Nicholas* writes to *Charles* the Bald, againſt *Hincmarus* and other Biſhops, in favour of *Rothadus*. *Hincmarus* writes an Anſwer to juſtify himſelf.
						Paſchaſius writes a Letter to *Frudegarius*, about the Expreſſions he found fault with in his Book of the *Euchariſt*. *Scotus* went into *England*.	
865.	VIII.	XXIV.	XI.		165. *Rothadus* went to *Rome*, and was abſolved there.	A Council at *Rome*, to reſtore *Rothadus*. A Council at *Toſſy*.	Pope *Nicholas's* Diſcourſe in favour of *Rothadus*. The Death of *Paſchaſius*.
866.	IX.	XXV. *Michael* puts *Bardas* to Death in *April*, and makes *Baſilius* Cæſar.	XII.		866. Pope *Nicholas* writes in favour of *Rothadus*, and he is reſtored. The Pope's Orders, That the Judgment be review'd, which was given againſt the Clerks, ordain'd by *Ebbo*, which being conſider'd on at a Council of *Soiſſons*, they were reſtored without any Reflection on the Sentence given againſt them. Pope *Nicholas* writes againſt the Sentence.	*Photius's* Council againſt Pope *Nicholas*. A Council held at *Soiſſons* in *Auguſt*. The Council of *Compeigne*.	Pope *Nicholas's* Letter againſt *Photius*, and for *Ignatius*. *Bertram*, *Æneas*, and *Odo*, anſwer the Accuſations of the *Greeks* againſt the *Latin* Church. Pope *Nicholas's* Letters for the Reſtauration of *Rothadus*. Some Papers of *Hincmarus*, preſented to the Council of *Soiſſons*. Pope *Nicholas's* Letters for the Reſtoration of the Clerks ordain'd by *Ebbo*.
867.	X. *Nicholas* I. died, *Nov.* 13, and *Adrian* II. ſucceeded him, *Dec.* 14.	*Baſilius* puts *Michael* to Death, & reigned alone, *September* 24. I.	XIII.		*Ignatius* Patriarch of *Conſtantinople*, reſtor'd, and *Photius* depoſed. Books of Controverſies between the *Latin* and *Greek* Church. The Biſhops of *France*, and *Charles* the Bald write to the Pope, about the Clerks ordain'd by *Ebbo*, and the Churches of *Britain*.	Council at *Troyes* in *October* At *Soiſſons* again.	*Hincmarus's* Letter to Pope *Nicholas*. *Anaſtaſius Bibliothecarius* became famous, and flouriſhed to the End of this Age.
868.	I.	II.	XIV.		868. Pope *Adrian* writes to the *French* Biſhops about the Buſineſs of *Ebbo*. *Hincmarus*, Biſhop of *Laon* contends with *Charles* the Bald, about the Church-Revennes.	A Council at *Worms* in *May*.	Pope *Adrian's* Letter to the Biſhops of *France*. *Hincmarus's* Letter to *Charles* the Bald, in favour of his Nephew *Hincmarus*.
869.	II.	III. *Baſilius* takes *Leo* his Son to rule with him.	XV.	*Lotharius* K. of *Lorrain*, dies at *Plaiſance*, *Auguſt* 10 as alſo *Charles* King of *Provence*, and *Charles* the Bald invades his Kingdom, and parts it with *Lewis* King of *Bavaria*.	869. *Hincmarus* Biſhop of *Laon* is accuſed at the Council of *Verbery*, deſires, to go to *Rome*, and interdicts his Dioceſe. The Judgment of the VIII. General Council againſt *Photius* and his Adherents.	Councils, At *Verbery* in *April*, *Piſta*, *Metz* in *September*. *Conſtantinople*. The VIII. General Council, which began *October* 5. and ended, *February ult.*	*Lucilbertus*, Archbiſhop of *Mentz*, wrote a Letter to King *Lewis*. *Rembert* Archbiſhop of *Bremo*.

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorrain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
870.	III.	IV.	XVI.		870. *Hincmarus* Bishop of of *Rheims*, and *Hincmarus* Bishop of *Laon*, quarrel: This is accused at the Council of *Attigny*, and appeals to the Pope, who appoints some Lay-Commissioners, that gave their Judgment for him. A Contest between the Pope's Legates, and the Patriarch of *Constantinople*, about *Bulgaria*. The Pope's Legates passing without a Guard are taken by the *Sclavonians*.	A Council at *Attigny* in *May*.	*Petrus Siculus*, *Theodorus Abucara*, and *Georgius Chartophylax* flourish. *Hincmarus*, Archbishop of *Rheims*'s Letter to his Nephew, about the Business of *Nivinus* and *Adulphus*. His Answer, and several Papers that passed between them. A Collection of Canons, gathered by *Hincmarus* Bishop of *Laon*, in his own Defence. A Treatise of 55 Articles made by *Hincmarus*. *Gauterius* Bishop of *Orleans* made a Collection of Canons for his own Diocese.
						Walfradus Archbishop of *Bourges* wrote a Pastoral Letter. *Ado* & *Alsuard* compose Martyrologies.	
871.	IV.	V.	XVII.		871. *Hincmarus* Bishop of *Laon* condemned in the Synod at *Douzy*. *Actardus* Bishop of *Nantes* made Archbishop of *Tours*. Pope *Adrian* dislikes the Condemnation of *Hincmarus*, but allows the Promotion of *Actardus*, nevertheless the Sentence past against *Hincmarus* was executed.	A Synod at *Douzy* in *August*.	Pope *Adrian*'s Letter in favour of *Carloman*. The Petition and Memoir of *Hincmarus*, Archbishop of *Rheims*, to the Synod of *Douzy*. The Letters of the Synod, *Hincmarus*, and *Charles* to the Pope. *Adrian*'s Letter to the Emperor *Basil*, in which he approves the Council of *Constantinople*, and defended his Right in *Bulgaria*.
872.	V. *Adrian* II. dyed, *Nov.* 1. and *John* VIII. succeeded him, *Dec.* 14.	VI.	XVIII.		872.		*Alfridus* is crowned King of *England*.
873.	I.	VII.	XIX.		873.	The Council of *Senlis*.	
874.	II.	VIII.	XX. *Lewis* II. died, *August*, 2.		874.	The Council of *Douzy* in *June*, of *Attigny* in *July*, & at *Rheims*.	
875.	III.	IX.	*Charles* the Bald crowned Emperor on *Christmas*-Day.		875. *John* VIII. confirms the Judgment of the Synod of *Douzy*.		*Hincmarus*'s Remonstrance to *Lewis* of *Germany*, to keep him from invading the Empire and *Italy*. *Hincmarus*'s Letter to the Bishop of *Cambray*, about the Condemnation of *Hanoldus*. *Hincmarus*'s Letter to *Ildebold* Bishop of *Soissons*, upon his Confession in Writing.
876.	IV.	X.	I.	*Lewis* of *Germany* left his Kingdom, by his Death, to his Three Sons, *Carloman* had *Bavaria*, *Lewis Germany*, and Part of *Lorrain*, and *Charles* the other Part of *Lorrain* and *Almania*.	876. The Prerogative granted to *Ansegisus* Archbishop of *Sens*, by *John* VIII. examined in a Council at *Pontigon*. The Translation of *Frotarius*, Archbishop of *Bourdeaux*, to the Church of *Bourges*.	The Council of *Pavia* in *February*. Council of *Pontigon* in *July* and *June*.	*Hincmarus* wrote against the Oath he was obliged to take.
877.	V.	XI.	II. *Charles* the Bald poisoned in his return from *Italy*, *Oct.* 6. and the Empire was vacant.	*Lewis Balbus* succeeded *Charles* the Bald, and was crowned King, *Dec.* 8.	877.	A Council at *Rome* to confirm the Empire to *Charles* the Bald. Councils at *Quiercy* in *June*, at *Ravenna* in *August*, and at *Compaigne* in *November*.	*Hincmarus*'s Letter about the Appeals of Clerks to the Holy See. His Advice to *Lewis Balbus*. His Writing about the Duties of Bishops. Some Articles for his Archdeacons, and a Letter concerning the Vision of *Bernoldus*.

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorrain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
878.	VI.	XII.			878. *Hincmarus* Bishop of *Laon* provides for himself at the Council of *Troyes*, and is dealt favourably with. The condemnation of a Priest of the Diocess of *Rheims*. *John* VIII. claims *Bulgaria*, and contends with *Ignatius* about it. *Ignatius* dying, *October* 23. *Photius* made Patriarch of *Constantinople* again.	The Council of *Troyes* in *August*.	
879.	VII.	XIII. *Leo* crowned Emperor, *Jan.* 6.		*Lewis Balbus* died at *Compigne* 19.	879. *Photius* being restored after the Death of *Ignatius*, *John* VIII. consents to it on certain Conditions.	Two Councils at *Rome*, the latter of which was about the Restoration of *Photius*. A Council at *Constantinople*, to confirm it. A Council at *Arles* to restore *Boson*.	*Hincmarus*'s Advice to *Lewis* and *Caroloman*. Some Letters and a Writing of *John* VIII. about the Restoration of *Photius*.
880.	VIII.	XIV.		*Lewis* III. and *Caroloman* King of the Western Part of *France*, *Burgogne*, and *Aquitain*. *Caroloman* King of *Bavaria* dies, and *Lewis* of *Germany* seizes on his Kingdom.	880. *John* VIII. approves the Restoration of *Photius*.		Some Letters of *John* VIII. wherein he approves the Restoration of *Photius*. *Otfredus*, *Henricus*, *Druthmarus*, and *Remigius* Bishop of *Auxerre* flourish.
881.	IX.	XV.		*Charles* III. surnamed the Gross, crowned Emperor on *Christmas*-day.	881. A Difference between the King and Bishops, about the Nomination of the Bishop of *Beauvais*. *John* VIII. condemns *Photius* again, and sends *Marinus* into the East.	A Council at *Fismes* in *April*, to choose a Bishop of *Beauvais*.	
882.	X. *John* VIII died *Jan.* 1. *Marinus* succeeded him about the End of the same Month.	XVI.	I.	*Lewis* of *Germany* died, *Jan.* 28. *Lewis* III. K. of *France* died at S. *Dionys* & left his Kingdom to *Caroloman*.	882. Pope *Marinus* condemns *Photius*, and declares his Ordination void.		*Hincmarus* Archbishop of *Rheims*, died, *Decemb.* 21.
883.	II.	XVII.	II.		883.		
884.	*Adrian* III. succeeded *Marinus* in *January*. I.	XVIII.	III.	*Caroloman* is slain a hunting, and *Charles* the Gross obtains all the Kingdoms.	884.	A Council held at *Vernoil* in *March*.	
885.	II. *Stephen* V. made Pope *May* 9. I.	XIX.	IV.		885.		Pope *Stephen*'s Letter to *Photius*. *Aimonius*, Abbot *Wolfadus*, *Herempertus*, *Altmannus*, and *Aldretvaldus*, flourish in the West, and *Theophanes*, *Cerameus*, and *Nicetas*, *Paphlago* in the East.
886.	II.	XX. *Basil* died and *Leo* VI. called the Philosopher, succeeded him. I.	V.		886. The *Greeks* propound an Agreement about *Photius*'s Ordination, but the Pope refuses it; which causes a Division of the Eastern and Western Churches. *Photius* is deposed by the Emperor *Leo*.		*Leo* the Wise succeeds his Father *Basil* the Emperor.
887.	III.	II.	VI. *Charles* the Gross, growing sluggish is deserted by his Subjects.		887.	A Council at *Cologne* in *April*.	*Elias* Bishop of *Jerusalem* writes to *Charles* the Gross.

A.C.	*Popes.*	*Eastern Emperors.*	*Western Emperors.*	*Kings of France, Italy, Lorrain, &c.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
888.	IV.	III. *Arnoldus* the Natural Son of *Caroloman* is chosen Emperor of *Germany*. *Guy* Duke of *Spoleto* takes to himself the name of Emperor of *Italy*.	VII. *Charles* the Grosse died, *Jan.* 8. and	The Empire of *Charles* the Grosse was divided into Five parts, First, *Arnulphus* had *Germany*, Second, *Eudes* or *Odo France*, Third, *Lewis Arles*, Fourth, *Raols Bourgogne*, Fifth, *Guy Italy*; but opposed by *Beringarius*.	888.	A Council at *Mentz* at the beginning of the Year.	
889.	V.	IV.	II.		889.		*Rieulphus*, Bishop of *Soissons* wrote a Pastoral Letter.
890.	VI.	V.	III.		890.		A Nameless Author wrote the *Liber Synodicus*. *Asserius*, an *English* Bishop, began to flourish.
891.	*Formosus*, Bishop of *Ostia* chosen Pope in *Stephen*'s Room; but opposed by *Sergius* the Antipope.	VI.	IV.		891.		
892.	II.	VII.	V.		892.	A Council at *Vienna*.	*Regino* chosen Abbot of *Prom*.
893.	III.	VIII.	VI.	*Charles* the Simple, the Son of *Lewis Balbus*, is crowned King of *France*, *January* 17. and disputes about the Kingdom with *Eudes*.	893.	A Council at *Mentz* in *May*.	
894.	IV.	IX.	VII.		894.	A Council at *Challons* in *May*, to try *Gerfredus* the Monk, who was accused of Poisoning *Adalgarius* Bishop of *Autun*.	
895.	V.	X.	VIII.		895.	A Council at *Tribur*.	
896.	After the Death of *Formosus*, *Boniface* invaded the See; but dying within Fifteen Days, *Stephen* VI. was chosen, *Jan.* 6.	XI.	IX. *Arnulphus* takes *Rome*, and makes himself to be crowned Emperor.		896.		
897.	II.	XII.	X.		897.	A Council at *Rome* against *Formosus*, lately dead.	
898.	III.	XIII.	XI.	*Eudes* died *January* 3.	898.		
899.	IV.	XIV.	XII. *Arnulphus* died *Nov.* 30.		899.		*Regino* was deposed from his Place and Dignity, and after made a Chronology, and a Collection of Canons.
900.	V.	XV.	*Lewis* IV. the Son of *Arnulphus* is chosen Emperor by the Princes of *Germany*.		900.		*Auxilius* ordained Priest by *Formosus*, composed some Treatises to maintain the Ordinations made by that Pope. *Adelinus* composed the Lives of the Saints,

The *Chronological* TABLE

Of the Tenth *Century* of *Chriſtianity*.

A. C.	*Popes.*	*Eaſtern Emperors.*	*Weſtern Empe-rors and Kings of* France *and* Italy.	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
900.	V. *Stephen* VI. is impriſoned, and ſtrangled about the End of this Year. *Romanus* is choſen to ſupply his Place.	*Leo* the Philoſopher. XVI.	*Lewis* IV. the Son of *Arnulphus*, King and Emperor of *Germany*. *Charles* the Simple, King of *France*. *Raoul* I. King of *Burgundy*. The Kingdom of *Italy* is conteſted between *Berenger* and *Lewis* the Son of *Boſon*.	900. The Death of *Foulques* or *Fulcus* Archbiſhop of *Rheims*, aſſaſſinated by Count *Baldwin*'s Party: *Hervaus* ſucceeds him in that Archbiſhoprick.		*Mancio* Biſhop of *Chalons*. *Waldramnus* Biſhop of *Strasburg*. *Notger* the *Stammerer*. *Aurelian* Clerk of the Church of *Rheims*. *Gunthier* or *Gualterius*, Biſhop of *Sens*.
901.	*Theodorus* II. ſucceeds *Romanus*, & dies at the end of twenty days. *John* IX. is ſubſtituted in his Room. I.	XVII.		901. *Nicolas* Patriarch of *Conſtantinople*, is depoſed by *Leo*'s Order, for refuſing to approve his fourth Marriage, and *Euthymius* is ſet up in his Place.		*Solomon* Biſhop of *Conſtantz*. *Bonno* or *Bavo* Abbot of *Corbie* in *Saxony*.
902.	II.	XVIII.	The Incurſions of the *Huns* or *Hungarians* in *Italy*, ſubdued by *Berenger*.	902. *John* replies to *Hervé* Archbiſhop of *Rheims*, about the Converſion of the *Normans*.		*Hervé*, or *Hervæus*, Archbiſhop of *Rheims*. *Adalbero* Biſhop of *Augsburg*.
903.	III.	XIX.		903. *Stephen* Abbot of *Lobes* is ordained Biſhop of *Liege*.		
904.	IV. *John* IX. after having crowned *Berenger*, retires to *Ravenna*, and declares *Lambert* Emperor.	XX.	*Lewis* the Son of *Boſon*, is taken by *Berenger*, who cauſes his Eyes to be put out, and himſelf to be crown'd Emperor. *Lambert* contends with him for that Dignity, and is own'd by the Pope and by the *Italians*.	904. *Argrin* Biſhop of *Langres* is reſtor'd to his Biſhoprick by Pope *John* IX. *Lambert* is acknowledged Emperor in the Council of *Rome*, to the excluſion of *Berenger*, and in that Quality, he confirms the ancient Privileges of the Church of *Rome* in the Council of *Ravenna*.	Councils at *Rome* and *Ravenna*, in favour of the Memory of Pope *Formoſus*. The Council of *Canterbury*, under King *Edward*, and *Phlegmond* Archbiſhop of that Province.	*Hatto* Archbiſhop of *Mentz*, and *Theotmar* Metropolitan of *Bavaria*, write to Pope *John* IX. *Stephen* Abbot of *Lobes*, and afterward Biſhop of *Liege*.
905.	V. The Death of *John* IX *Benedict* IV. ſucceeds him I.	XXI.		905.		The Death of *Waldramnus* Biſhop of *Strasburg*.
906.	II. The Death of *Benedict* IV. *Leo* V. is ſubſtituted in his Room, expell'd forty Days after, and impriſoned by *Chriſtophilus*, who uſurp the See of *Rome*.	XXII.		906.	The Laws of *Edward* King of *England*.	
907.	*Chriſtophilus* is turn'd out, ſeven Months after, by *Sergius* made Antipope in the Time of *Formoſus*.	XXI.		907		
908.	II.	XXIV.		908.		
909.	III.	XXV.		909.	A Council at *Troſly*, under *Hervé* Archbiſhop of *Rheims*.	
910.	IV. *Sergius* dying *Anaſtaſius* is plac'd on the See of *Rome*. I.	XXVI. Maſter of *Italy*.	*Lambert* is kill'd by Treachery. *Berenger* remains the ſole	910. The founding of the Abby of *Cluny*, by *William* Count of *Auvergne* and Duke of *Aquitain*.		*Ratbodus* Biſhop of *Utrecht*.

A.C.	*Popes.*	*Eastern Emperors.*	*Western Emperors and Kings of* France, *and* Italy.	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
911.	II.	XXVII. The Death of the Emperor *Leo*, *June* 11.		911. *Nicolas* Patriarch of *Constantinople* is recall'd some time before *Leo*'s Death. *Euthymius* Patriarch of *Constantinople* is banish'd, and dies in Exile a little while after.		Letters written by *Nicolas* Patriarch of *Constantinople*.
	Alexander's Brother is declar'd Tutor to his Son *Constantine Porphyrogenneta*. I.					
912.	III. The Death of Pope *Anastasius*. *Lando* succeeds him. In the End of the same Year *John* X. is chosen Pope by	II. *Alexander* being dead, *Nicolas* the Patriarch is chosen Tutor to the young Emperor.	*Conard* is elected King of *Germany* after the Death of of *Lewis* IV.	912. *John* Deacon of *Ravenna* is chosen Bishop of *Belonia*, leaves that Bishoprick to be made Archbishop of *Ravenna*, and at last aspires to the Papal Dignity.		The Death of *Notger* the *Stammerer*.
	the Intrigues of *Theodora*.					
913.	I.	III.	II.	913.		
914.	II.	IV. *Zoe* the Emperor's Mother turns out	III.	914.		
	the Patriarch *Nicolas*, and assumes the Administration of the Government.					
915.	III.	V.	IV.	915.		
916.	IV.	VI.	V.	916.		
917.	V.	VII.	VI.	917.		
918.	VI.	VIII.	VII. The Death of *Conrad*, who leaves for his	918.		The Death of *Ratbodus* Bishop of *Utrechet*.
	Successor *Henry* surnam'd the *Fowler*, the Son of *Otho* Duke of *Saxony*.					
919.	VII.	XI. *Zoe* is banish'd from the Court, and	I.	919.		The Death of *Solomon* Bishop of *Constantz*.
	Romanus associated to the Empire, by *Constantine*.					
920.	VIII.	X.	II.	920. *Nicholas* Patriarch of *Constantinople* is re-established a second Time. A Treaty of Agreement between the Partisans of *Nicolas* and *Euthymius*. A Contest about the Bishoprick of *Liege*, between *Hilduin* and *Richerus*. Another Contest touching the Archbishoprick of *Narbonne* between *Agius* and *Gerard*.		*Odilo* Monk of St. *Medard* at *Soissons*. The Death of *Stephen* Bishop of *Liege*. Letters by King *Charles* the *Simple* in favour of *Richerus* against *Hilduin*.
921.	IX.	XI.	III.	921.	A Council at *Trosly* under *Harvé* Archbishop of *Rheims*.	
922.	X.	XII.	IV. *Robert* is elected and crown'd King of *France* in opposition to *Charles* the *Simple*.	922. The Decree of *John* X. in favour of *Richerus*, ordain'd Bishop of *Liege* by that Pope. *Hilduin* depos'd and excommunicated. *Seulfus* succeeds *Hervaus* in the Archbishoprick of *Rheims*.	A Council at *Coblentz*.	The Death of *Hervæus* Archbishop of *Rheims*.
923.	XI.	XIII.	V. *Robert* is kill'd in Battel, but his Son	923.	A Council at *Rheims* under *Seulfus* Archbishop of that City. The Laws of *Ethelstan* King of *England*.	The Death of *Gauthier* Archbishop of *Sens*.
	Hugh causes *Raoul* King of *Burgundy* to be chosen King of *France*. *Charles* the *Simple* is apprehended and sent Prisoner to *Chateau-Thierry*. The Queen his Wife retires to *England*, with her Son *Lewis*.					

The *Chronological* TABLE

A. C.	*Popes.*	*Eaſtern Empe-ors.*	*Weſtern Empe-rors, and Kings of* France *and* Italy.	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
924.	XII.	XIV.	VI. *Berenger* is kil-led, and *Raoul* Duke of *Bur-gundy* remains Maſter of *I-taly.*	924. A Decree made in the Council of *Troſly* in favour of *Stephen* Biſhop of *Cambray*, againſt Count *Iſaac.* St. *Ulric.* is ordain'd Bi-ſhop of *Augsburg.*	A Council at *Troſly* under *Seulfus* Arch-biſhop of *Rheims.*	
925.	XIII.	XV.	VII.	925. *Hebert* Count of *Vermandois*, cauſes his Son *Hugh*, aged only Five Years, to be cho-ſen Archbiſh. of *Rheims* after the Death of *Seul-phus.*		
926.	XIV.	XVI. ——— Reign of *Hugh*	VIII. The Begin-ning of the Count of *Ar-les* in *Italy*,	926.		
927.	XV.	XVII.	IX.	927.	A Council at *Tro-ſly.*	
928.	XVI. *John* is put in Priſon by	XVIII. ———	X. ———	928.		
	Guy the Brother of *Hugh*, and dies there. *Leo* VI. ſucceeds him, and dies ſix Months and fifteen Days after					
929.	*Stephen* VII. ſucceeds *Leo.* I.	XIX.	XI. The Death of *Charles* the *Simple. Oct.* 7.	929.		
930.	II.	XX.	XII.	930. *Nicholas* Patri-arch of *Conſtantinople*, dies, and *Stephen* Arch-biſhop of *Amaſia* is ſubſtituted in his room.		*Eutychius* Patriarch of *Alexandria.* *Odo* Abbot of *Cluny.*
931.	III. The Death of *Stephen.* *John* XI. the Son of *Ser-gius* and *Marozia*, ſucceeds him. I.	XXI. ———	XIII.	931. King *Raoul* cau-ſes *Artoldus* to be cho-ſen Archbiſhop of *Rheims.*		*Ratherius* made Biſhop of *Verona*, in this Year, compos'd ſeveral Writings.
932.	II.	XXII. ——— *Hugh* is invited to *Rome* by *Ma-rozia*, and ſeizes on the Caſtle of S. *Angelo.*	XIV. *Arnulphus* of *Bavaria* wages War with *Hugh* in *Italy*, & is repuls'd.	932. *Manaſſes* Arch-biſhop of *Arles*, paſſes into *Italy*, where he gets Poſſeſſion of ſeve-ral Biſhopricks. *Ingram* Dean of S. *Medard* at *Soiſſons*, is ordained Biſhop of *Laon.*	A Council at *Er-fordt.*	
933.	III. *John* is im-priſoned by *Alberic.*	XXIII.	XV. *Alberic* re-takes the Ca-ſtle S. *Angelo*, and makes himſelf Ma-ſter of *Rome.*	933. *Stephen* Patri-arch of *Conſtantinople* dying, *Tryphon* is ſubſti-tuted in his Room, till *Theophylact* the Empe-ror's Son came to full Age.		
934.	IV.	XXIV.	XVI.	934. *Hildegarius* or-dained Biſhop of *Beau-vais*, by *Artoldus* Biſhop of *Rheims*, in the Coun-cil of *Chateau-Thierry.* *Fulbert* made Biſhop of *Beauvais*, by the ſame Archbiſhop.	A Council at *Cha-teau-Thierry*, under *Artoldus* Archbiſhop of *Rheims.*	
935.	V.	XXV.	XVII.	935.	A Council at *Fiſ-mes* againſt the Uſur-pers of Church-Re-venues.	
936.	VI. *John* XI. dies, and *Leo* VII. ſucceeds him. I.	XXVI.	XVIII. *Henry* the *Fowler* dies, and leaves his Dominions to his Son *Otho.* I. I. The Death of ——— *Raoul* King of *France*, *January* 15. *Lewis* IV. ſirnam'd d'Outremer, is crowned King of *France*, *June* 20.	936. *Odo* Abbot of *Cluny* is ſent for to *Rome* by the Pope, to procure Peace among the Princes of *Italy*, by his Mediation.		

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors and Kings of* France *and* Italy.	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
937.	II.	XXVII.	I.	937.		*Eutychius* compleats his Chronicon.
938.	III.	XXVIII.	II. *Otho* is crowned King of *Germany*.	938. *Hildebert* Archbishop of *Mentz*, crowns *Otho* I. *Gerard* Archbishop of *Lorch* is made the Pope's Vicar in *Germany*. *Odo* Abbot of *Cluny*, returns to *Rome*, to endeavour to reconcile the Princes of *Italy*.		
939.	IV. *Leo* dies, and *Stephen* VIII. succeeds him. I.	XXIX.	III.	939.		
940.	II. *Alberic* causes the Pope to be abus'd.	XXX.	IV.	940. *Artoldus* is obliged to resign the Archbishoprick of *Rheims*, and *Hugh* is put in Possession of it.		The Death of *Eutychius* Patriarch of *Alexandria*. *Flodoard*, Canon of *Rheims*.
941.	III.	XXXI.	V.	941. *Hugh* is ordain'd a Bishop of *Rheims*.	A Council at *Soissons*, for the deposing of *Artoldus* Archbish. of *Rheims*, & the Ordination of *Hugh*.	
942.	IV.	XXXII.	VI.	942. *Odo* Abbot of *Cluny*, goes a third time to *Rome*, to be the Mediator of a Peace between the *Italian* Princes.		The Death of *Odo* Abbot of *Cluny*.
943.	The Death of *Stephen*. *Marinus* II. succeeds him. I.	XXXIII.	VII.	943.		
944.	II.	XXXIV.	VIII.	944 The deposing of *Trypho* Patriarch of *Constantinople*, and the Ordination of *Theophylact*.	The Council of *Constantinople*. A Council in *England*, under King *Edmund*.	The History of our Saviour's Image sent to K. *Abgarus*, and other Pieces of *Constantine Porphyrogennesta*.
945.	III.	XXXV.	IX. *Hugh* King of *Italy* expelled by *Berenger*	*Atto* made Bishop of *Vercil*.	the Son of the Marquess of *Ivrea*, & *Lotharius* substituted in his Room.	
946.	IV. *Marinus* dies, *Agapetus* II. succeeds him. I.	XXXVI.	X.	946. *Artoldus* re-established in the Archbishoprick of *Rheims*. The Death of *Edmund* King of *England*. who leaves his Brother *Elred* to succeed him,		
947.	II.	XXXVII.	XI.	947. *Tetbaud* Archdeacon of *Soissons*, is made Bishop of *Amiens*, by *Hugh* Archbishop of *Rheims*, who likewise ordains another for *Senlis*, which causes an Information to be drawn up against him in the Councils.	A Council held near the River of *Cher*. A Council at *Verdun*, held in the Month of *November*.	
948.	III.	XXXVIII.	XII.	948. *Luitprand* is sent Ambassador to *Constantinople*. *Artoldus* confirmed in the Archbishoprick of *Rheims*, and *Hugh* declared an Intruder, and excommunicated in the Council of *Ingelheim*. *Guy* Bishop of *Soissons* gives Satisfaction to King *Lewis*, in the 2d Council of *Mouzon*, for ordaining *Hugh* Archbishop of *Rheims*, and begs Pardon in the Council of *Trier*, for performing that Ordination. *Bernerus* a Monk of *Rheims*, is sent to re-establish the Monastical Discipline in the Monastery of *Humblieres*.	A Council held at *Mouzon* in the month of *January*. A Council at *Ingelheim*, *June* 7. A Council at *Trier* in favour of *Artoldus* A Council at *London*, under *Elred* K. of *England*.	
949.	IV.	XXXIX.	XIII. The Death of *Lotharius* K. of *Italy*. *Berenger* causes himself to be crown'd K. of *Italy*, with his Son *Adalbert*.	950.	A Council at *Rome* which confirm'd that of *Ingelheim* in favour of *Artoldus*.	
950.	V.	XL.	XIV. *Adelaida* the Widow of *Lotharius*, invites *Otho* into *Italy*.	950. The Decree of Pope *Agapetus* in favour of the Church of *Lorch*.		*Simeon Metaphrastes*. *Atto* Bishop of *Vercil*. *Luitprand* Bishop of *Cremona*. *Utho* Bishop of *Strasburg*. *Gerard* Dean of S. *Medard* at *Soissons*.
951.	II.			951.		*Joannes Cameniata*.

The Chronological TABLE

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors and Kings of France, and Italy.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
952.	VII.	XLII.	XVI. *Berenger* and *Adalbert*, ſubmit to *Otho*, and are re-eſtabliſh'd in the Kingdom of *Italy*.	952.	A Council at *Augsburg*	*Hildebert* Archbiſhop of *Mentz*. *Durand* Abbot of *Caſtres*. *John* Monk of *Cluny*. *Odo* Archbiſhop of *Canterbury*. *Bernerus* Monk of St. *Remy* at *Rheims*.
953.	VIII.	XLIII.	XVII.	953. *Bruno* the Brother of the Emperor *Otho* is ordain'd Archbiſhop of *Cologne*. *Ratherius* is made Biſhop of *Liege*.	The Council of St. *Thierry*.	*Bruno* Archbiſhop of *Cologne*.
954.	IX.	XLIV.	XVIII. *Lewis* King of *France* dies *October*, 15. and *Lotharius* his Son ſucceeds him. The Death of *Alberic*, who was Governor of *Rome*.	954. *William* the Son of *Otho* the *Great* is elected Archbiſhop of *Mentz*.		*William* Archbiſhop of *Mentz*.
955.	X. The Death of *Agapetus*. *Octavian* Son of *Alberic* gets Poſſeſſion of the See of *Rome*, and is nam'd *John* XII. I.	XLV.	XIX. *Lotharius* King of *France* gives the Dutchies of *Burgundy* and *Acquitain* to *Hugh* the white Duke of *France*, and the Father of *Hugh Capet*.	955. *Ratherius* turn'd out of the Biſhoprick of *Liege*. and *Baudry* ſet in his Place. The Death of *Edred* King of *England*, whom *Edwin* the Son of *Edmund* ſucceeds, and after him his Brother *Edgar*.		
956.	II.	XLVI.	XX. The Death of *Hugh* the white Duke of *France*.	956. *Theophylact* Patriarch of *Conſtantinople* dies and a certain Monk nam'd *Polyeuctes* is ſubſtituted in his Room.		St. *Ulric* Biſhop of *Augsburg*. *Edgar* King of *England*.
957.	III.	XLVII.	XXI.	957.		
958.	IV.	XLVIII.	XXII.	958.		
959.	V.	XLIX.	XXIII. *Hugh Capet* declar'd Duke of *France* by King *Lotharius*, who alſo gives him *Poitou*.	959.		
960.	VI.	L. *Conſtantine* dies, and his Son *Romanus* ſucceeds him. I.	XXIV.	960.	*Thierry* or *Theodric* Archbiſhop of *Trier*. The Death of *Atto* Biſhop of *Verceil*.	*Nico* preaches in *Armenia*, and compoſes a Treatiſe of the Religion of the *Armenians*.
961.	VII.	II.	XXV. *Otho* marches into *Italy*, and *Berenger* being abandon'd retires to certain Forts.	961. The Death of *Artoldus* Archbiſhop of *Rheims*. The Election of *Odalric* to that Archbiſhoprick.		The Death of *Odo* Archbiſhop of *Canterbury*. St. *Dunſtan* Archbiſhop of *Canterbury*.
962.	VIII.	III.	XXVI. *Otho* enters *Rome* in the end of the Year, and is crown'd Emperor by *John* XII.	962. *Ratherius* reſtor'd to the Biſhoprick of *Verona*, and holds a Synod, for the Inſtruction of his Clergy.	A Council held in the Dioceſs of *Mentz*.	*Witichindus* a Monk of *Corby* in *Saxony*. *Abbo* Abbot of *Fleury*. *Adſo* Abbot of *Luxeuil*.
963.	IX. *John* XII. revolts againſt *Otho*, is depos'd in a Council at *Rome*, and *Leo* VIII. is ſubſtituted in his Room. Some time after, the *Romans* take up Arms againſt *Otho*, but he reduces them to his Obedience. I.	IV. *Romanus* dies, *Nicephorus Phocas* is proclaim'd Emperor by the Army. I.	XXVII.	963.	A Council at *Rome* held in the Month of *Auguſt* againſt *John* XII.	

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France, and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
964.	II. After *Otho*'s departure, *Leo* VIII. is expelled, and *John* XII. re-enters *Rome*, where he dies *May*, 14. The *Romans* substitute *Benedict* V. in his Room. *Otho* returns to *Rome*, deposes *Benedict*, and re-establishes *Leo*.	II.	XXVIII.	964. The Restoration of Pope *John* XII. in a Council at *Rome*, which declares *Leo* VIII. depos'd and excommunicated, and his Ordinations void. The Restoration of *Leo* VIII. in another Council at *Rome*. A Decree of the latter Council, by which the Investitures are granted to the Emperor.	A Council at *Rome* *February* 26. in favour of Pope *John* XII. A Council held at *Rome* in the Month of *June* for the Restoration of *Leo* VIII.	
965.	III. *Benedict* dies in Exile at *Hamburg*, and *Leo* VIII. at *Rome*. *John* XIII. is chosen Pope with the Emperor's Consent. I.	III.	XXIX. *Otho* returns to *Germany*.	965.		The Death of *Bernerus* Monk of St. *Remy* at *Rheims*. The Death of *Bruno* Archbishop of *Cologne*.
966.	II *John* is turn'd out by the *Romans*, and re-established by *Otho*.	IV.	XXX.	966. *Ratherius* leaves the Bishoprick of *Verona*, and retires to *France*.		The Death of *Flodoard* Canon of *Rheims*.
967.	III.	V.	XXXI. *Otho* comes to *Rome*, and causes his Son to be crown'd Emperor.	967. *Otho* confirms the Donation of the Ecclesiastical Revenues of *Rome* made by *Pepin* and *Charlemagne*. *Herold* Archbishop of *Salzburg* is depos'd and excommunicated in the Council of *Ravenna*, and *Frederick* chosen to supply his Place. The Erection of the Archbishoprick of *Magdeburg* in the same Council.	A Council at *Ravenna* held on *Easter* Day. A Council at *Constantinople* in which the Emperor proposes to declare such Soldiers as are killed in the Wars Martyrs. The Laws and Constitutions of *Edgar* King of *England*.	
968.	IV. Archbishop of *Madeburg* after having converted the *Sclavonians*.	VI.	XXXII.	968. *Luitprand* is sent a second time to *Constantinople*. St. *Adalbert* is made The Erection of the Bishoprick of *Capua* into an Archbishoprick. The Death of *Odalric* Archbishop of *Rheims*, who left *Adalbero* his Successor.		The Death of *William* Archbishop of *Mentz*.
969.	V. *John* XIII. is chosen Pope with the Emperor's Consent. I.	VII. *Nicephorus Phocas* is killed: and *John Zemisces* advanced to the Imperial Dignity. I.	XXXIII.	969. The Erection of the Bishoprick of *Benevento* into an Archbishoprick.		
970.	VI.	II.	XXXIV.	970. *Polyeuctes* Patriarch of *Constantinople* dies, and *Basil* is chosen to supply his Place.		*Roger* Monk of St. *Pantaleon* at *Cologne*. The Death of *Thierry* Archbishop of *Trier*.
971.	VII.	III.	XXXV.	971.		
972.	VIII. *John* XIII. dies *September*, 6. *Donus* succeeds him, and dies at the End of three Months. *Benedict* VI. reckoning the Anti-Pope *Benedict* for the fifth of that Name, is advanc'd to the Papal Dignity.	VI.	XXXVI.	972. *Notger* a Monk of St. *Gal* is chosen Bishop of *Liege*.	A Council held at Mount St. *Mary* by *Adalbero* Archbishop of *Rheims*. A Council at *Ingelheim*, which Censures the Conduct of *Adalbero* the Nephew of St. *Ulric*.	The Death of *Ratherius* Bishop of *Verona*.
973.	I. *Benedict* is taken Prisoner by *Cincius*, and strangled in the Castle of St. *Angelo*.	V.	XXXVII. *Otho* the *Great* dies *May*, 7. His Son *Otho* II. reigns sole Emperor. I.	973. *Henry* succeeds St. *Ulric* in the Bishoprick of *Augsburg*.	A General Council in *England* under St. *Dunstan* Archbishop of *Canterbury*.	The Death of *Ulric* Bishop of *Augsburg*.

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors and Kings of France, and Italy.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
974.	*Boniface* uſurps the See of *Rome*. The *Romans* ſet up *Benedict* VII. in Oppoſition to him.	VI.	II.	974.	A Council at *Canterbury* under King *Edgar* and St. *Dunſtan*.	*Roſwida* a Nun of *Ganderſheim*.
975.	II. *Boniface* is forced to eſcape by flight to *Conſtantinople*.	VII. *John Zemiſces* dies, *December*, 4. and *Baſil* and *Conſtantine* the Sons of the Emperor *Romanus* are plac'd on the Throne.	III.	975. *Baſil* Patriarch of *Conſtantinople* is depos'd, and *Antonius Studita* ſubſtituted in his Room. The Death of *Edgar* King of *England*, who leaves *Edward* his Succeſſor. *Reginaldus* ſucceeds *Stigand* in the Biſhoprick of *Eichſtadt*.	A Council at *Rheims* under *Adalbero* Archbiſhop of that City. A Council held at *Wincheſter* in the Beginning of the Year.	St. *Ethelwold* Biſhop of *Wincheſter*. The Death of *Utho* Biſhop of *Strasburg*.
976.	III.	I. *Bardas* revolts againſt the two Emperors.	IV.	976. *Antonius Studita* voluntarily abdicates the Patriarchal See of *Conſtantinople*, which remains vacant four Years.		
977.	IV.	II.	V.	977. *Edward* King of *England* is aſſaſſinated, and *Ethelfred* ſucceeds him.		
978.	V.	III.	VI.	978.		
979.	VI.	IV.	VII.	979.		
980.	VII.	V.	VIII.	980.		*Adſo* Abbot of *Deuvres*. *Chilperic* Monk of St. *Gal* writes his Treatiſe of the Kalendar. *Fulcuin* Abbot of *Lobes*. *Reginald* Biſhop of *Eichſtadt*.
981.	VIII.	VI.	IX.	981. The Death of *Antonius Studita*. *Nicolaus Chryſoberge* is advanc'd to the Patriarchal See of *Conſtantinople*. The Death of *Adalbert* the firſt Archbiſhop of *Magdeburg*.		Funeral Orations made by *Anthony* Patriarch of *Conſtantinople* for *Nicephorus* the Pholſopher.
982.	IX.	VII.	X.	982.		
983.	X.	VIII.	XI. The Emperor *Otho* II. dies at *Rome* *December*, 6. and his Son *Otho* III. ſucceeds him.	983.		
984.	XI. *Benedict* dies, *July*, 10. and leaves *John* XIV. his Succeſſor.	IX.	I.	984.		The Death of St. *Ethelwald* Biſhop of *Wincheſter*.
985.	*Boniface* returns to *Rome*, confines *John* XIV. in the Caſtle of St. *Angelo*, where he dies; *Boniface* dies likewiſe four Months after. *John* XV. is advanc'd to the Papal Dignity. He retires to *Toſcany* to avoid the Perſecution of *Creſcentius*, and is recall'd by the *Romans*. I.	X.	II. *Lotharius* King of *France* cauſes his Son *Lewis* to be crown'd.	985.		
986.	II.	XI.	III. *Lotharius* King of *France* dies, and *Lewis* the *Faint-hearted* his Son ſucceeds him.	986.		
987.	III.	XII.	IV. The Death of of *Lewis* the *Faint-hearted*, *June*, 22. *Hugh Capet* is elected and proclaim'd King of *France*, about the End of *May*, and crown'd at *Rheims*, *July*, 3.	987.		*Berthier* Prieſt of *Verdun*.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
988.	IV.	XIII.	V. *Hugh Capet* likewise causes his Son *Robert* to be crown'd at *Orleans*, *January*, 1st. *Charles* Duke of *Lorrain* wages War with them for the Kingdom.	988. An Assembly of the *French* Noblemen at *Orleans* for the Coronation of King *Robert*. *Luitolphus* is made Bishop of *Augsburg*.		The Death of St. *Dunstan* Archbishop of *Canterbury*.
989.	V.	XIV.	VI.	989. *Adalbero* Archbishop of *Rheims* dying, *Hugh Capet* causes *Arnoul* or *Arnulphus*, natural Brother to *Charles* D. of *Lorrain*, to be chosen to supply his Place.	A Council at *Charroux*, against the Usurpers of the Revenues of the Churches and of the Poor. A Council at *Rheims*. A Council at *Senlis* against *Adalger* a Clerk of the Church of *Rheims*.	
990.	VI.	XV.	VII.	990.		*Heriger* Abbot of *Lobes*. The Death of *Fulcuin* Abbot of *Lobes*. *Gerard* the Pupil of St. *Ulric*.
991.	VII.	XVI.	VIII. *Charles* Duke of *Lorrain* is taken Prisoner at *Laon*, convey'd to *Senlis*, and from thence to *Orleans*, where he is confin'd in a Tower till his Death.	991.		*Uffin* a Monk of *Werthin*.
992.	VIII.	XVII.	IX.	992. *Arnold* or *Arnulphus* Archbishop of *Rheims* is depos'd in a Council in that City, and *Gerbert* substituted in his Room.	A Council At *Rheims*.	*Gerbert* Archbishop of *Rheims*. *Aimoin* Monk of *Fleury*. The Death of *Adso* Abbot of *Deuvres*.
993.	IX.	XVIII.	X.	993.	A Council at *Rheims* against the Usurpers of Ecclesiastical Revenues held by *Gerbert*.	
994.		XIX.	XI. *Charles* Duke of *Lorrain*, the last of the *Carlian* Race dies in Prison at *Orleans*.	994.		
995.	XI.	XX.	XII.	995. *John Chrysoberge* Patriarch of *Constantinople* dying, *Sisinnius* is substituted in his Room. *Arnulphus* is re-established in the Archbishoprick of *Rheims*, and *Gerbert* forc'd to retire.	A Council at *Rome*, in which St. *Ulric* was Canoniz'd. A Council at *Mouzon* held *June*, 2. in favour of *Arnulphus* against *Gerbert*. A Council at *Rheims*. The Council of St. *Dennis*.	*Albert* or *Olbert* Abbot of *Gemblours*. *Adelbold* Bishop of *Utrecht*.
996.	XII. *John* XV. dies in the Month of *May*. *Bruno* the Kinsman of *Otho* is chosen in his stead, and named *Gregory* V. *Crescentius* expels him, and causes *John* Bishop of *Placentia* to be elected. *Otho* marches to *Rome*, dispossesses *John*; treats him after a cruel Manner, and re-establishes *Gregory*. I.	XXI.	XIII. *Otho* goes to *Italy*. *Hugh Capet* dies, and his Son *Robert* reigns alone. *Otho* is crown'd Emperor at *Rome*, by Pope *Gregory* V.	996. The Church of *Placentia* erected by *John* XV. to a Metropolitan See, is restor'd to the Archbishoprick of *Ravenna* by *Gregory* V. and the Church of *Montserrat* is in like manner made subject to the Archbishoprick of *Ravenna* by the same Pope.		*John* Abbot of St. *Arnoul* or *Arnulphus* at *Metz*. *Letaldus* Monk of St. *Memin*. The Writer of the Life of St. *Hunegonda*. The Author of the Translation of St. *Epiphanius*.
997.	II.	XXII.	XIV.	997. *Gerbert* is made Archbishop of *Ravenna*.	A Council at *Ravenna* held *May* 1. by *Gerbert* Archbishop of that City.	*Wolstan* Monk of *Winchester*. *Fridegode* Monk of *Canterbury*. *Lanfrid* Monk of *Winchester*. *Osborn* Chanter of *Canterbury*.
998.	III.	XXIII.	XV.	968. *Archembaud* Archbishop of *Tours*, and other Bishops of *France* are excommunicated by the Pope, for consenting to, and assisting at the Marriage between King *Robert* and *Bertha*. The Dignity of an Episcopal See, is restor'd in the Council at *Rome* to the Church of *Mersburg*, which was erected to a Bishoprick under *Otho* I. and afterward debas'd under *Otho* II.	A Council at *Rome* held in the Month of *October*. A Constitution of the Emperor *Otho* III. publish'd in that Council.	The Death of *Nicolas* of *Armenia*. The Continuators of *Berthier*'s History. *Nicephorus* the Philosopher. *Moses Bar-Cepha*. *Otho* Monk of *Fulda*.
999.	V. The Death of *Gregory* V. *Feb.* 18. *Gerbert* Archbishop of *Ravenna* succeeds him under the name of *Sylvester* II. I.	XXIV.	XVI.	999. *Liutolphus* is made Archbishop of *Trier*.	A Council at *Poitiers*.	The Death of *Reginald* Bishop of *Eicstadt*. *Odilo* Abbot of *Cluny*. *Hippolytus Thebanus*.

The *Chronological* TABLE

Of the Eleventh *Century* of *Chriſtianity*.

A. C.	*Popes.*	*Weſtern Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1001.	*Sylveſter* II. III.	*Otho* III. VI. The Revolt of the *Romans* againſt *Otho*, who retires to *Rome*.	*Baſil* and *Conſtantine*. XXVI.	1001.	IV.	St. *Fulbert* becomes Profeſſor of Divinity in the School of the Church of *Chartres*.
1002.	IV.	*Otho* dies in the Month of *January*, *Henry* I. Duke of *Bavaria*, is put in his Place by the Princes of *Germany*, and crowned at *Mentz* by the Archbiſhop. I.	XXVII.	1002.	VII.	*Burchard* Biſhop of *Worms*.
1003.	V. *Sylveſter* II. dies *May* 12. *John* XVI. ſirnamed the Lean, who is choſen in his Place, poſſeſſes the See of *Rome* only during five Months, and *John* XVII. ſucceeds him.	II.	XXVIII.	1003. Almoſt all the old Churches are demoliſh'd to build new ones.	VIII. IX.	VII.
1004.	I.	III.	XXIX.	1004. *Leutherick* Archbiſhop of *Sens* is reproved by King *Robert*, for making Uſe of the Euchariſt as a Trial.	X.	IX.
1005.	II.	IV.	XXX.	1005.	A Council at *Dortmund* in *Weſtphalia*.	
1006.	III.	V.	XXXI.	1006. *Alphegus* Archbiſhop of *Canterbury*, goes to *Rome*, to fetch the Pall. The erecting of the Biſhoprick of *Bamberg* in the Council of *Francfort*.	A Council at *Francfort* on the *Maynz*.	XI.
1007.	IV.	VI.	XXXII.	1007. St. *Fulbert* ſucceeds *Radulph* in the Biſhoprick of *Chartres*.		
1008.	V.	VII.	XXXIII.	1008. *Wigbert* Biſhop of *Mersburg* dying, *Dithmar* is choſen to ſucceed him in that Biſhoprick.		XII.
1009.	VI. *John* XVII. dies in the Month of *July*. *Sergius* IV. is ſubſtituted in his Room in the Month of *Auguſt*.	VIII.	XXXIV.	1009. The Eaſtern & Weſtern Churches ſtill maintain'd a Kind of mutual Communion one with another. The Church of *Jeruſalem* is deſtroyed by the Prince of *Babylon*, and afterward re-eſtabliſh'd. *Adelbold* is choſen Biſhop of *Utrecht*.	XI.	XIII.
1010.	I.	IX.	XXXV.	1010. The Trial of the Archbiſhop of *Hamburg* at *Rome*, about a certain Parochial Church.	A Council held at *Renham* in *England*, in this Year.	*William* Abbot of St. *Benignus* at *Dijon*. *Godehard* Biſhop of *Hildersheim*. *Gosbert* Abbot of *Tergenſee*. *Meginfroy* Monk of *Fulda*. *Erchinfroy* Abbot of *Melck*.
1011.	II.	X.	XXXVI.	1011.		*Syrus* Monk of *Cluny*. *Osbert* or *Osborn* Chanter of *Canter*. *Adelbold* Biſhop of *Utrecht*. *Rupert* Abbot of Mount *Caſſin*. *Dithmar* Biſhop of *Mersburg*.

A. C.	Popes.	*Weſtern Emperors and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1012.	III. *Sergius* IV. died *May* 13. A Schiſm after his Death between *Benedict* VIII. and *Gregory*, during which the former retired to the Emperor *Henry* I.	XI.	XXXVII.	1012.	A Council at *Leon* in *Spain*. The Laws of *Ethelred* King of *England*.	
1013.	*Henry* marches to *Rome*, re-eſtabliſhes *Benedict*, and is crowned Emperor the next Year, in the Month of *May*. II.	XII.	XXXVIII.	1013.		*Leo* the Gramarian.
1014.	III.	XIII.	XXXIX.	1014.	A Council held at *Pavia* after that Year.	
1015.	IV.	XIV.	XL.	1015.		
1016.	V.	XV.	XLI.	1016.		
1017.	VI.	XVI.	XLII.	1018. The Hereſy of the *Manichees* reviv'd in *France*, and ſuppreſs'd by King *Robert*. A Shower of Blood in the Province of *Aquitain*.	A Council at *Orleans* againſt the *Manichean* Hereticks.	*Guarlin* or *Gauſlin* Archbiſhop of *Bourges*.
1018.	VII.	XVII.	XLIII.	1018.		The Death of *Dithmar* Biſhop of *Mersburg*.
1019.	VIII. *Benedict* goes to *Bamberg* in *Germany*.	XVIII.	XLIV.	1019. *Sergius* Patriarch of *Conſtantinople*, who ſucceeded *John*, dies, and *Euſtachius* is ſubſtituted in his Room.		
1020.	IX.	XIX.	XLV.	1020.		*Tangmarus* Dean of *Hildeſheim*.
1021.	X.	XX.	XLVI.	958.		
1022.	XI.	XXI. The Emperor *Henry* arrives in *Italy*.	XLVII.	1022.		*Guy Aretin* Abbot of *Croix-Saint-Leufroy*.
1023.	XII.	XXII. *Henry* returns to *Germany*.	XLVIII.	1023.	A Council at *Seligenſtadt*.	*Aribo* Archbiſhop of *Mentz*.
1024.	*Benedict* dies in the End of the Month of *February*, and *John* xviii. his Brother ſucceeds him. I.	The Death of *Henry*. *Conrad* is choſen Emperor in his Stead. I.	XLIX.	1024. An Embaſſy of the *Greeks* to *Rome*, to obtain a Grant of the Pope, that the Church of *Conſtantinople* may be ſtyl'd the Catholick or Univerſal Church. The *French* Prelates oppoſe their Proceedings, and *William* Abbot of St. *Benignus* at *Dijon*, writes a Letter to *John* XVIII. to divert him from his Deſign		*William* Abbot of St. *Benignus* at *Dijon*.
1025.	II.	II.	L. *Baſil* dies, and *Conſtantine* reigns alone.	1025. *Alexius* is advanced to the Patriarchal See of *Conſtantinople*.	A Council at *Arras*.	
1026.	III.	III. I.		1026.		The Death of *Burchard* Biſhop of *Worms*.
1027.	IV.	IV. *Conrad* is crown'd Emperor at *Rome*.	II.	1027.		The Death of *Adelbold* Biſhop of *Utrecht*.
1028.	V.	V.	III.	1028.		The Death of St. *Fulbert* Biſhop of *Chartres*.

The *Chronological* TABLE

A. C.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eastern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1029.	VI.	VI.	*Conſtantine* dies, and *Romanus* is choſen to ſupply his Place. I.	1029. *Robert* King of *France* holds an Aſſembly of Biſhops at *Orleans*, for the Dedication of the Church of St. *Aignan*, which he had built.	A Council at *Limoges.*	
1030.	VII.	VII.	II.	1030.		*Berno* Abbot of *Richenaw.* *Ademar*, or *Aimar de Chabanois*, Monk of St. *Cibar.*
						Hugh Arch-deacon of *Tours.* *Arnulphus* Monk of *Emmeran*
1031.	VIII.	VIII.	III.	1031. *Hugh* Monk of *Cluny* is made Biſhop of *Langres.*	A Council held at *Bourges*, *November* 1.	*Odoran* a Monk of St. *Peter le Wif.*
				Canut King of *England* takes a Journey to *Rome*, where he is honourably received by the Pope and the Emperor, and obtains certain Privileges for his Subjects.	A Council at *Limoges*, on the 18th Day of the ſame Month.	*Agelnothus* Archbiſhop of *Canterbury.*
				The Pope's Letter, which attributes the Quality of an Apoſtle to St. *Martial.*		*Eberard* St. *Harvic's* Pupil.
				St. *Martial* is plac'd among the Apoſtles in the Councils of *Bourges* and *Limoges.*		The Death of *Aribo* Archbiſhop of *Mentz.*
				The Abby of *Beaulieu* uſurp'd by a ſecular Abbot, is reform'd by the Council of *Limoges.*		
1032.	IX.	IX.	IV.	1032.	The Laws of *Canut* King of *England.*	
1033.	X. Pope *John* dies, *Nov.* 7. and *Benedict* IX. a young Child, the Son of *Alberic* Count of *Frescati*, is ſubſtituted in his Room.	X. *Conrad* arrives in *Italy*, and re-eſtabliſhes Pope *John*, who was expell'd. The Death of *Robert* King of *France*, *July* 20. *Henry* I. his Son ſucceeds him.	V.	1033. The Death of *Burchard* Archbiſhop of *Lyons.* *Odilo* Abbot of *Cluny* refuſes to accept that Archbiſhoprick, and the Pope blames him for it in a Letter. *Bruno*, Uncle by the Father's Side, to the Emperor *Conrad*, is ordain'd Biſhop of *Wurtſburg*,		
1034.	I.	XI.	*Romanus* dies, *April* 11. being poiſon'd and afterward ſtrangled, by the Order of *Zoe* his Wife, who cauſes *Michael* the *Paphlagonian* her Favourite, to be placed on the Throne. I.	1034.		
1035.	II.	XII.	II.	1035. The Death of *Simeon* of *Syracuſe*, a Monk of *Trier.*		
1036.	III.	XIII. *Conrad* marches into *Italy.*	III.	1036. *Drogon* is made Biſhop of *Tarouane.*		The Death of *Godehard* Biſhop of *Hildeſheim.*
1037.	IV.	XIV.	IV.	1037.		
1038.	V.	XV.	V.	1038. *Pandulphus* D. of *Capua* is obliged to ſubmit to the Emperor *Conrad.*		
1039.	VI.	*Conrad* dies *June* 5. & *Hen.* III. his Son ſucceeds him.	VI.	1039.		*Eugeſippus.* *Bruno* Biſhop of *Wurtſburg.*
1040.	VII.	I.	VII.	1040.	Divers Councils held this Year in *France.*	*Glaber Radulphus* a Monk of *Cluny.* *Arnold* Canon of *Herfelds.* *Campanus* of *Lombardy.*
1041.	VIII.	II.	VIII. *Michael* dies in the Month of *December*, and *Zoe* cauſes *Michael Calaphas* to be put in his Place.	1041. *Lanfranck* receives the Monaſtick Habit from the Hands of the Abbot *Herluin*, in the Abby of *Bec.*		

A.C.	Popes.	Western Emperors and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1042.	IX.	III.	I.	1042. *Michael Calephas* is expell'd and *Constantine Monomachus* being substituted in his Room, marries *Zoe*.		
1043.	X.	IV.	I.	1043. *Alexius* Patriarch of *Constantinople* dying, *Michael Cerularius* is chosen in his stead.		
1044.	The *Romans* expel *Benedict*, accused of divers Crimes, and put *Sylvester* III. Bishop of St. *Sabine* in his Place.	V.	II.	1044. *Benedict* acknowledging himself unworthy of the Papal Dignity, resigns it in favour of *Gregory* VI. on condition that he should enjoy the Revenues which the See of *Rome* receiv'd from *England*.		
1045.	II.	VI.	III.	1045.		
1046.	*Henry* Emperor of *Germany* deposes *Gregory* VI. and causes *Suidger* Bishop of *Bamberg*, to be chosen Pope on *Christmas*-Eve, who takes the Name of *Clement* II. *Gregory* VI. voluntary abdicates the Popedom in a Synod, and is baniſh'd. *Sylvester* III. is ſent back to his Biſhoprick of St. *Sabina*.	VII. *Henry* is crown'd Emperor by Pope *Clement* II.	IV.	1046.	X Councils held at *Rome* for depoſing the Popes *Benedict* IX. *Sylveſter* III. and *Gregory* VI.	
1047.	I. *Clement* II. dying *October*, 17. *Benedict* IX. got Poſſeſſion of St. *Peter's* Chair a third time, and kept it 8 Months longer.	VIII.	V.	1047. *Hildebrand* accompanies *Gregory* VI. in his Exile, and retires to *Cluny*. *Euſebius Bruno* made Biſhop of *Angers*. A Letter written by Pope *Clement* to *John* nominated Archbiſhop of *Salerno*, in which he approves his Tranſlation to the Biſhoprick of *Peſti*, as alſo to that Archbiſhoprick, and grants him the Pall.	A Council at *Rome*, againſt Perſons guilty of Simony.	
1048.	The Emperor ſends from *Germany Poppo* Biſhop of *Bruſcia*, who is made Pope under the Name of *Damaſus* II. but dies Twenty three Days after his Conſecration.	IX.	VI.	1048. *Theoduin* is ordain'd Biſhop of *Liege*. *Geffery* Count of *Anjou*, and *Agnes* his Wife, gives the Church of all Saints in the Suburbs of *Angers*, to the Abby of *Vendome*. *Hildebrand* leaves the Abby of *Cluny*, of which he was Prior, and accompanies *Bruno* Biſhop of *Toul* to *Rome*.		
1049.	*Bruno* Biſhop of *Toul*, who aſſum'd the Name of *Leo* IX. was choſen *February*, 13. Five Months after the Death of *Damaſus*. I.	X.	VII.	1049. Pope *Leo* confirms by a Bull the Privileges of *Cluny* Abby. He cauſes the Body of St. *Remy* of *Rheims* to be tranſlated to the Church of that Abby, which was alſo dedicated by him. He approves, in a Letter, the Tranſlation of *John* from the Biſhoprick of *Freſcati* to that of *Porto*. *Arnold* Abbot of *Poitiers*, accuſed of Incontinency by the Biſhop of *Langres*, was depos'd in the Council of *Rheims*. *Hugh* Biſhop of *Langres*, charged with divers Crimes, was likewiſe depos'd and excommunicated in that Council; but having attended the Pope to *Rome*, and having done Penance, he was reſtor'd to his former Dignity ſome time after. *Pudicus* Biſhop of *Nantes*, was alſo degraded for ſucceeding his Father in his Biſhoprick, by the Means of Simoniacal Practices. The Conteſt between the Archbiſhop of *Rheims*, and the Biſhop of *Toul*, about the Abby of *Monſtier-Randy*, was determin'd in favour of the former, in the ſame Council.	A Council at *Rome* againſt Simony. A Council at *Pavia*. A Council at *Rheims October*, 3 A Council at *Mentz*, held in the End of this Year, or in the Beginning of the next.	

The Chronological TABLE

A. C.	Popes.	Western Emperors and Kings of France, and Italy.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1050.	II.	XI.	VIII.	1050. *Berengarius* or *Berenger* is accus'd and condemn'd in divers Councils held this Year. He and his Followers conſtrain'd to retract their Opinions under pain of Death in the Council of *Paris*. *Lanfranc* is oblig'd to give an account of his Doctrine, in the Council of *Rome*, and he there makes a Confeſſion of Faith, his Doctrine is approv'd in the Council of *Vercil*. A Confirmation of the Privileges of the Abby of *Corby* by the Pope.	A Council at *Rome*. A Council at *Brionne*. A Council at *Vercil*, *September*, 1ſt. A Council at *Paris Nov.* 19. A Council at *Coyaco*. A Council at *Rouen*. A Council at *Siponto*.	*Anſelm* Dean of *Namur*. *Hermannus Contractus* a Monk of *Richenau*. *Theophanes* the *Ceramean*. *Nilus Doxopatrius*. *Gualdo* Monk of *Corby*. *Drogo* Biſhop of *Terouane*. *Helgaud* Monk of *Fleury*. *Wippo* the Emporer's Chaplain. *Ebervin* Abbot of St. *Maurice*. *Everſhelm* Abbot of *Aumont*. *Gilbert* Archdeacon of *Toul*. *Anſelm* a *Benedictin* Monk.
1051.	III.	XII.	IX.	1051. Pope *Leo*'s Letter, confirming to *John* Archbiſhop of *Salerne*, the Right of a Metropolitan. *Gregory* Biſhop of *Vercil* is depos'd for Adultery, in a Council at *Rome*.	A Council at *Rome*.	*Berenger*'s Letter to *Lanfranc*, and his Treatiſe againſt him. *Theoduin* Biſhop *Liege*'s Letter againſt *Berenger*. *Adelman* a Clerk of *Liege*, and afterward Biſhop of *Breſcia*, writes to *Berenger* about his Opinion. Reciprocal Letters between *Aſcelin* and *Berenger*. *John* Archbiſhop *Euchaita*.
1052.	IV.	XIII.	X.	1052. The Pope confirms the Privileges of the Abby St. *Sophia* at *Benevento*.	A Council at *Mantua*, diſturb'd by a popular Tumult.	*John Jeannelin* Abbot of *Erbreſtein*. *Hepidannus* a Monk of St. *Gal*. The Death of *Hugh* Biſhop of *Langres*.
	John, ſirnam'd *Jeannelin*, is nominated Abbot of *Erbreſtin* by the Emperor *Henry* III. *Marianus Scotus* turns Monk.					
1053.	V. *Leo* IX. makes War with the *Normans* of *Apulia*, who take him Priſoner, and convey him to *Benevento*.	XIV.	XI.	1053. A Letter written by *Michael Cerularius* Patriarch of *Conſtantinople* in his own Name and under that of *Leo* Archbiſhop of *Acris* againſt the *Latin* Church.		
	This Patriarch cauſes the Churches of the *Latins* at *Conſtantinople* to be ſhut up, and takes away from all the *Latin* Abbots and Monks, who refus'd to renounce the Ceremonies of the Church of *Rome*, the Monaſteries which they had in the City. The Pope being ſet at Liberty by the *Normans* of *Apulia*, grants them the Territories which they ſubdu'd and thoſe that they might obtain by Conqueſt, from the *Greeks* and *Saracens*. A Conteſt between the Churches of *Grado* and *Aquileia* for the Metropolitan Right, determin'd in the Council of *Rome*, in favour of *Grado*. The Pope's Letter to the Biſhops of *Venice* and *Iſtria*, confirming that Right.					
1054.	*Leo* IX. dies *April*, 15. and the Papal See continues vacant during a whole Year. *Hildebrand* goes to meet the Emperor, to demand *Gebehard* Biſhop of *Eichſtadt*, who was made Pope the next Year under the Name of *Victor* II. I.	XV.	*Conſtantine Monomachus* dies, and *Theodora Porphyrogenneta* Governs the Empire. I.	1054. Pope *Leo*'s Letter which confirms the Metropolitan Right of the Church of *Carthage*, over all thoſe of *Africa*. The Pope ſends Legates to *Conſtantinople*, to treat about the Reunion of the *Greek* and *Latin* Churches.	A Council at *Narbonne*.	*Humbert* Cardinal. *Nicetas Pectoratus* a Monk of *Studa*. *Dominick* Patriarch of *Grado*. *Peter* Patriarch of *Antioch*.
	Pope *Leo*'s Letters on that Subject to the Emperor *Conſtantine*, and to *Michael Cerularius* Patriarch of *Conſtantinople*. A Conteſt between the Legates and that Patriarch. An Anſwer by Cardinal *Humbert* the Popes Legate, to the Letter of *Michael Cerularius* and *Leo* of *Atris*. *Nicetas Pectoratus*, a Monk of *Studa*, compoſes a Tract againſt the *Latin* Church. Cardinal *Humbert*'s Anſwer to that Piece. *Nicetas* makes a Recantation, and burns his Writings. A Sentence of Excommunication denounc'd by the Legates againſt *Michael Cerularius*. The Patriarch in like manner excommunicates the Legates by a publick Edict, and raiſes a Sedition which obliges the Emperor to deliver up their Interpreters, who are miſus'd and put in Priſon.					
1055.	II.	XVI.	II.	1055. *Berenger* abjures his Opinions in the Council of *Tours*, in the preſence of *Hildebrand*.	A Council at *Florence*. A Council at *Lyons*. A Council at *Tours* againſt *Berenger*. A Council at *Liſieux*.	
	Maugier Archbiſhop of *Rouen* is depos'd in the Council of *Liſieux*, and *Marrillus* a Monk of *Fecamp* put in is Place.					

1056

A. C.	Popes.	Western Emperors and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1056.	II. Pope *Victor* goes to *Germany*, where he was invited by the Emperor *Henry* III.	XVII. The Emperor *Henry* dies *October*, 3. *Henry* IV. his Son aged only 5 Years, succeeds him, and is at first put under the Tuition of his Mother, who obtains the Administration of the Govenment.	III. *Theodora* dies in the End of the Year, and *Michael*, whom she had made Emperor a little before, reigns alone.	1056.	A Council at *Toulouse*.	
1057.	*Victor* dies at *Florence July*, 28. *Frederick* Abbot of Mount *Cassin* is chosen in his place on the Festival of St. *Stephen*, whence he took the Name of *Stephen* IX. I.	I.	*Michael* abdicates the Imperial Throne, and leaves it to *Isaac Comnenus*. I.	1057. Pope *Victor*'s Letter, which confirms and augments the Privileges granted to the Church of *Selve-Blanche*. *Frederick* is made Abbot of Mount *Cassin*; a little after, Cardinal; and at last Pope. *Alphonsus* Abbot of St. *Benedict* at *Salerno*, is ordain'd Archbishop of that City. A Letter by which, Pope *Stephen* IX. re-unites the Bishoprick of *Marsi*, which was sometime divided. *Peter Damien*, is made Cardinal and Bishop of *Ostia* by the Pope.	A Council at *Rome*.	*Peter Damien. Alphanus.*
1058.	*Stephen* dies at *Florence*, *March*, 29. The Count of *Frescati* and *Gregory* of *Lateran*, causes *Mincius* Bishop of *Velitre* to be chosen Pope who assumes the Name of *Benedict*. Cardinal *Humbert*, and many others refuse to owne his Authority. *Gerard* Bishop of *Florence* is chosen, and this Election is approv'd by the Emperor *Henry*.	II.	II.	1058. Pope *Stephen* sends Legates to *Constantinople*, who return without pursuing their Journey, having receiv'd Information of his Death. *Michael Cerularius* is turn'd out of the Patriarchal See of *Constantinople*, and *Constantine Lichudes* is substituted in his Room. *Eversheim* is made Abbot of St. *Peter*'s at *Ghent*. *Marianus Scotus* an *English* Monk passes into *Germany*, where he continues ten Years a Recluse, in the Monastery of *Fulda*. *Lambert* of *Aschaffemburg* assumes the Monastick Habit at *Hirsfeldt* under the Abbot *Meginher*; in a little while after is ordain'd Priest by *Lupold* Archbishop of *Mentz*, and undertakes a Journey to the Holy Land without the knowledge of his Abbot, from whence he returns the next Year.		
1059.	II. *Gerard* is ordain'd Bishop of *Rome* in the Beginning of *January* and takes the name of *Nicholas* II. I. *Mincius* renounces the Papal Dignity, and is suspended for ever from Ecclesiastical Functions.	III.	III. *Isaac* resigns the Imperial Dignity to *Constantine Ducas*, and retires into a Monastery. I.	1059. A Privilege granted to the Nunnery of St. *Felicitas* neat *Florence*. The Election of Popes reserv'd to the Cardinals in the Council of *Rome*. *Berenger* abjures his Opinions in that Council, and makes a Confession of Faith. *Peter Damien*, is sent Legate to *Milan*, to reform the Clergy, who publickly used Simoniacal Practices. The Bishop of *Trani* is depos'd in the Council of *Melfi*. *Siegefroy* or *Sigifred* succeeds *Luitbold* in the Archbishoprick of *Mentz*.	A Council at *Rome*. A Council at *Melfi*. A Council at *Benevento*, held in the Beginning of the Month of *August*.	
1060.	II.	IV. *Henry* I. King of *France*, causes his Son *Philip*, to be crown'd at *Rheims*, *May*, 22d. dies in the End of this Year.	II.	1060. St. *Anselm* embraces the Monastick Life in the Abby of *Bec*.	A Council at *Tours*.	*Guitmond* Archbishop of *Aversa*. *Durand* Abbot of *Troarn*. *Fance* a Philosopher of *Liege*. *Warin* Abbot of St. *Arnulphus* at *Mets*.
1061.	III. The Death of *Nicholas* II. in the Month of *July*. *Anselm* Bishop of *Lucca*, is elected three Months after, and ordain'd Pope under the Name of *Alexander* II. The Emperor *Henry*, incens'd by reason that he was chosen without his knowledge, causes *Cadalous* Bishop of *Parma* to be proclaim'd Pope, who endeavours to make himself Master of *Rome*; but being repuls'd, was oblig'd to return to *Parma* the next Year.	V.	III.	1061.		*Michael Psellus*. *Alberic* a Monk of Mount *Cassin*. *Metellus* Abbot of *Tergensee*.
1062.	I.	VI.	IV.	1062.		

The *Chronological* TABLE

A. C.	*Popes.*	*Weſtern Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1063.	II.	VII.	V.	1063. A Conteſt between *Peter* Archbiſhop of *Florence*, and his Monks. The Pope ſends the Pall to *Peter* Archbiſhop of *Dalmatia*.	A Council at *Rome*. A Council at *Rouen*. A Council at *Challon*.	

Lanfranc is made Abbot of the Abby of St. *Stephen* at *Caen*, newly founded, and St. *Anſelm* ſucceeds him in the Office of Prior of *Bec* Abby.

Maurillus Archbiſhop of *Rouen* holds a Synod for the Dedication of the Cathedral Church of that City, which was newly built.

A Confeſſion of Faith publiſhed in that Synod, againſt *Berenger*'s Opinions.

A Privilege granted by the Pope to the Abby of *Vendom*.

Peter Damien the Pope's Legate in *France*, determines in the Council of *Challon* the Differences between the Biſhop of that City, and the Abby of *Cluny*, about the Privileges of the ſame Abby, which are confirmed in the Council.

1064.	III.	VIII.	VI.	1064. *Guibert*, Grand Lord of *Parma*, and Chancellor to *Henry* Emperor of *Germany*, is ordained Archbiſhop of *Ravenna*.	A Council at *Mantua*.	

Cadalous cauſes ſome Diſturbances.

Alexander is own'd as lawful Pope in the Council of *Mantua*, and pardons *Cadalous*, who died a little after.

1065.	IV.	IX.	VII.	1065. The Hereſy of the *Nicolaitans*, condemned in two Councils held at *Rome*.	A Council at *Rome*. Another Council at *Rome*. A Council at *Elna* in *Rouſſillon*.	*Lanfranc*.
1066.	V.	X.	VIII.	1066. *John Xiphylin* is choſen Patriarch of *Conſtantinople*, inſtead of *Conſtantine Lichudes*. The Charters of *Edward* King of *England*, for authorizing the Confirmation of the Privileges of the Church of *Weſtminſter*, which was granted by the Popes *Leo* IX. and *Nicolas* II.		

William Duke of *Normandy* paſſes over into *England*, and defeats *Harald*, who had taken Poſſeſſion of the Throne, after the Death of King *Edward*.

1067.	VI.	XI.	IX. *Conſtantine Ducas* dies, leaving three Children and his Wife *Eudoxia*, who takes upon her the Adminiſtration of the Government. I.	1067.		
1068.	VII.	XII.	II. *Eudoxia* marries *Romanus Diogenes*, who is proclaim'd Emperor. I.	1068. *Peter Damien* is ſent Legate into *Germany*, to hinder the Emperor *Henry* from divorcing *Bertha* his Wife. *Marianus Scotus*, who lived as a Recluſe in the Monaſtery of *Fulda*, goes to *Mentz*, to end his Life there in the ſame Quality.		
1069.	VIII.	XIII.	II.	1069. The Death of *Maurillus* Archbiſhop of *Rouen*. *Lanfranc* refuſes to accept of that Archbiſhoprick, which is obtained by *John de Bayeux* Biſhop of *Auranches*.	A Council at *Mentz*.	The Death of *Everſhelm* Abbot of *Aumont*.

Lanfranc goes to *Rome*, to cauſe that Tranſlation to be ratified, and to get the Pall for the ſame Archbiſhop.

The Emperor *Henry* endeavours to get himſelf divorc'd from *Bertha*, in the Council of *Mentz*, but is oppos'd by *Peter Damien* the Pope's Legate.

1070.	IX.	XIV.	III.	1070. *Lanfranc* is obliged to accept of the Archbiſhoprick of *Canterbury*. The Pope gives leave to *Gebehard* Archbiſhop of *Saltzburg*, to erect a Biſhoprick in his Province.	A Council at *Windſor*.	*Benno* Cardinal.
1071.	X.	XV.	IV. *Romanus Diogenes* is taken Priſoner by the *Turks*, and *Michael* the Son of *Conſtantin Ducas*, is proclaim'd Emperor. *Diogenes* being deliver'd, has his Eyes put out by *Michael*'s Order, and dies a little while after.	1071. *Charles* nominated by the Emperor *Henry* to the Biſhoprick of *Conſtance*, not being able to get Ordination by reaſon of Simoniacal Practices, reſigns his Ring, and Croſierſtaff to the Emperor, in the Council of *Mentz*.	A Council at *Mentz*. A Council held at *Wincheſter* this Year.	*Theophylact*.

A.C.	*Popes.*	*Western Emperors and Kings of* France, *and* Italy.	*Eastern Emperors.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1072.	XI.	XVI.	II.	1072. *Peter Damian* is sent by the Pope to *Ravenna*, to take off the Excommunication denounced against that City, by reason of the Contests which the Bishop of that Diocese had with the City of *Rome*.	A Council at *Rouen.*	*Hepidannus* writes two Books of the Life and Miracles of St. *Wiborada.*
1073.	XII. *Alexander* dies *April* 22. and *Hildebrand* is chosen in his Place on the same Day. He is ordain'd Priest, & consecrated Pope, under the Name of *Gregory* VII. in the Month of *June.* I.	XVII.	III.	1073. *William* Archbishop of *Auche*, and *Pontius* Bishop of *Beziers*, are depos'd by *Gerald* Cardinal of *Ostia*, the Pope's Legate, for having voluntarily communicated with certain Persons, who lay under a Sentence of Excommunication. Pope *Alexander* confirms the Settlement of a Convent of regular Canons, made by *Altman* Bishop of *Passaw.* *Dominic* Patriarch of *Venice.* is deputed by Pope *Gregory*, to negotiate at *Constantinople*, about the	A Council at *Erford.*	The Death of *Peter Damien* on *February* 23. *Robert de Tombalene* Abbot of St. *Vigor.* *William* Abbot of St. *Arnulphus*, at *Metz.* *Hugh* Bishop of *Die.* *Anselm* Bishop of *Lucca.* *Manasses* Archbishop of *Rheims.*

Re-union of the *Greek* and *Latin* Churches.

Pope *Gregory*'s Decree against Persons guilty of Simony, and against Clerks who marry or keep Concubines.

Letters written by the same Pope to the Bishops and Princes, about putting that Decree in Execution.

Other Letters by *Gregory*, against *Godfrey* Archbishop of *Milan*, and the Bishops of *Lombardy*, who were excommunicated for their Simoniacal Practices: But they were protected by *Henry* Emperor of *Germany*, which gave Occasion to the Dissensions that afterward broke forth between that Prince and the Pope.

Anselm, who succeeded Pope *Alexander* II. in the Bishoprick of *Lucca*, but repenting that he had received the Investiture of that Bishoprick, from the Emperor *Henry* IV. retired to the Monastery of *Cluny*, from whence he was recalled by the Pope to govern his Bishoprick.

Landric Arch-deacon of *Autun* is chosen Bishop of *Mascon*, and consecrated the next Year by the Pope, the Bishops of *France* not daring to ordain him.

The Pope's Complaints and Menaces against *Philip* I. King of *France.*

Pope *Gregory* lays claim to *Spain*, and by vertue of it, gives to *Ebel* Count of *Rocey*, all the Countries that he could wrest out of the Hands of the *Saracens*, on Condition that he should hold them of the Holy See, and should pay him a certain Tribute.

He exacts an Oath of Allegiance of *Landulphus* Duke of *Benevento*, and of *Richard* Duke of *Capua.*

He promises the Pall to *Bruno* Bishop of *Verona*, provided he come to *Rome*, to receive it there in Person.

He confirms all the Privileges granted by *Alexander* II. to *Wradislaus* Duke of *Bohemia.*

Jeromir Bishop of *Prague* is suspended, and deprived of the Revenues of his Church, by the Pope's Legates, for opposing their Reception in *Bohemia.*

A Contest between the same Bishop of *Prague*, and the Bishop of *Moravia*, for the Possession of certain Territories.

The Pope's Remonstrance to the Inhabitants of *Carthage*, some of whom had delivered up *Cyriacus* their Bishop, into the Hands of the *Saracens.*

1074.	I'.	XVIII.	IV.	1074. *Garnier* Bishop of *Strasburg* excommunicated for Simoniacal Practices, is absolved in the Council of *Rome.* *Hugh* is ordained Bishop of *Die*, by the Pope in that Council. A Decree against Investitures made by the Pope in the same Coun-	A Council at *Rouen.* A Council at *Rome.* Another at *Poitiers.* A Council held at *Erford*, in the Month of *October.*	

cil, according to the Relation of some Authors.

Robert Guiscard Duke of *Apulia*, is excommunicated in the same Council of *Rome.*

The Agreement between the Bishops of *Prague* and *Moravia*, confirmed by the Pope's Bull, dated *March* 2.

William Archbishop of *Auche*, and *Pontius* Bishop of *Beziers*, restored to their respective Sees.

The Pope reproves the Inhabitants of *Ragusa*, for imprisoning *Vitalis* their Bishop, and substituting another in his Room. He summons both the Bishops to *Rome*, if the Matter cannot be determined by his Legate in that City.

The Pope's Legates sent to the Emperor *Henry*, about the Affair of the Bishop of *Lombardy.*

The Contest between those Legates and *Sigefrid* Archbishop of *Mentz*, about the Right of calling a Council, which the Archbishop claimed, as Vicar of the Holy See. The Legates returned without any Effect of their Negotiation.

The first Project of a Crusade formed by the Pope.

The Pope's Letters to divers Princes and Bishops, for putting in Execution his Decree against *Simony*, and the Incontinence of Clergy-men.

Letters written by the same Pope to the Bishops of *France*, against the Proceedings of King *Philip*, whom he threatens to dethrone.

A Constitution of the Council of *London*, about the Rank and particular Seat, that every Bishop ought to hold in the Councils of the Kingdom of *England.*

The Pope confirms the Privilege of the Monastery of St. *Stephen*, at *Caen.*

William Duke of *Aquitaine* is obliged, in the Council of *Poitiers*, to put away his Kinswoman, whom he had taken to Wife. *Isembert* Bishop of that City, who had disturbed the Council, was suspended, and some time after excommunicated by the Pope.

The pretended Claim which *Gregory* VII. laid to the Kingdoms that were newly converted.

He takes it very heinously, that *Solomon* King of *Hungary* should be established in that Kingdom, by *Henry* Emperor of *Germany*, and insists, that King *Stephen* formerly gave it to the Holy See, after his Conversion: Wherefore he threatens that Prince with the Apostolical Censures, if he do not make Suit to receive the Royal Sceptre from his Hands.

The Pope restores to the Bishop of *Prague*, the Revenues of his Church, and orders him to come to *Rome* with the Bishop of *Moravia*: The former being arrived there, is sent back to his own Country, fully reconciled and re-instated: However, the Pope adjudges to the latter, the Possession of the contested Lands, but the Bishop of *Prague* having seized on them at his Return, the Pope enjoin'd him to restore them.

A Tribute paid by the *Bohemians* to the See of *Rome.*

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1075.	III. The Pope falls out with *Cincius* the Son of *Alberic* Prefect of *Rome*, and excommunicates him. *Cincius* excited by *Guibert* Archbiſhop of *Ravenna*, ſeizes on the Pope's Perſon, as he was ſaying Maſs on *Chriſtmas* Day, but he is forced by the People to ſet him at Liberty, and to retire to the Emperor.	XIX. *Henry* ſubdues the *Saxons*, who had revolted.	V.	1075. *Liemar* Archbiſhop of *Bremen*, *Garnier* Biſhop of *Strasburg*, *Henry* of *Spires*, *Herman* of *Bamberg*, *William* of *Pavia*, and *Cunibert* of *Turin*, are ſuſpended in the Council of *Rome*. Some of theſe Biſhops repair to that City to get Abſolution. *Denis* Biſhop of *Placentia* is depoſed in the ſame Council, without Hope of Reſtauration. *Herman* of *Bamberg* is excommunicated ſome Time after, for his Miſdemeanours.	A Council held at *Rome* in the End of the Month of *February*. A Council at *Poitiers*, againſt *Berenger*. A Council at *London*.	

The Pope's Letters to the Emperor *Henry*, to the Archbiſhop of *Mentz*, and to the People of *Bamberg*, againſt that Biſhop.

A private Embaſſy ſent by *Henry* to the Pope, to ſettle a good Correſpondence between them.

The Succeſs of the Emperor's Arms cauſes him to have leſs Regard to the Pope's Intereſt.

His ſecond Embaſſy to the Pope, which is not very favourably received.

Henry cauſes *Tedald* to be choſen Archbiſhop of *Milan*, to the Prejudice of him whom the Pope had nominated to that Dignity.

The Pope's Letters to the Emperor *Henry*, and to the Suffragan Biſhops of the *Milaneſe*, to hinder *Tedald*'s Ordination.

Henry's Circular Letter to the Biſhops and Princes of the Empire againſt *Gregory*.

Letters by *Thierry* Biſhop of *Verdun*, and *Engelbert* Archbiſhop of *Trieri*, againſt the Pope.

1076.	IV.	XX.	VI.	1076. Cardinal *Hugo* excommunicated by the Pope. The Pope's Election condemned in the Council of *Worms*. A Letter ſent from the Council to the Pope, importing that Condemnation. *Roland* a Clerk of *Parma*, the Bearer of this Letter, deliver'd it to the Pope, and makes	An Aſſembly held at *Worms* on *Septuageſima Sunday*. A Council held at *Rome* in the Beginning of Lent. A Council at *Winchester*, *April* 1. A Council at *Tribur* or *Oppenheim*, *October* 26.	

him the Declarations and Proteſtations with which he was charged.

The Envoys of *Henry* make the ſame Proteſtations againſt the Pope.

The Pope excommunicates *Sigefroy* Archbiſhop of *Mentz*, and ſuſpends the other Biſhops of the Council of *Worms*, in the Synod of *Rome*: He likewiſe declares the Emperor *Henry* excommunicated, and fallen from the Imperial Dignity, and abſolves his Subjects from their Oath of Allegiance.

Henry's Enemies take an Occaſion from this Sentence of Excommunication, to enter into a League againſt him.

The greateſt Part of the Prelates of the Aſſembly of *Worms*, are reconcil'd with the Pope.

Gregory brings over to his Party *Mathilda*, Sovereign Princeſs of a conſide rable Territory in *Italy*, and the Widow of *Godfrey* Duke of *Lorrain*, who died there this Year, divorced from his Wife.

The Pope's Letter to all the Faithful of the *Roman* Empire, againſt *Henry*.

A Letter written by *Herman* Biſhop of *Metz*, to the Pope, concerning the Excommunication of *Henry*, and about this Queſtion, *viz.* Whether a Sentence of Excommunication can be denounced againſt Kings?

The Pope's Anſwer, ſhewing that Kings may be excommunicated; which he proves by divers Examples.

Another Letter by the Pope to the Prelates and Nobility of *Germany*, preſcribing certain Conditions for the abſolving of *Henry*, which, if not performed by him, he requires them to proceed to the Election of another Prince, to take upon him the Government of the Empire.

By vertue of this Letter, the Dukes of *Suevia*, *Bavaria* and *Carinthia*, and the Biſhops of *Wurtsburg* and *Worms* confer together at *Ulm*, and appoint an Aſſembly at *Oppenheim*.

Sigehard Patriarch of *Aquileia*, and *Altman* Biſhop of *Paſſaw*, the Pope's Legate, declaim againſt the Conduct of *Henry*, in the Aſſembly of *Oppenheim*, and demand another Emperor to be choſen in his Place.

Henry, on the other Side, promiſes the Legates, by his Deputies, to reform Abuſes for the future, and to make Reſtitution for what Damage he might have done.

A Committee of the Aſſembly is appointed to treat with the Emperor, who ſubmits to their Remonſtrances, diſbands his Army, diſmiſſes the Prelates and other excommunicated Perſons reſiding in his Court; retires to *Spires*, and relinquiſhes all the Marks of the Imperial Dignity, till he can get himſelf abſolved within the Year.

Gregory writes to the Biſhop of *Cirenza*, to give Abſolution to *Roger* Count of *Sicily*, and to the Biſhop of *Melfi*.

The Pope ordains *Servandus* Biſhop of *Hippon*, and ſends him back into *Africa*, with Letters of Recommendation.

He likewiſe inſtalls *Ives* Abbot of St. *Melaine*, in the Biſhopriek of *Doll* in *Bretagne*, and grants him the Pall.

William I. King of *England* turns *Wulketulus* out of the Abby of *Croyland*, and gives it to *Ingulphus*, who nevertheleſs procures the Reſtauration of *Wulketulus*.

1077.	V.	XXI. *Henry* goes to *Italy*, to ſue for the Pope's Pardon, and receives Abſolution. Afterwards he falls out with him again, and *Rodulphus* is elected Emperor of *Germany*.	VII.	1077. *Henry* paſſes into *Italy*, and there comes to an Agreement with the Pope, by the Mediation of the Princeſs *Mathilda*, of *Hugh* Abbot of *Cluny*, and of ſome other Noblemen. He obtains his Abſolution at *Canoſa*, under certain Conditions,	An Aſſembly at *Forcheim*, *March* 13. A Council at *Clermont*. A Council at *Dijon*. A Council at *Autun*.	

which afterwards he was not able to obſerve.

1077. The

A. C.	*Popes.*	*Weſtern Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*

1077. The Complaints of the *Lombards* againſt theſe Proceedings of the Emperor, which oblige him to break with the Pope.

Henry recalls the excommunicated Biſhops, whom he had diſmiſs'd.

Rodolphus Duke of *Suevia* cauſes himſelf to be choſen Emperor, in the Convention at *Forcheim*, and to be crown'd at *Mentz* by Archbiſhop *Sigefred*.

The Pope determines to paſs into *Germany*, to end the Difference between *Henry* and *Rodolphus*; but the former takes a Reſolution to hinder his Paſſage, and to make War with *Rodolphus*, and the other Rebels.

The Pope having caus'd certain Biſhops of *Henry*'s Party to be apprehended, that Prince, in like Manner, arreſts two of the Pope's Legates, by way of Repriſal.

The Archbiſhops of *Rheims*, *Beſanſon*, *Liege*, *Sens*, *Bourdeaux*, *Bourges* and *Tours*, and the Biſhops of *Senlis*, *Chartres*, *Auxerre*, *Noyon*, and *Autun*, not appearing in the Council of *Autun*, to clear themſelves; are condemned by *Hugh* of *Die*, the Pope's Legate, and obliged to go to *Rome*, to get that Condemnation remitted.

Geduin Arch-deacon of *Langres* is choſen and ordained Archbiſhop of *Lyons*, inſtead of him whom *Hugh* of *Die* had depoſed.

Rainier Biſhop of *Orleans* is likewiſe depos'd by the Pope, and *Sanzon* is ſubſtituted in his Room.

Stephen Biſhop of *Annecy* is excommunicated for taking Poſſeſſion of that Church.

The Pope renews his Pretenſions to *Spain*, and exhorts the Kings and Princes of that Country, to pay him the Tribute, which he pretends to be due to the Holy See.

He, in like Manner, lays claim to the Iſland of *Corſica*, and ſends a Legate to reſide there in Quality of Governor.

Gerard Abbot of St. *Vincent* at *Luon*, is made Abbot of St. *Medard* at *Soiſſons*; but being turn'd out ſome time after, by Queen *Bertha*, he founded the Abby of *Seauve-Majeur*, in the Dioceſe of *Bourdeaux*.

1078.	V.	XXII.	VIII. *Nicephorus Botoniata* gets Poſſeſſion of the Imperial Diadem, having cauſed *Michael* to be confined in a Monaſtery. I.	1078. The Pope renews, in the Council of *Rome*, the *Anathema* which he had denounced againſt *Tedald* Archbiſhop of *Milan*, and againſt *Guibert* Archbiſhop of *Ravenna*. *Arnulphus* Biſhop of *Cremona* being preſent in the Council, is depoſed for Simoniacal Practices, without Hope of Reſtauration.	A Council held at *Rome* in Lent. Another Council at *Rome* in the Month of *December*. A Council at *Poitiers*.	*Lambert* of *Aſchaffemburg* compleats his Hiſtory. *Michael Pſellus* retires to a Monaſtery, where he dies a little while after.

Roland Biſhop of *Treveſi*, is excommunicated, for having obtained his Biſhoprick, by undertaking to manage the Deputation of the Aſſembly of *Worms*.

Cardinal *Hugo*, who took Part with the Emperor *Henry*, is likewiſe excommunicated.

The Sentence of Excommunication denounced againſt the Archbiſhop of *Narbonne*, by the Pope's Predeceſſors, is revived in that Council.

All the *Normans* of *Apulia* are excommunicated in the ſame Council.

Upon the breaking up of this Council, the Pope ſollicits the *Germans* to call an Aſſembly, to put an End to the Diſſenſions between *Henry* and *Rodolphus*, and excommunicates all thoſe Perſons who hinder their Meeting.

Both Parties ſeem to miſtruſt the Pope's definitive Sentence.

Henry makes himſelf Maſter of the Countries of *Bavaria* and *Suevia*, which *Rodolphus* had abandoned to retire to *Saxony*.

Rodolphus levies Forces, beſieges the City of *Wurtsburg*, and takes it; after having defeated *Henry*'s Army, who came to relieve the Place, but the latter found Means to recover it a little while after.

Nicephorus Botoniata is excommunicated in the ſecond Council of *Rome*, for uſurping the Government of the Eaſtern Empire.

The Envoys of *Henry* and *Rodolphus*, take an Oath in that Council, in the Name of their Maſters, that they ſhould not hinder the Pope's Legates from holding an Aſſembly in *Germany*, to determine their Controverſies.

A Decree in the ſame Council againſt Inveſtitures made by Laicks.

The Archbiſhop of *Tours*, and the Biſhop of *Rennes*, are ſuſpended in the Council of *Poitiers*, for endeavouring to diſturb it.

The Archbiſhop of *Beſanſon*, is likewiſe ſuſpended in that Council, for not appearing therein, no more than the Biſhop of *Autun*.

The Abbot of *Bergues* is depoſed for Simony in the ſame Council.

The Divorce of *William* Duke of *Aquitaine* from his Wife, is order'd in that Council, by reaſon of their being too near a kin.

The Settlement of the Regular Canons of St. *Quentin*, at *Beauvais*, made by *Guy* Biſhop of that City, who conferr'd the Government of that Convent on *Ives*, his Succeſſor afterward in the Biſhoprick of *Beauvais*.

Coſmus is choſen Patriarch of *Conſtantinople*, in the Place of *John Xiphilin*.

St. *Anſelm* ſucceeds *Herluin* Abbot of *Bec*, who died this Year.

1079.	VII.	XXIII.	II.	1079. *Berenger* is forced to abjure his Opinions, and to make a new Confeſſion of Faith. The Archbiſhop of *Aquileia*, promiſes in the Council of *Rome*, to continue loyal, for the future, to Pope *Gregory* and his Succeſſors, and to be obedient to them in all Things.	A Council held at *Rome* in the Month of *February*.	

Tedald Archbiſhop of *Milan*, *Peter* Archbiſhop of *Narbonne*, *Sigefroy* Biſhop of *Bononia*, *Roland* Biſhop of *Treviſi*, and the Biſhops of *Fermo* and *Camerine*, are excommunicated and depoſed in that Council, without Hope of Reſtauration.

The Pope, after having caus'd the Envoys of *Henry* and *Rodolphus*, to take an Oath in the Council, that their Maſters ſhould ſubmit to the Deciſion of the Holy See, deputes his Legates to hold an Aſſembly in *Germany*.

Henry having defeated *Rodolphus*, in a Battle near *Fladeſheim*, could not ſuffer an Aſſembly to be held, in which his Right might be brought into queſtion.

The Church of *Lyons* erected into a Primacy by *Gregory* VII.

This Pope threatens a certain Lord named *Wezelin*, with Excommunication, if he continue to diſturb the Tranquility of the King, whom the Holy See had ſet over *Dalmatia*.

He confers upon *Landulphus* Biſhop of *Piſa*, and his Succeſſors, the Office of Legate, and Half the Revenues of the Iſland of *Corſica*, reſerving the other Moiety for the Holy See, with all the Forts.

He confirms the Election which the Monks of *Marſeille* made of Cardinal *Richard*, for their Abbot.

William Abbot of St. *Stephen* at *Caen*, is ordained Archbiſhop of *Rouen*, in the Place of *John*, who had reſigned that Archbiſhoprick by reaſon of his Infirmities.

The *Chronological* TABLE

A. C.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1080.	VIII. *Gregory* is depos'd in a Council held at *Breſcia*, and *Guibert* is declar'd Pope.	XXIV. *Henry* is excommunicated by the Pope, in the Council of *Rome*, and *Rodolphus* is confirm'd in the Imperial Dignity, but the latter dies in the End of the Year.	III. *Michael Ducas* ſent to deſire Succours of the Pope, and of *Robert* Duke of *Apulia*. *Nicephorus* is expell'd by *Alexis Comnenus*, who is proclaim'd Emperor.	1080. The Pope forbids the *Sclavonians* to celebrate Divine Service in the Vulgar Tongue. *Manaſſes* Archbiſhop of *Rheims* is depos'd in the Council of *Lyons*. The Decree againſt Inveſtitures is reviv'd in the Council of *Rome*. The Sentence pronounc'd in the Council of *Lyons* againſt *Manaſſes*, is confirm'd in that of *Rome*. The Bulls of Excommunication publiſh'd againſt *Tedald* Archbiſhop of *Milan*, *Guibert* of *Ravenna*, *Peter* of *Narbonne*, and the other Biſhops, are reiterated in that Council. *Henry* is excommunicated by the Pope in the Council, which declares him fallen from the whole Imperial Dignity, and transfers the Empire of *Germany* to *Rodolphus*.	A Council at *Bordeaux*. A Council at *Lyons*. A Council held at *Rome* in the Beginning of Lent, againſt the Emperor *Henry*. An Aſſembly held at *Mentz*, at *Whitſuntide*. A Council held at *Breſcia* in the Month of *June*, againſt the Pope. A Council at *Avignon*. A Council at *Lillebonne*. A Council at *Meaux*. A Letter written by the Clergy of *Noyon* to thoſe of *Cambray*, about the admiſſion of the Sons of Prieſts into Orders.	*Theophylact* Archbiſhop of *Acris*. *Folcard* a Monk of St. *Berthin*. *Gerard* Abbot of St. *Vincent* at *Laon*. *Willeram* Abbot of St. *Peter* at *Mersburg*. *Urſio* Abbot of *Aumont*. *Amatus* a Biſhop in *Italy*. *Adam* a Canon of *Bremen*. *Conard* Biſhop of *Utrecht*. *Weneric* Biſhop of *Verceil*. *Waleran* Biſhop of *Naumburg*. The Death of *Guitmond* Archbiſhop of *Averſa*. *Hepidannus* a Monk of St. *Gal*, died likewiſe this Year.

The chief Leaders of *Henry*'s Party meet at *Mentz*, and call the Council of *Breſcia* againſt the Pope.

Hildebrand is depos'd in that Council, and *Guibert* Archbiſhop of *Ravenna* is ſubſtituted in his Room, who aſſumes the Name of *Clement* III.

Henry's Letter to *Hildebrand* depoſed from the Papal Dignity, to oblige him to relinquiſh the See of *Rome*.

A Letter by the ſame Emperor to the Clergy and People of *Rome*, requiring them to expel *Hildebrand* the depoſed Pope.

Henry likewiſe ſends Ambaſſadors to the Chriſtiain Kings and Princes, to induce them to acknowledge *Clement* as lawful Pope, and to withdraw from their Obedience to *Gregory*.

Gregory comes to an Agreement with *Robert Guiſcard* Duke of *Apulia*, and inveſts him with the Territories which were in his Poſſeſſion, granting him alſo a Toleration to enjoy thoſe that he had uſurp'd.

This Pope nominates another Archbiſhop of *Ravenna* inſtead of *Guibert*, whom he endeavours to get outed from that Archbiſhoprick.

A bloody Battel fought *October*, 15. between *Henry* and *Rodolphus*; inſomuch that the latter having receiv'd a Wound in his Arm, quits the Field, and cauſes himſelf to be convey'd to *Mersburg*, where he died a little after.

Henry marching into *Saxony*, lays waſte thoſe Parts, and at his return re-gains the whole Country of *Suevia*.

Gregory demands Succours of *Robert Guiſcard*; writes to the *German* Princes to oblige them to chooſe an Emperor intirely devoted to the Intereſts of the Holy See, in the Place of *Rodolphus* deceaſed; and ſends thither a Form of an Oath, which he requires them to put to the Prince whom they ſhould elect.

Achard is turn'd out of the Church of *Arles* which he uſurp'd, and *Gibelin* is ſubſtituted in his Room, by *Hugh* of *Die*, in the Council of *Avignon*.

Another *Hugh* is choſen Biſhop of *Grenoble* in that Council.

Urſio Biſhop of *Soiſſons* is depos'd in the Council of *Meaux*, and *Arnulphus* a Monk of St. *Medard* is put in his Place.

Gaultier is elected Biſhop of *Challon*.

The Pope endeavours to no purpoſe, to extort a Tribute from the Kingdom of *France*, as he had done from *England*, and the other Eſtates of *Chriſtendom*.

He congratulates *Alphanus* Biſhop of *Salerno*, upon occaſion of his having found the Relicks of St. *Matthew*.

He threatens *Orzococcius* Sovereign Prince of *Sardinia*, to diſpoſſeſs him of that Iſland (which he avouches to belong to the Holy See) unleſs he ſubmit to the Injunctions of the Church of *Rome*.

He is well ſatisfy'd with the Conduct of his Legate in that Iſland, who had oblig'd a *Greek* Archbiſhop to keep his Beard ſhav'd.

In a Letter written by him to *Synnadius* Patriarch of the *Armenians*, he cenſures certain Errors which are attributed to him.

1081.	IX.	XXV. *Henry* marches into *Italy* at the Head of an Army and beſieges *Rome*. *Gregory* defends himſelf, and *Henry* is oblig'd to retire to *Lombardy*.	I.	1081. *Bertrand* Count of *Provence*, takes an Oath of Allegiance to the Pope.		*Joan Thracenſis Scylitzes Curopalata*. *Engelbert* Archbiſhop of *Triers*. *Ulric* a Monk of *Cluny*. *Bernard* a Monk of *Corby* in *Saxony*.
1082.	X.	XXVI. *Henry* returns to the Siege of *Rome*, but the rigorous Reſiſtance he met with oblig'd him to turn it into a Blockade. The *German* Rebels chooſe *Herman* in the Place of *Rodolphus*.	II.	1082. *Robert* Abbot of *Roheio* is ordain'd Biſhop of *Meaux* in the Council of that City, by *Hugh* of *Die*; but this Ordination being made without the Conſent of the Archbiſhop of *Sens* and his Suffragans, that Archbiſhop conſecrated another, after having excommunicated *Robert*.	A Council at *Meaux*.	
1083.	XI. *Henry* makes himſelf Maſter of part of the City of *Rome*, and cauſes *Guibert* to be ordain'd Pope, who takes the Name of *Clement* III.	XXVII.	III.	1083. *Gregory* holds a Synod at *Rome* with *Henry*'s Conſent, who grants Paſſports to all the Prelates who were oblig'd to be preſent therein; but he cauſes the Deputies of the *German* Rebels, and *Otho* Cardinal-Biſhop of *Oſtia* who accompany'd them to be arreſted on the Road. This Synod concludes nothing. *Hugh* Biſhop of *Die*, is tranſlated from that See to the Archbiſhoprick of *Lyons*.	A Council held at *Rome*, in the Month of *November*.	*Marianus Scotus* compleats his Chronicle.

1084.

A.C.	*Popes.*	*Western Emperors, and Kings of* France, *and* Italy.	*Eastern Emperors.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1084.	XII. *Henry* takes the rest of the City of *Rome*, and causes himself to be crown'd Emperor by *Clement* III. But *Gregory* VII. induces *Robert* Duke of the *Normans* to come to his Relief, who obliges *Henry* to retire.	XXVIII.	IV.	1084. *Nicolas* the Grammarian is chosen Patriarch of *Constantinople*.		
1085.	XIII. *Gregory* VII. dies *May*, 24. and the See of *Rome* continues vacant almost a whole Year. *Guibert* becomes Master of part of the Churches of *Rome* and endeavours to get himself acknowledg'd as lawful Pope.	XXIX.	V.	1085. This Question, *viz.* Whether the Pope had a Right to excommunicate and dethrone the Emperor *Henry?* is debated in the Assembly of *Berchach*, between *Gebehard* Archbishop of *Saltzburg* on *Herman*'s side, and *Wicelin* Archbishop of *Mentz* on that of *Henry*, without determining any thing as to the Matter in Hand. *Wicelin*'s Opinions condemn'd, and his Ordinations declar'd null in the Assembly of *Quintilineburg*.	An Assembly at *Goslar* or *Berchach*, held in the Beginning of the Year against *Henry*. An Assembly at *Quintilineburg*, held against *Henry* after *Easter*. An Assembly at *Mentz* for *Henry*, held in the Month of *May*.	*Deusdedit* Cardinal.
	The Ordinations and Consecrations of *Sizefroy* Bishop of *Augsburg*, of *Norbert* Bishop of *Chur*, and all those made by excommunicated Clerks, are likewise declar'd null in that Assembly, which pronounc'd a Sentence of *Anathema* with lighted Candles against *Guibert*, Cardinal *Hugo*, *John* Bishop of *Porto*, *Peter* the Chancellor, *Liemar* Archbishop of *Bremen*, *Utho* Bishop of *Hildesheim*, *Otho* of *Constance*, *Burchard* of *Basil*, and *Herman* of *Spires*; as also against *Wicelin* of *Mentz*, *Sizefroy* of *Augsburg*, *Norbert* of *Chur*, and their Adherents. *Hildebrand* with those of his Party, and the Bishops of the Assembly of *Quintilineburg*, are condemn'd and depos'd in that of *Mentz*, and other Bishops are substituted in their Room. *Herman* and *Ecbert* of *Saxony* are likewise excommunicated in that Council. The Death of *Robert Guiscard* Duke of the *Normans* of *Apulia*.					
1086.	*Desiderius* Abbot of Mount *Cassin* is made Pope, under the Name of *Victor* III. I.	XXX.	VI.	1086. *Hugh* Archbishop of *Lyons*, the Archbishop of *Aix*, and the Bishop of *Marseilles* aspire to the Papal Dignity.		The Death of *Anselm* Bishop of *Lucca*. The Death of *Alphanus* Bishop of *Salerno*. *Marianus Scotus* a Recluse, dies at *Mentz*.
	The Archbishop of *Lyons* in vain endeavours to oppose the Election of *Victor*. St. *Bruno* institutes the Order of *Carthusian* Monks. *Philip* King of *France* divorc'd from *Bertha* his Wife, who is banish'd to *Monstreuil*.					
1087.	II. *Victor* is consecrated at *Capua*, *May*, 9. and dies *Sept.* 16. at Mount *Cassin*, after having nominated *Otho* Bishop of *Ostia* for his Successor.	XXXI.	VII.	1087. The *Anathema* denounc'd against *Guibert* the Anti-Pope, is renew'd in the Council of *Benevento*. The Archbishop of *Lyons*, and the Bishop of *Marseilles*, are likewise excommunicated in that Council.	A Council at *Capua*. A Council at *Benevento* against *Guibert*.	
1088.	*Otho* Bishop of *Ostia* is ordain'd Pope *May*, 12. under the Name of *Urban* II. I.	XXXII.	VIII.	1088. The Death of *Berenger*, which happen'd *Jan.* 6. The Death of *William* I. firnam'd the Conqueror, King of *England*, on *Sept.* 9. The Pope confirms the Primacy of the Church of *Toledo*, and sends the Pall to *Bernard* Archbishop of that Metropolitan See.		*Hildebert* Archdeacon of *Mans*. The Death of *Durandus* Abbot of *Troarn*.
	Guibert is expell'd by the *Romans*, and oblig'd to renounce all manner of Claim to the Popedom.					
1089.	II.	XXXIII.	IX.	1089. The Pope confirms in the Council of *Rome*, all the Proceedings of *Gregory* VII. against *Guibert* the Anti-Pope, the Emperor *Henry* and their Adherents.	A Council at *Rome*. A Council at *Melfi*.	The Death of *Lanfranc* Archbishop of *Canterbury*, on *May*, 8.
	He revives in that of *Melfi*, the Decrees against Persons guilty of Simony, and abolishes the Institution of Clerks call'd the *Acephalii*, who were retain'd in the Service of the great Lords, or depended on them.					
1090.	III.	XXXIV.	X.	1090. A Grant of the City of *Tarragona* to the See of *Rome*, by *Berenger* Count of *Barcelona*.	A Council at *Toulouse*.	*Lambert* Bishop of *Arras*. *Raynold* Archbishop of *Rheims*. *Thierry* Abbot of St. *Trudo*. *Peter Chrysophylax* of the Church of *Constantinople*.

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1091.	IV. *Guibert* returns to *Rome*, takes the Castle St. *Angelo*, and becomes Master of the City.	XXXV.	XI.	1091. The Death of St. *Wolphelin* Abbot of *Bruvilliers*, in the Diocess of *Cologne*. The Pope grants the Archbishoprick of *Tarragona* to *Berenger* Bishop of *Vich*.	A Council held at *Benevento* against *Guibert*.	*Ingulphus* Abbot of *Croyland*.
1092.	V.	XXXVI.	XII.	1092. St. *Anselm* is chosen Archbishop of *Canterbury*, *March*, 6. and consecrated on the 4th. Day of *December* following. *Roscelin*, a Clerk of the Church of *Compeigne*, is oblig'd to make an Abjuration of his Error, in the Council of *Soissons*; but having maintain'd it again afterwards, he was banish'd again from *France* and *England*. *Lambert*, nominated Bishop of *Arras*, is ordain'd at *Rome* by the Pope. *Ives* is likewise install'd Bishop of *Chartres* by the Pope at *Capua* in the End of the Year, in the Place of *Geffery* who was depos'd. The Pope's Discourse to *Ives* of *Chartres*, after his Consecration. *Richer* Archbishop of *Sens* cites *Ives* Bishop of *Chartres* to an Assembly held at *Estampes*, to give an Account of his Ordination; and that Assembly having determin'd to restore *Geffery*, *Ives* of *Chartres* appeals to the Pope, who forbids *Richer* the use of the Pall, 'till he desist from further Prosecution. *Philip* King of *France* marries *Bertrada* the Wife of *Foulques le Rechin* Count of *Anjou*. The Bishop of *Senlis* performs the Nuptial Ceremonies, for the Revenue of certain Churches conferr'd upon him. *Ives* Bishop of *Chartres* vigorously opposes that Marriage.	A Council at *Soissons* againg *Roscelin*. A Council at *Rheims*.	St. *Anselm*. *Simeon* the Younger. *Georgius Cedrenus*. *Roscelin* a Clerk of the Church of *Compeigne*. *Paul* Provost of *Benriden*.
1093.	VI.	XXXVII. *Conrad* the Son of *Henry*, revolts against his Father, and is crown'd at *Milan* by *Anselm* Archbishop of that City.	XIII.	1093. *Ives* Bishop of *Chartres* is put in Prison, for declaring against King *Philip*'s Marriage.	A Council at *Troyes* in *Apulia*.	
1094.	VII.	XXXVIII.	XIV.	1094. The Pope's Bull for the Restauration of the Bishoprick of *Arras*. *Praxeda*, the Wife of the Emperor *Henry*, appears in the Council of *Constance*, and makes a Confession of many infamous Practices, which she had been constrain'd to commit, by her Husband. *Hugh* Archbishop of *Lyons*, the Pope's Legate, excommunicates King *Philip* in the Council of *Autun*, by reason of his Marriage with *Bertrada*, but the Pope suspends the Execution of that Sentence.	A Council at *Constance*. A Council held at *Autun October*, 16.	
1095.	VIII.	XXXIX.	XV.	1095. Pope *Urban* II. gives Audience in the Council of *Placentia* to the Ambassadors of the Emperor of *Constantinople*, who desir'd Succours against the Infidels. King *Philip* sends Ambassadors to that Council, who obtain some respite as to the Sentence of Excommunication which was denounc'd against him. The Pope forms in the same Council, the Project of the *Crusade*, which was absolutly resolv'd upon in that of *Clermont*. The Condemnation of *Berenger*'s Opinions is reviv'd in the Council of *Placentia*. *Hugh* Archbishop of *Lyons* is suspended, for neglecting to make his appearance, and to send any one to excuse his Absence. The Empress *Praxeda* makes the same Declaration against her Husband in that Council, as she had before exhibited in the Council of *Constance*. The Council of *England* declares that *Urban* should not be acknowledg'd as Pope, nor St. *Anselm* as Primate of *England*, so long as he took part with him. The Pope publishes a Sentence of Excommunication against King *Philip* and against *Bertrada* his Concubine in the Council of *Clermont*. He likewise renews in that Council, the *Anathema's* against the Emperor *Henry*, and *Guibert* the *Anti-Pope*. Upon the Remonstrances of *Peter* the *Hermit*, a Gentleman of *Picardy* near *Amiens*, and upon the receipt of the Letters sent by *Alexius* Emperor of *Constantinople*, and *Simeon* Patriarch of *Jerusalem*, the *Levantine Crusade* is resolv'd on, and publish'd in the same Council: The Mark of the Soldiers listed for that Expedition, was a red Cross sow'd on their left Shoulder, and the Watch-word, *'Tis the Will of God*. A Confirmation of the Primacy of the Archbishoprick of *Lyons* in that Council. The Bull of that Confirmation, dated *September*. 1. The Pope forbids *Richer* Archbishop of *Sens* the use of the Pall, for refusing to owne the Primacy of the Church of *Lyons*. *Humbaud* Bishop of *Limoges* is depos'd by the Pope in the Council of that City.	A Council held in Lent at *Placentia*. A Council held in *England*, *April*, 21. A Council at *Clermont* in the Month of *November*. A Council at *Limoges* in the Month of *December*.	The Death of *Gerard* Abbot of St. *Vincent* at *Laon*.
1096.	IX.	XL.	XVI.	1096. A Dispute between St. *Anselm* and the King of *England*. The Pope confirms the Privileges of the Canons of St. *Martin* at *Tours*. King *Philip* Promises to quite *Bertrada*, and the Pope gives him Absolution in the Council of *Nismes*.	A Council at *Rouen*. A Council at *Tours*. A Council at *Nismes*.	*Conrard* a Monk of *Bruvilliers*. *Geffery de Maleterre*. *Bertulphus* or *Bernulphus*, a Priest of *Constance*. *William* of *Apulia*. *Nalgod* a Monk of *Cluny*.

A.C.	*Popes.*	*Western Emperors, and Kings of* France, *and* Italy.	*Eastern Emperors.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1097.	X.	XLI.	XVII.	1097. A Council at *Bari.*		*Othlo* a Monk of St. *Boniface.* *Gregory* Cardinal. *Peter de Honestis,* a Clerk of *Ravenna.* *Thibaud* or *Theobald* Clerk of the Church of *Estampes.*
1098.	XI.	XLII.	XVIII.	1098. St. *Anselm* Archbishop of *Canterbury* leaves *England,* and passes into *Italy.* He Disputes against the *Greeks* about the Procession of the Holy Ghost, in the Council of *Bari,* and entreats the Pope not to excommunicate the King of *England.* The Pope grants to *Roger* Count of *Sicily* and *Calabria,* that no Legates shall be sent into his Dominions without his consent; that the Princes, his Successors shall be Legates of the See of *Rome* by their Office; and that they shall have a Right to depute any of their Bishops or Abbots, whom they shall think fit, whenever they are summon'd by the Pope. The Pope still defers the denouncing a Sentence of Excommunication against the King of *England* in the Council of *Rome.* *Robert de Molesme* retires with one and twenty Monks to *Cisteaux,* and there lays the Foundation of that Order.	A Council at *Bari.* A Council held at *Rome,* in favour of the Party, that oppos'd the Interests of Pope *Gregory* VII.	*Eadmer* a Monk of *Canterbury.* *Gislelert* a Monk of *Westminster.* *Bernard* a Monk of *Cluny.* *Bernard* a Clerk of the Church of *Utrecht.* *Adam* Abbot of *Perseme.* *Albert* a *Benedictine* Monk of *Metz.* *Erard* a *Bendictine* Monk. *Berthorius* Abbot of *Mount-Cassin.* *Gonthier* a Monk of St. *Amand.* *Anastasius* a Monk of St. *Sergius* at *Angers.* *Baudry* Bishop of *Dol.* *Gaunilon* an *English* Monk. *Nicetas Serro* Archbishop of *Heraclea.* *Samuel* of *Morocco* a converted *Jew.*
1099.	XII. *Urban* II. dies *July,* 29. *Paschal* II. is chosen in his Place *Aug.* 12. I.	XLIII.	XIX.	1099. The City of *Jerusalem* is besieg'd by the Christian Army under *Godfrey* of *Bouillon, June,* 9. and taken on *July,* 15th.	A Council held at *Rome,* on the last Day of *March* against the Investitures.	
1100.	II. The Death of *Guibert* the Anti-Pope, according to some Authors.	XLIV.	XX.	1100. The Institution of the Order of *Fontevrault.*		

Of the Twelfth *Century* of *Christianity.*

1100.	*Paschal* II. I. The Death of *Guibert* the Anti-Pope. *Albert d' Atella* chosen Anti-Pope in his Place, is taken at the End of Four Months by Pope *Paschal's* Party, and shut up in a Monastery. *Theodoricus,* afterwards made Anti-Pope by the Inhabitants of *la Cava,* quitted that Dignity three Months after, to become a Hermit. *Maginulphus* who succeeded him, under the Name of *Sylvester* IV. died a little after.	*Henry* IV. Emperor. XLIV. *Philip* I. King of *France,* in the 40th. Year of his Reign. *William Rufus* King of *England,* and *Robert* his Brother, Duke of *Normandy.* *William* is killed in hunting, and *Henry* the youngest of the Three Brothers succeeds him in the Kingdom *England.*	*Alexis Comnenus.* XX.	1100. *Hugh,* Abbot of *Flavigny,* who was expell'd by his Monks, is restor'd to his Abby by the Council of *Valence.*	A Council at *Valence* held in the Month of *September.* A Council at *Poitiers* assembled on the *Octave* of St. *Martin,* in which *Philip* the I. King of *France* is excommunicated. A Countil at *Etampes* in which *Philip* Bishop of *Troyes* is cited. A Council at *Anse,* in which 'tis debated concerning the Pilgrimage to the Holy Land.	St. *Bruno.* *Leo* Cardinal Deacon. *Theutbode.* *Robert* Monk of St. *Remy.* *Domnizon.* *Ives* of *Chartres.* *Marbodus* Bishop of *Rennes.* *Bruno* Bishop of *Segni.*
1101.	II.	XLV. The Death of *Conrad,* Son of the Emperor *Henry.*	XXI.	1101. *Leo* of *Marsi,* Bishop of *Sessa,* is made Cardinal Bishop of *Ostia.* St. *Bruno* dies on the 6th. of *October.* and *Lauduinus* succeeds him in the Priory of *La Grande Chatreuse.*		*Leo* of *Marsi,* Cardinal Bishop of *Ostia.* *Geffery* Abbot of *Vendome.* *Hildebert* Bishop of *Mans.*

The *Chronological* TABLE

A. C.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eastern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1102.	III.	XLVI. *Lewis* the Groſs, made King of *France* in his Father's Life-time, aſſumes the Adminiſtration of the Government. The Emperor *Henry* IV. obliges himſelf by a Vow to take a Journey to *Jeruſalem.*	XXII.	1102. The Pope aboliſhes the Biſhoprick of *Lavello*, and confirms the Rights of the Church of *Melfi.*	A Council at *Rome*, in which the Emperor *Henry* IV. is excommunicated. A Council at *London.*	*Baudry* Biſhop of *Noyon.* *Sigebert* a Monk of *Gembloux.*
1103.	IV.	XLVII. *Robert* Duke of *Normandy* is depriv'd of his Dukedom, and taken Priſoner by his Brother *Henry*, who cauſes his Eyes to be put out: He dies in Priſon.	XXIII.	1103. *Gauterius* is made Biſhop of *Maguelone* in *Languedoc.*		
1104.	V.	XLVIII.	XXIV.	1104. *Godfrey* Abbot of *Nogent* is choſen Biſhop of *Amiens* in the Council of *Troyes*, and *Guibert* ſucceeds him in that Abby. The Privileges of the Church of St. *Peter* of *Troyes*, and the Abby of *Moleſme* are confirm'd in the ſame Council.	A Council at *Troyes* held the 17th. of *March*, where *Hubert* Biſhop of *Senlis* being accus'd of Simony, clears himſelf by Oath. A Council at *Beaugency July* the 30th. concerning the Divorce of King *Philip* from *Bertrade.*	*Rainoldus* of *Semur*, Archbiſhop of *Lyons.* *Guibert*, Abbot of *Nogent.*
1105.	VI.	XLIX. *Henry* Vth. having revolted againſt his Father, is receiv'd and proclaim'd King by the *Saxons.* He feigns a Reconciliation with his Father, whom he afterwards cauſes to be Impriſon'd in the Caſtle of *Bingen*, and thence to be convey'd to *Ingelheim*; where he make his eſcape, and retires to *Liege.*	XXV.	1105. *Henry* V. baniſhes *Erlong* Biſhop of *Wurtzburg*, and Subſtitutes *Robert* in his Place. *Henry* IV. being again excommunicated in the Council of *Mentz*, is forced at *Ingelheim* to Abdicate the Empire, and on his Knees to implore Abſolution of Biſhop *Albanus* the Pope's Legate, who denies it him, and refers him to the Pope. His Son *Henry* is proclaim'd and crown'd King of *Germany* in the ſame Council. *Henry* the IV. being retir'd to *Liege*, cauſes a Declaration there to be publiſh'd, to which his Son returns an Anſwer. *Odo* Abbot of St. *Martin* at *Tournay* is made Biſhop of *Cambray*, but afterwards expelled his Biſhoprick, for refuſing to admit the Emperor's Inveſtiture.	An Aſſembly at *Northauſen*, *May* the 29th. A Council at *Paris*, *November* the 2d. where King *Philip* and *Bertrade* are Divorc'd, after having ſolmnly ſworn to live ſeparately. A Council at *Mentz* held in the End of the Year againſt the Emperor *Henry* IV.	*Philippus Solitarius*, a *Greek* Monk Compoſes his *Dioptron* or Rule of a Chriſtian Life. *Odo* Biſhop of *Cambray.*
1106.	VII. The Pope comes into *France* to implore the King's Protection againſt the Emperor.	L. *Henry* V. ſucceeds his Father *Henry* IV. who died at *Liege*, *Auguſt*, 7. I.	XXVI.	1106. The Inhabitants at *Liege*, to obtain Pardon of the new Emperor, are oblig'd to dig out the dead Body of *Henry* IV. which is tranſported to *Spires*, and laid in a Stone Coffin without the Church.	A Council at *Guaſtalla October*, 19. under *Paſchal* II. in which are regulated Matters relating to the Churches of *Germany* and *Lombardy*, that were engag'd in the Schiſm.	*Gilbert Criſpin*, Abbot of *Weſtminſter.* *Petrus Alphonſus* a converted *Jew.*
	The Decrees againſt the Inveſtitures are renew'd in the Council of *Guaſtalla.* The Pope takes away from the Metropolitan See of *Ravenna* the Suffragan Dioceſes of *Æmilia*, in the ſame Council as a Puniſhment for their Defection. *Gillebert* or *Gilbert* ſirnam'd *Criſpin*, is inſtall'd Abbot of *Weſtminſter* in this Year. *Petrus Alphonſus* a *Spaniſh Jew* is converted to the Chriſtian Religion; Baptiz'd at *Hueſca*; and held at the Font by *Alphonſus* King of *Spain.*					
1107.	VIII.	II. The Death of *Edgar* King of *Scotland.*	XXVII.	1107. The Deputies of the Aſſembly of *Mentz* enter into Conference with the Pope at *Châlons* about the Affair of the Inveſtitures, but nothing is concluded therein. The Emperor ſends an Envoy to the Council of *Troyes*, which allows him a Year's ſpace to be in a capacity to plead his own Cauſe in Perſon at *Rome*, in a General Council.	An Aſſembly at *Mentz* held in the Begininng of the Year about the Inveſtitures. A Council at *Troyes* in *Champagne* held by Pope *Paſchal* on the Feſtival of the *Aſcenſion*, concerning the Inveſtitures and againſt Simony.	*Stephen* Abbot of St. *James* at *Liege.* The Death of *Manaſſes*, Archbiſhop of *Rheims.*
1108.	IX.	III. The Death of *Philip* King of *France*, *July*, 26. *Lewis* the Groſs his Son crown'd at *Orleans* five Days after.	XXVIII.	1108. *Rodulphus* is choſen Abbot of St. *Trudo* after the Death of *Thierry.*		*Anſelm* Dean of *Laon.* *William de Champeaux.* *Stephen Harding*, Abbot of *Chicheſter.*

A. C.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eastern Emperors.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1109.	X.	IV.	XXIX.	1109.		The Death of St. *Hugh* Abbot of *Cluny April*, 30th. The Death of *Rainoldus* of *Semur*, Archbishop of *Lyons*.
1110.	XI.	V. *Henry* V. comes into *Italy*. He is crowned King of *Lombardy* at *Milan*, by the Archbishop *Chrysolanus*.	XXX.	1110. The Heretick *Henry*, who began to Dogmatize in *Provence* with *Peter de Bruis*, and passed from thence to *Lausanna*, arrives this Year at *Mans*, where he divulges his Errors for some time, and whence he is at last expell'd by Bishop *Hildebert*. *Guigue de Castro* succeeds *John* in the Priory of *la Grande Chartreuse*.	An Assembly at *Ratisbon*, held in the Beginning of the Year, in which the Emperor declares that he is resolv'd to go to *Rome*, there to receive the Imperial Crown, and to accommodate the Difference between him and the Pope. A Council in *Ireland*, held by *Gilbert* Bishop of *Limerick* the Pope's Legate, to regulate the Limits of the Bishopricks of that Kingdom.	*Anscherus*, Abbot of St. *Riquier*, writes this Year, the Life and Miracles of St. *Angilbert*. *Theofredus* Abbot of *Epternach*. *Thibaud* or *Theobald*, a Clerk of *Etampes*. *Radulphus Ardens*.
1111.	XII. The Pope having refus'd to crown the Emperor, by reason of the Contest that arose about the Execution of the Treaty concerning the Investitures, is made a Prisoner with the Cardinals, and constrain'd to give Satisfaction to the Emperor, by granting him the Investitures.	VI. *Henry* after having made a Treaty with the Pope, concerning the Investitures, which is sign'd and sworn to, and Hostages given on both Sides, enters *Rome February* the 11th. and at last obliges the Pope, to grant him the Investitures, and to crown him Emperor on *April*, 13. The Emperor returns to *Germany*, and being arriv'd at *Spire* in the Month of *August*, causes the Body of *Henry* IV. his Father, to be there interr'd with a Magnificent Funeral Pomp, according to the Permission which he had obtain'd of the Pope, upon the Testimony that was produc'd, that he dy'd in a State of Repentance.	XXXI.	1111. *Bruno* Bishop of *Segni* and Abbot of *Mount-Cassin*, is deprived of his Abby by the Pope, who gives it another, because this Bishop took the Liberty to speak too freely concerning the Investitures, and against the Pope's Proceedings. *Leo* of *Marsi*. Cardinal Bishop of *Ostia* escapes by flight out of *Rome*, after the taking of *Paschal* II. and traverses all *Italy*, to incite the People to take up Arms in Favour of the Pope. *Franco* is made Abbot of *Affligham*.	An Assembly of Cardinals at *Rome*, which disannuls all the Pope's late Proceedings, renews and confirms the Decrees of his Predecessors against the Investitures. A Council at *Jerusalem*, in which *Conon*, Cardinal Bishop of *Palestrina*, and the Pope's Legate in the *Levant*, Excommunicates the Emperor *Henry*.	*Nicetas Seidus*. *Hariulphus* a Monk of St. *Riquier*. *Hugh* Abbot of *Flavigny*. *Odo* a *Benedictine* Monk of *Asti*. *Rimond d' Agiles*. *Turgot* a Monk of *Durham*.
1112.	XIII.	VII.	XXXII.	1112.	A Council at *Lateran* which annuls the Pope's Treaty with the Emperor relating to the Investitures. A Council at *Vienna* held *September*, 16. by *Guy* Archbishop of that City and the Pope's Legate, in which the Privilege of the Investitures is abrogated, and the Emperor excommunicated.	*John Pyke*, *Walter* Archdeacon of *Oxford*. *Euthymius Zygabenus* a *Greek* Monk. *Philippus Solitarius*. The Death of *Baudry* Bishop of *Noyon* and *Terouanne*, who was advanc'd to the Episcopal Dignity, *A. D.* 1097.
1113.	XIV.	VIII.	XXXIII.	1113. St. *Bernard* retires to *Cisteaux*, with Thirty of his Companions, there to embrace the Monastick Life. The Foundation of the Abby *de la Ferté* the first Daughter of *Cisteaux* in the Diocess of *Châlons*. *William de Champeaux* is ordain'd Bishop of *Châlons*.		The Death of *Odo* Bishop of *Cambray* at *Doway*, whither he had retir'd. The Death of *Sigebert*, Monk of *Gemblours*.
1114.	XV.	IX.	XXXIV.	1114. The Church of *Amiens* sends Deputies to the Council of *Beauvais*, to re-demand *Godfrey* their Bishop, who had retir'd to *La Grande Chartreuse*. This Bishop writes a Letter to that Council, in which he declares, that he had resign'd his Bishoprick. The Foundation of the Abby of *Pontigny* in the Diocess of *Auxerre*. *Baudry*, Abbot of *Bourgueil* is made Bishop of *Dol*. *Ernulphus* or *Arnulphus* is translated from *Burk* Abby to the Bishoprick of *Rochester*. *Stephen* install'd Bishop of *Autun*, the preceding Year quits his Bishoprick to become Monk in the Abby of *Cluny*.	A Council at *Beauvais*, *December*, 6th. in which *Conon* the Pope's Legate excommunicates the Emperor.	*Udascalchus* a Monk. *Florentius Bravo*, a Monk of *Westminster*. *Arnulphus* or *Ernulphus*, Bishop of *Rochester*. The Death of *Gillebert* or *Gilbert*, Abbot of *Westminster* in this Year or the next.

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1115.	XVI.	X. The Emperor *Henry* returns to *Italy*, where he takes Possession of the Territories left by the Princess *Mathilda*, who died on the 24th. Day of *July*.	XXXV.	1115. The Council of *Rheims*, obliges *Godfrey* to return to his Bishoprick of *Amiens*. The Contest that arose between the Chapter of St. *John* and that of St. *Stephen* at *Besançon* for the Metropolitan Right, is decided in favour of the former, in the Council of *Tornus*. *Bernard* chosen Bishop of St. *Davids* in *England* is ordain'd at *Westminster*. The Foundation of the Abbies of *Clairvaux* and *Morimond* in the Diocess of *Langres*. St. *Bernard* install'd Abbot of *Clairvaux*, by *William de Champeaux* Bishop of *Châlons*; the Episcopal See of *Langres*, to which this Right of Instalment belong'd, being vacant. *Peter*, afterwards Library-Keeper of *Mount-Cassin*, is put at the Age of Five Years into that Monastery.	A Council at *Soissons* held *Jan.* 6th. which enjoyns the *Carthusian* Monks, to send back *Godfrey* to his Bishoprick of *Amiens*, A Council at *Rheims March*, 27. A Council at *Cologne* held on the second Festival of *Easter*. A Council at *Châlons*, *July* the 12th. In these Three Councils call'd by *Conon* the Pope's Legate, and in another held at *Cologne* in the *Christ-mass* Holy-days the Emperor *Henry*, is again Excommunicated. A Council at *Tornus*.	*Yves* Bishop of *Chartres*, died *December*, 23.
1116.	XVII.	XI.	XXXVI.	1116. The Contest between *Chrysolanus* and *Jordanes*, for the Archbishoprick of *Milan*, is determin'd in favour of the latter in the Council of *Lateran*.	A Council at *Lateran March*, the 6th. which revokes the Privilege of the Investitures granted to the Emperor *Henry*, and renews the Decrees of the Popes against those Investitures.	*Gauterius* Bishop of *Magulone*.
1117.	XVIII. The Pope at the approach of the Emperor's Army leaves *Rome*, goes to *Mount-Cassin*, and passes from thence into *Apulia* to seek for Succour.	XII. *Henry* returns to *Rome* with an Army, causes himself to be crown'd again by *Maurice Burdin*, Archbishop of *Braga*. He retires afterwards into *Tostany*.	XXXVII.	1117. The Pope confirms the Institution of the Order of *Fontevrault*.		
1118.	*Paschal* returns to *Rome*, with's Forces. He dies there *January*, 18. *Gelasus* II. is elected in his Place six Days after.	XIII.	XXXVIII. The Death of *Alexis Comnenus*. *John Comnenus* his Son succeeds him.	1118. The Institution of the Order of Knights Templars, the first of whom were *Hugh de Paganis*, and *Geffrey de St. Aldemar*.		
1119.	I. *Gelasus* dies at *Cluny*, *Jan.* 29. after having appointed for his Successor *Guy*, Cardinal, Archbishop of *Vienna*, who is chosen at *Cluny*, *Feb.* 1. and Consecrated *October*, 14. under the Name of *Calixtus*.	XIV.	I.	1119. *William de Champeaux*, Bishop of *Châlons* and *Pontius*, Abbot of *Cluny*, are sent by Pope *Calixtus* to the Emperor *Henry*, he commences the Negotiation about the Investitures. The Emperor sends 'em back with fair words. The Pope deputes to him again two Cardinals to put an End to that Negotiation. They agree upon the same	An Assembly at *Tribruria* to accommodate Matters relating to the Investitures. A Council at *Toulouse*, held *June*, 6. in the Presence of Pope *Calixtus*, in which the new Hereticks are condemned. A Council held *Oct.* 21. at *Rheims*, against the Investitures.	*Stephen Harding*, Abbot of *Cisteaux*, publishes his Charter of Charity, or the Institutes of the *Cistercian* Order. *Petrus Chrysolanus*, Dedicates to the Emperor *Comnenus* his Discourse concerning the Procession of the Holy Ghost. The Birth of *Thomas Becket*, Archbishop of *Canterbury*. The Death of *Florentius Bravo*, Monk of *Winchester*.

Things in Writing, with the Emperor, who Promises to give the Pope a Meeting at *Mouzon* to consummate this Affair.

Calixtus, after the opening of the Council of *Rheims*, being arrived at *Mouzon*, cannot come to any Agreement with the Emperor. He returns to the Council, where he condems the Investitures, and solemnly excommunicates the Emperor *Henry*, the Anti-Pope *Burdin* and their Adherents.

Turstin chosen Archbishop of *York*, 1115. but *Radulphus* Archbishop of *Canterbury* having refus'd to ordain him, till he had acknowledg'd the Primacy of the Church of *Canterbury*, at last receives Episcopal Ordination from the Pope's Hands in the Council of *Rheims*.

A.C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1120.	II. *Calixtus* passes into *Italy*, and enters *Rome*, as it were in Triumph. *Maurice Burdin*, who was driven out from thence, retires to *Sutri*.	XV.	II.	1120 The Institution of the Order of *Premontré* by S. *Norbert*. *Stephen* the Nephew of *Calixtus*, succeeds *Poppo* in the Bishoprick of *Metz*, is consecrated at *Rome* by that Pope, and created Cardinal. *William* is made Abbot of St. *Thierry* in the place of *Geoffry*, translated to the Abby of St. *Medard* at *Soissons*. *Ulricus*, Monk of St. *Blasius* in the *Black Forrest*, is promoted this Year to the Bishoprick of *Constance*.		*Eurathius* Archbishop of *Nice*. *Stephen* Bishop of *Autun*. *Nicephorus Bryennius*. *Joannes Zonaras* *Honoratus* of *Autun* *Nicolas* Monk of *Soissons*. *Ælnotus* a Monk of *Canterbury*.
1121.	III. *Burdin* is taken at *Sutri*, and confin'd in the Monastery of *Cava*, where he spends the rest of his Life-time in a kind of forc'd Penance.	XVI. *Saxony* Revolts against the Emperor.	III.	1121 *Bruno* Bishop of *Spire* and *Arnoldus* Abbot of *Fulda*, are deputed to *Rome* by the Assembly of *Wurtzburg*, there to negociate an Accommodation between the Pope and the Emperor. The Foundation of the Abbey of *Foigny*, in the Diocess of *Laon*. The Heretick *Tanchelmus*, or *Tanchelinus* dogmatizes in *Flanders*. The Institution of the Order of *Carmelites* by a Patriarch of *Antioch*, who having gather'd together certain Hermits of *Mount Carmel*, enjoin'd 'em to lead a Monastick Life.	An Assembly at *Wurtzburg*, that appeases the Commotions of the Empire. A Council at *Soissons*, which obliges *Petrus Abaelardus* to burn his Book of the *Trinity*.	The Death of *William de Champeaux* Bishop of *Châlons*, in the end of *January*. *Thomas* a Monk of *Ely*. St. *Norbert*. *Guigue* Prior of *La Grande Chartreuse*. *Geffrey* Bishop of *Chartres*.
1122.	IV.	XVII.	IV.	1122 The Pope confirms the Right of the Cathedral adjudged to the Church of St. *John* at *Besançon*, by the Council of *Tarnus*. The Deputies of the Assembly of *Wurtzburg* having agreed upon at *Rome*, certain Conditions of an Accommodation between the Holy See and the Empire, the Pope sends into *Germany*, *Lambert* Cardinal Bishop of *Ostia*, and two other Cardinals, who conclude with the Emperor a Treaty concerning the Investitures; which put an end to a Quarrel of above 50 Years continuance. *Albero* Primate of the Church of *Metz*, and Brother to *Godfrey* Duke of *Louvain*, succeeds *Frederick* Bishop of *Liege*. *Adam* Abbot of St. *Denis* being deceased, *Suger*, who was at *Rome*, is chosen in his Place, and Consecrated in the following Year.		*Gilbert* Bishop of *Limerick*. *Franco* Abbot of *Afflighem*. *Peter* Library-Keeper of *Mount Cassino*. *Ulricus* Bishop of *Constance*. *Baudry* Bishop of *Dol*.
1123.	V.	XVIII.	V.	1123 *Petrus Mauritius*, Sirnam'd the Venerable, is made Abbot of *Cluny*, on the Festival of the *Assumption* of the Virgin *Mary*.	The I. General Council of *Lateran*, held in the Month of *March*, confirms the Treaty between the Pope and the Emperor relating to the Affair of the Investitures.	The Death of *Marbodus* Bishop of *Rennes*. The Death of *Bruno* Bishop of *Segni*.
1124.	VI. *Calixtus* II. dies *December* 13th. after his Death, the Cardinals chuse *Theobald* Cardinal of St. *Anastasia*, and are ready to proclaim him under the Name of *Celestin* II. but the People disliking this Election, proclaim *Lambert* Cardinal Bishop of *Ostia*, who assumes the Name of HONORIUS II. and who is afterwards admitted by the Cardinals and peaceably enjoys the Papal Dignity.	XIX.	VI.	1124 *Stephen* is Ordain'd Bishop of *Paris*, and *Rainaud*, or *Rainoldus* Archbishop of *Rheims*.		The Death of *Ernulphus* or *Arnulphus* Bishop *Rochester*. The Death of *Guibert* Bishop of *Nogent Sous Coucy*.
1125.	I.	The Emperor *Henry* V. dies at *Utrecht May* 23. without Male Issue. *Lotharius*, Duke of *Saxony*, is elected King of *Germany*, proclaim'd and crown'd at *Mentz*, *August* 30th. *Conrad* and *Frederick*, Nephews of the Emperor *Henry* V. who endeavour to get Possession of the Empire, and make War with *Lotharius*, are excommunicated by the Pope.	VI.	1125 The Pope approves the Institution of the Order of *Premontré*. *Matthew*, Prior of St. *Martin in the Fields*, is ordain'd Bishop and Cardinal by Pope *Honorius* II. and sent Legate into *France*. *Hildebert*, Bishop of *Mans*, is install'd Archbishop of *Tours* in the place of *Gilbert*. The Heretick *Tanchelinus* or *Tanchelmus* spreads his Doctrine in *Flanders*.	A Council at *London* held *September* 9th. for the Reformation of the Manners of the Clergy.	
1126.	II.	II.	VII.	1126 *Otho of Frisingen* embraces the Monastick Life in the Abby of *Morimond*.		

Alberic the Fellow-Disciple of *Petrus Abaelardus*, and an able Divine, being chosen Bishop of *Châlons* after the Death of *Ebalus*, St. *Bernard* entreats the Pope to confirm that Election.
The Heretick *Peter de Bruys* divulges his Opinions in *Provence* and *Languedoc*.
St. *Norbert* is sent for to *Antwerp* to confute the Heretick *Tanchelmus*.

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1115.	XVI.	X. The Emperor *Henry* returns to *Italy*, where he takes Possession of the Territories left by the Princess *Mathilda*, who died on the 24th. Day of *July*.	XXXV.	1115. The Council of *Rheims*, obliges *Godfrey* to return to his Bishoprick of *Amiens*. The Contest that arose between the Chapter of St. *John* and that of St. *Stephen* at *Besançon* for the Metropolitan Right, is decided in favour of the former, in the Council of *Ternus*. *Bernard* chosen Bishop of St. *Davids* in *England* is ordain'd at *Westminster*.	A Council at *Soissons* held *Jan.* 6th. which enjoyns the *Carthusian* Monks, to send back *Godfrey* to his Bishoprick of *Amiens*. A Council at *Rheims March*, 27. A Council at *Cologne* held on the second Festival of *Easter*. A Council at *Châlons*, *July* the 12th. In these Three Councils call'd by *Conon* the Pope's Legate, and in another held at *Cologne* in the *Christ-mass* Holy-days the Emperor *Henry*, is again Excommunicated. A Council at *Ternus*.	*Yves* Bishop of *Chartres*, died *December*, 23.
		The Foundation of the Abbies of *Clairvaux* and *Morimond* in the Diocess of *Langres*. St. *Bernard* install'd Abbot of *Clairvaux*, by *William de Champeaux* Bishop of *Châlons*; the Episcopal See of *Langres*, to which this Right of Instalment belong'd, being vacant. *Peter*, afterwards Library-Keeper of *Mount-Cassin*, is put at the Age of Five Years into that Monastery.				
1116.	XVII.	XI.	XXXVI.	1116. The Contest between *Chrysolanus* and *Jordanes*, for the Archbishoprick of *Milan*, is determin'd in favour of the latter in the Council of *Lateran*.	A Council at *Lateran March*, the 6th. which revokes the Privilege of the Investitures granted to the Emperor *Henry*, and renews the Decrees of the Popes against those Investitures.	*Gauterius* Bishop of *Magulone*.
1117.	XVIII. The Pope at the approach of the Emperor's Army leaves *Rome*, goes to *Mount-Cassin*, and passes from thence into *Apulia* to seek for Succour.	XII. *Henry* returns to *Rome* with an Army, causes himself to be crown'd again by *Maurice Burdin*, Archbishop of *Braga*. He retires afterwards into *Tuscany*.	XXXVII.	1117. The Pope confirms the Institution of the Order of *Fontevrault*.		
1118.	*Paschal* returns to *Rome*, with's Forces. He dies there *January*, 18. *Gelasus* II. is elected in his Place six Days after.	XIII.	XXXVIII. The Death of *Alexis Comnenus*. *John Comnenus* his Son succeeds him.	1118. The Institution of the Order of Knights Templars, the first of whom were *Hugh de Paganis*, and *Geffrey de St. Aldamar*.		
		Cincius of *Franchipani* being offended at this Election, takes *Gelasus* Prisoner, but he is soon rescu'd by the *Romans*. *Gelasus* being sollicited to confirm the Privilege of Investitures, and refusing to proceed in that Affair, is oblig'd upon the Emperor's approach to provide for his own safety at *Cajeta*, where he causes himself to be consecrated. The Emperor residing at *Rome*, causes *Maurice Burdin* Archbishop of *Braga* to be proclaim'd under the Name of *Gregory* VIII. *Gelasus* passes into *France*, and retires to *Cluny*.				
1119.	I. *Gelasus* dies at *Cluny*, *Jan.* 29. after having appointed for his Successor *Guy*, Cardinal, Archbishop of *Vienna*, who is chosen at *Cluny*, *Feb.* 1. and Consecrated *October*, 14. under the Name of *Calixtus*.	XIV.	I.	1119. *William de Champeaux*, Bishop of *Châlons* and *Pontius*, Abbot of *Cluny*, are sent by Pope *Calixtus* to the Emperor *Henry*, he commences the Negotiation about the Investitures. The Emperor sends 'em back with fair words. The Pope deputes to him again two Cardinals to put an End to that Negotiation. They agree upon the same	An Assembly at *Tribruria* to accommodate Matters relating to the Investitures. A Council at *Toulouse*, held *June*, 6. in the Presence of Pope *Calixtus*, in which the new Hereticks are condemned. A Council held *Oct.* 21. at *Rheims*, against the Investitures.	*Stephen Harding*, Abbot of *Cisteaux*, publishes his Charter of Charity, or the Institutes of the *Cistercian* Order. *Petrus Chrysolanus*, Dedicates to the Emperor *Comnenus* his Discourse concerning the Procession of the Holy Ghost. The Birth of *Thomas Becket*, Archbishop of *Canterbury*. The Death of *Florentius Bravo*, Monk of *Winchester*.
		Things in Writing, with the Emperor, who Promises to give the Pope a Meeting at *Mouzon* to consummate this Affair. *Calixtus*, after the opening of the Council of *Rheims*, being arrived at *Mouzon*, cannot come to any Agreement with the Emperor. He returns to the Council, where he condems the Investitures, and solemnly excommunicates the Emperor *Henry*, the Anti-Pope *Burdin* and their Adherents. *Turstin* chosen Archbishop of *York*, 1115. but *Radulphus* Archbishop of *Canterbury* having refus'd to ordain him, till he had acknowledg'd the Primacy of the Church of *Canterbury*, at last receives Episcopal Ordination from the Pope's Hands in the Council of *Rheims*.				

1120.

A.C.	Popes.	Weſtern Emperors, and Kings of France, and Italy.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1120.	II. *Calixtus* paſſes into *Italy*, and enters *Rome*, as it were in Triumph. *Maurice Burdin*, who was driven out from thence, retires to *Sutri*.	XV.	II.	1120 The Inſtitution of the Order of *Premontré* by S. *Norbert*. *Stephen* the Nephew of *Calixtus*, ſucceeds *Poppo* in the Biſhoprick of *Metz*, is conſecrated at *Rome* by that Pope, and created Cardinal. *William* is made Abbot of St. *Thierry* in the place of *Geoffry*, tranſlated to the Abby of St. *Medard* at *Soiſſons*. *Ulricus*, Monk of St. *Blaſius* in the *Black Forreſt*, is promoted this Year to the Biſhoprick of *Conſtance*.		*Eurathius* Archbiſhop of *Nice*. *Stephen* Biſhop of *Autun*. *Nicephorus Bryennius*. *Joannes Zonaras* *Honoratus* of *Autun* *Nicolas* Monk of *Soiſſons*. *Ælnotus* a Monk of *Canterbury*.
1121.	III. *Burdin* is taken at *Sutri*, and confin'd in the Monaſtery of *Cava*, where he ſpends the reſt of his Life-time in a kind of forc'd Penance.	XVI. *Saxony* Revolts againſt the Emperor.	III.	1121 *Bruno* Biſhop of *Spire* and *Arnoldus* Abbot of *Fulda*, are deputed to *Rome* by the Aſſembly of *Wurtzburg*, there to negociate an Accommodation between the Pope and the Emperor. The Foundation of the Abbey of *Foigny*, in the Dioceſs of *Laon*. The Heretick *Tanchelmus*, or *Tanchelinus* dogmatizes in *Flanders*. The Inſtitution of the Order of *Carmelites* by a Patriarch of *Antioch*, who having gather'd together certain Hermits of *Mount Carmel*, enjoin'd 'em to lead a Monaſtick Life.	An Aſſembly at *Wurtzburg*, that appeaſes the Commotions of the Empire. A Council at *Soiſſons*, which obliges *Petrus Abaelardus* to burn his Book of the *Trinity*.	The Death of *William de Champeaux* Biſhop of *Châlons*, in the end of *January*. *Thomas* a Monk of *Ely*. St. *Norbert*. *Guigue* Prior of *La Grande Chartreuſe*. *Geffrey* Biſhop of *Chartres*.
1122.	IV.	XVII.	IV.	1122 The Pope confirms the Right of the Cathedral adjudged to the Church of St. *John* at *Beſanſon*, by the Council of *Tornus*. The Deputies of the Aſſembly of *Wurtzburg* having agreed upon at *Rome*, certain Conditions of an Accommodation between the Holy See and the Empire, the Pope ſends into *Germany*, *Lambert* Cardinal Biſhop of *Oſtia*, and two other Cardinals, who conclude with the Emperor a Treaty concerning the Inveſtitures; which put an end to a Quarrel of above 50 Years continuance. *Albero* Primate of the Church of *Metz*, and Brother to *Godfrey* Duke of *Louvain*, ſucceeds *Frederick* Biſhop of *Liege*. *Adam* Abbot of St. *Denis* being deceaſed, *Suger*, who was at *Rome*, is choſen in his Place, and Conſecrated in the following Year.		*Gilbert* Biſhop of *Limerick*. *Franco* Abbot of *Affligbem*. *Peter* Library-Keeper of *Mount Caſſino*. *Ulricus* Biſhop of *Conſtance*. *Baudry* Biſhop of *Dol*.
1123.	V.	XVIII.	V.	1123 *Petrus Mauritius*, Sirnam'd the Venerable, is made Abbot of *Cluny*, on the Feſtival of the *Aſſumption* of the Virgin *Mary*.	The I. General Council of *Lateran*, held in the Month of *March*, confirms the Treaty between the Pope and the Emperor relating to the Affair of the Inveſtitures.	The Death of *Marbodus* Biſhop of *Rennes*. The Death of *Bruno* Biſhop of *Segni*.
1124.	VI. *Calixtus* II. dies *December* 13th. after his Death, the Cardinals chuſe *Theobald* Cardinal of St. *Anaſtaſia*, and are ready to proclaim him under the Name of *Celeſtin* II. but the People diſliking this Election, proclaim *Lambert* Cardinal Biſhop of *Oſtia*, who aſſumes the Name of HONORIUS II. and who is afterwards admitted by the Cardinals and peaceably enjoys the Papal Dignity.	XIX.	VI.	1124 *Stephen* is Ordain'd Biſhop of *Paris*, and *Rainaud*, or *Rainoldus* Archbiſhop of *Rheims*.		The Death of *Ernulphus* or *Arnulphus* Biſhop *Rocheſter*. The Death of *Guibert* Biſhop of *Nogent Sous Coucy*.
1125.	I.	The Emperor *Henry* V. dies at *Utrecht May* 23. without Male Iſſue. *Lotharius*, Duke of *Saxony*, is elected King of *Germany*, proclaim'd and crown'd at *Mentz*, *Auguſt* 30th. *Conrad* and *Frederick*, Nephews of the Emperor *Henry* V. who endeavour to get Poſſeſſion of the Empire, and make War with *Lotharius*, are excommunicated by the Pope.	VI.	1125 The Pope approves the Inſtitution of the Order of *Premoutré*. *Matthew*, Prior of St. *Martin in the Fields*, is ordain'd Biſhop and Cardinal by Pope *Honorius* II. and ſent Legate into *France*. *Hildebert*, Biſhop of *Mans*, is inſtall'd Archbiſhop of *Tours* in the place of *Gilbert*. The Heretick *Tanchelinus* or *Tanchelmus* ſpreads his Doctrine in *Flanders*.	A Council at *London* held *September* 9th. for the Reformation of the Manners of the Clergy.	
1126.	II.	II.	VIII.	1126 *Otho* of *Friſingben* embraces the Monaſtick Life in the Abby of *Morimond*.		

Albericus the Fellow-Diſciple of *Petrus Abaelardus*, and an able Divine, being choſen Biſhop of *Châlons* after the Death of *Ebalus*, St. *Bernard* entreats the Pope to confirm that Election.
The Heretick *Peter de Bruys* divulges his Opinions in *Provence* and *Languedoc*.
St. *Norbert* is ſent for to *Antwerp* to confute the Heretick *Tanchelmus*.

The Chronological TABLE

A. C.	Popes.	Weſtern Emperors, and Kings of France, and Italy.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1127,	III. The Pope declares War againſt *Roger* Duke of *Sicily*, who preſum'd to enjoy the Dutchies of *Calabria* and *Apulia* without any dependance upon the See of *Rome*.	III.	IX.	1127. St. *Norbert* is made Archbiſhop of *Magdeburg*. The Biſhops of the Province of *Sens* having ſuſpended the Dominions of King *Lewis* the Groſs from Divine Service, by reaſon of the Perſecutions rais'd by him againſt *Stephen* Biſhop of *Paris*; that Prince has recourſe to Pope *Honorius*, and prevails with him to take off the Suſpenſion. St. *Bernard* congratulates the Abbot *Suger*, upon his introducing a Reformation into the Abby of St. *Denis*. The Foundation of the Abby of *Igny* in the Dioceſs of *Rheims*.	A Synod at *Nantes* againſt inceſtuous Marriages, and Succeſſions to Benefices among Kinſfolks, as alſo about the Fiſcal Right relating to Wrecks. A Council at *London*, held in the Month of *May*, in which are renew'd the moſt part of the Ordinances of the Council of *London*, *A.* 1125.	St. *Bernard* compoſes his Treatiſe of the *Duties of Biſhops*, which he dedicates to *Henry* Archbiſhop of *Sens*, and at the ſame time makes a Diſcourſe to the Clergy of *Paris*, call'd *Of Converſion*.
1128	IV. The Pope excommunicates *Roger* Duke of *Sicily*.	IV.	X.	1128 The Death of *Albero* Biſhop of *Liege*, *January* the 1ſt. *Stephen* Abbot of St. *John* at *Chartres* is made Patriarch of *Jeruſalem*. *Drogo* or *Dreux* Prior of St. *Nicaiſe* of *Rheims*, is conſtituted firſt Abbot of St. *John* at *Laon* by *Bartholomew de Foigny*, Biſhop of that City. *Peter*, Library-Keeper of *Mount Caſſin* is expell'd that Monaſtery by the Envy of his Companions, and retires to the Emperor, who conſtitutes him his Secretary and Chaplain, and employs him in ſeveral Negotiations.	A Council at *Troyes* held *Jan.* 13. which confirms the Inſtitution of the Order of the Knights Templars, and preſcribes 'em a Rule and a Form of a white Habit, upon which Pope *Eugenius* III. afterwards ordain'd that a red Croſs ſhould be worn.	St. *Bernard* compoſes this Year, his Treatiſe of *Grace* and *Free Will*. *Drogo* or *Dreux*.
1129	V. *Lewis* the Groſs, King of *France*, cauſes his Son *Philip* to be crown'd, *April* the 14.	V.	XI.	1129. The Pope ſends Legate to *Denmark Gregory de Creſcentia*, Cardinal of *Theodorus*.	A Council at *Châlons*, held *Feb.* 2. in which *Henry* Biſhop of *Verdun* reſigns his Biſhoprick according to St. *Bernard*'s advice, and *Urſio* Abbot of St *Denis* at *Rheims* is ſubſtituted in his place.	The Death of *Gauterius* Biſhop of *Magnelone*.
1130	The Death of *Honorius* II. *Feb.* 14. *Innocent* II. is choſen the ſame day. The Schiſm of *Peter de Leon*, who aſſumes the Name of *Anacletus*. *Innocent* is acknowledg'd in the Aſſembly of *Etampes* and goes into *France*. I.	VI. *Lewis* the Groſs, King of *France*, magnificently entertains Pope *Innocent* at *Orleans* *Henry* I. K. of *England*, receives him in the like manner, and owns his Authority.	XII.	1130 S. *Bernard* ſpeaks earneſtly in Favour of Pope *Innocent* in the Council of *Etampes*, and his judgment is followed by the Council. *Hugh*, a Native of *Amiens*, and Abbot of *Redding* in *England*, is made Archbiſhop of *Roan*.	A Council at *Etampes*, which acknowledges *Innocent* as lawful Pope.	*Eckard* Abbot of *Urangen*. *Hugh* Monk of *Fleury*. *Iſaac* an *Armenian* Bp. writes againſt the Errors of the *Armenians*. *Anſelm* Abbot of *Gembloux* *Ordericus Vitalis*. *Anſelm* Biſhop of *Havelberg* *Hervaus* Monk of *Dol*. *Hugh de Foliet*. *Stephen* Biſhop of *Paris*. *Rainier* Monk of St. *Laurence* at *Liege*. *Gualbert* Monk of *Marchiennes*. *Pandulphus* of *Piſa*. *Fabritius Tuſcus* Abbot of *Abendon*. *Auctus* Abbot of *Valombre*.
1131	II. An Interview between Pope *Innocent* and the Emperor *Lotharius* at *Liege*. The Pope viſits the Abbeys of *Cluny* and *Clairvaux* at his return from *Liege*.	VII. *Philip* the Son of *Lewis* the Groſs, is kill'd by Accident, and his Brother *Lewis* the Younger, ſir-nam'd the Godly, is crown'd by the Pope in the the Council of *Rheims Octob.* 25th.	XIII.	1131 The Emperor propoſes the re-eſtabliſhment of the Inveſtitures in his Interview with the Pope at *Liege*, but St. *Bernard* oppoſes it, and perſuades that Prince to inſiſt no longer upon that Demand. St. *Bernard* refuſes the Biſhoprick of *Châlons*, and cauſes *Geffrey* Abbot of St. *Medard* at *Soiſſons* to be choſen Biſhop of that Dioceſs. The Pope grants a Privilege to the Abbey of *Même*. St. *Bernard* invites to *Clairvaux Guerie*, Canon of *Tournay*.	An Aſſembly at *Liege*, *March* the 21ſt. A Council at *Rheims*, held in the Month of *October*, where the Anti-pope *Anacletus* is excommunicated.	In this Year St. *Bernard* compoſes his Treatiſe of Injunctions and Dipenſations. *Albericus*, Canon of *Aix*. *Foucher* a Monk of *Chartres*. *Gauterius* the Chancellor. *Annas Comnenus*. *Michael Glycas*. The Death of *Baudry* Biſhop of *Dol*.
1132	III. The Pope returns to *Italy*.	VIII.	XIV.	1132 The Death of St. *Hugh*, Biſhop of *Grenoble*. St. *Bernard* accompanies *Innocent* II. to *Italy*, and by the Way, reconciles the Inhabitants of *Genoua* and *Piſa*, and obliges 'em to declare for the Pope. *Albero*, who had ſucceeded another *Albero*, in the Dignity of Primate of *Metz*, when the latter was made Biſhop of *Liege*, is choſen Archbiſhop of *Triers*. A Conteſt between the Abbey of *Cluny* and that of *Ciſteaux*, on occaſion of a Privilege granted by Pope *Innocent*, which exempted the Monks of *Ciſteaux* from paying Tythes to the Abbey of *Cluny*. Differences between *Stephen* Biſhop of *Paris*, and an Arch-Deacon of his Dioceſs, who had unadviſedly ſuſpended his Archdeaconry from Divine Service, with *Stephen de Garlande* his Adverſary, which is the Subject of the Letters written by that Biſhop.		*Truſtin* Archbiſhop of *York*. The Death of *Hildebert* Archbiſhop of *Tours*.

A. C.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eastern Emperors.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1133.	IV. *Lotharius* re-establishes Pope *Innocent* in the See of *Rome*, but this Prince is no sooner departed thence to return to *Germany*, but the Anti-Pope *Anacletus* constrains *Innocent* to retire a second time to *Pisa*. *Roger* Duke of *Sicily*, upon the Sollicitation of *Anacletus*, who had given him the Title of King, in vain endeavours to withdraw the Inhabitants of *Pisa*, from their Obedience to the Pope.	IX. *Lotharius* is crown'd Emperor at *Rome*, by Pope *Innocent*.	XV.	1133. The Pope ratifies the Immunities and Donations made to the Church of *Pistoia* in *Tuscany*: He likewise confirms the Right of Superiority of the Archbishop of *Hamburg*, over the Bishops of *Denmark*, *Sweden* and *Norway*. *Thomas*, Prior of St. *Victor*, is kill'd near *Gournay* by the Relations of *Theobald* Arch-Deacon of *Paris*, as he was returning with *Stephen* Bishop of *Paris* from the Abby of *Chelles*, where they went to reform some Abuses. This Bishop Pronounces a Sentence of Excommunication against those Murderers, and retires to *Clairvaux*. *Archembald*, Sub-Deacon of *Orleans* is likewise Assassinated at the instigation of *John* Arch-Deacon of St. *Croix* of the same City. *Robert Pullus*, who had pass'd from *France* to *England*, in the Year 1130. and had since obtain'd the Arch-Deaconry of *Rochester*, re-establishes the University of *Oxford*.	A Council at *Joarre*, which excommunicates the Assassins of *Thomas*, Prior of St. *Victor* at *Paris*, and of *Archembaldus*, Sub-Dean of *Orleans*, and all those that entertain'd 'em. The Pope confirms this Sentence, and adds in a Letter, that Divine Service should cease to be celebrated in all those Places where these Assassins were present, and that those Ecclesiastical Persons that were abetters to these Murders, should be depriv'd of their Benefices.	
1134.	V.	X. A Treaty of Peace concluded between *Lotharius* and *Conrad*, by the Mediation of St. *Bernard*.	XVI.	1134. St. *Bernard*, after the breaking up of the Council of *Pisa*, is sent to *Milan*, to reconcile the *Milanese* with the Church of *Rome*. He is accompained with two Cardinal Legates, *Guy* Bishop of *Pisa*, and *Matthew* Bishop of *Albano*, as also with *Geffery* Bishop of *Charters*.	A Council at *Pisa*, held by the Pope against the Anti-Pope *Anacletus*.	*Hugh* of St. *Victor*. The Death of St. *Norbert*, the Founder of the Order of *Premontré*. The Death of *Stephen Harding*, Abbot of *Cisteaux*.
1135.	VI. *Roger* Duke of *Sicily* takes Possession of *Benevento* and *Capua* that belong'd to the See of *Rome*.	XI. *Henry* I. King of *England* dies without Male Issue, by reason that his three Sons were drown'd *A.* 1120. *Stephen* Count of *Boulogne*, the Son of *Adela* his Sister, seizes on the Kingdom of *England*, and disputes *Normandy* with *Mathilda* or *Maud* the Daughter of that Prince, and Wife of *Geffery Plantagenet*, Count of *Anjou*.	XVII.	1135. St. *Bernard* returning from *Italy* to *France*, is sent into *Guyenne* with the Legate of the Holy See, were he obliges the Duke of that Province, to own Pope *Innocent* II. and to reestablish the Bishops of *Poitiers* and *Limoges*, whom he had expell'd. *Alexander* Bishop of *Liege* is depos'd and *Albero* IV. of that Name, Primate of the Church of *Metz*, substituted in his Place. *William*, Abbot of *Thierry*, leaves his Abby and becomes a Monk in that of *Segni* of the *Cistercian* Order.		St. *Bernard* composes this Year his Treatise of the Commendation of the new *Militia*, Dedicated to *Hugh*, Grand Master of the Knights Templars. *Odo* Abbot of *Remy* at *Rheims*, writes his Letter concerning a Miracle of St. *Thomas* the Apostle. *Rupert*, Abbot of *Duyts*, dies *March*, 3d.
1136.	VII.	XII.	XVIII.	1136. *Helias* Abbot of St. *Sulpitius* of *Bourges* is chosen Bishop of *Orleans*, and consecrated in the Month of *April*, in the Year following. *Drogo* or *Dreux*, Abbot of St. *John* at *Laon*, is sent for to *Rome* by Pope *Innocent*, who creates him Cardinal, and Bishop of *Ostia*. *Odo*, Abbot of St. *Remigius* at *Rheims*, gives the Revenues of the House of *Mont-Dieu* to the *Carthusians*.		*Geffrey* the Gross, Monk of *Tiron*. *Rodulphus* Abbot of St. *Tron*. *William* Abbot of St. *Thierry* or *Theodoric*, *Peter* the *Venerable* Abbot of *Cluny*.
1137.	VIII.	XIII. The Death of *Lewis* VI. sir-nam'd the Gross, King of *France*, *August* 1. *Lewis* the Young succeeds him.	XIX.	1137. St. *Bernard*, is recall'd to *Italy* by the Pope, who afterwards sends him to *Roger* Duke of *Sicily*, to oblige him to abandon the Anti-Pope *Anacletus*'s Party. This Saint enters into Conference with *Peter* Cardinal of *Pisa*, who was about to maintain the Anti-Pope's Cause, and persuades him to change his Opinion and Party.		The Death of *Guigue*, Prior of the *La Grande Chartreuse*.
1138	IX. The Death of the Anti-Pope *Anacletus*. The Schismaticks Substitute in his Place *Gregory* Cardinal, who takes the Name of *Victor*, but this last soon	XIV. The Death of the Emperor *Lotharius*, *December*, 3. The King of *France* gives *Normandy*, to *Eustache* the Son of *Stephen* King of *England*.	XX.	1138. *William* Bishop of *Langres* dying this Year, a Contest arises for that Bishoprick: *Peter* Archbishop of *Lyons*, and *Hugh* Son of the Duke of *Burgundy*, cause a Monk of *Cluny* to be chosen Bishop of that Diocess: But the Chapter of *Langres* opposes this Election, and appeals to the	A Council at *London*, held *December*, 13th. in which 'tis debated about means to conclude a Treaty of Peace between the Kings of *France* and *England*.	*Gueric*, Abbot of *Igni*. The Death of *Drogo* or *Dreux*, Cardinal Bishop of *Ostia*.

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A. C.	*Popes.*	*Weſtern Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1138.	abdicates the Pontificate, and puts an End to the Schiſm.			See of *Rome*. However the Monk does not forbear to cauſe himſelf to be ordain'd by the Archbiſhop of *Lyons*, and the Biſhops of *Autun* and *Maſcon*. The Pope condemns this Ordination, and requires them to proceed to a new Election conformably to the Advice of St. *Bernard*: *Godfrey*, Prior of *Clairvaux*, and the Kinſman of this Saint is elected Biſhop of *Langres* the Year next enſuing.		
	Theobald, Abbot of *Bec*, is choſen Archbiſhop of *Canterbury* in the Council of *London*. *Otho* the Son of *Leopold* Marquiſs of *Auſtria*, is made Biſhop of *Friſinghen*. *Ulric*, Biſhop of *Conſtance*, leaves his Biſhoprick and returns to the Monaſtery of St. *Blaiſe*. *Guerric* is conſtituted Abbot of *Igni* this Year in the Place of *Humbert* who had retir'd from thence. *Arnold* of *Breſcia* divulges his Opinions in *Italy*.					
1139.	X. Pope *Innocent* waging War with *Roger* Duke of *Sicily*, who ſeized upon the Dutchy of *Apulia*, is taken Priſoner by that Prince, and oblig'd by an Agreement to confirm the Donation that *Honorius* II. had made to him of the Kingdom of *Sicily*, the Dutchy of *Apulia* and the Principality of *Capua*, with the Title of King.	I. *Conrad*, Duke of *Franconia*, is proclaim'd King of *Germany*. *Geffrey* Count of *Anjou*, recovers part of *Normandy*.	XXI.	1139. *Philip*, Biſhop of *Tarento*, a favourer of the Anti-Pope *Anacletus* is depos'd upon that account in the General Council of *Lateran*. *William*, Abbot of St. *Thierry* ſends to *Geffrey* Biſhop of *Chartres*, Legate of the Holy See, and to St. *Bernard* Thirteen Propoſitions which he had taken out of the Theological Writings of *Petrus Abaelardus*. *Alberic* elected to the Biſhoprick of *Châlons*, in 1126. but not having been ordain'd nor put in Poſſeſſion of that Biſhoprick, is advanc'd to the Archbiſhoprick of *Bourges*.	The Second General Council at *Lateran*, held in the Month of *April* againſt the Followers of the Anti-pope *Anacletus*, and *Arnold* of *Breſcia*, who is expell'd *Italy*.	
	St. *Malachy*, Primate of *Ireland* takes a Journey to *Rome*. *Gillebert* or *Gilbert*, Legate of the See of *Rome*, in *Ireland*, reſigns his Office into the Pope's Hands. The Death of St. *Otho* the Apoſtle of *Pomerania*. The Death of *Rainoldus* Archbiſhop of *Rheims*, *January*, 13. *Samſon* is choſen in his Place. The Death of *Peter* Archbiſhop of *Lyons*, who has for his Succeſſor *Falco*, Dean of that Church.					
1140.	XI.	II.	XXII.	1140. St. *Bernard*, ſends to *Italy*, ſome of his Monks to inhabit the Monaſtery of St. *Anaſtaſius*, newly rebuilt, and *Bernard* afterward Pope under the Name of *Eugenius* III. is made Abbot of it.	A Council at *Sens*, begun on the *Octave* of the Feaſt of *Pentecoſt*, in which St. *Bernard* confutes the Errors of *Petrus Abaelardus*, who Appeals to the See of *Rome*, but afterwards deſiſts from that Appeal by the Advice of *Peter* the *Venerable* Abbot of *Cluny*, into whoſe Monaſtery he had retir'd.	St. *Bernard* writes his Sermons 65. and 66. againſt the Hereticks of *Cologne*. He likewiſe writes to the Canons of *Lyons*, his famous Letter concerning the Feſtival of the Conception of the Virgin *Mary*, which thoſe Canons had lately introduc'd. *Petrus Abaelardus*, about the ſame time compoſes his *Apology*. *Philip* a Monk of *Clairvaux*. *Samſon* Archbiſhop of *Rheims*. *Robert Pullus*. *William* of *Malmesbury*. *Hugo Metellus*. *Thomas de Maurigny*. *Bernard* a Monk of *Cluny*. *Ulgerus* Biſhop of *Angers*. *Antonius Meliſſus*. *Waſelinus Momalius*.
	Turſtin, Archbiſhop of *York* being dead, this Metropolitan See is contended for between *William* the Nephew of King *Stephen*, and *Henry* of *Murdach*, Abbot of *Fontaines*; *William* cauſes himſelf to be conſecrated by *Henry* Biſhop of *Wincheſter*, but the Pope denies him the Pall, and grants it to *Henry*, confirming his Election. However the King did not acknowledge *Henry* till three Years after. *Geffrey de Loroux* Archbiſhop of *Bourdeaux* incurs the diſpleaſure of King *Lewis* the Young, for having ordain'd *Grimoard* Biſhop of *Poitiers* Canonically elected. The Pope confirms the Sentence of the Council of *Sens* againſt *Petrus Abaelardus*. Hereticks diſcover'd in the Dioceſs of *Cologne* this Year. The Church of *Rheims*, having remain'd near two Years deſtitute of an Archbiſhop, and St. *Bernard* having refus'd to accept of this Dignity, *Samſon* Provoſt of the Church of *Chartres*, is ordain'd Archbiſhop of that Dioceſs in the End of the Year.					The Death of *Turſtin* Archbiſhop of *York*. The Death of *Ulric* Biſhop of *Conſtance*.
1141.	XII.	III. The King of *France* maintains a cruel War againſt *Theobald* Count of *Champagne*, for having detain'd the Archbiſhop of *Bourges* in his Territories.	XXIII.	1141. *Albericus* Archbiſhop of *Bourges* being dead, *Peter de la Châtre* is choſen in his Place, and conſecrated by the Pope, but the King of *France* refuſing to admit him, his Kingdom is ſuſpended from Divine Service by the Pope, who afterwards takes of the Suſpenſion, the King having acknowledg'd this Archbiſhop.		
	Arnold Arch-Deacon of *Sees*, is choſen Biſhop of *Liſieux*. *Gillebert de la Porrée* is ordain'd Biſhop of *Poitiers*.					

1142.

A. C.	*Popes.*	*Weſtern Emperors, and Kings of* France, *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1142.	XIII.	IV.	XXIV. The Death of *Fulk* King of *Jeruſalem*. *Meliſinda* his Wife obtains the Adminiſtration of the Government during the Minority of her Son.	1142. Cardinal *Yves*, who was ſome time a Regular Canon of St. *Victor* at *Paris*, is ſent to *France* by the Pope, there to pronounce a Sentence of Excommunication againſt *Radulphus* Count of *Vermandois*, who had divorc'd *Petronilla*, the Siſter of the Count *de Champagne* his Wife, in order to marry the Duke of *Aquitaine*'s Daughter. The Biſhops *Bartholomew* of *Laon*, *Simon* of *Noyon*, and *Peter* of *Senlis*, the Promoters of this Divorce, are ſuſpended *ab Officio*. *Bernard*, who of Prior of *Portes* had been made Biſhop of *Belley*, leaves that Biſhoprick to return to his Monaſtery.		*Hugh* of St. *Victor* dies, *February*, 11. The Death of *Petrus Abaelardus*.
1143.	The Death of Pope *Innocent*, *September*, 24. *Celeſtine* II. is ſubſtituted in his Place the ſame Day. I.	V.	The Death of *John Comnenus*, in the Month of *April*. *Manuel Comnenus* ſucceeds him. I.	1143. *Yvo*, Biſhop of *Freſcati*, is ſent into *England*, in Quality of the Pope's Legate. The Death of *John* Biſhop of *Sées*, who has for his Succeſſor, *Girard* a Regular Canon: The latter cannot peaceably enjoy this Biſhoprick, by reaſon that he endeavour'd to introduce into his Church, Secular Canons in the Place of the Regular, who were in Poſſeſſion of it.		The Death of *William* of *Somerſet* a Monk of *Malmesbury*.
1144.	I. The Death of *Celeſtine* II. *March*, 8th. *Lucius* II. is choſen in his Place a few Days after. He makes a Truce with *Roger* King of *Sicily*, and implores the Aſſiſtance of the Emperor *Conrad* againſt the People of *Rome*, who had revolted from him, and proceeded to the Election of one *Patricius*.	VI. A Treaty of Peace concluded between the King of *France* and the Count of *Champagne*, by the Mediation of St. *Bernard*.	II.	1144. Pope *Lucius* confirms the Primacy of the Church of *Toledo*, above all the others of *Spain*. He grants a Privilege to the Abby of *Cluny*, and renders the Monaſtery of St. *Sabas*, Subject to that Abby. *Robert Pullus*, who had been invited to *Rome*, by Pope *Innocent* II. is made Cardinal and Chancellor of the Church of *Rome*, by *Lucius* II. *Hugh* Abbot of *Pontigny*, ſucceeds *Henry*, in the Archbiſhoprick of *Sens*. *Amedeus* Abbot of *Haute-Combe*, is ordained Biſhop of *Lauſanna*.		*Amedeus* Biſhop of *Lauſanna*. *Pothon* a Monk of *Prom*. *Henry* Biſhop of *Troyes*. *Herman* Abbot of St. *Martin* at *Tournay*. *Archardus* a Monk of *Clairvaux*.
1145.	II. *Lucius* dies *Feb.* 25th. *Eugenius* III. is choſen in his Place and conſecrated, *March*, 4. I.	VII.	III.	1145. Pope *Eugenius* exhorts the Chriſtians to the *Cruſade*, confirms the Privilges granted upon that Account, by *Urban* II. and orders St. *Bernard* to Preach up the *Cruſade*, throughout all Chriſtendom. *Thierry* Abbot of St. *Eloy* at *Noyon*, is conſecrated Biſhop of *Amiens*, by *Samſon* Archbiſhop of *Rheims*. St. *John* Biſhop of *Valence* being dead, *Oribert*, Prior of *La Chaiſe-Dieu*, is elected in his Place.		
1146.	II. The Heretick *Arnold* of *Breſcia* returning into *Italy*, cauſes the Inhabitants of *Rome*, to revolt againſt the Pope, who is forced to retire into *France*.	VIII. *Lewis* the Young, King of *France*; cauſes himſelf to be crowned at *Bourges* on the Feſtival of *Chriſtmaſs*, before he undertakes his Voyage to the *Holy Land*.	IV.	1146. The Pope reeſtabliſhes the Biſhoprick of *Tournay*, which for above five hundred Years had been united to that of *Noyon*, and conſtitutes *Anſelm* Abbot of St. *Vincent* of *Laon*, Biſhop of that Dioceſs. *Helias* Biſhop of *Orleans* reſigns his Biſhoprick according to the Advice of St. *Bernard*. *Serlo*, a Monk of *Ceriſy*, is choſen Abbot of *Savigny*. It was the Cuſtom of the Kings of *France*, to cauſe themſelves to be crown'd on the principal Feſtivals of the Year; and conformably to this Cuſtom, *Samſon* Archbiſhop of *Rheims* having perform'd the Ceremony of the Coronation of King *Lewis* at *Bourges*, to the Prejudice of the Archbiſhop of that City (*Peter de la Châtre*) who alledg'd that this Right apparently belong'd to him in his own Church; He is depriv'd of the Uſe of the *Pall* by Pope *Eugenius*, to whom the the Archbiſhop of *Bourges* had made his Complaint. A certain Monk named *Radulphus*, preaches to the Allies engag'd in the *Cruſade*, that before their Departure for the *Holy Land*, they ought to deſtroy all the *Jews*, as being greater Enemies to *Jeſus Chriſt* than the *Mahometans*. St. *Bernard* preaches up the *Cruſade*, but admoniſhes the Chriſtians of *France* and *Bavaria*, not to ſuffer the *Jews* to be put to death, nor ſo much as to be perſecuted.	A Council at *Chartres* held the third *Sunday* after *Eaſter*, in which St. *Bernard*, is choſen Chief of the *Cruſade* for the Expedition to the *Holy Land*	*Nicolas* a Monk of *Clairvaux*. *Simeon* of *Durham*. *Gauterius* of *Mauritania* Biſhop of *Laon*. *Wolbero* Abbot of St. *Pantaleon* at *Cologne*.
1147.	III. The Pope being arriv'd in *France*, is magnificently entertain'd at *Paris* by the King.	IX. The Emperor *Conrad* marches into the *Levant*, with an Army for the Relief of the *Holy Land*.	V.	1147. The Examination of the Doctrine of *Gillebert de la Porrée* Biſhop of *Poitiers* is begun in the Pope's Preſence in the Council of *Auxerre* and *Paris*, and the Determination of that Affair is referr'd to a	A Council at *Etampes*, held on *Septuageſima-Sunday* concerning the Expedition of the *Holy Land*, and the Regency of the Kingdom of *France*, which	The Death of *Waſelinus Momalius*, Prior of St. *Laurence* at *Liege*.

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1147.		The King of *France* follows him ſoon after, with another Army upon the ſame Deſign.		Council appointed to be held at *Rheims* the next Year. *Otho* Biſhop of *Friſinghen* accompanies the Emperor *Conrad* in his Expedition to the *Holy Land*. *Arnold* Biſhop of *Liſieux*, in like manner accompanies the King of *France* into the *Levant*.	is given to *Suger*, Abbot of St. *Denis*. A Council at *Auxerre* held in the Beginning of the Year. A Council at *Paris*, held on the Feſtival of *Eaſter*.	

Suger, Abbot of St *Denis*, and Regent of the Kingdom, eſtabliſhes Regular Canons in the Abby of St. *Genevieve* in the Place of the Monks that reſided there.

St. *Bernard* takes a Journey to *Guienne* with *Albericus* Cardinal-Biſhop of *Oſtia*, the Pope's Legate, and *Geffrey* Biſhop of *Chartres*: He there impugns the Errors of the Heretick *Henry*, and confutes 'em by his Preaching, and a great Number of Miracles. This Heretick endeavouring to make his Eſcape, is ſeiz'd, and convey'd, laden with Fetters, to *Tholouſe*, and deliver'd into the Biſhop's Cuſtody.

The Abby of *Baume*, is chang'd unto a Priory by the Pope, by reaſon of the Contempt that the Monks of that Abby had ſhewn of the Authority of the See of *Rome*; nevertheleſs this Title is reſtor'd ſome time after.

1148.	IV. The Pope after having held ſeveral Councils in *France*, returns to *Italy*.	X.	VI.	1148. *Lucas Chryſobergius*, according to ſome Writers, is advanc'd this Year to the Patriarchate of *Conſtantinople*; but as others will have it, not 'till *Anno* 1155. *Eon de l'Etoile*, a Viſionary Heretick is brought before Pope *Eugenius* in the Council at *Rheims*, who condemns him to cloſe Confinement, ſo that he dies in Priſon a little while after.	A Council at *Rheims*, held in the Month of *March* againſt *Gillebert de la Porrée*, Biſhop of *Poitiers*. A Council at *Triers*, held in the Preſence of Pope *Eugenius*, which approves the writings of St. *Hildegarda*.	

Gillebert de la Porrée being convicted by St. *Bernard*, in that Council, retracts his Errors.

The Pope performs the Ceremony of the Dedication of the Church of *Toul*: He writes to St. *Hildegarda*, Abbeſs of *Mount* St. *Robert*, commending her Spirit of Prophecy.

St. *Malachy*, who undertook a ſecond Journey to *Rome*, in order to obtain the *Pall*, of the Pope, dies by the way, at *Clairvaux*, *November* the 2d.

1149.	V.	XI. The King of, *France* returning from the *Holy Land*, inveſts *Henry* the Son of *Mathilda*, Counteſs of *Anjou*, with the Dutchy of *Normandy*.	VII.	1149. *Henry*, the Brother of the King of *France*, and Monk of *Clairvaux*, is made Biſhop of *Beauvais*. *Gilbert Foliot*, Abbot of *Leiceſter* in *England*, is ordain'd Biſhop of *Hereford*.		St. *Bernard* writes his firſt Book *Of Conſideration*. The Death of *Amedeus*, Biſhop of *Lauſanna*.

1150.	VI. *Eugenius* after his return to *Italy*, having ſuſtain'd many ſhocks, at laſt makes himſelf Maſter of St. *Peter*'s Church.	XII. *Lewis* the Young, King of *France*, divorces his Wife *Eleonor*, the Daughter of *William* Duke of *Guienne*, whom he had married in 1137.	VIII.	1150. *Hugh*, Abbot of *Trois-Fontaines* in *Champagne*, is created Cardinal-Biſhop of *Oſtia*. *Henry* and *Roland*, Monks of *Clairvaux*, are likewiſe made Cardinals at the ſame Promotion. *Philip* Arch-Deacon of *Paris*, the Son of King *Lewis* the Groſs, is choſen Biſhop of that	St. *Bernard* writes his ſecond Book *Of Conſideration*, and ſends it to Pope *Eugenius*. *Arſenius* a Monk of *Mount Athos*, makes his Collection of the Canons. *Otho*, Biſhop of *Friſinghen*. *Serlo*, Abbot of *Savigny*. *Lucius*, Abbot of St. *Cornelius*. *Bartholemew De Foigny*, Biſhop of *Laon*. *Peter Lombard*, Biſhop of *Paris*. *Falco*. *Henry*, Arch-Deacon of *Huntington*.

City; but he reſigns this Biſhoprick to *Peter Lombard*, ſir-nam'd *Maſter of the Sentences*.

Gotteſchalcus, Abbot of St. *Martin* ſucceeds *Alviſius* in the Biſhoprick of *Arras*.

Philip, who had been depos'd from the Biſhoprick of *Tarento*. *Anno* 1139. and who had afterward retired to *Clairvaux*, there to take the Habit of a Monk, is made Prior of the ſame Monaſtery by St. *Bernard*.

John a Monk of the Iſle of *Oxia*, is advanc'd to the Patriarchate of *Antioch* this Year.

Peter de Celles, is made Abbot of *Celles* in the ſame Year.

Hugh, Cardinal Biſhop of *Oſtia*.
Conſtantinus Manaſſes.
Conſtantinus Harmenopulus.
Robert Pullus, Cardinal, dies this Year.
The Death of *William*, Abbot of St. *Thierry* in the ſame Year.

1151.	VII.	XIII.	IX.	1151 The Pope confirms the Rights and Privileges of the Church of *Colen*. *Jourdain de Urſins*, Cardinal, is ſent Legate into *Germany*. St. *Bernard* wrote his 190th. Letter againſt this Prelate. *Geffrey Arthur*, Arch-Deacon of St. *Aſaph*, is ordain'd Biſhop of the ſame Church. *Barthelomew*, Biſhop of *Laon* after having govern'd his Church 38. Years, retires to the Abby of *Foigny*, and there turns Monk. *Gauterius*, Abbot of St. *Martin* at *Laon*. ſucceeds him in that Biſhoprick, but he leaves it three Years after, and becomes a Monk at *Premontré*. *Turoldus* is choſen Abbot of *Trois-Fontaines* in the room of *Hugh*, made Cardinal in the preceding Year. The Death of *Hugh*, who of Abbot of *Pontigny* had been ordain'd Biſhop of *Auxerre*: Whereupon many Conteſts ariſe about the Succeſſion to that Biſhoprick.	A Council at *Beaugency*, held on the Feſtival of *Eaſter*, which approves the Divorce between the King of *France* and his Wife *Eleonor* by reaſon of their being too near of kin.	*Gratian* compleats his *Collection of Canons*. *John*, Patriarch of *Antioch*. *Germanus*, Patriarch of *Conſtantinople*. *Andronicus Camaterius*. *George*, Archbiſhop of *Corfu*. *Lucas Chryſobergius*, Patriarch of *Conſtantinople*.

Robert, Arch-Deacon of *Oſtrevant*.
Theobaldus, a Monk of S. *Peter* at *Bze*.
Gauterius, Canon of *Terouene*.
Herbert a Monk.
Haimo, Arch-Deacon of *Châlons*.
Herman, a converted Jew of *Colen*.
Nicetas Conſtantinopolitanus.
Toulfus, a Monk of *Morigny*.

1152.

A. C.	*Popes.*	*Weſtern Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1152.	VIII.	The Death of *Conrad.* *Frederick* I. ſucceeds him I. *Stephen* King of *England* being deceas'd, the Kingdom returns to *Henry* II. Duke of *Normandy.*	X.	1152 *Odo*, Abbot of S. *Cornelius* at *Compeigne*, is choſen Abbot of S. *Denis* in the place of *Suger.* The Pope orders the Biſhop of *Saintes* to permit a new Church to be built at *Rochel.* He confirms the Primacy of *Toledo*, and enjoins the Biſhops of *Spain* to acknowledge it. He likewiſe ratifies the Conſtitutions and Privileges of the *Ciſtercian* Order.		The Death of *Suger*, Abbot of St. *Denis*, *January* 15. St. *Bernard* finiſhes his other Books, *Of Conſideration.* *John*, Monk of *Marmoutier.* *Alexander*, Abbot in *Sicily.* *Radulphus Niger*, Monk of St. *Germer.* St. *Elizabeth*, Abbeſs of *Schonaw.* St. *Aelred*, Abbot of *Reverby.*
1153.	IX. *Eugenius* dies *July* 8th at *Tivoli.* *Anaſtaſius* IV. is choſen in his Place two days after. I.	II.	XI.	1153 Pope *Eugenius* grants by a Bull to the Canons of St. *Peter* at *Rome*, the fourth part of all the Offerings that were made in that Church. *Alanus*, a Native of *Burg de Renynghen* near *Ypres* in *Flanders*, and Abbot of *Larivoir.* is ordain'd Biſhop of *Auxerre.*		The Death of St. *Bernard* *Auguſt* 20th.
1154.	II. *Anaſtaſius* dies *Decem.* 4th having for his Succeſſor *Adrian* IV.	III. The Death of *Stephen* K. of *England*, and the beginning of the Reign of *Henry* II. his Succeſſor according to the trueſt Opinion.	XII.	1154 *Gauterius* of *Mauritania* is ordain'd Biſhop of *Laon* in the place of another *Gauterius* the Succeſſor of *Bartholomew* of *Foigny.* Pope *Anaſtaſius* confirms the Statutes of the Regular Canons of St. *John* at *Lateran*, takes into the Protection of the See of *Rome*, the Order of the Knights of St. *John* of *Jeruſalem*; and ratifies their Privileges.		The Death of *Gillebert de la Porrée* Biſhop of *Poitiers.*
1155.	I. *Arnold* of *Breſcia* excites Commotions in *Rome* againſt Pope *Adrian*, who ſuſpends the City from Divine Service till the *Romans* ſhould expel that Heretick and his Followers.	IV. *Frederick* is crown'd Emperor at *Rome* by the Pope.	XIII.	1155 The Conteſt that aroſe *An.* 1132. between the Abby of *Cluny* and that of *Ciſteaux*, as to the Affair of Tithes, is at laſt terminated by an Accommodation.		*Baſil* of *Acris* Archbiſhop of *Theſſalonica*, returns an Anſwer to the Letter which was writ to him by Pope *Adrian*, to induce him to be reconcil'd to the *Latin* Church.
1156.	II. The Pope concludes a Treaty of Peace with *William*, King of *Sicily*, and grants him the Title of King of both *Sicilies*,	V. The Emperor being offended at the Letter which the Pope had writ to him, drives the two Legates, who brought it, out of his Dominions, forbids all his Subjects to take any Journeys to *Rome*, and ſets Guards upon the Frontiers to hinder the paſſage of thoſe that ſhou'd attempt to enter.	XIV.	1156 A Difference ariſing between *Adrian* IV. and *Frederick*, concerning the Terms of a Letter writ by this Pope to the Emperor, which imported that *Adrian* had conferr'd upon that Prince the notable Favour of the Imperial Crown. The Pope is oblig'd to give another Explication of the Terms of his Letter, to afford ſatisfaction to the Emperor; but takes an Occaſion to complain that *Frederick* had perſix'd his own Name before that of the Pope in one of his Letters; that he exacted Fealty and Homage of the Biſhops; that he refus'd to receive his Legates; and that he prohibited his Subjects to go to *Rome.* *Otho*, Biſhop of *Friſinghen*, quits his Biſhoprick, and retires to the Abby of *Morimond*, where he liv'd a Monk before his Advancement to the Epiſcopal Dignity, and dies there in the Month of *September*, in the ſame Year. *Philip*, formerly Biſhop of *Tarento*, and afterwards Prior of *Clairvaux*, is conſtituted Abbot of *Aumône* of the *Ciſtercian* Order.		*Hugh* of *Pontiers*, a Monk of *Vezelay*, begins to write his Hiſtory of that Monaſtery. The Death of *Peter*, the *Venerable*, Abbot of *Cluny*, on *Chriſtmaſs-day.*
1157.	III.	IV.	XV.	1157.		The Death of *Luke*, Abbot of St. *Cornelius.*
1158.	IV.	VII.	XVI.	1158. *Thomas Becket* is made Lord Chancellor of *England* by King *Henry* II. The Reformation of the Regular Canons of St. *Victor* at *Paris* is eſtabliſh'd in the Monaſtery of St. *Everte* at *Orleans*, by *Roger* its firſt Abbot.		

AC.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1159.	V. The Death of *Adrian*. The greateſt part of the Cardinals chuſe *Alexander* III. *Octavian* is elected Antipope by others and maintain'd by the Emperor. He takes the Name of *Victor* III.	VIII. The Emperor being preſent at the Siege of *Cremona*, the two Competitors for the Papal Dignity preſent themſelves before him to be ſupported. He appoints 'em to come to *Pavia*, there to be judg'd by a Council.	XVII.			
1160.	I. *Alexander*, who refus'd to appear in the Council of *Pavia*, having been inform'd of what was there tranſacted againſt him, excommunicates the Emperor *Frederick*.	IX.	XVIII.	1160. Thirty Perſons, the Followers of *Arnold* of *Breſcia*, call'd *Publicans*, having taken a Reſolution to paſs into *England*, to divulge their Doctrine, are there ſeized on, publickly whipt, ſtigmatiz'd with a hot Iron on their Foreheads, harraſs'd, and at laſt ſtarv'd to death with hunger and cold. *Arnold*, Biſhop of *Lieux*, is ſent Legate into *England*.	A Council at *Pavia*, held in the Month of *February*, which declares the Election of *Alexander* to be void, and excommunicates him with his Adherents; but confirms that of *Victor*. A Council at *Oxford*, in which the *Publicans* or *Vaudois* are convicted and condemn'd.	*Hugh*, a Monk of *Cluny*. *Hugh*, Archbiſhop of *Rouan*. *Michael* of *Theſſalonica*, condemn'd for the Hereſy of the *Bogomiles*, retracts his Errors and makes a Confeſſion of his Faith. *Philip*, Biſhop of *Tarento*. *Odo de Deuil*. *Gilbert*, Abbot of *Hoiland*.
1161.	II.	X. *Lewis* the Young, King of *France* marries *Adella*, or *Alix*, Daughter of *Theobald* Count of *Champagne*, who died in 1152.	XIX. The Death of *Theobald*, Archbiſhop of *Canterbury*. He has for his Succeſſor in that Archbiſhoprick, *Thomas Becket*, Chancellor of *England*, who is conſecrated on *Whit-Sunday*. Dr. *Gilbert Foliot* is tranſlated from the Biſhoprick of *Hereford* to that of *London*.	1161 *Alanus* abdicates his Biſhoprick at *Auxerre*, and retires to *Clairvaux*. The Kings of *Denmark*, *Norway*, *Hungary*, and *Bohemia*, as alſo ſix Archbiſhops, twenty Biſhops and many Abbots write (as 'tis reported) Letters by way of excuſe, to the Aſſembly at *Lodi*, by which they own *Victor* as lawful Pope.	An Aſſembly at *New-Market*, in the Month of *July*, in which the Election of *Alexander* III. is declar'd Legitimate, and that of *Victor* illegal. An Aſſembly at *Beauvais* at the ſame time, which paſſes alike Judgment with that of *New-Market*, in Favour of Pope *Alexander*. An Aſſembly of the Prelates of *England* and *France*, in which both Kings aſſiſted, where were preſent the Legates of *Alexander* and *Victor*, and Deputies from the Emperor *Frederick*. *Alexander* is there own'd as lawful Pope, and *Victor* excommunicated with his Adherents. An Aſſembly at *Lodi*, held *June* 20. in the preſence of the Emperor *Frederick*, which confirms what was tranſacted in that of *Pavia* the preceding Year, in favour of *Victor*.	*Peter de Roy*, a Monk of *Clairvaux*. *Enervinus*, Provoſt of *Stemfield*. *Ecbert*, Abbot of St. *Florin*. *Bonacurſius*. *Ebrard de Bethune*. *Michael* of *Theſſalonica*. *Odo*, a Regular Canon.
1162.	III. The Pope who had fled for Refuge to the Territories of *William* K. of *Sicily*, waiting for a favourable Opportunity to paſs into *France*, arrives there at laſt on the Feſtival of *Eaſter*, and is received by the Kings of *France* and *England*, who go before him upon the River *Loire* as far as *Torcey*, land to meet him, and conduct him on the Road, each holding one of the Reins of his Horſe's Bridle.	XI. An interview between the King of *France* and the Emperor at *Avignon*, where the Anti-pope *Victor* is preſent, and where the Emperor is incens'd againſt the King, by reaſon that *Alexander* was not come according as he had engag'd to bring him, and as having the ſtrongeſt Party, deſigns to take him Priſoner; but the King is deliver'd from this Trouble, by the Army that the King of *England* had cauſ'd to march that way.	XX.	1162 *John de Bellamains* is ordain'd Biſhop of *Poitiers*. *Peter*, Abbot of *Celles*, is tranſlated to the Abby of St. *Remigius* at *Rheims*. *Geffrey*, Abbot of *Igny* ſucceeds *Faſtredus* in the Abby of *Clairvaux*.	A Conference at *Avignon*, which was propos'd by the Emperor to put an end to the Schiſm, but was broke off by reaſon that Pope *Alexander* refus'd to appear.	*Hugh* of *Poitiers*, a Monk of *Vezelay*. *Albert* Abbot of *Hildeſheim*. *John* of *Hexam*, Provoſt of *Hagulſtadt*. *Faſtredus*, Abbot of *Clairvaux*.

A.C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1163.	IV.	XII.	XXI.	1163. *Henry*, the Brother of the King of *France*, is translated from the Bishoprick of *Beauvais*, to the Archbishoprick of *Rheims*. *John*, Dean of *Orleans*, is assassinated by a certain Lord, from whom he endeavour'd to recover some Goods belonging to the Chapter of *Orleans*, which he had usurp'd.	A Council at *Tours*, held in the Pope's Presence, *May*, 28. against the Anti-Pope *Victor*, and his Adherents, and against the Hereticks of this Age. An Assembly at *Westminster*, in which *Thomas*, Archbishop of *Canterbury*, incurs the Displeasure of the King of *England*, by refusing to observe the Customs of the Kingdom without any Limitation. A Council at *Sens*, concerning the Murder of *John*, Dean of the Church of *Orleans*.	*Arnold*, Bishop of *Lisieux*, pronounces his Discourse concerning the *Unity* and *Liberty* of the Church in the Council at *Tours*.

The Beginning of the Contests between *Henry* II. King of *England*, and *Thomas Becket*, Archbishop of *Canterbury*.

1164.	V. The Death of the Anti-Pope *Victor*, at *Lucca*. His Adherents and Followers proceed to the choice of *Guy* of *Crema*, who assumes the Name of *Paschal* III.	XIII.	XXII.	1164. *Thomas Becket*, Archbishop of *Canterbury*, repents of what he did in the Assembly at *Clarendon*, and abstains from celebrating Divine Service, till the Pope who then resided at *Sens*, had given him Absolution for that Offence. The King of *England*, sends to the Pope to desire, that the Archbishop of *York*, may be made Legate of the Holy See in *England*, and that the Customs of this Kingdom may be confirm'd by its Authority, and observ'd by the Bishops of *England*.	An Assembly at *Clarendon*, held in the Month of *January*, in which *Thomas*, Archbishop of *Canterbury*, and the other Prelates of *England*, are compell'd to confirm certain Customs of the Kingdom, and to oblige themselves by Oath to observe 'em without Restriction. An Assembly at *Northampton* against *Thomas*, Archbishop of *Canterbury*.	*Richard* of St. *Victor*. *Hugh*, Monk of St. *Saviour* at *Lodeve*. *Laurence* a Monk of *Liege*. St. *Hildegarda*, Abbess. The Death of *Peter Lombard*, Bishop of *Paris*.

The Pope only grants the Office of Legate to the Archbishop of *York* with this Restriction, that the same Legate shou'd have no Jurisdiction over the Person of the Archbishop of *Canterbury*, and that the Bishops shou'd continue to obey him as their Primate.

Thomas Becket retires to *France*, after the Sessions of the Assembly at *Clarendon*, which requir'd him to resign his Archbishoprick: He is very favourably receiv'd by the *French* King and the Pope, who orders him to keep his Station of Archbishop.

William of *Champagne* the fourth of the Brothers of *Adella* Queen of *France*, is chosen Bishop of *Chartres* after the Death of *Robert*.

Maurice de Sully, succeeds *Peter Lombard* in the Bishoprick of *Paris*.

Richard of St. *Victor*, is constituted Prior of that Monastery.

1165.	VI. *Alexander* returns into *Italy*, and makes his publick entry into *Rome*, in the Month of *November*.	XIV. The Nativity of *Philip* sir-nam'd *Augustus*, King of *France*.	XXIII.	1165. *Stephen*, who was sometime Bishop of *Tournay*, becomes a Regular Canon in the Monastery of St. *Evverte* at *Orleans*.		*Philip de Harvang*, Abbot of *Bonne Esperance*. *Alanus* Bishop of *Auxerre*. *John* of *Salisbury*. *Arnold*, Bishop of *Lisieux*. *Adamus Scotus*.

Geffrey Arthur, Bishop of St. *Asaph*.
The Death of St. *Elizabeth*, Abbess of *Schonaw*.

1166.	VII.	XV. The Emperor *Frederick*, marches into *Italy*, with an Army, to put the Anti-Pope *Paschal* in Possession of the See of *Rome*.	XXIV.	1166. *Alexis Aristenes Oeconomus*, or Steward of the Church of *Constantinople*, cites in the Synod of that City the 37th. Canon of the Council in *Trullo* against *Nicephorus*, Patriarch of *Jerusalem*. The Deputies of the King of *England* having assisted at the Assembly of *Wurtzburg*, repair to *Rome*, there to demand Satisfaction as to the Affair of *Thomas*, Archbishop of *Canterbury*. The Pope returns an Answer to the King their Master with so much Resolution, that this Prince is oblig'd to disown what these Deputies had done in the Assembly of *Wurtzburg*. *Thomas Becket*, Archbishop of *Canterbury*, is constituted Legate of the Holy See in *England*, and in that Character condemns and abrogates the Customs that were publish'd at *Clarendon*, excommunicates all those that shou'd observe, or cause 'em to be observ'd, and threatens the King of *England* with an *Anathema*.	A Synod of *Constantinople*, held by *Lucas Chrysobergius*, Patriarch of that City. An Assembly at *Wurtzburg*, held on the Festival of *Whitsuntide*, in which the Emperor obliges by Oath the greater Part of the Lords and Prelates of whom it was compos'd, to acknowledge no other Pope but *Paschal*.	*Peter* of *Celles*. *Gilbert Foliot*. The Death of St. *Ælred*, Abbot of *Riverby*.

The Deputies of the King of *England*, who was at variance with Pope *Alexander*, by reason of the Differences between him and *Thomas*, Archbishop of *Canterbury*, take the same Oath.

1167.	VIII.	XVI. The Emperor defeats the *Romans* in a Battle, makes himself Master of part of the City of *Rome*, and of	XXV.	1167. *John* of *Oxford*, deputed to *Rome*, by the King of *England*, obtains a Promise of the Pope, that he wou'd send two Legates to determine the Affair of the Archbishop of *Canterbury*, and causes		*Hugh* of *Poitiers*, Monk of *Vezelay*, compleats his History of the Monastery. *Michael Anchialus*, Patriarch of *Constantinople*. The Death of *Lucas Chrysobergius*, Patriarch of *Constantinople*.

The Chronological TABLE

A. C.	Popes.	Weſtern Emperors, and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1167.		St. *Peter's* Church: But the Diſeaſes that rage in his Army afterwards, oblige him to retire ſpeedily to *Lombardy*.		the Authority of the Archbiſhop to be ſuſpended till the arrival of thoſe two Legates. *Michael Anchialus* is advanc'd to the Patriarchal See of *Conſtantinople*. *William* of *Tyre* is made Arch-Deacon of that Church.		The Death of *Wolbero*, Abbot of St. *Pantaleon* at *Cologne*.
	Peter of *Blois* repairs to *Sicily*, where he's choſen to be Tutor, and afterward Secretary to *William* II. King of *Sicily* *Geffrey*, Prior of *Vigeois* is ordain'd Prieſt by *Giraldus* Biſhop of *Cahors*.					
1168.	IX. The *Italians*, animated by the Sentence of the Council of *Lateran*, revolt againſt the Emperor, own Pope *Alexander*, and expel the Schiſmatical Biſhops.	XVII.	XXVI.	1168. *William* of *Champagne*, is tranſlated from the Biſhoprick of *Chartres*, to the Archbiſhoprick of *Sens*. *Thomas*, Archbiſhop of *Canterbury*, refuſes to admit as Judges of the Controverſy between him and the King of *England*, the Pope's Legates in the Aſſembly at *Giſors*, and pleads his own Cauſe ſo reſolutely, that it breaks up, without concluding any thing. He obtains of the Pope ſometime after, the Revocation of thoſe two Legates.	A Council at *Lateran*, in which Pope *Alexander* pronounces a Sentence of Depoſition againſt the Emperor *Frederick*. An Aſſembly at *Giſors*, in the Month of *November*.	The Death of *Odo de Deuil*, Abbot of St. *Cornelius*, at *Compeigne*.
1169.	X. Pope *Alexander*, who had retir'd to *Benevento*, returns thence in the End of the Year. The *Romans* refuſe to admit him, but on condition that he ſhould order the Walls of *Freſcati* to be demoliſh'd, which he had fortify'd. The Pope does it accordingly, but the *Romans* having broke their Word, he cauſes *Freſcati* to be refortify'd, and returns to *Benevento*.	XVIII. The Emperor is defeated by the *Milaneſes*, and eſcapes with much a-do to *Germany*. An Interview between the Kings of *England*, and *France* at St. *Denis*, about the Affair of *Thomas*, Archbiſhop of *Canterbury*, where they come to no Agreement. The King of *England* cauſes his Son *Henry* to be crown'd by the Archbiſhop of *York*, to the prejudice of the Archbiſhop of *Canterbury*, to whom this Right belong'd.	XXVII.	1169. The fruitleſs Negotiations of two other Legates of the See of *Rome*, concerning an Accommodation of the Differences between the King of *England* and the Archbiſhop of *Canterbury*. The King of *England*, being diſſatisfy'd with the Proceedings of theſe two laſt Legates, deſires two others to be ſent, which ſuit is granted; but they have no better Succeſs in their Negotiation than the former. The Pope revokes the Suſpenſion of the Authority of the Archbiſhop of *Canterbury*. He ſuſpends the Archbiſhop of *York*, and the Biſhops who aſſiſted at the Coronation of the King of *England*, *ab Officio*, &c.		
1170.	XI. The Anti-Pope *Paſchal* dies. His Partiſans ſubſtitute *John*, Abbot of *Struma* in his Place under the Name of *Calixtus* III.	XIX. An Interview between the Kings of *England*, and *France*, at St. *Germain en Laye*, who conclude a Mutual Treaty of Peace.	XXVIII. *Manuel Comnenus*, cauſes a Propoſal to be made to the Pope for the Re-union of the *Greek* and *Latin* Churches, in caſe he won'd cauſe him to be crown'd Emperor of the Weſt; but the Pope replies, that the Matter being of too great difficulty, he cou'd not grant his requeſt.	1170. *Theorianus*, is ſent to *Armenia* by the Emperor *Manuel Comnenus*, to endeavour to procure a Re-union between that and the *Greek* Church. He finds means to gain the Patriarch of the *Armenians*. The Interview between the two Kings at St. *Germain en Laye*, where were preſent the Legates of the Pope, and *Thomas* Archbiſhop of *Canterbury*, produces no Effect, as to the Reconciliation of this Prelate to his Prince. *Rotrou*, Archbiſhop of *Roan* and *Bernard*, Biſhop of *Nevers*, are ſent by the Pope to the King of *England*, with Orders to ſuſpend the whole Kingdom from Divine Service, if he refus'd to be reconcil'd to the Archbiſhop of *Canterbury*, and to reſtore Peace to the Church. This Prince yields to their Remonſtrances and even entreats 'em to promote the Accommodation, which is at laſt terminated this Year. *Theobald*, the Kinſman of *William Champagne*; Archbiſhop of *Sens*, is ordain'd Biſhop of *Amiens*. The Archbiſhop of *York*, and the Biſhops of *London* and *Salisbury*, whom *Thomas Becket* had excommunicated, create him new Troubles in *England*, and he is no ſooner arriv'd at *Canterbury*, but he is aſſaſſinated in his Church on the Feſtival of *Chriſt-maſs*. *Ponsius* the fifth, Abbot of *Clairvaux*, is made Biſhop of *Clermont* in *Auvergne*. The Birth of St. *Dominick*.	*Henry*, Archbiſhop of *Rheims*, writes to the Pope and Cardinals, in favour of *Dreux* or *Drogo*, Chancellor of the Church of *Noyon*. *Peter* of *Poitiers*, Chancellor of the Church of *Paris*, compoſes his Book of *Sentences*. *Robert* of *Melun*, Biſhop of *Hereford*. *Alexis Ariſtenes*. *Simon Logotheta*. *John* of *Cornwall*. *Gerochus*, Provoſt of *Reichersperg*. *Peter de Riga*, Canon of *Rheims*.

A.C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1171	XII.	XX.	XXIX.	1171 The King dispatches an Envoy to *Rome* to clear himself of the Murder of *Thomas Becket*, Archbishop of *Canterbury*. The Pope sends two Legates, to oblige him to make Satisfaction to the Church, and in the mean while excommunicates the Murderers. The King meekly submits to the Penance impos'd on him by the Legates; dis-annuls the Customs publish'd at *Clarendon*, and at last receives Absolution at the Door of the Church. *Richard* succeeds *Thomas* in the Archbishoprick of *Canterbury*. The Assassins of *Thomas*, Archbishop of *Canterbury* come to *Rome* to get Absolution; where the Pope enjoyns 'em to take a Journey to *Jerusalem* in the Habit of Pilgrims: One of 'em perishes by the way, and the two others spend the Remainder of their Lives in doing Penance, being shut up in a place call'd *Monte Nigro*.		
1172.	XIII.	XXI.	XXX.	1172 *Guarinus* or *Warinus* is constituted the fifth Abbot of St. *Victor* at *Paris*. *Henry* II. King of *England*, is absolv'd in the Council of *Avranches*.	A Council at *Lombez*, in which the Heretick *Oliverius* and his Followers call'd *Bons Hommes*, or *Good Men* are convicted and condemn'd. A Council at *Cassel* in *Ireland* held in the Month of *October*. A Council at *Avranches*.	The Death of *Gilbert*, Abbot of *Hoiland*.
1173.	XIV.	XXII. The Young King of *England* rebels against his Father, who is oblig'd to repair to the Tomb of *Thomas*, Archbishop of *Canterbury*, to implore his Assistance.	XXXI.	1173 The Canonization of *Thomas*, Archbishop of *Canterbury*.		*Richard* of St. *Victor* dies *March* 10.
1174.	XV.	XXIII.	XXXII.	1174. The Canonization of St. *Bernard*, *Jan.* 18. *William*, Arch-Deacon of *Tyre*, is advanced in the Month of *May* to the Dignity of Archbishop of that Church.		
1175.	XVI.	XXIV. The Emperor makes War in *Italy*.	XXXIII.	1175. The Pope approves the Institution of the Order of the Knights of St. *James* in *Spain*, and of the Monks of the Abby of St. *Saviour* at *Messina*. *Nivelon de Cherisy*, is made Bishop of *Soissons*.	A Council at *London*, held on the *Sunday* before the Festival of the *Ascention*, in which were present the two *Henry's* Kings of *England*.	*Geffrey*, Abbot of *Clairvaux*. *William*, Archbishop of *Tyre*.
1176.	XVII.	XXV. The Emperor's Army is entirely defeated by the *Milanese* Forces, and that Prince is oblig'd to send Ambassadors to Pope *Alexander*, to sue for Peace.	XXXIV.	1176. The Pope approves the Institution and the Constitution of the *Carthusian* Order.		
1177.	XVIII. An Interview between Pope *Alexander* and the Emperor *Frederick* at *Venice*, in the Month of *July* where the Peace of the Church is established. By virtue of this Treaty *William*, King of *Sicily* obtains a Truce of fifteen Years with the Emperor, and the *Lombards* one of seven.	XXVI.	XXXV.	1177. *William* of *Champagne*, the Brother-in-law of the King of *France*, is translated from the Archbishoprick of *Sens*, to that of *Rheims*, and made Cardinal *Stephen* of *Tournay* is translated from the Abby of St. *Euerte* at *Orleans*, to that of St. *Genevieve* at *Paris*, after the Death of the Abbot *Aubert*. The Pope sends a Legate to a King of the *Indies*, commonly call'd *Prester John*.	A Council at *Venice* held by the Pope *September* 16. in which the Peace is confirm'd, and the *Anathema* renew'd against those that were not return'd to the Bosom of the Church.	
1178.	XIX. The Pope is recall'd from *Anagnia* to *Rome*, by the	XXVII.	XXXV.	1178. *Escilus*, Archbishop of *Lunden*, Primate and Legate of the See of *Rome* in *Denmark* and *Sweden*, and Regent		

The *Chronological* TABLE

A. C.	*Popes.*	*Western Emperors, and Kings.*	*Eastern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1178.	Clergy, Senate, and People of that City. The Antipope *Calixtus* obtains Pardon upon his Proſtration at the Pope's Feet.			of both Kingdoms, quits all theſe Dignities, to turn Monk at *Clairvaux*, where he dies four Years after. *Abſalon* ſucceeds him in the Archbiſhoprick of *Lunden*. *Saxo Grammaticus*, Provoſt of *Roſchild*, is ſent to *Paris* by *Abſalon* Archbiſhop of *Lunden*, to bring Monks of St. *Genevieve* into *Denmark*. A great Number of Diſſenters from the Church of *Rome* are diſcover'd at *Thouloufe*, who being branded with the odious Name of Hereticks, are excommunicated and baniſhed by the Pope's Legate, with the Aſſiſtance of ſome Biſhops; and who retire to the Country of *Albigeois*, where *Roger*, Count of *Alby*, receives 'em favourably, and makes uſe of 'em to detain the Biſhop of his City Priſoner, ſince that Time theſe People were call'd *Albigenſes*, or *Albigeois*. The Pope confirms the Rights and Privileges of the Archbiſhop of *Colen*.		
1179.	XX.	XXVIII. *Lewis*, the Young King of *France* cauſes his Son *Philip* to be Anointed and Crown'd at *Rheims*.	XXXVII.	1179. *William*, Archbiſhop of *Tyre* aſſiſts in the Council of *Lateran*, and draws up the Acts. The *Albigeois*, or People of *Alby*, are Condemn'd and Excommunicated in the General Council of *Lateran*, which declares that they were called *Cathari*, *Patarians* and *Publicans*, and that they had many other Names. *Laborant* is made Cardinal. *John* of *Salisbury* ordain'd Biſhop of *Chartres*.	A III. General Council at *Lateran*, begun *March* 2.	
1180.	XXI.	XXIX. The Death of *Lewis*, the Young King of *France*, on the 10th. or 20th. Day of *September*. His Son *Philip Auguſtus* ſucceeds him.	XXXVIII. *Manuel Comnenus* dies *Octob.* 6th. *Alexis Comnenus* ſucceeds him.	1180. *Arnold*, Biſhop of *Liſieux*, having incurr'd the diſpleaſure of the King of *England*, retires to the Monaſtery of St. *Victor* at *Paris*. *Peter*, Abbot of *Ciſteaux* is ordain'd Biſhop of *Arras*.		*John*, the Hermit writes this Year the Life of St. *Bernard*. *Thierry* or *Theodoricus*, a Monk, in like manner compoſes his Hiſtory in the ſame Year. *Richard*, Prior of *Hagulſtadt*. *Stephen* Biſhop of *Tournay*. The Death of St. *Hildegarda*, Abbeſs of *Mont St. Robert* The Death of *Philip de Harveng*, Abbot of *Bonne Eſperance*. The Death of *Adamus Scotus* a Regular Canon. The Death of *Nicolas*, a Monk of *Clairvaux* in the ſame Year.
1181.	XXII. *Alexander* III. dies on the 27th. Day of *Auguſt*, or on the 21. of *September*. *Lucius* III. is choſen to ſupply his place.	XXX.	I.	1181. *Henry*, Biſhop of *Alby*, having in Quality of the Pope's Legate levy'd certain Troops, marches into *Gaſcogne*, to expel thence the People call'd *Publicans*, who were Maſters of a great Number of Caſtles: They make a Shew, to avoid the Storm, of abjuring their Opinions, but the Biſhop being gone, they live as before. *John de Bellemains* is tranſlated from the Biſhoprick of *Poitiers* to the Archbiſhoprick of *Narbonne*, and afterwards to that of *Lyons*. *Baldwin* of *Devonſhire*, Abbot of *Ferdan*, is ordain'd Biſhop of *Wincheſter*.		The Death of *Alanus* at *Clairvaux*.
1182.	I.	XXXI.	II.	1182. *Peter de Celles*, Abbot of St. *Remigius*, at *Rheims* inſtall'd Biſhop of *Chartres* in the place of *John* of *Salisbury*.		Cardinal *Laborant* writes his Collection of Canons. The Death of *John* of *Salisbury*, Biſhop of *Chartres*. The Death of *Arnold*, Biſhop of *Liſieux*, *Auguſt*, 31.
1183.	II.	XXXII. *Henry*, the Youngeſt of the three Sons of the King of *England*, dies.	I. *Andronicus Comnenus* cauſes *Alexis* to be put to Death, and uſurps the Imperial Throne.	1183. Above ſeven thouſand *Albigeois* are deſtroy'd in *Berry*, by the Inhabitants of the Country.		
1184.	III.	XXXIII.	II.	1183.	A Council at *Verona*, held in the preſence of the Pope and the Emperor *Frederick*, concerning the Execution of the Treaty of Peace concluded at *Venice*.	
1185.	IV. *Lucius* III. dies at *Verona*, *November*, 25. *Urban* III. ſucceeds him.	XXXIV.	III. *Iſaac Angelus* kills *Andronicus*, and takes Poſſeſſion of the Empire.	1185. Conteſts ariſe between Pope *Urban*, and the Emperor *Fredrick*, concerning certain Lands left by the Princeſs *Mathilda* to the Church of *Rome*; about the Goods of Biſhops after their Deceaſe, to which the Emperor laid Claim as his Right, and about the Taxes that were levy'd for the Maintenance of Abbeſſes. *Baldwin* of *Devonſhire*, is tranſlated from the Biſhoprick of *Wincheſter* to the Archbiſhoprick of *Canterbury*, after the Death of *Richard* the Succeſſor of *Thomas Becket*.		*Baldwin* Archbiſhop of *Canterbury*. *Joannes Phocas*, a *Greek* Monk, goes in Pilgrimage to the *Holy Land*, and at his return writes a Relation of what he had ſeen and obſerv'd. *Petrus Comeſtor*. *Peter* of *Blois*. *Sylveſter Girald*, Biſhop of St. *David*.

1186.

A.C.	*Popes.*	*Western Emperors, and Kings.*	*Eastern Emperors.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1186.	I. The Pope being offended at a Letter sent by the Assembly of *Geinlenhausen*, resolves to excommunicate the Emperor, but the Inhabitants of *Verona* entreat him not to publish this Excommunication in their City.	XXXV. *Henry*, the Son of the Emperor *Frederick*, marries *Constance*, the Daughter of *Roger*, King of *Sicily*.	I.	1168. The Pope sends the *Pall* to *Baldwin*, Archbishop of *Canterbury*. St. *Hugh*, Prior of the *Carthusian* Order is made Bishop of *Lincoln*.	An Assembly at *Geinlenhausen*, in which a Resolution is taken to write to the Pope concerning the Rights claim'd by the Emperor.	*Godfrey*, of *Viterbo* compleats his Universal History, and dedicates it to the Pope. *Hermengard*. *John* the Hermit. *Bernard*, Abbot of *Fontcaud*. *Joannes Cinnamus*.
1187.	II. The Pope departing from *Verona* with a Design to excommunicate the Emperor, dies *October*, 17. before he cou'd effect it. *Gregory* VIII. succeeds him the next Day, but dies two Months after, *December*, 16.	XXXVI. The Nativity of *Lewis* VIII. King of *France*, the Father of St. *Lewis*, *September*, 5th.	II. The City of *Jerusalem* is taken from the Christians, *October*, 2. by *Saladin* King of *Syria* and *Ægypt*. Thus at the End of Eighty eight Years, ends the Kingdom of *Jerusalem*.	1187. A circular Letter of Pope *Gregory* to all the Faithful, exhorting them to the Relief of the *Holy Land*. A Fast appointed by this Pope during five Years, on all the *Fridays*, from *Advent* till *Christmass*; with abstaining from Flesh on *Wednesdays* and *Saturdays*. *Robert de Bar* succeeds *Peter de Celles* in the Bishoprick of *Chartres*.		*Theorianus*. *Hugo Etherianus*. *Robertus Paululus*. *Gervase*, a Priest of *Chichester*. *Odo*, Abbot of *Bel*. Cardinal *Laborant*. *Geffery* Prior of *Vigeois*. *Thierry* or *Theodoric*, a Monk. *Joannes Burgundus*. The Death of *Peter de Celles*, Bishop of *Chartres*; on the 17. of *February*.
1188.	I. After a Vacancy of 20. Days, *Clement* III. is elected in the Place of *Gregory* VIII. *January*, 6.	XXXVII.	III.	1188. *Philip Augustus*, King of *France*, imposes a Tax in his Kingdom for his Voyage to the *Levant*, which is call'd by the Name of *Saladin*'s Tithes.		
1189.	II.	XXXVIII. *Henry* II. King of *England* dies, and *Richard* his Son succeeds him. The Kings of *England*, and *France*, set forward in their Journey to the *Holy Land*.	IV.	1189. *William* Bishop of *Ely*, and Legate of the See of *Rome*, in *England*, is made Regent of the Kingdom during the Absence of King *Richard*, who is about to undertake an Expedition to the *Holy Land*.		
	The Queen Mother, and her Brother *William* of *Champagne*, Cardinal Archbishop of *Rheims* obtain the Government of *France* during the King's Absence. *William*, the Good King of *Sicily*, dies without Issue. *Constance* his Aunt, the Wife of *Henry* the Son of the Emperor, lays Claim to the Succession, but *Tancred*, the Natural Brother of the Princess, gets Possession of the Kingdom.					
1190.	III.	XXXIX. The Death of the Emperor *Frederick*, in the *Levant*. His Son *Henry* IV. succeeded him.	V.	1190.		*Neophytus*. *John*, Bishop of *Lydda*. The Death of *Richard*, Prior of *Hagulstadt*.
	The Kings of *England* and *France*, arrive in the Month of *August* at *Messina*, and reside there above six Months.					
1191.	I. *Clement* III. dies *April*, 10. and *Celestin* III. is substituted in his Place.	I. *Henry* is crown'd Emperor by Pope *Celestin*, and his Wife *Constance* Empress. *Richard*, King of *England*, takes Possession of the Kingdom of *Cyprus*, carries off a rich Booty from thence, and gives this Kingdom to *Guy* of *Lusignan*, in exchange for that of *Jerusalem*, which *Richard* hop'd ere long to wrest out of the Hands of the Infidels.	VI.	1191. *Evrard d'Avesnes*, Bishop of *Tournay* dying, *Peter*, Chanter of the Church of *Paris*, is chosen in his Place, but *William*, Archbishop of *Rheims* opposes this Election, and causes *Stephen*, Abbot of St. *Genevieve* at *Paris*, to be elected the next Year. The taking of the City of *Acre* by the Christians from the Infidels in the *Levant*. Pope *Celestin* orders the Bishops of *England*, to excommunicate all those that shou'd refuse to obey the Bishop of *Ely*, Regent of the Kingdom.		
1192.	II. The Pope excommunicates the Emperor, because he detains Prisoner *Richard*,	II. *Richard* King of *England*, is taken Prisoner in returning from the *Holy Land*, by *Leo-*	VII.	1192. The Pope confirms the Rights and Privileges of the Chruches and Kingdom of *Scotland*.		*Baldwin* of *Devonshire*, Archbishop of *Canterbury*, dies in the *Levant*, this Year or in the following.

A. C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1192.	King of *England*.	*pold*, Duke of *Austria*, and deliver'd up to the Emperor *Henry*, who confines him fourteen Months. During his Imprisonment, *John* his Brother, sir-nam'd *Without Land*, gets Possession of the Kingdom of *England*.		The Canonization of St. *Ubald*, Bishop of *Eugubio*. *Stephen* of *Tournay*, causes his Nephew to be chosen in his Place Abbot of St. *Genevieve*, at *Paris*.		
1193.	III.	III. *Philip* King of *France*, marries *Batilda*, according to some Authors, or *Isemburga* (as others will have it) the Sister of *Canutus* King of *Denmark*, but is divorced from her some time after, under pretence of being too near a Kin.	VIII.	1193. *George Xiphylin*, is chosen Patriarch of *Constantinople*.		*Demetrius Tornicius* writes this Year his Treatise of the Procession of the Holy Ghost.
1194.	IV.	IV. *Richard*, King of *England*, being releas'd out of Prison, resumes the Government of his Kingdom.	IX.	1194. The Pope appoints the Bishop of *Lincoln* to take Cognisance of the Misdemeanors and Crimes committed by *Geffrey*, Archbishop of *York*. *Michael de Corbeil*, Dean of the Church of *Paris*, who had been chosen Patriarch of *Jerusalem*, is made Archbishop of *Sens*.		The Death of *Joannes Burgundus* or *John Burguignon*, Magistrate of *Pisa*.
1195.	V.	V.	X. *Isaacus Angelus*, is depos'd and *Alexis Angelus* is plac'd on the Imperial Throne. I.	1195. The Pope constitutes *Hubert*, Archbishop of *Canterbury*, his Legate in *England*, and enjoyns the Bishops of this Kingdom to submit to his Authority. He grants a Commission to *Simon*, Dean of the Church of *York*, to govern that Church; and Summons *Geffrey*, who was Archbishop of it, to appear at *Rome*, to clear himself there, of the Crimes laid to his Charge.	A Synod at *York*, held in the Month of *June*. A Council at *Montpellier* in the Month of *December*. *Robert de Torigny*. *Otho de St. Blaise*. *John Brompton*, Abbot of *Jorval*. *Lupus Protospatus*. *Alulphus*, Monk of St. *Martin* at *Tournay*. *Isaac*, Abbot of *L' Etoile*.	*Gauterius* a Regular Canon of St. *Victor*. *Thierry* or *Theodoric*, Abbot. *Ogerus*, Abbot of *Lucedia* and of Mount St. *Michael*.
1196.	VI.	VI. The Emperor *Henry*, marches into *Italy*, with a numerous Army, and makes himself Master of *Sicily*, which belong'd to his Dominions, in right of his Wife. He treates the *Sicilians* so cruelly, that this Princess commiserating their Misfortunes, constrains her Husband by force, to grant 'em a Peace upon reasonable Terms.	II.	1196. *Eustach* is ordain'd Bishop of *Ely* in *England* in the Place of *William*. *Odo de Sully* succeeds *Maurice* in the Bishoprick of *Paris*.	*Nicolas*, a Canon of *Liege*. *Sibrandus*, Abbot of *Mariegarde*.	*Henry*, Abbot of *Clairvaux*. The Death of *Maurice de Sully* Bishop of *Paris*, *Sept.* 3. *Gilbert* of *Sempringham*. *Peter*, Abbot of *Clairvaux*. *Garnerius*, Abbot of *Clairvaux*.
1197.	VII. The Pope consents that *Frederick*, the Son of the Emperor *Henry*, shou'd be crown'd King of *Sicily*, for 1000 Marks of Silver to be paid to him, and as many to the Cardinals.	VII. The Death of the Emperor *Henry* at *Messina*. The Right of Succession to the Empire is disputed between *Philip* the Brother of *Henry*, and *Otho*, Duke of *Saxony*.	III.	1197. The Archbishop of *Messina*, going to consult the Pope about the deceas'd Emperor who dy'd excommunicated; cannot obtain a License for the Interring of that Prince in consecrated Ground, but with the Consent of *Richard*, King of *England*, and after having restor'd the Sum of Money that was exacted for his Ransom. *Jourdain du Hommel*, is ordain'd Bishop of *Lisieux*. Under his Government, the Building of the Cathedral of *Lisieux* was finish'd, and that Church was much enrich'd by the Liberality of this Bishop.		*Bertrand*, Abbot of *la Chaise-Dieu*. *Radulphus Torturius*. *Christian*, a Monk of *Clairvaux*. *Gauterius* of *Châtillon*. *Thomas*, a Monk of *Chichester*. *Garnerius*, a Monk of St. *Victor*. The Death of *Peter Comestor*, Dean of St. *Peter* at *Troyes*. *Robert* of *Flamesbury*. *Bartholomew*, Bishop of *Oxford*.
1198.	VIII. *Celestin* III. dies *January*, 8. *Innocent* III. succeeds him. I.	VIII. *Philip Augustus*, King of *France* is excommunicated, *December*, 6th. by the Pope's Legate *Peter* of *Capua*, and his Kingdom suspended from Divine Service, because he refus'd to retake his Wife *Batilda* whom he had put away, and to quit *Mary* the Daughter of the Duke of *Aquitaine*, whom he had marry'd; nevertheless the Publication of this Sentence is defer'd till after the Festival of *Christmas*.	IV.	1198. Pope *Innocent*, reduces *Dol* and the other Bishopricks of *Bretagne*, under the Jurisdiction of the Archbishoprick of *Tours*.	A Council at *Sens*, which depose the Abbot of St. *Martin* at *Nevers*, suspends the Dean of the Church of that City, who were accus'd of the Heresie of the *Publicans*, and remits 'em both to the Judgment of the See of *Rome*.	*Odo de Chirton*. *John* a *Carthusian* of *des Portes*. *Stephen de Chaulgs*, a *Carthusian* Monk.

1199.

A. C.	*Popes.*	*Western Emperors, and Kings.*	*Eastern Emperors.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1199.	II.	IX. The Death of *Richard*, King of *England*. *John*, sirnam'd *Without Land*, takes Possession of his Dominions to the Prejudice of *Arthur*, Duke of *Bretagne*, the Son of *Geffrey*, the elder Brother of the said *John*.	V.	1199. The King of *France* is freed from the Sentence of Excommunication which the Pope's Legate had publish'd against him; by quitting the Daughter of the Duke of *Aquitaine* and retaking his former Wife. However he forbears not to put her away again some time after.		*William le Petit*, a Regular Canon of *Newbridge*. *Gervase*, a Monk of *Canterbury*. *Gonthier* a Monk of St. *Amand*. *Theodorus Balsamon*. *Oliver* of *Colen*. *Radulphus de Diceto*. *Gautier de Vinesauf*. *Richard*, Abbot of *Mount Caffin*. *Elias* of *Coxie*. *Saxo Grammaticus*. *Joannes Camaterus*. *Zacharias Chrysopolitanus*. *Roger de Hoveden*. The Death of *George Xiphylin*, Patriarch of *Constantinople*.

Of the Thirteenth *Century* of *Christianity*.

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors, and Kings.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1200.	*Innocent* III.	*Alexius Angelus* Reigns at *Constantinople*, having turn'd his Brother *Isaac Angelus* out of the Throne. VI. *John Camatera* Patriarch of *Constantinople*.	The Empire disputed between *Philip* Brother of the Emperor *Henry* VI. who was crown'd at *Mentz*, by the Archbishop of *Tarentaise*, and *Otho* Duke of *Saxony*, crown'd at *Aix-la-Chapelle*, by *Adolphus* Archbishop of *Cologne*. *Philip* had the most apparent Right, whose Years we shall reckon. III. *Philip Augustus*, King of *France*, the 20th. Year of his Reign. *John Without Land*, King of *England*, the 1st. Year of his Reign. *Alphonso* VIII. King of *Castile*, the 42d. Year of his Reign. *Alphonso* King of *Leon*, the 12th. Year of his Reign. *Peter* II. King of *Arragon*. *Alphonso* II. King of *Portugal*.	1200.	The Council of *London*.	Abbot *Joachim* dies about this Year. *Bernard* Bishop of *France*. *John Beleth*. *Peter* Chanter of the Church of *Paris*. *Dodechin*, Abbot of St. *Disibede*. *Albertus* Patriarch of *Jerusalem*. *Hervard* Arch-deacon of *Liege*. *Robert de Corceon*, Cardinal. These all flourish'd at this time. *Peter* of *Corbeil* is made Archbishop of *Sens*. *Alanus* of *Liste*, flourish'd from the Beginning to the End of this Century. *Simon* of *Tournay* teacheth at *Paris*.
1201.	IV.	VII.	IV. The Pope sends a Legate into *Germany* to support the Interest of *Otho*.	1201.	The Council of *Soissons* held in *April*, wherein *Philip Augustus* retook his first Wife.	*Nicolas* of *Otrantes* is sent to *Constantinople* and writes against the *Greeks*. *Absalon* Abbot of *Spinkerbac*. *Andreas Silvius* Abbot of *Marchiennes*.
1202.	V.	VIII.	V.	1202. The Death of *William*, Abbot of *Roschilde*.		*Tagenon* Dean of *Pavia*. *Anonymous*, Author of the History of *Frederick*'s Expedition. *William* the Piligrim. *Walter* of *Coûtances* Archbishop of *Roan*. *Richard* Canon of *London*. *Nicolas* Archbishop of *Thessalonica*.
1203.	VI.	*Constantinople* taken by the *French* and *Venetians*, who drive out the Emperor *Alexius Angelus*, and take out of Prison the old *Isaac Angelus*, whom they reseated on the Throne with his Son *Alexis*, who is crown'd *August*, 1. The *Constantinopolitans* dissatisfy'd with them, Proclaim *Nicetas Connabas* Emperor.	VI.	1203.		*Stephen* of *Cella Nova*. *John de Nusco*, flourish'd.
1204.	VII.	*Alexius Angelus* falls upon the *Latins*, by the Advice of *Murzulphus*. They besiege the City. *Murzulphus* seizes on *Connabas* rids himself of	VII. *Philip* crown'd King of *Germany* a second time by *Adolphus* Archbishop of *Cologne*.	1204. The *Bulgarians* are reunited to the *Roman* Church. The Emperor *Baldwin* writes to the Pope about the taking of *Constantinople*. *Conrad* Archbishop of *Mentz* being dead, King *Philip* caus'd *Diepold*; or *Lupoldus* Bishop of *Worms* to be elected in his stead by some Canons.		*Nicetas Acominates* compiles his History. *Baldwin* Count of *Flanders*, writes his Letter about the taking of *Constantinople*; *Gilbert Martin* quits the Abby of *Gemblours*, and retires into the Monastery of *Villiers*.

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors, and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1204.		*Alexius*, and continues the War. *Murzulphus* flies.		*Sifroy* is Elected by the Majority, his Election confirm'd by the Pope, and that of *Lupoldus* rejected.		

Theodorus Laſcaris, Son in Law to *Alexius Angelus*, is ſet up in his Place by the *Greeks*.

Conſtantinople is taken by the *Latins*, *April* 12. who chuſe for Emperor *Baldwin* Count of *Flanders*, and become Maſters of the Dominions of the *Greek* Empire in *Europe*. The *Greek* Princes maintain thoſe of *Aſia*, where they ſet up ſeveral Soveraignties. *Theodorus Laſcaris* ſets up the See of his Empire at *Nice* in *Bithynia*. *Michael* of the Family of the *Comneni* ſeizes on part of *Epirus*; *David* on *Heraclea*, *Pontus* and *Paphlagonia*; and *Alexius* his Brother on the City of *Trebizonda*; where he ſet up an Empire, which was always diſtinct from that of *Conſtantinople*.

Thomas Moroſini is elected Patriarch of *Conſtantinople* by the *Latins*.

I.
Baldwin Emperor.

1205.	VIII.	II. *Baldwin* is taken *April* 15. near *Adrianople* by the *Bulgarians*, who put him to a cruel Death after 10 Months Impriſonment.	VIII.	1205 *Adolphus* Archbiſhop of *Cologne* is depos'd by the Pope's Legate, for having crown'd *Philip* of *Swabia*, and *Bruno* put into his Place.		*Geffrey* of *Ville-hardouin* and *Gonthier* wrote againſt this Time. *Lambert* of *Liege*, Monk of *Duitz*. *Helinand*, Monk of *Froimond*. Anonymus Author of the Life of St. *William* of *Roſchilda*, Flouriſh'd. *Albertus Magnus* Born.
1206.	IX.	*Henry* the Brother of *Baldwin* is Elected Emperor of *Conſtantinople*. I.	IX. *Otho* is beſieg'd in *Cologne* by *Philip*, is forc'd out of the place and defeated: He eſcapes to *Saxony*, and from thence goes over to *England* to beg aſſiſtance. *Cologne* ſurrenders, and Archbiſhop *Bruno* made Priſoner.	1206. *Stephen* of *Langton* interdicts the Kingdom of *England*, becauſe the King would not own him for Archbiſhop of *Canterbury*; which yet he was oblig'd to do afterwards.	The Council of *Lambeth* in *England*.	*Stephen* of *Langton* Erected Archbiſhop of *Canterbury*. The Death of *Nicetas Acominates*. His Brother *Michael* Archbiſhop of *Athens* makes his Panegyrick. *Joel* compoſes his Chronology. *Roger Bacon* Born.
1207.	X.	II. The Death of *John Comatera* Patriarch of *Conſtantinople*.	X. Peace concluded at *Northuſa* between *Philip* and *Otho*. The Empire to remain to *Philip*, and his Daughter is promis'd in Marriage to *Otho*, who is declar'd his Succeſſor.	1207. The *Inquiſition* and *Croiſades* againſt the *Albigenſes*. *Adolphus* Arch-Bp. of *Cologne* Abſolv'd by the Legates of the Pope, in the Aſſembly of *Northuſa*; and *Bruno* let at Liberty.	A Council held in the Province of *Narbonne* againſt the *Albigenſes*. The Aſſembly of *Northuſa* held in the Chriſtmas Holy-Days.	*William* of *Segnelay* made Biſhop of *Auxerre*. *Gautier* of *Coutances* Archbiſhop of *Roan*, dies *Nov.* 16.
1208.	XI.	III. *Theodorus Laſcaris* cauſes a Patriarch of *Conſtantinople* Reſiding at *Nice* to be elected. *Michael Autorianus* is the firſt.	*Philip* kill'd at *Bamberg* Jun. 1. by *Otho* of *Wiltſpach*. *Otho* Duke of *Saxony* is elected at *Frankfort* King of *Germany* in his place. I.	1208. *Bruno* cauſes *Adolphus* to be depos'd from the Archbiſhoprick of *Cologne*, and takes Poſſeſſion of it again. *Sifroy* takes Poſſeſſion of the Archbiſhoprick of *Mentz*, after he had turn'd out *Lupoldus*, who enjoy'd it till *Philip*'s Death. The Inſtitution of the Order of St. *Francis*.	The Aſſembly of *Paris*, wherein *Gallo* Cardinal Legate in *France* drew up ſeveral Orders.	*Roderick Ximenes* advanc'd to the Archbiſhoprick of *Toledo*.
1209.	XI.	IV.	II. *Otho* Crown'd Emperor by Pope *Innocent* III. *October* 4. An Inſurrection of the People of *Rome* againſt *Otho*.	1209. The Memory of *Amaury* condemn'd in the Council of *Paris*, his Bones dug up and caſt into the Common Sewer. Several of his Diſciples condemned alſo in that Council, and afterwards burnt. The Metaphyſicks and Phyſicks of *Ariſtotle*, newly brought from *Conſtantinople*, and tranſlated into Latin, are condemn'd to be burnt by the ſame Council, which forbids the reading them under pain of Excommunication.	An Aſſembly of *Wurtzburgh*, wherein the Pope's Legates approv'd of the Marriage to be contracted between *Otho* the Emperor and *Philip*'s Daughter. The Council of *Mantilly* againſt *Raymond* Count of *Toulouſe*. The Council of *Avignon*, *Sept.* 6. The Council of *Paris*.	
1210.	XIII.	V.	III. *Otho* revenges himſelf of the *Romans* by Acts of Hoſtility, which oblig'd the Pope to Excommunicate him, and to declare him diveſted of the Empire in a Council Aſſembled at *Rome*.	1210.	The Council of *Rome* againſt the Emperor *Otho*.	The Death of *Gilbert Martin* about this Year. *Arnold* Abbot of *Lubec* writes his *Chronicon*. *Vernerus* Abbot of St. *Blaiſe*. *Peter de Vaux de Cernay*. *William* of *Puilaurent*. *Gervais* of *Tilbury*. *Gautier Mapes*. *Gilbert*. *Alanus*. *John Galle*. *Bernard* of *Compoſtella*. Theſe all Flouriſh'd.
1211.	XIV.	VI.	*Frederick* II. Elected King of *Germany*.	1211. The Pope cauſes the Sentence of excommunication againſt the Emperor *Otho* to be Publiſh'd in *Germany* by *Sifroy* Archbiſhop of *Mentz*. The Inſtitution of the Order of the Trinity, or of the Redemption of Captives by *John* of *Matha* Dr. of *Paris*, and by *Felix* Hermit of *Valois*, approv'd by the Pope three Years after.	The Aſſembly of *Nuremberg*, held about *Pentecoſt*, wherein the Emperor *Otho* declar'd War againſt the Count of *Thuringa*, who had given ſhelter to the Archbiſhop of *Mentz*.	*Wilbrand* of *Odelburg* writes his Itinery of the *Holy Land*.

1211. *Fre-*

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors, and Kings.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1212.	XV.	VII.	II. *Frederick* goes into *Germany*, where he is very well received and makes great Progress against *Otho*.		The Council of *Paris*,	*Robert* of *Marian* finishes his *Chronicon*.
1213.	XVI.	VIII.	III. *Peter* of *Arragon*, kill'd *September* 10. His Son *James* I. succeeds him.		The Council of *Lavaur* against the Count of *Toulouse* and the *Albigenses*.	*John* of *Oxford*. *John* of *Fordeham*. *Jocelin* of *Brakelonde*. *John Gray*. *Adam* of *Barkingen*. *Hugh le Blanc*, Flourish'd.
1214.	XVII.	IX.	IV. *Frederick* Crown'd Emperor at *Aix-la Chapelle*. *Otho* is entirely routed *July* 15. at *Bouvines* by *Philip Augustus* King of *France*. *Alphonso* King of *Castile* dies *Octob.* 5. His Son *Henry* succeeds him.			
1215.	XVIII.	X. *Theodorus Irenicus Coppas* nominated Patriarch of *Constantinople* by the *Greeks*.	V. *Simon* Count of *Montfort* made General of the *croisade* against the *Albigenses* takes upon him the Name of Count of *Toulouse*; that county being granted to him by the Council of *Montpellier* and the Pope.	1215. The Decree of the Council of *Montpellier*, which grants to *Simon* General of the *Croisade* against the *Albigenses*, all the Territories of *Raimond* Count of *Toulouse*, Favourer of those Hereticks, with a Charge of receiving the Investiture of them from the King of *France*. The Pope confirm'd this Decree, yet reserving to to the Count's Son some Demeans in *Provence*, and 400 Marks a Year	The Council of *Montpellier*, the beginning of this Year. The Fourth General *Lateran* Council held in *November*.	*Alexander Neckam* is made Abbot of *Exeter*. *Conrade* of *Lichtenau* is likewise made Abbot of *Ursperg*. St. *Francis* of *Assisy*. *William* Deacon of *Bourges* then Flourish'd.
	The Pope's Legate, in reforming the University of *Paris* confirms the Prohibition of Reading *Aristotle*'s Works; but permitted the Teaching of his Logicks. The Pope approves of the Order of *Minor* Friars, which began this Year to be founded at *Paris*. The Institution of the Order of St. *Dominick*.					
1216.	XIX. *Innocent* II. dies *July* 16. two days after *Honorius* III. is Elected in his stead. I.	XI. *Henry* Emperor of *Constantinople* dies *June* 10. *Peter* of *Courtnay* Count of *Auxerre*, who had marry'd his Daughter *Jolanta* is Elected in his stead. I.	VI. The Death of the Emperor *Otho*. *John* King of *England* dies *Oct.* 17. *Henry* III. his Son Succeeds him.	1216.	The Council of *Melun*.	Anonymous Author of a Collection of the Decretals of *Innocent* III.
1217.	II.	II. *Peter* of *Courtnay* Crown'd Emperor of *Constantinople* by Pope *Honorius* III. in the Suburbs of *Rome Apr.* 18. He is taken in his Journey to *Constantinople*, by *Theodorus Comnena* Prince of *Epirus*. His Wife *Jolanta* governs the Empire three Years.	VII. *Henry* of *Castile* dies, leaving his Sister *Berengaria* Queen of *Leon* his heiress who gave the Kingdom to her Son *Ferdinand*, who succeeded his Father *Alphonso* in the Kingdom of *Leon*.	1217. The *Dominicans* are founded in *Paris* in the House of St. *James*, from whence they were call'd *Jacobines*. The Foundation of the Order of the Valley of Scholars in the Diocess of *Langres* approv'd by the Pope the Year ensuing.		*Matthew Paris* enters into the Monastery of St *Albans*.
1218.	III.	I. *Theodorus Comnena* Prince of *Epirus* renounces the Schism of the *Greeks*, and is reunited to the *Latin* Church.	VIII. *Simon* of *Montfort* General of the *Croisade* against the *Albigenses*, having laid Siege to *Toulouse*, was kill'd in a Salley: His Son *Amaury* Succeeds him in his Conquests.	1218. The *Franciscans* obtain an House in *Paris* in which they are establish'd.		*Raimond* of *Pennafort* enters into the Order of *Frantiscans*.
1219.	IV.	II.	IX.	1518. The *Franciscans* go from *France* to establish themselves in *England*.		*Maurice* made Bishop of *Man*.
1220.	V.	III. *Maximus* made Patriarch of *Constantinople* at *Nice*.	X. *Frederick* Crown'd Emperor at *Rome* by Pope *Honorius* III.			*William* of *Segnelay* is translated to the Bishoprick of *Paris*. *Jourdain* enters into the Order of the *Dominicans*. *Ricerus* the Companion of St. *Francis*. St. *Anthony* of *Padua*. *Henry* of *Kalva* Abbot of *Richenou*. *Conrade* Prior of *Schur*. *Eckerhard* Dean of St. *Gal*. *William* Monk of St. *Denis*. These Flourish'd at this time.

The Chronological TABLE

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors, and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1221.	VI.	*Robert* Son of *Peter* of *Courtnay*, declar'd Emperor of *Conſtantinople*. I. *Manuel Charitopulus* ſucceeds *Maximus* in the Patriarchſhip of *Conſtantinople*.	XI. *Frederick* falls out with the Pope who excommunicates him.	1221.		*Albertus Magnus* enters into the Order of the *Dominicans*. St. *Bonaventure* born. *Radulphus Niger*. *Alexander* of *Sommerſet*. *Conrade* Monk of *Schur*. Theſe flouriſh'd at this time.
1222.	VII.	II. *Theodore Laſcaris* being dead, *John Ducas* his Son in Law ſucceeds him.	XII. The Emperor *Frederick*, cauſes his Son to be elected King of *Germany*, in an Aſſembly held at *Wurtzburg*, and to be crown'd at *Aix-la-Chapelle*.	1222. An Impoſtor who call'd himſelf the *Chriſt*, and ſhew'd marks in his Hands, Feet and Side, as the Scars of the Wounds upon the Croſs; is condemn'd in a Council at *Oxford*, and afterwards burnt.	The Aſſembly of *Wurtzburg*. The Council of *Oxford*.	*Jourdain* made ſecond General of the *Dominicans*. *Alexander* of *Hales* enters into the Order of the *Franciſcans*. The Death of *Peter* of *Corbeil*, Archbiſhop of *Sens*.
1223.	VIII.	III. The Birth of *Theodorus Laſcaris* firnam'd *Ducas*.	XIII. *Philip Auguſtus*, dies *July*, 25. and his Son *Lewis* VIII. ſucceeds him in the Kingdom of *France*.	1223. The Pope confirms the Order of *Franciſcans*. The Foundation of the Order of St. *Mary* of Mercy by St. *Peter Nolaſcus*, at *Barcelona*, under the Protection of *James* I. King of *Arragon*, and by the Advice of *Raymond* of *Pennafort*.	The Council of *Paris* againſt the *Albigenſes*.	*Gautier Cornu* is made Archbiſhop of *Sens*. The Death of *William* of *Seignelay* Biſhop of *Paris*.
1224.	IX.	IV.	XIV. The Death of *Alphonſo* King of *Portugal*, his Son *Sancho* ſucceeds him. His Brother *Alphonſo* is declar'd Governor.	1224. *Raymond* Count of *Toulouſe* dying, his Son of the ſame Name ſucceeds him, ſubmits to the Church of *Rome*, and makes his Peace in the Council of *Montpellier*.	The Council of *Montpellier*, held in *Auguſt*, for the Reconciling of the Count of *Toulouſe*, with the Church of *Rome*.	The Birth of St. *Thomas Aquinas*. *Rigord* Hiſtoriographer of *France*. *William* the *Breton*, flouriſh'd.
1225.	X.	V.	XV. Council of *Bourges*,	1225. Cardinal *Romanus*, Legate of the Holy See, demands for the Pope in the Council of *Bourges*, the Revenue of two Prebends in all the Cathedrals, two Maces in the Abbies, and one Prebend in each Church of the Kingdom, and the Power of nominating four Abbots to viſit all the Monaſteries of *France*. But the Council oppos'd it.	The Council of *Bourges*, *November*, 30. againſt the *Albigenſes*, and concerning the Conteſts between the Count of *Toulouſe* and the Count of *Montfort*, wherein nothing was concluded. The Council of *Mentz* held *December* 10.	*John Algrain* of *Abbeville* is made Archbiſhop of *Beſanſon*. *Humbert de Romans* enters into the Order of the *Dominicans*. *Prepoſitivus* flouriſh'd.
1226.	XI.	VI. *Germanus* II. firnam'd *Nauplius* elected Patriarch of *Conſtantinople*, at *Nice*, after the Death of *Manuel Charitopulus*.	XVI. *Lewis* VII. King of *France* dies, the beginning of *Novem. Lewis* IX. call'd St. *Lewis* ſucceeds him at eleven Years and a half old, under the Tutelage of Queen *Blanche* his Mother.	1226. *Raymond* Count of *Toulouſe* is excommunicated in the Council of *Paris*, and his Dominions given to *Lewis* King of *France*, to whom *Amaury* Count of *Montfort*, had ſurrender'd his Title.	The Council of *Paris*, held *January*, 18. againſt the *Albigenſes*. The Edict of *Lewis* VIII. King of *France*, againſt the excommunicated.	*Caſareus* of *Heiſterbac*, writes the Life of St. *Engelbert* Archbiſhop of *Cologne*, and Homilies on the *Sundays* and Feſtivals of the Year. The Death of *Francis* of *Aſſiſy*.
1227.	Pope *Honorius* dies, *April*, 18. and two Days after *Gregory* IX. is elected. I.	VII.	XVII. Pope *Gregory* XI. renews the Sentence of Excommunication iſſu'd by his Predeceſſor againſt the Emperor *Frederick*, becauſe he did not go into *Syria* with the *Cruiſade*. *Frederick* orders four Manifeſtoes againſt the Popes and Cardinals to be pubiſh'd.	1227. *Raymond* Count of *Toulouſe*, is a freſh excommunicated with the Men of *Toulouſe*, and *Trincavel* Count of *Beziers* in the Council of *Narbonne*. The Decree of the ſame Council which orders that the Feaſt of St. *Matthias*, ſhall always be celebrated in Leap-Year, on the latter of the two *Biſſextile* Days. The Bull of Pope *Gregory*, *September*, 26. which gives leave to the *Dominicans*, to preach and hear Confeſſions. But thoſe Monks uſing this Privilege without the Conſent of the Biſhops and Curates, rais'd the Secular Clergy againſt them.	The Aſſembly of *Aix-la-Chapelle*, wherein the Expedition of the Emperor and the *Cruiſade* to the *Holy Land* is reſolv'd upon. The Council of *Narbonne*, held in *Lent*.	The Death of *Alexander Neckam*. The Death of *Helinand*. *John Algrain* made Cardinal. *Hugh* of St. *Marian*, flouriſh'd.

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors, and Kings.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1228.	II.	VIII. *Robert* Emperor of *Constantinople* dies. His Brother *Baldwin* II. succeeds him.	XVIII. *Frederick* goes into *Syria*. The Pope in his Absence seizes on a great many Towns of *Apulia*.	1228.	The Assembly of *Paris* in *April*, wherein *Raymond* Count of *Toulouse* makes his Accommodation with the Pope and King *Lewis*, and receives Absolution.	The Death of *Stephen* of *Langton*. *William* elected Bishop of *Paris*.
1229.	III.	I. *Theodore Comnenus*, being become Master of *Thessalonica*, and having assum'd the Title of Emperor of *Constantinople*, is excommunicated by the Pope.	XIX. *Frederick*, makes a Treaty with the Sultan, and causes himself to be crowned King of *Jerusalem*. He returns into *Italy*, and retakes the Towns which had been taken from him in his Absence.	1229. The University of *Paris*, not able to have Justice done them for the Death of some of their Scholars, kill'd by Soldiers, retir'd some to *Rheims*, and some to *Angers*. The *Dominicans* took advantage of their Absence, and procur'd Degrees for themselves and leave to teach; which was the Cause of the Contests which they afterwards had with the University.	The Council of *Tuolouse*, against the *Albigenses*.	*Benet* made Bishop of *Marseilles*. *Conrade* of *Lichtenau* finishes his *Chronicon*.
1230.	IV.	II.	XX. *Frederick* is absolv'd by the Pope, and reconcil'd to him at *Anagnia*. The Death of *Alphonso* King of *Leon*. He leaves his Kingdom to his two Daughters: But his Son *Ferdinand* who was already King of *Castile*, fies'd upon it.	1230. *Stadings*, a new Sect of Hereticks in *Germany*.	*Albertus* Prior of *Mount de Vignes*. *Hugh* of *Floreff*. *Conrade* of *Marpurg*. *Philip* of *Greve*. Cardinal *James* of *Vitry*. *Adam* of *Chanilly* made Bishop of *Senlis*.	*Fabian Hugelin*. *Conarde* of *Everbach*. *John Gal* Abbot of *Fontenelle*.
				Pantaleon Deacon of the Church of *Constantinople*, writes against the *Greeks*. *Peter de Vignes* makes a Discourse about the Deposing of *Frederick*, against the Pope and Cardinals.		
1231.	V.	III.	XXI. *Frederick* distrusting his Son *Henry* banishes him to *Sicily*.	1231. Pope *Gregory* renews the Prohibition of Reading *Aristotle's* Works, but only till they were corrected.	The Council of *Chateau-Gonthier*.	*Maurice*, Bishop of *Mans* is translated to the Archbishoprick of *Roan*. The Death of St. *Anthony* of *Padua*.
1232.	VI.	IV.	XXII.	1232.	The Council of *Melun*,	*Albertus* Monk of *Stada* is made Abbot of his Monastery.
1233.	VII. The Pope writes to *Germanus* Patriarch of *Constantinople*, about the Reunion of the two Churches, and sends Legates to treat with him.	V.	XXIII.	1233. The Institution of the Order of *Servites* at *Florence*. The University of *Paris* is re-established'd, and reformed by the Order of the Holy See. It afterwards made an Order to hinder the Regulars from having any more than one Divnity-Professorship in *Paris*.	Statutes of *Raymond* Count of *Toulouse* against the *Albigenses*, ordered by the Council of *Melun* the Year before, and publish'd *February*, 14. of this Year. The Council of *Beziers*. The Council of *Nymphea* in *Bithynia*, held the Morrow after *Easter*, for the Re-union of the two Churches, but they came to no Conclusion.	*Maurice* Archbishop of *Roan*, interdicts his Dioceses, and dies the Year after.
1234.	VIII.	VI.	XXIV.	1234. The *Stadings* Hereticks of *Germany* getting to an Head against the Catholicks, are defeated and cut to pieces by the Forces of the Archbishop of *Breme*, Duke of *Brabant*, and of the Count of *Holland*, who entirely extirpated that Sect.	The Council of *Arles*, *July*, 10.	*William* Abbot of *Andreas* finishes his *Chronicon*. *Edmund Rich* is made Archbishop of *Canterbury*.
1235.	IX.	VII.	XXV. The War of *Frederick* in *Lombardy*. His His Son *Henry* joyns with the Cities of *Lombardy* against him. *Frederick* causes him to be apprehended and depos'd, and banish'd him to *Apulia*, where he died in Prison the Year after.	1235. The Pope approves of the Order of *Mercy*.	The Council of *Narbonne* held about this Year. Two *Anonymous* Authors of the Lives of *Herman* the Blessed, and of St. *Anthony* of *Padua*, flourish'd at that time.	*Robert Grosteft* is elected Bishop of *Lincoln*. *Alexander* of *Hales*. *John* of *Rochel*. *Thomas* of *Celano*.
1236.	X.	VIII.	XXVI. *Conrade* the Second Son of *Frederick*, is elected King of *Germany* after the Death of his Brother *Henry*.	1236. *Albertus* Abbot of *Stada*, endeavours to no purpose to bring in the Reformation of *Citeaux* into his Monastery, by Virtue of Pope *Gregory's* Bull.	The Council of *Tours*.	*Albertus Magnus* is made Vicar-General of his Order. *Luke* Bishop of *Tuy* finishes his *Chronicon*. *John Algrin* dies. *Jordain* dies about this Year.

The *Chronological* TABLE

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors, and Kings.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1237.	XI.	IX. *Baldwin* comes to desire Supplies in the West against *Batarxes* the Emperor of the *Greeks*.	XXVII. *Frederick* goes into *Italy* where he retakes almost all the Towns of *Lombardy*.	1237.	The Council of *London*, *November* 19.	*Godfrey* of S. *Pantaleon* finishes his *Chronicon*. *Gregory* of *Caerguent* enters into the Monastery of *Gloceſter*.
1238.	XII.	X.	XXVIII. *Frederick* is excommunicated and depos'd by the Pope, who offers the Empire to *Robert* Brother of S. *Lewis* King of *France*, who refuses it.	1238. The Divines of *Paris* by a Decision condemn the Plurality of Benefices. Several *Carmelites* come from the East to the West, where they set up a Convent.	The Council of *Cognac* the Munday after the *Octave* of Easter.	*Raymond* of *Pennafort* made General of his Order.
1239.	XIII.	XI. ——— who lay *Italy* waste. *Frederick* is repuls'd before *Rome*. The League of the Pope against the Emperor.	XXIX. The War between the *Guelphs* and *Gibelins*,	1239. ——— the Order of King S. *Lewis* to receive the Crown of Thorns of our Saviour, which that Prince had redeem'd from the *Venetians* to whom *Baldwin* II. Emperor of *Conſtantinople* had pawn'd it.	The Council of *Tours*	*Gerard* Monk of S. *Quintin* at *Liſle* flouriſhes. *Walter Cornu*, Archbiſhop of *Sens*, and *Bernard* Biſhop of *Annecy*, went by
1240.	XIV. A Council appointed at *Rome* against the Emperor by the Pope.	XII.	XXX. ——— Profeſſors of the *Mendicant* Friars. *William* Profeſſor of the Order of *Franciſcans* is oblig'd to retract two Propoſitions which he had advanc'd about Free-Will and Free-Grace.	1240. *William* of *Auvergne* Biſhop of *Paris* condemns ten Propoſitions advanc'd by the	———	*Edmund Rich* Archbiſhop of *Canterbury*, retires into the Monaſtery of *Pontigny* in *France*. *Raymond* of *Pennafort* quits his Generalſhip. *Albertus* Abbot of *Stada* goes into the Order of *Franciſcans*. *Richard* of S. *Laurence*. *Moneta* flouriſh'd. *William d' Auvergne* Biſhop of *Paris* dies. *Conrade* of *Litchtenau* dies.
1241.	XV. *Gregory* IX. dies *Sep.* 30. *Celeſtin* IV. who is Elected in his room ſurvives but 18 days after his Election. The Holy See is vacant for 19 Months or thereabouts.	XIII.	XXXI. The Prelates who went to the Council appointed to be held at *Rome* are apprehended and taken Priſoners. *Frederick* takes a Caſtle of *Campania*, where there were ſeveral of Pope *Gregory*'s Relations whom he caus'd to be hang'd.	1241. ———	———	St. *Thomas* enters into the Order of the *Dominicans*. *Alberick* Monk of *Citeaux* finiſhes his *Chronicon*. *Walter Cornu* Archbiſhop of *Sens* dies.
1242.		XIV.	XXXII.	1242.	The Council of *Laval*.	*Edmund Rich* goes from the Monaſtery of *Pontigny* to the Houſe of the Regular Canons of *Soiſy*. *George Pachymera* born.
1243.	*Innocent* IV. is Elected Pope on the Feaſt of S. *John Baptiſt*, and Conſecrated at *Anagnia* on the Feſtival of St. *Peter* and *Paul*. I.	XV. The Death of *Germanus Nauplius* Patriarch of *Conſtantinople*.	XXXIII.	1243.		
1244.	II.	XVI. *Methodius* is made Patriarch of the *Greeks* at *Nice*, and dying within three Months *Manuel* ſucceeds him.	XXXIV. ———	1244. The Bull of *Innocent* IV. *May* 14. which maintains the *Dominicans* in their Privilege of Preaching and Confeſſing.	———	*James* of *Vitry* dies. St. *Thomas Aquinas* comes to *Paris*, from whence he went afterwards to *Cologne*, to ſtudy there under *Albertus Magnus*.
1245.	I. *Innocent* IV. retires to *France*, and appoints a Council at *Lyons*.	XVII.	XXXV. *Frederick* is excommunicated and depos'd in the Council of *Lyons*.	1245. The Rule of the Order of the Carmelites is explain'd and moderated by the Pope,	The firſt General Council of *Lyons*. ——— Cardinal. *Vincent* of *Beauvais* enters upon his Work. *Peter de Vignes* is deputed on the behalf of the Emperor *Frederick* at the Council of *Lyons*.	*Roderick Ximenes* dies. *Alexander* of *Hales* dies. *Hugh* of St. *Cher* made

A.C.	*Popes.*	*Eastern Emperors.*	*Western Emperors, and Kings.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1246.	IV.	XVIII.	XXXVI. Several princes of *Germany* elected *Henry Landgrave* of *Thuringen* K. of *Germany* on Ascension-day	1246. ——— *Giles* Monk of *Orval.* *Bernard* of *Compostella* Flourish'd. *Peter* of *Vignes* accus'd of disloyalty, has his eyes put out and imprison'd at *Capua* The Death of *Edmund Rich* who is Canoniz'd the next Year.	The Council of *Beziers.*	*Bartholomew* of *Bresse.* *Godfrey* of *Bald.* *William* Monk of St. *Martin* at *Tournay.*
1247.	V.	XIX.	XXXVII. *Henry* of *Thuringen* being dead, *William* Count of *Holland* is elected in his place.	1247.		*Odo Rigaud* is made Archbishop of *Roan.*
1248.	VI.	XX.	XXXVIII. *William* Count of *Holland* takes *Aix-la-Chapelle*, and is there Crown'd. S. *Lewis* departs from *France* to make War against the *Saracens.*	1248. The schismatical Preachers of *Germany.*	The Council of *Valence* in *Dauphiny* held the *Saturday* after the Festival of St. *Andrew.*	
1249.	VII.	XXI.	XXXIX.	1249.		*Peter* of *Vignes* dies.
1250.	VIII.	XXII. The Pope would have seiz'd upon *Sicily*, *Mainfroy* opposes it.	XL. The Emperor *Frederick* dies, who leaves his Dominions to his Son *Conrade.* The Pope confirms the Empire to *William* Count of *Holland*, and declares him Soveraign of *Sicily.* St. *Lewis* is defeated in *Egypt*, and taken Prisoner by the *Saracens.*	1250. The Determination of the Divines of *Paris*; which imports, That 'tis not lawful to confess one's self to any Person whatever without the consent of the Curate. The University of *Paris* causes its publick Lectures to cease, because of several Outrages committed against the Scholars, for which it could not get Justice done. The *Dominicans* not regarding this Prohibition, nor conforming themselves to the Statutes of the University, it was no sooner re-establish'd, but by a Decree it expell'd those Monks.	*Rauld. Albertanus*, flourish'd. *Adam* of *Chamilly*, Bishop of *Senlis* dies.	*John* of *Parma* made General of the *Dominicans.* *Conrade* Coadjutor of *Mentz* begins his *Chronicon.* *David* of *Augsburg.* *Albericus Verus.* *Walter* Bishop of *Poitiers.* *Roger* Historiographer of *Hungary.* *Constantine* of *Orvieta.* *Engelbert* Abbot of *Cisteaux.* *Robert Rich. Robert Bacon. John de Dieu. John Christophilus. William Perauld.*
1251.	IX.	XXIII.	I. *Conrade* goes into *Apulia* and takes Possession of the Kingdom of *Sicily.*	1251.		St. *Gertruda* made Abbess of *Rodaledorf.*
1252.	X.	XXIV. King of *Leon* and *Castile*, *Jun.* 1. His Son *Alphonso* Succeeds him.	II. The Death of *Ferdinand*	1252. The Foundation of the College of *Sorbonne*, by *Robert* of *Sorbonne.*		St. *Gertruda* is translated with her Nuns to *Helfrenden.*
1253.	XI.	XXV.	III. the Kingdom to engage them to stand by it against the *Dominicans.*	1253. The Circular Letter of the University of *Paris* to all the Prelates of	The Council of *Saumur* held in *December.*	*Robert Grosteste* Bishop of *Lincoln* dies.
1254.	XII.	XXVI. Pope would have seiz'd upon *Sicily*, *Mainfroy* opposes it.	IV. *Conrade* dies *May* 22, being poyson'd by his natural Son *Mainfroy.* He left his Son *Conradin* heir to his Dominions. The	1254. Pope *Innocent* restrains the Pretensions of the Regulars, by his Decretal of *Nov.* 21. which prohibits them from performing any Hierarchical Functions without the leave of the Ordinaries. But this Decretal is repeal'd by his Successor *Alexander*, *Decemb.* 22. following. *William* of S. *Amour* Doctor of *Paris*, clears himself before the Bishop of *Paris*, and in a Sermon which he preach'd in the Church of S. *Innocents*, of the Accusations brought against him by the *Dominicans.*	The Council of *Alby.*	*Humbert de Romans* is made General of his Order. *Rainier Sacho* Flourishes. *Benoet* Bishop of *Marseilles* dies.
1255.	I.	XXVII. *John Ducas* dies after he had reign'd 33 Years. *Theodorus Lascaris* succeeds him.	*Mainfroy* defeats the Forces of the Pope and becomes Master of *Apulia* and *Sicily.* *Alexander* IV. invested *Edmund* the Son of the King of *England* with that Kingdom. *Ecelinus* exercises his Authority over several Towns of *Lombardy.*	1255. The Bulls of the Pope, One, which orders the Re-establishment of the *Dominicans* in the University of *Paris*; and the other directed to the Bishops of *Orleans* and *Auxerre* for the executing of the former. The Letter of the University of *Paris* to the Pope to excite him to revoke his Bull about re-establishing the *Dominicans.* Three other Bulls of the Pope to the Bishops of *Orleans* and *Auxerre* for the executing of that Bull, which Orders the Re-establishment of the *Dominicans* in the University. The Execution of those Bulls stop'd by the King's Order.	The Council of *Bourdeaux.* The Council of *Beziers May* 8.	S. *Bonaventure* and S. *Thomas* take their Drs. Degree at *Paris.* *Hugh* of S. *Cher* is made Cardinal. *Thomas* of *Chantpre.* *Giles* of *Assisy.* *Robert* of *Sorbonne.* *John Colonna* is made a Bishop of *Messina.* An *Anonymous* Author of the Life of S. *Clair.*

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors, and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1256.	II.	XXVIII.	*William* Count of *Holland* elected King of *Germany*. Dies in *December*.	1256. The Accommodation of *March* 1. for putting an end to the Conteſts between the Univerſity of *Paris* and the *Dominicans*. Several Bulls of the Pope againſt this Accommodation, and againſt ſeveral Members of the Univerſity ſuppos'd to be the Authors of it. One of thoſe Bulls, dated *October* 21. confirms the Privilege granted to the Monks of Confeſſing without the Curate's leave. *William* of S. *Amour* is again delated by the *Dominicans* to the Biſhops met at *Paris*, who could not adjuſt their Difference. The Book call'd, *The Everlaſting Goſpel*, is condemn'd by the Pope to be burnt, and thoſe who maintain its Doctrine proſcrib'd.	The Aſſembly of *Paris*, about the Differences between the Univerſity of *Paris* and the *Dominicans*.	S. *Bonaventure* elected General of his Order. *Vincent* of *Beauvais* dies. *Albertus* a *Franciſcan* finiſhes his *Chronicon*. *Nicephorus Blemmida* writes about the Proceſſion of the Holy Ghoſt.
1257.	III.	XXIX. *Arſenius Autorianus* is elected Patriarch of *Conſtantinople* by the *Greeks*.	The Electors of the Empire being divided; one Part choſe *Richard* the King of *England*'s Brother for Emperor, at *Francfort* in *January*, and the others in *Lent* choſe *Alphonſo* King of *Caſtile*. *Sancho* II. King of *Portugal* dying, his Brother *Alphonſo* III. ſucceeds him.	1257. *William* of S. *Amour*, *Odo* of *Doway*, and *Chriſtian* of *Beauvais*, Doctors of *Paris*, having maintain'd, that the Monks could not preach, confeſs or give Abſolution without the Conſent of the Curates and Ordinaries, tho' they had receiv'd the Pope's Miſſion: This Doctrine is condemn'd by a Bull of *Alexander*, Dated *October* 2.		
1258.	IV.	XXX.		1258.	The Council of *Roſſe* held in *Aug.* The Council of *Montpellier*, *Sept.* 6.	*Henry* of *Suſa* is made Arch-biſhop of *Embrun*. *William* of *Breſſe* advanc'd to the Arch-biſhoprick of *Sens*. *Bartholomew* of *Breſſe* dies.
1259.	V.	XXXI. *Theodorus Laſcaris* dies, leaving his Son *John* about ſix Years old, under the Tuition of *Arſenius* Patriarch of *Conſtantinople*, and *George Muzalon*. But *Michael Paleologus*, who by Mother's ſide deſcended from *Alexis Comnenus* uſurps the Government, and cauſes himſelf to be declared Regent.		1259. The Pope does ſo much by his Bulls againſt the Secular Members of the Univerſity, that he at laſt oblig'd moſt of them to re-unite themſelves to the Mendicant Friars.		*Matthew Paris* finiſhes his Hiſtory and dies this Year.
1260.	VI.	XXXII. *Michael Paleologus* is made Colegue of the Empire: He cauſes *Arſenius* to be depos'd, and puts up *Nicephorus* of *Epheſus* in his Place.	*Eccelino* dies.	1260. The *Joachites* or *Joachimites*, and the Book of the *Eternal Goſpel*, are condemned by the Council of *Arles*. The Sect of the *Flagellantes* or Whippers begins at *Perouſe* about this time.	The Council of *Cologne*. The Council of *Arles*. The Council of *Cognac*.	*John Seneca*. *John Chriſtophilus*. *John de Giles* flouriſh'd. *Albertus Magnus* made Biſhop of *Ratisbon*. *Matthew* of *Vendome* made Abbot of St. *Denis*. An *Anonymous* Author of the Life of S. *Godeberta*. Cardinal *Hugh* of S. *Cher* dies. *Rainier Sacho* dies about this time.
1261.	VII. *Alexander* IV. dies *June* 24. The Holy See vacant 3 Months and 3 Days: The Cardinals who proceeded to the Election, not being able to pitch on one among themſelves; choſe *Francis* Patriarch of *Jeruſalem*, who takes upon him the Name of *Urban* IV. and is conſecrated *Sept.* 4.	XXXIII. *Michael Paleologus* retakes *Conſtantinople* from the *Latins* by the Intelligence of the *Greeks* who were in the City. Thus ended the Empire of the *Latins* at *Conſtantinople*, after it had laſted 58 Years. I. *Arſenius* is re-eſtabliſhed, and put into Poſſeſſion of the Patriarchal See of *Conſtantinople* by *Michael*.		1261.	The Council of *Lambeth* held the beginning of *May*.	
1262.	II.	II. *Michael Paleologus* cauſes the Eyes of *John* Son of *Theodorus Laſcaris* to be put out, and uſurps the Empire.	Pope *Urban* Inveſts *Charles* Count of *Anjou* Brother to St. *Lewis* with the Kingdom of *Sicily*.		The Council of *Cognac*. The Council of *Bourdeaux*.	*Henry* of *Suſa* made Cardinal Biſhop of *Oſtia*. *Annibal* of *Anneband* made Cardinal. *George Acropolita* writes his Hiſtory. *Gilot* of *Aſſiſy* dies.

1263.

A. C.	*Popes.*	*Eastern Emperors.*	*Western Emperors, and Kings.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1263.	III.	III.		1263.	The Synod of *Clermont.*	*Humbert de Romans* lays down his Generalship and *Albertus Magnus* his Bishoprick of *Ratisbonne* to retire to *Cologne*. S. *Thomas Aquinas* retires into *Italy*. The Death of *Thomas de Chantpré* according to *Justus Lipsius*.
1264.	*Urban* IV. dies at *Perusa*, *Oct.* 3.	IV.		1264. The Festival of the Holy Sacrament instituted by Pope *Urban*.	The Council of *Nantes* held the *Tuesday* after the Festival of S. *Peter* and S. *Paul*.	
1265.	After a Vacancy of four Months, Cardinal *Guy*, *the Gros*, born in *Provence* is elected Pope, *Feb.* 5. and consecrated, *March* 18. under the Name of *Clement* IV. I.	V.	*Charles* Count of *Anjou* goes to *Rome*, where he is crown'd King of *Sicily*, *Jun.* 28. and made Senator.	1265. *Simon* Legate of the Holy See in Reforming the University of *Paris*, confirms the Rule or Order of the Year 1215, about *Aristotle*'s Books without mentioning the Correction. Pope *Clement*'s Bull of *June* 20, which condemns the Propositions of several *Parisian* Doctors, contrary to the Privilege of the Regulars, whereby they were impowered to preach and confess without the Leave of the Curates and Ordinaries, and confirms that Privilege.		
1266.	II.	VI. *Arsenius* is turned out of the Patriarchship of *Constantinople*, and *Joseph Galesius* put into his Place.	*Mainfroy* is defeated and kill'd in a Battel, *Feb.* 26. and *Charles* becomes Master of all *Sicily*.	1266. The Bull of *Clement* IV. by which he declares, that the Disposal of all Benefices belongs to him. The Pope's Answer to *William* of S. *Amour* about his Book.	The Council of *Cologn* under Archbishop *Engelbert*, *May* 10.	*Gerard* of *Frachet* finishes his *Chronicon*.
1267.	III.	VII.	*Conradin* the Son of *Conrade* marches into *Italy* with an Army to retake the Kingdom of *Sicily*. He becomes Master of *Tuscany* and *Romania*, and enters *Rome*, where he is proclaim'd Emperor by the People.	1267.	The Council of *Vienna* in *Austria*, *May* the 10*th*.	*William* of *Bresse* lays down the Archbishopriek of *Sens*. The Death of *John Seneca*.
1268.	IV. *Clement* IV. dies *Oct.* 29. The Holy See lies vacant for two Years, nine Months, and two Days.	VIII.	*Conradin* is defeated and taken Prisoner in *August* by *Charles* King of *Sicily*.	1268.	The Council of *London* held in *April*. The Constitution of St. *Lewis* King of *France* in *May*. The Council of *Chauteau Gonthier* held in *Aug.*	
1269.	V.	IX.	*Conradin* is put to death, *October* 27.	1269.	The Council of *Angers* held in *June*. The Council of *Sens* held in *October*,	*William* of *Bresse* dies *Feb.* 8.
1270.	VI.	X.	St. *Lewis* King of *France* goes again into *Africk*, where he dies *August* the 25th. *Philip the Hardy*, his Son succeeds him.	1270. A Confraternity established at *Rome* by S. *Bonaventure*, which gave rise to the Institution of Confraternities in the Church. *Stephen Templar* Bp. of *Paris*, in *December*, condemns 13 Propositions taught by several Professors in Philosophy and Divinity of the University of *Paris*.	The Council of *Compeign* held the *Monday* after *Ascension-day*. The Council of *Avignon*, *July* the 15*th*	*Gilbert* of *Tournay*. *Ralph Bocking*. *John Genes* of *Gaille*. *William* of *Sanvic*. *William Guarron*. *Godfrey de Beaulieu*. *William* of *Chartres*. *Thomas Bockingam*. *William* of *Tripoli*. *William* of *Rubrick*.
1271.	The Cardinals after a long Debate on *Sept.* 1. by way of Compromisal elected *Thibald* Arch-Deacon of *Liege*, Native of *Plaisance*, who was then at *Ptolemais*.	XI.		1271.	The Council of St. *Quintin*.	*Peter* of *Tarentaise* is made Archbishop of *Lyons*. *Gerard* of *Frachet* dies. The Cardinal of *Ostia* dies.
1272.	*Thibald* arrives in *Italy* the beginning of *January*, and is consecrated at *Rome*, *March* the 27*th*. having taken upon him the Name of *Gregory* X.	XII.		1272.		*Thomas* of *Lentini* made Archbishop of *Cosenza*, is sent Legate into the East, there to govern the Patriarchship of *Jerusalem*. *William* of S. *Amour* dies, *Sept.* 13.

A. C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1273.	II.	XIII.	*Ralph* Count of *Habspurg* elected Emperor in *October*, at *Francfort* on the *Mayn*, and Crown'd at *Aix-la-Chapelle*. I.	1273.	The Council of *Rennes* held the *Monday* after *Ascension-day*. The Assembly of *Francfort* for the Election of *Ralph* to the Empire.	*William* of *Rishanger* finishes his Continuation of *Mathew Paris*. *George Pachymeres* writes. *Robert* of *Sorbonne* dies.
1274.	III.	XIV. *Joseph* retires into a Monastery. *Vaccus* is elected soon after in his Place.	II.	1274. *Gregory* X. caus'd the Council of *Lyons* to approve of the Institution of the Conclave for the Election of the Popes. The Re-union of the *Greek* with the *Latin* Church confirm'd in the Council of *Lyons*. The Permission of Preaching and Confessing granted to the Mendicant Friars, is revok'd by the Council of *Saltzburg*.	The second General Council of *Lyons*. The Assembly at *Nuremberg*, where *Radulphus* or *Ralph* is recogniz'd Emperor by all the Princes of *Germany* except *Ottogar* King of *Bohemia*, who would not be there. The Council of *Saltzburg*.	S. *Thomas* dies, *March* 7. S. *Bonaventure* is made Cardinal. He dies *July* the 15. *George Acropolita Logothetes* swears to the Reunion in the Council of *Lyons*, in behalf of the Emperor of *Constantinople*.
1275.	IV.	XV.	III.	1275.	The Council of *Arles*.	*William Peraulx* dies. *Odo Rigald* dies. *Raymond* of *Peunafort* dies. *Thomas Spott* and *Thomas* of *Lentini* flourish.
1276.	V. *Gregory* X. dies *Jan.* 10. *Peter* of *Tarentaise*, Cardinal Bishop of *Ostia* is elected the 21*st*, under the Name of *Innocent* V. After his Death, which happen'd *June* the 2*d*. Cardinal *Ottobon* a *Genoese*, is elected in his Place *July* the 12*th*, and takes upon him the Name of *Adrian* V. He dies at *Viterbo*, *Aug.* 18. without having been consecrated. Twenty-five Days after, Cardinal *John Peter*, the Son of *Julian* a *Portuguese*, is elected and consecrated *Sept.* 15. under the Name of *John* XXI.	XVI.	IV. *Radulphus* having declar-ed War against *Ottogar* King of *Bohemia*, the latter is oblig'd by the Mediation of the Princes of *Germany*, to yield to him by a Treaty, *Austria* and the other Provinces which he had seiz'd upon, and to take an Oath to him. The Death of *James* I. King of *Arragon*, his Son *Peter* III. succeeds him.	1276.	The Synod of *Durham*. The Council of *Saumur* held the *Monday* after the Festival of S. *John Baptist*. The Council of *Bourges*, *Sept.* 1.	
1277.	I. *John* XXI. is crush'd by the fall of the Cieling of the Palace of *Viterbo*, and dies *May* the 20*th*. *Novem.* 25. *John Cajetan* is elected, and takes the Name of *Nicholas* III. and is consecrated *December* 26.	XVII.	V.	1277. The Bishop of *Paris* renews the Censure of several Propositions which he had formerly condemn'd, and condemns several others.	The Council of *Constantinople*.	*Guy de Munoys* is made Abbot of S. *Germain* at *Auxerre*. *Humbert de Romans* dies. *John de Lentini* dies about this Year.
1278.	I.	XVIII.	VI.	1278.	The Council of *Langeis*.	*Martinus Polonus* made Archbishop of *Genes*, finishes his *Chronicon* and dies. *John Pecham* made Archbishop of *Canterbury*. *Roger Bacon* accus'd of being a Conjurer, is condemn'd by his General.
1279.	II.	XIX.	VII. *Alphonsa* III. King of *Portugal* dies. His Son *Denis* succeeds him.	1279.	The Council of *Pontoandemer* held the *Thursday* before *Ascension-day*. The Council of *Avignon*, *May* 17. The Council of *Buda* held in *September*. The Council of *Rodding* held in *July*. The Council of *Angers* held in *October*.	*Roger Bacon* is imprison'd by the Pope's Order.
1280.	III. *Nicholas* dies *August* 22. The Holy See is vacant six Months.	XX.	VIII.	1280. *John de Hayda*. *William de la Mare*. *Robert* of *Russia*. *Ulrich* of *Strasburg*. *Henry* of *Gand*. S. *Gertrude* and S. *Mastildis*.	The Council of *Cologne*. The Synod of *Saintes*. The Synod of *Poitiers*.	*Albertus Magnus* dies. *Bonaventure Brocard*. *Mark Paul* the *Venetian*. *Anonymous* Author of the Annals of the *Dominicans* of *Colmar*.
1281.	*Simon de Brie* Cardinal of S. *Cæcilia*, is elected Pope, *Feb.* 22. at *Viterbo*, consecrated at *Orvieto*, *March* 23. and takes upon him the Name of *Martin* IV. because of the Office of Treasurer which he formerly had in the Church of S. *Martin* at *Tours*. I.	XXI.	IX.	1281.	The Council of *Saltzburg*. The Council of *Lambeth*.	*Nicholas de Henapi* is made Patriarch of *Jerusalem*.

A.C.	*Popes.*	*Eastern Emperors.*	*Western Emperors, and Kings.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1282.	II.	XXII.	X. The *Sicilian Vespers.* *Peter* King of *Arragon* seises on *Sicily.*	1282. The Pope's Bull dated *Jan.* 10. which grants to the *Mendicants* the Power of Preaching and Confessing, upon Condition, that those who confess'd themselves to them, should confess themselves once a Year to their proper Curate, according to the Determination of the fourth general *Lateran* Council.	The Council of *Avignon.* The Synod of *Saintes* held the Easter Holy-days. The Council of *Tours* held the beginning of *August.*	*George Acropolita* dies.
			Alphonso King of *Castile* is dethron'd by his Son *Sancho.* *Henry* III. King of *England* dies, *Nov.* the 25th. His Son *Edward* I. Succeeds him.			
1283.	III.	XXIII. *Michael Palæologus* dies. His Son *Andronicus* succeeds him. The Patriarch *Veccus* is turn'd out and *Joseph* re-establish'd.	XI.	1283. The Re-union of the *Greeks* and *Latins* is broken after the Death of the Emperor *Michael.*		
1284.	IV.	I. *George* of *Cyprus* call'd *Gregory,* is made Patriarch of *Constantinople* after the Death of *Joseph.* *Veccus* is depos'd and banish'd.	XII. *Charles* King of *Sicily* is defeated by the King of *Arragon,* and his Son *Charles* the *Cripple* is taken Prisoner. *Alphonso* King of *Castile* dies, his Son *Sancho* remains in quiet Possession of the Kingdom.	1284.	The Council of *Constantinople* against the Patriarch *Veccus* and the Bishops who had maintain'd the Union of the *Greeks* and *Latins.* The Synod of *Nismes.* The Synod of *Poitiers.*	*George Metochites.* *Constantine Meliteniotes.* *George* of *Cyprus.* *George Moschamper,* & *Constantine Acropolita* flourish. *Mark* a *Greek* Monk & *Job Jasites* write against *Veccus.* *Simon* of *Crete* writes for the *Latins:* *Gregory Abulpharaje* finishes his History. *Roger Bacon* dies.
1285.	*Martin* IV. dies *Mar.* 25. Cardinal *James Sabellus* is elected in his place, *April* 2. and consecrated at *Rome, May* 20. under the Name of *Honorius* IV. I.	II.	XIII. *Charles* King of *Sicily* dies *Jan.* 7. his Son *Charles* the *Cripple* succeeds him. *Philip* the *Hardy* King of *France* dies *Oct.* 6. His Son *Philip* the *Fair* succeeds him. *Peter* III. King of *Arragon* dies *Nov.* 9. his Son *Alphonso* succeeds him.	1285.		*Simon* Monk of *Affligem* *William* Prior of the same Monastery. *Henry* Monk of the same. *Alexander de Dol* or of *Ville de Dieu.* *Engelhard* Abbot of *Lanekaim.*
1286.	II.	III.	XIV.	1286.	The Council of *Ravenna* held *July* 8. The Council of *Bourges Sept.* 17.	*William Durant* is made Bishop of *Menda.* *Matthew* of *Vendome* dies.
1287.	*Honorius* IV. dies on *Apr.* 3. The Holy See vacant till *April* of the next Year.	IV.	XV. *Charles* the *Cripple* is set at Liberty.	1287.	The Synod of *Exeter* held *April* 16. The Council of *Wurtzburg.*	
1288.	III. *Nicholas* IV. is elected *April* 22. I.	V.	XVI.	1288.	The Council of *Lisle* in *Provence.*	*Nicholas* of *Hanapi* dies.
1289.	II.	VI. *George* of *Cyprus,* Patriarch of *Constantinople,* dies; *Anastasius* succeeds him.	XVII. *Charles* the *Cripple* causes himself to be crown'd King of *Sicily* at *Rome, May* 28. *Dangianus* King of *Arragon* surrenders *Sicily* to him; but his Brother *Frederick* contests it with him.	1289.	The Synod of *Chichester.*	*Thierry* of *Apolda* writes the Life of S. *Elizabeth* Countess of *Thuringa.*
1290.	III.	VII.	XVIII.	1290.	The Council of *Nogarol* held in *August.*	*Conrade* of *Halberstad* makes his Additions to the Concordance of the Bible. *Gobelinus.*
		Egebard Abbot of *Urangen.* *Conrade* the *Dominican.* *Stephanard.* *Ralph* of *Cologn.* *Thomas Palmeran.* *Guy* of *Baif.* *Raymond* of *Martins,* *Nicholas* the *Gaul.* *Egebard* Monk of S. *Alban.* *Matthew d' Aqua Sparta* and *Arlotus* General of the *Franciscans.* *Luke* of *Padua.* *Richard* of *Middleton* Flourish.				
1291.	IV.	VIII.	XIX. The Emperor *Radulphus* dies the last of *September.* *Alphonso* King of *Arragon* dies in *June.* His Son *James,* firnam'd the Just, succeeds him.	1291.	The Synod of *Saltzburgh.* The Council of *London.*	*Gregory* of *Caer-guent* finishes his *Chronicon.* *Peter* the *Dominican.* *Gerard* of *Liege.* *John Pecham* dies.
1292.	*Nicholas* IV. dies on *April* 4. The Holy See vacant 2 Years 3 Months and 2 Days.	IX.	*Adolphus* Count of *Nassaw,* is elected Emperor, *January* the 6. I.	1292.	The Synod of *Chichester.*	*James de Voragine* made Archbishop of *Genes.*

A. C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1293.		X.	II.	1293.		*Henry* of *Grand* dies.
1294.	*Peter Maron* the famous Hermit is elected Pope the 10*th* of *July*, and named *Celestine* V. *Benedict Cajetan* persuades him to lay down the Popedom: He does it *December* 12. and *Cajetan* causes himself to be elected the 24*th* of the same Month, and takes upon him the Name of *Boniface* VIII.	XI.	III.	1294. *Celestine* V. renews the Constitution of *Gregory* X. for keeping the Cardinals lock'd up in the Conclave, till they had elected a Pope. He approves by a Bull dated *August* 28. of the Order of the *Celestines* which he had founded.	The Council of *Saumur* held in *October*.	*Ptolomy* of *Lucca* writes the Lives of the Popes. *Baldwin* Regular Canon of *Premontre* finishes his *Chronicon*.
1295.	I.	XII.	IV. *Sancho* King of *Castile* dies, his Son *Ferdinand* succeeds.	1295.	The Synod of *Canterbury*.	
1296.	II.	XIII.	V.	1296.		The Death of *William Durant*.
1297.	III.	XIV.	VI.	1297. The *Freres* condemn'd by *Boniface*.		
1298.	IV.	XV.	VII. *Adolphus* is depos'd by the Princes of *Germany*, and *Albert* Duke of *Austria* the Son of the Emperor *Rudolphus* elected in his stead. *Adolphus* is conquer'd and kill'd in Battel.	1298.	The Synod of *Saintes*.	*John* the Teutonick. *Garsias*. *Henry* or *Amand Sasson*. *Gautier* or *Walter* of *Exeter*. *Francis* of *Mercade* *James de Voragine* dies.
1299.	V.	XVI.	II.	1299.	The Council of *Roan* held the *Thursday* after the Octave of *Whitsuntide*.	

Of the Fourteenth *Century* of *Christianity*.

A. C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1300.	*Boniface* VIII. the sixth Year of his Papacy, ending *Dec.* 24.	*Albert* of *Austria* Emperor of the West, the third Year of his Reign. III. *Philip* the *Fair*, King of *France*, the 16*th* Year of his Reign. *Ferdinand* King of *Castile* from 1295. *James* II. King of *Arragon*, from 1291. *Dionysius* King of *Portugal*, from 1279. *Edward* I. King of *England*, from 1272.	*Andronicus* Senior, the 17*th* Year of his Reign. XVII. *Ottoman* the first Emperor of the *Turks*, whose Reign is counted from 1297.	1300. The Publication and Opening of the Jubilee. *Boniface* appeared at *Rome* in his Pontifical Habits, with this Inscription, *Ecce duo gladii*, *i. e.* Lo! here are two Swords. He published a *Crusade*, and sent *Bernard de Saisset* Bishop of *Pamiez* into *France*, who was there arrested.	The Council of *Melun* held in *January*. The Synod of *Cologn*, under the Archbishop of *Wichboldus*. The Synod of *Bayeux*. The Council of *Anab*.	*Dinus de Mugello*. *Engelbert* Abbot of *Admont*. *Jacobus Caietanus*, Cardinal. *Henry de Carret* is made Bishop of *Lucca*. *Steven de Salagnat*. *Andreas Novocastrensis*. *Raynerius de Pisa* flourished.
1301.	VII.	IV.	XVIII.	1301. The Bishop of *Pamiez* set at liberty. *December* 4. *Boniface* suspended the Graces and Privileges granted the Kings of *France*, and hindred the Levy of a Subsidy upon the Clergy. He declares himself Supreme in Things spiritual and temporal.	The Council of *Compaigne* held in *November*.	*William de Nangis* finished his Chronicle. *Jacobus de Benedictis*. *Justus à Ciserts*, an Abbot. *Joannes Duns Scotus*. *Richard* of *Sienna*. *Peter de Dacia* flourished
1302.	VIII.	V.	XIX.	1302. A Petition presented to King *Philip* the *Fair* against *Boniface* VIII. by *William Nogaret*, *March* 12. An Assembly of the States of *France* against the Pretensions of *Boniface*, *April* 10. The Writings and Proceedings on both sides upon that Subject. The Publication of the Bull, *Unam Sanctam*, *November* 16.	An Assembly at *Paris*, *April* 10. The Council of *Pennafiel*, *May* 13.	*Joannes Monachus*, Cardinal, founded a College bearing his Name at *Paris*. *Petrus de Bosco*. A nameless Author of the Treatise against the Authority of the Pope, flourished.

1303.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1303.	IX. The Death of *Boniface*, *October* 12. *Benedict* XI. chosen the second of the same Month.	VI.	XX. ——— Next Council. The Proceedings against *Boniface*. He is arrested at *Agnonia*, *Sept* 8. illuded by *Sciarra Colonna*, and dies sometime after his Deliverance.	1303. The Appeal of the King of *France* to the	An Assembly at *Paris*, *June* 13. The Council of *Nogarol* held in *December*.	*Ptolemæus Lucensis*, finishes his Ecclesiastical History. The Death of *Dinus de Mugello*.
1304.	I. The Death of *Benedict*, *July* 8. The Holy See remained vacant till the next Year.	VII.	XXI.	1304. Pope *Benedict* revokes his Bulls published against *France*. *Joannes Parisiensis* broaches an erroneous Opinion concerning the Eucharist. It was condemn'd by the Bishop of *Paris*, who silenced that Monk.	The Council of *Compeigne* held the Friday after the Feast of Circumcision. ——— *Ægidius Romanus* wrote his Question about the Ecclesiastical and Temporal Powers. *Alvarus Pelagius* enters into the Order of Grey-Friars. *Thomas Wicke* finished his Chronicles of *England*.	*Joannes Parisiensis a Dominican*, is made Licentiate of Divinity at *Paris*, and a little after composes his Treatise of the Eucharist.
1305.	I. *Clement* V. is chosen Pope *June* 5. He is crown'd at *Lyons*, *Nov.* 11. and resides in *France*.	VIII.	XXII.	1305. Pope *Clement* revokes the Bulls of *Boniface* against *France*, particularly, *Unam Sanctam*. The Templars are threatned, and King *Philip* the *Fair* undertakes to proceed against them.	——— *Everardus* finishes his Continuation of the Annals of *Stero*. *Vitalis de Turno* wrote his Moral Mirror upon Scripture. *Joannes de Janduno*. *Thomas Joyce* is made a Cardinal. *Philip* a *Cysterian* Abbot is made Bishop of *Aichstat*. *Bernardus Guidonis* is appointed Inquisitor against the *Albigenses*.	*Henry Stero* finishes his History of the Emperors of *Germany*.
1306.	II.	IX.	XXIII.	1306. The Pope promises by his Bull, *Aug.* 23. to inform against the Templars.	——— The Death of *Jacobus de Benedictis*, *Sept.* 25.	The Death of *Joannes Parisiensis*, the *Dominican*, *September* 22.
1307.	III.	X.	XXIV. ——— Informations brought against them at *Paris*, by *Gulielmus Parisiensis*, and in other places by others.	1307. The Templars are arrested through all *France*, *October* 5.	———	*Siffridus*, a Priest of *Misnia* finishes his Chronicle. *Aiso*, a *Premonstratensis*, finishes his History of his Voyage into the Holy Land. *Nicholas Trivet* finishes his Chronicle.
1308.	IV. The Death of *Edward* I. King of *England*, to whom *Edward* II. succeeds.	The Emperor *Albertus* is slain by one of his Nephews, *May* 10. *Henry* of *Luxemburg* ——— succeeds him, *November* 1.	XXV. ———	1308. The Pope calls the Cause of the Templars to the Holy See. The Judgment of the Divines of *Paris*, about the Templars. The Pope questions the Templars, who are put into his Power, and gives leave to the Inquisitors and Bishops to draw up a Process. He appoints Commissioners to proceed against their Order. *Dulcinus* the Heretick, who had drawn many Persons after him, is arrested near *Vercil*, is carried and burnt in that City, and his followers dispers'd.	The Council of *Auch*, held *November* 26. ———	*Gulielmus Parisiensis a Dominican*. *Joannes de S. Geminiano* flourished. The Death of *Joannes Duns Scotus*, *November* 8.
1309.	V.	I. *Robert* the Son of *Charles* II. was King of *Naples*, and powerful in *Italy*.	XXVI.	1309. The Popes Commissioners form a Process against the Templars.	The Council of *Presburg* in *Hungary*, held *November* 20.	*Beringarius de Fredol*, was made Cardinal and Bishop of *Frescati*, and his Nephew succeeds him in the Bishoprick of *Beziers*.
1310.	VI.	II.	XXVII.	1310. The Templars are condemned in a Provincial Council at *Paris*, and several put to Death in *May*. Informations through all Christendom against the Templars. The Pope causes the Errors of *John Oliva*, to be examined by *Vitalis de Furno*, a *Grey-Friar*.	The Council of *Saltzburg*. The Council of *Colen*. The Council of *Paris* begun in *May*. The Council of *Ravenna*. The Council of *Salamanca*, *July* ult. A Synod at *London*. A Council at *Metz*. ——— *Ubertinus de Casalis* wrote that Year in favour of *Petrus Oliva*. The Death of *Thomas Joyce* Cardinal. The Death of *Joannes de Janduno* about this Year.	*Jacobus de Viterbo*. *Alexander de Alexandria*. *Joannes de Friburg*, Bishop of *Ostia*. *Matachias* a *Grey Friar*, flourished. *Gulielmus Durandus* Bishop of *Menda*, composed his Treatise of the manner celebrating a General Council.

The *Chronological* TABLE

A. C.	*Popes.*	*Eaſtern Emperors.*	*Weſtern Emperors, and Kings.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1311.	VII.	III.	XXVIII.	1311. A ſolemn Revocation of all that *Boniface* had done againſt *France* by the Bull of *April* 27.	The Council of *Ravenna*, held *June* 21. The general Council of *Vienna*, which was opened, *October* 16.	*William de Mandagot* is made Cardinal. *Raimundus Lullus* compoſed his Treatiſe, intituled, The fantaſtick *Jacobus, de Termes* wrote his Treatiſe of the Exemptions and Privileges of Monks.
1312.	VIII.	IV. The Emperor *Henry* VII. went into *Italy*, and was crowned at *Rome*. *Ferdinand* of *Caſtile* died, & his Son *Alphonſus* XI. ſucceeded him.	XXIX.	1312. The Diſſolution of the Order of Templars is reſolved upon in the Council of *Vienna*, and publiſhed *May* 22. The Errors of the *Begardi & Beguina*, were condemned in the ſame Council.	———	*Vitalis de Furno* is made a Cardinal. *Alexander de S. Elpidio* is made General of the *Auguſtine Monks*. *Bernardus Guidonis* is made Procurator General of the *Friars* Preachers. *Nicephorus Calliſtus*. *Eckard* a *Dominican*. *Guido* Biſhop of *Ferrara*. *Petrus Saxo*. *Gerardus de Bononia* flouriſhed.
1313.	IX.	V. The Emperor *Henry* died in *Italy*, *Aug.* 24. and there was an *interregnum* 4 Months.	XXX.	1313. The Great Maſter of the Order of the Templars, and the Dauphin's Brother were executed at *Paris*, *March* 11.	———	*Raimundus Lullus* wrote his Treatiſe of Subſtance and Accident. *Bernardus Guidonis* finiſhed his Hiſtory of the Monks of *Grand-mont*. The Death of Cardinal *Monachus*.
1314.	The Death of *Clement* V. *May* 17. and a Conteſt between the *Italian & French* Cardinals about electing a Pope. The Diſperſion of the Cardinals, and a Vacancy of the Holy See 2. Years 3. Months and 17. Days.	The Electors of the Empire are divided, one part choſe *Lewis* of *Bavaria*, and the other *Frederick* the Son of *Albert* of *Auſtria* which cauſed a War in *Germany*. I. *Philip* the *Fair*, King of *France* dies, *Nov.* 19. and *Lewis* X. ſirnamed *Hutin*, ſucceeded him.	XXXI.	1314.	A Council at *Paris*, held on *Tueſday* before the Tranſlation of S. *Nicholas*. The Council of *Ravenna* held *October* 10.	The Death of *Joannes de Friburg*. *William le Mair* Biſhop of *Angers* finiſhed his Collection of Synodal Statutes and died. *Petrus de Paluda* a Licentiate of Divinity in the Univerſity of *Paris*.
1315.		II.	XXXII.	1315. *Walter Lollard* began to teach his Errors.	The Council of *Saumur* held at *Michaelmas*. The Council of *Nogarol*. ———	*Victor Porchet de Salvaticis* compoſed about this Year his Treatiſe againſt the *Jews*. *Antonius Andreas*. *Hugh de Prato*. *Joannes de Neapolis*. The Death of *Raimundus Lullus*, *June* 29.
1316.	*Philip* Earl of *Poictiers* aſſembled the Cardinals at *Lyons*, & there choſe *John* 22. *Aug.* 6. who was crowned in that City, *Sept.* 5. & went to reſide at *Avignon*.	III. *Lewis Hutin* King of *France* died, *June* 5. leaving his Queen *Clement* with Child, who brought forth a Son, *Nov.* 15. He died 8. Days after. *Philip* the *Long* the Brother of *Lewis* was declared King, and crowned at *Rheims*, *Jan.* 6. the next Year.	XXXIII.	1316.	The Council of *Senlis* held *May* 15.	*Michael de Ceſena* was choſen General of the *Grey-Friars*. *Oderick de Port-naon* finiſhed his Chronicle. *Martin*, a *Dominican*. *Sibert Becanus*. *Petrus de Perpignan*. *Herenus de Boys* flouriſhed. The Death of *Ægidius Romanus*, *December* 22.
1317.	I. ———	IV. ———	XXXIV. ———	1317. A Proceſs made by the Pope againſt *Hugo Giraldus* Biſhop of *Cahors*. An Erection of Archbiſhopricks and Biſhopricks in *France*. A Publication of the *Clementines* by *John* 22. The *Grey Friars* called Spirituals, are cited by *John* 22. who condemned the Pretenſions by his Bull *Quorundam*. Proceedings againſt the Monks, who diſobey that Bull, of whom 4 were burnt at *Marſeilles*. *Arnaldus de Villa nova* vented ſome Errors at *Paris*, which were condemned.	The Council of *Senlis*, *March* 27. The Council of *Ravenna* held *Octob.* 27.	The Death of *Gerardus de Bononia*, which hindred his finiſhing his ſum of Divinity.
1318.	II.	V.	XXXV. ———	1318. ———	———	*Durandus de S. Porciano* nominated by the Pope, Biſhop of *Puy*, or *Annecy*. *Harvaus Natalis* is made XIV. General of the *Grey Friars*. *Guy Terrena de Perpignan*, a *Carmeliſte*, made alſo General of his Order.
1319.	III. ———	VI. ———	XXXVI. ———	1319. The Proceſs and Condemnation of *Bernard Delitioſo* a *Grey Friar*. The Eſtabliſhment of the Order of Chriſt in *Portugal*, to which the Revenues of the Templars in that Kingdom were applied.	——— *Robert* a *Dominican* flouriſhed.	*Bertrandus de Turre* is made Biſhop of *Salerno*, and the next Year a Cardinal.

1320.

A. C.	*Popes.*	*Emperors, and Kings of the Weſt.*	*Emperors of the Eaſt.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1320.	V.	VII.	XXXVII.	1320.	The Council of *Sens* held the *Thurſday* after *Whitſuntide.*	*Auguſtine Triumphus.* *Albert* of *Padua.* *Johannes Baſſolis.* *Jacobus de Lauſanna.*
				Peter Auvergne Canon of *Paris*, wrote about this Year. Cardinal *Vitalis à Furno* obtained the Title of Biſhop of *Albany.* *Petrus Bertrandus* is made Chancellor of *Joan* Queen of *France*, and a little after Biſhop of *Nevers.*		
1321.	VI.	VIII.	XXXVIII.	1321. *Ubertinus de Caſſalis* is accuſed to the Pope who appointed the Cardinal of St. *Sabina* to examine his Writings.	The Council of *London* in *November.*	*Petrus Aureolus* is made Archbiſhop of *Aix.* *Ptolomæus Lucenſis* is made Biſhop of *Torcello.* *Guy Terrena* is choſen Biſhop of *Majorca* and after tranſlated to the Biſhoprick of *Elne.*
				John d' Alier is choſen XIII. General of the *Carmelites.* *Marinus Sanutus* preſents to the Pope his Treatiſe of the Secrets of the Faithful of the Croſs. The Death of *William Mandagot* in *November.*		
1322.	VII.	IX. The Death of *Philip* the Long, to whom ſucceeded *Charles* the Fair his Brother.	XXXIX.	1322. The Decretals of *John* XXII. *Ad Conditorem, & cùm inter nonnullos*, concerning the Property of things ſpent by the *Grey-Friars.* The Pope obliges Cardinal *de Furno* to recant his Opinion, contrary to his Holineſs's concerning the Poperty of Jeſus Chriſt. *Ubertinus de Caſſalis* being queſtioned by *John* the XXII. concerning the Poverty of Jeſus Chriſt, anſwers in Writing, which is approved by the Pope in Conſiſtory. *Michael Caſena* General of the *Grey-Friars*, cauſes the Opinion of *John* XXII. concerning the Poverty of Jeſus Chriſt to be condemned in a General Chapter of his Order at *Paris.*	The Council of *Valadolid* in the end of *Auguſt.* The Council of *Cologne, October*, 31.	*Johannes Pariſienſis*, a Canon Regular finiſhes his Memoirs of Hiſtory. *Benard Guidonis* ends his Mirror of the Popes, Emperors, *&c:* which he dedicated to *John* the XXII. *John de Regne.* *Stephen de Provence.* *John de Blomendal*, flouriſhed. The Death of *Philip* Biſhop of *Aichſtat.* The Death of *Hugh de Prato.*
1323.	VIII.	X. *Frederick* is defeated, and taken Priſoner by *Lewis* of *Bavaria.*	XL.	1323. The Pope excommunicates *Lewis* of *Bavaria*, who appeals the next Year to a General Council. *Francis Maronius* a *Grey-Friar*, who firſt introduced the *Sorbonick* Act into the Schools of the *Sorbonne* takes his Doctors Degree.	The Council of *Paris* held in *Feb.* The Council of *Toledo.*	*Bernard Guidonis* is made Biſhop of *Tuy* in *Gallicia*, and tranſlated the next Year to the Biſhoprick of *Lodeve.* *Berengarius* of *Fredol* died *June* 10. The Death of *Harvæus Natalis.* The Death of *John* of *Naples* about this Year.
1324.	IX.	XI.	XLI.	1324. The Bull, *Quia quorundam mentes.*	The Council of *Toledo* held in *November.*	*Marſilius* of *Padua*, a Lawyer, wrote his Treatiſe againſt the Authority of the Pope, about this Year.
1325.	X.	XII. The Death of *Dionyſius*, King of *Portugal*, to whom his Son *Alphonſus* IV. ſucceeded.	XLII.	1325. The Condemnation of the Errors of *Petrus Oliva* a *Grey-Friar.*		*Petrus Bertrandus* tranſlated to the Biſhoprick of *Autun.* *Alexander de S. Elpidio* made Archbiſhop of *Ravenna.* *Guy* choſen Abbot of St. *Denis.* *William* of *Nottingham.* *Aſieſan.* *Monaldus.* *Gerardus de Sienna*, flouriſh'd. The Death of *Francis Maronius.*
1326.	XI.	XIII. The Death of *James* II. King of *Arragon*, and *Alphonſus* IV. ſucceeded him.	XLIII. *Urchan*, or *Orcham* the Son of *Ottoman* ſucceeds him.	1326.	The Council of *Avignon June*, 18. The Council of *Complutum, June*, 25. The Council of *Marſiac, Dec.* 8. The Council of *Senlis.*	*Durandus de S. Portiano* is tranſlated to the Biſhoprick of *Meaux.* *Henry de Carret* is driven out of the Biſhoprick of *Lucca*, by *Lewis* of *Bavaria.* *Dominicus Grenerius* is made Maſter of the ſacred Palace by the Pope, and after Biſhop of *Pamiez.*
1327.	XII.	XIV. *Lewis* of *Bavaria* goes into *Italy.* *Edward* King of *England*, is depoſed, and	XLIV.	1327. *Cecus* of *Aſculum* is condemned to be burnt at *Bononia*, for maintaining, that the influence of the Stars neceſſitates Man's Will.	The Council of *Ruffec* held in *Jan.*	*Maximus Planades* is ſent Ambaſſador to *Aquileia* The Death of *Vitalis de Furno*, Cardinal.

The Chronological TABLE

A. C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1327.		his Son *Edward* III. ſet up in his ſtead.		The Book of *Marſilius* of *Padua* condemned by *John* XXII. *Michael Caſena* General of the *Grey-Friars*, maintains his Opinion concerning the Poverty of Jeſus Chriſt, before the Pope at *Avignon*, and is Impriſoned, but he eſcapes a little after, and appeals from all the Pope had done, or could do to a General Council.		
1328.	XIII. *Lewis* of *Bavaria* cauſes *Michael Corbario* to be choſen Anti-pope, who takes the Name of *Nicholas* V. and is enthroned, *May*, 12. He was driven out of *Rome*, *Auguſt*, 4.	XV. *Lewis* of *Bavaria* is crowned Emperor at *Rome*, by Cardinal *Colonna*, *Jan.* 17. The Death of King *Charles* the Fair. *Philip* of *Valois* ſucceeds him, and is crowned at *Rheims*, *May*, 28.	XLV. *Andronicus jun.* depoſes his Grandfather from the Empire. I.	1328. The Pope, cauſes Proceſs to be formed againſt *Michael de Caſena* General of the *Grey-Friars*, and appoints Cardinal *Bertrand de Turre*, of the ſame Order, Vicar General.	The Council of *London* in *February*.	The Death of *Auguſtine Triumphus*, *April*, 2. The Death of *William Durandus* Biſhop of *Menda*. The Death of *Nicholas Trivet*.
1329.	XIV.	XVI.	II.	1329. *John* XXII. begins to preach his Doctrine againſt the Viſion of God immediately after Death.	The Council of *Compeigne* begun the *Monday* after the Nativity of the Virgin and ended the *Friday* after the exaltation of the Holy Croſs. Conferences held at *Paris*, in *December* about the Church Power.	*Michael Caſena* wrote in defence of his Opinion concerning the Poverty of Jeſus Chriſt againſt *John* XXII. *John Bacon* a *Carmelite*, is made Provincial of his Order in *England*.
	This Pope depoſeth by his Bull *Michael Caſena* from his Generalty, and cauſes his Depoſition to be approved and confirmed in a General Chapter of the *Grey-Friars*, held this Year at *Paris*. *Gerard Odonis* is choſen General in his place. The King of *France* hearkning to the Petitions of his Clergy, maintains them in their Rights and Cuſtoms. The Errors of *John Eckard* a *German* Divine condemned by the Pope.					
1330.	XV. *Petr de Corbario* is delivered to *John* XXII. and renounces his Papal Dignity.	XVII.	III.	1330.	The Council of *Lambeth*. The Council of *Marſiat* held, from *Dec.* 6. to 11.	*William Ockam* is excommunicated by the Pope for writing againſt him in favour of *Lewis* of *Bavaria*, and flies to that Prince.
	Ubertinus de Caſſalis, maintains his Opinion concerning the Poverty of Jeſus Chriſt. *Alvarus Pelagius*, is made Apoſtolick Penitentiary by the Pope about this Year. *Petrus de Caſa*, is choſen the XIV General of the *Carmelites*. *Lupoldus Saxo*. *Nicholas Lyra* finiſhes his Poſtills upon the Scripture. *Philip de Montcalier*, writes his Poſtill and Sermons. *William Mount*					
1331.	XVI.	XVIII.	IV.	1331. *Petrus de Palude*, and ſome other Doctors are of Opinion, that a Friar Preacher, who in Confeſſion had known the falſhood of certain Letters produced by *Robert d' Artois*, to prove his pretended Right to his Earldom, might, without Sin diſcover it, yea, was obliged to do it.		*Petrus Bertrandus* is made Cardinal. *Petrus de Palude* made Patriarch of *Jeruſalem* the Year before takes his Voyage thither. The Death of *Bernard Guidonis December*, 13.
1332.	XVII.	XIX.	V.	1332.	The Council of *Maxfield* in *July*.	*Alvarus Pelagius* is honoured with the Title of Biſhop of *Coronna*, and after is made Biſhop of *Silves*.
1333.	XVIII.	XX.	VI.	1333. The Publication of a General *Cruſade* for the *Holy-Land*.		*Richard Fitz-Ralph* is made Chancellor of *Oxford*. *William de Rubion* & *Guy de Montrocher*, flouriſhed. The Death of *Durandus de S. Porciano* Biſhop of *Meaux*.
1334.	XIX. The Death of *John* the XXII. which happened *December*, 4. and *Bendict* XII. is choſen in the 16*th*. and is crowned four Days after.	XXI.	VII.	1334. King *Philip* of *Valois* cauſes the Doctors of Divinity of the Faculty of *Paris*, to condemn the Opinion of *John* XXII. concerning the Viſion of God, and wrote to that Pope, that he ſhould revoke it.		The Letter of *William Ockam* to the Chapter General of his Order aſſembled at *Aſſiſy*. *Philip Cabaſſolas* is made Biſhop of *Cavaillon*. The Death of Cardinal *Bertrandus de Turre*.

1335.

A.C.	*Popes.*	*Emperors, and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1335.	I.	XXII.	VIII.	1335. Pope *Benedict* XII. debates the Question about the Beatifick Vision.	The Council of *Salamanca May*, 24. The Council of *Roan* held in *September*.	*William Montledun.* *Simon Boraston.* *Walter Burley.* *John Canon.* *Matthew Blastares.* *Nilus Cabasilas*, flourished.
	The Ambassadors of *Lewis* of *Bavaria* to the Pope rejected. The Revocation of Commendams of Cathedral-Churches, and Abbies by Pope *Benedict* XII A Bull concerning Residence.					
1336.	II.	XXIII. The Death of *Alphonsus* King of *Arragon*, to whom *Peter* IV. succeeded.	IX.	1336. The Pope decides by his Constitution of *February*, 22. that the Souls of the Saints purged from Sin see God intuitively immediately after Death. The Revocation of	The Council of *Bourges October*, 27. The Council of *Chateaugonthier* held in *November*.	*William de Baldensel*, wrote the History of his Voyage into the *Holy-Land*. The Death of *William Nottingham October*, 5.
	the Tenths, which been granted to King *Philip de Valois*, upon the Clergy of *France*, in consideration of his intended Expedition into the *Holy-Land*.					
1337.	III.	XXIV.	X.	1337. *Francis Pistorio* a *Grey-Friar*, is condemned to be burnt at *Venice*, for maintaining	The Council of *Avignon* in *September*.	*Arnoldus Cesiomes* wrote his two Letters.
	ing that Jesus Christ and his Apostles had nothing in Property, contrary to the Decision of *John* XXII.					
1338.	IV.	XXV.	XI.	1338. An Ambassage of *Lewis* of *Bavaria*, and the King of *France*, to the Pope to obtain Absolution, but is denied the first time.	The Assembly of *Francfort* held in *August*, against the Proceedings of *John* XXII.	*Joannes de Janduno*, wrote his Treatise, intitled, an Information of the Nullity of the Process made by *John* XXII. against the Emperor *Lewis* of *Bavaria*.
	The solemn Protestation of *Lewis* of *Bavaria* against the Proceedings of *John* XXII. *Barlaam* sent by the Emperor *Andronicus* propounds to the Pope an Union between the *Greek*, and *Latin* Churches, which is rejected. *Daniel de Trevisi*, is sent by *Leo* King of *Armenia*, to Pope *Benedict* XII. and composes a Treatise for the Justification of the *Armenians*.					*Bartholomew de St Concordia* wrote about this Year.
1339.	V.	XXVI.	XII.	1339.	The Council of *Toledo*, *May*, 19.	
1340.	VI.	XXVII.	XIII.	1340. *Barlaam* accuses the *Palamites*. He is condemned in the Council of *Constantinople*.	The Council of *Constantinople*.	*Alvarus Pelagius* finishes his Treatises *de planctu Ecclesiæ*. *Henry Urimaria.* *Robert Cowton.* *Durand de Champeigne.* *Clement* of *Florence.* *Lupoldus de Bamberg.* *Simon Fidatus de Cassia*, and *Joannes Andreas*, flourished. The Death of *Nicholas Lyra*, *October*, 23.
1341.	VII.	XXVIII.	The Death of *Andronicus jun.* in *May*, who left two Sons, *John* and *Manuel Palæologus*, and made *Cantacuzenus* their Tutor. *Anne* the Empress, the Widow of *Andronicus* drives away *Cantacuzenus*, who fled to *Adrianople*.	1341. Cardinal *Peter Bertrandus* founded the College of *Autun* at *Paris*. The *Palamites* composes a Synodical Writing about their Doctrine.	The Council of *Constantinople* against *Acindynus*. The Council of *London*.	The Death of *Petrus de Palude*, *January*, 31. *Paul de Lyazares.* *Lapu de Chastillon.* *Albert de Brasse.* *Herman de Schilde.* *William de Kayoth.* *Paul de Perusia*, and *Bernard de Parenzo*, flourished.
1342.	VIII. *Benedict* XII. died *April*, 25. and *Clement* VI. was chosen *May*, 7. and crowned *May*, 19.	XXIX.	*Contacuzenus* is proclaimed Emperor at *Adrianople*. I.	1342. Pope *Clement* labours for the Peace of *Italy* and *France*. *Anne* the Empress Widow of *Andronicus*, propounds to the Pope, the Union of the two Churches. The *Palamites* are driven from *Constantinople*.	The Council of *London* held in *Oct.*	*John de Malverne* composes his Treatise of Visions. *Osbert* a *Carmelite.* *John Olney.* *Simon de Spiret.* *Joannes Saxo.* *John de Rupescissa.* *Gerard de Savona.* } flourished. The Death of *Guy de Perpignan*, *August*, 21.
1343.	II.	XXX. The Death of *Robert* King of *Naples*, after which the Kingdom fell to his little Daughter, who was married to *Andrew* King of *Hungary*.	II.	1343.	The Council of *London* held in *January*.	*Philip Cabassolas* is made Chancellor of *Jean* Queen of *Sicily*. *Forsanerius Vassalli* is chosen the XIX General of the *Grey-Friars*. *Bartholomew* an *Augustine* is made Bishop of *Urbin*. *Petrus Raimondus* is made XV. General of the *Carmelites*. *Francis Petrarch*, a Poet is crowned with Lawrels at *Rome*. The Death of *Michael Cesena*.

The *Chronological* TABLE

A. C.	*Popes.*	*Emperors, and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1344.	III.	XXXI.	III.	1344. The Pope removes the Jubilee to the 50 Year at the requeſt of the *Romans*. He accepts a Preſent of the Magiſtrates but refuſes to go to *Rome*. A *Croiſade* againſt the *Turks*. The Church of *Prague* made an Archbiſhoprick. *Palamas* and *Iſidore*, are condemned in a Council of *Conſtantinople* by *John* the Patriarch.	The Council of *Conſtantinople*. The Council of *Noyon* in *July* 26.	
1345.	IV.	XXXII. *Andreas* King of *Hungary* is ſlain, and *Joan* his Wife marries *Lewis* Prince of *Tarentum*.	IV.	1345.		*Holkot.* *Robert.* *Richard Hampole.* } flouriſhed.
					Jacobus Folquier, dedicates his *Viridarium Gregorianum* to the Pope. *Thomas* of *Strasburg* is choſen General of the *Auguſtins*.	
1346.	V.	XXXIII. The Electors of *Colgene* and *Treves* at the end of *Auguſt* choſe *Charles* of *Luxemburg* Emperor, and ſet him up againſt *Lewis* of *Bavaria*. The Pope confirms this Election.	V.	1346. The Pope renews, the Proceſs againſt *Lewis* of *Bavaria*, and depoſes him. *Palamas* is abſolved, and *John* Patriarch of *Conſtantinople* depoſed.	The Council of *Paris*, *March*, 14. The Council of *Conſtantinople*.	
1347.	VI.	*Lewis* of *Bavaria* died *October*, 11. and *Charles* IV. gets poſſeſſion of the Empire. The Electors choſe *Gontherius* Earl of *Thuringia*, who dies the ſame Year. *Charles* is crowned Emperor at *Aix-La-Chapelle*, and holds the Empire peaceably. I.	VI. *Cantacuzenus* obtains *Conſtantinople*, and makes Peace with *Paleologus* whom he makes Emperor with him.	1347. *Iſidore*, is choſen Patriarch of *Conſtantinople*, and *Palamas* Archbiſhop of *Theſſalonica*. The Enemies of *Iſidore* and *Palamas*, condemn them in a Council of *Conſtantinople*. The Propoſitions of *John Mercourt* condemned by the Biſhop, and Faculty of Divinity at *Paris*.	The Council of *Toledo* held at *Alcala*, *April*, 24. The Council of *Conſtantinople* againſt *Iſidore* and *Palamas*.	*Richard Fitz-Ralp*, is made Biſhop of *Armagh*, and *Fortanerius Vaſſalli* Archbiſhop of *Ravenna*. The Birth of St. *Catharine* of *Sienna*. *Bernard* Abbot of *Mount-Caſſin* died. The Death of *William Ockam*.
1348.	VII. *Nicholas Laurentius* having aſſumed the Title of *Roman* Tribune endeavoured to make himſelf Maſter of *Rome*, but was driven out of it.	II.	VII.	1348. A Recantation of the Doctrines, delivered by *Nicholas Utricourt*, made by the Order of the Faculty of Divinity at *Paris*.		*Simon Fidatus de Caſſia* died *February*, 11. and *Johannes Andreas*, *July*, 7. *Johannes Henſimius*, finiſhed his Continuation of the Hiſtory of the Biſhops of *Liege*. *Thomas Bradwardin*, is choſen Archbiſhop of *Canterbury*, and dies 40 Days after.
1349.	VIII.	III.	VIII.	1349.		The Death of Cardinal *Peter Bertrandus*, *June*, 24. The Death of *Richard de Hampole September*, 29. The Death of *Gerard Odonis*. The Death of *Robert Holkot*.
1350.	IX.	IV. The Death of *Philip de Valois* King of *France*, *Auguſt* 25. to whom his Son *John* ſucceeded, who was crowned at *Rheims*, *Sept.* 26. The Death of *Alphonſus* King of *Caſtile*, who left his Kingdoms to his Son *Peter* I.	IX.	1350. The Conſtitution of the Pope concerning the Conclave, which allowed the Cardinals to have their two Clerks a piece, and their ſeveral Lodgings. The Emperor *Cantacuzenus* ſends Ambaſſadors to the Pope about this Year to treat of the Union of the two Churches.	The Death of *Bartholomew d'Urbin*.	*Alvericus de Roſate.* *Peter de Paternis.* *Adam Goddam*, or *Woddham.* *Nicholas Cabaſilas.* *Nicephorus Gregoras.* *Theophanes.* *Robert* the *Carmelite.* *Michael de Maſſa.* *John Walſgram.* *John de Saxo.* *John Brammart.* } flouriſhed.
1351.	X.	V.	X.	1351. A Recantation of ſome Doctrines delivered by Dr. *Simon*, made by the Order of the Faculty of Divinity at *Paris*.	The Council of *Lambeth*. The Council of *Beziers*, *November*, 7.	*Peter*, a Monk of *Claravallis*, wrote his Letter in Name of *Lucifer* to the Worldlings. *Fortanerius Vaſſalli* is made Patriarch of *Grado*.
1352.	XI. *Clement* VI. died *December*, 6. and *Innocent* V. choſen *December*, 18. and crowned the 23.	VI.	XI.	1352.		*Henry* and *John Erford.* *John Taceſphalus.* *Nicholas Dorbin.* *Tilman.* *Peter Thomas.* *Bartholomew* a *Grey-Friar.* } flouriſhed.

A.C.	*Popes.*	*Emperors, and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1353.	I.	VII.	XII.	1353. Two *Grey-Friars*, burnt at *Avignon* for their Opinion about the Poverty of Jesus Christ.		*Petrus de Claravalla* wrote his Epistle in the Name of Jesus Christ, to *Innocent* VI.
1354.	II.	VIII.	XIII.	1354. A Recantation of certain Doctrines delivered by one *Guy* an *Augustine* Friar, made by the Order of the Faculty of Divnity at *Paris*.		*Callistus*, a Monk of *Mount Athos*, is made Patriarch of *Constantinople*.
1355.	III.	IX. The Emperor *Charles* is crowned at *Rome* on *Easter*-day, *April*, 5.	XIV.	1355. A Dispute among the *Greeks* about the Light on Mount *Tabor*, the Essence, and the Operation of God, decided by the Council of *Constantinople*.	A Council at *Constantinople* against the Enemies of *Palamas*. The Council of *Toledo*, *October*, 1.	*Joannes Thaulerus*. *Petrus Bercherius*. *Alphonsus Vargas* flourished. *Philotheus*, is chosen Patriarch of *Constantinople* in the Room of *Callistus*, who was put out about the End of this Year.
1356.	IV.	X.	XV.	1356.		*Nicholas Oresmius*, is made Head of the College of *Navarre*. *Nicholas Eymericus* is appointed Inquisitor General by the Pope about this Year.
1357.	V.	XI. The Death of *Alphonsus* IV. King of *Portugal*. He left *Peter* the Cruel his Son, Heir of his Kingdom.	*Cantacuzenus* leaves the Empire to *John Palæologus*, and retires into a Monastery. I.	1357. *Richard* Archbishop of *Armagh* in *Ireland* opposes the Begging Friars about the Offices of the Clergy, and their Begging, and went to *Avignon* about it, where he delivered a Discourse upon that Subject *November*, 8. before the Pope and Cardinals.		*Gregorius Ariminensis*, is chosen General of the *Augustine* Monks, *May*, 24. in the Room of *Thomas* of *Strasburg*, who died this Year. *Richard* of *Armagh*. *Robert Conway*, flourished. *Ralph Higden*, finished his Chronicon, which was continued by *John Malverne*.
1358.	VI.	XII.	II.	1358.	The Death of *Gregorius Ariminensis*. The Death of *Adam Goddam*.	The Death of *Callistus*, Patriarch of *Constantinople*.
1359.	VII.	XIII.	III. *Amurath* succeeds his Father *Orcham*.	1359. *Bertholus de Rorbach* is condemned to be burnt at *Spires* for his Errors. *Janovez* of *Majorca*, foretells, that Anti-Christ shall come at *Pentecost*, in 1360.		The Death of *Alphonsus Vargas*, *October*, 13. as some say, but as others, *December*, 26. 1366.
1360.	VIII.	XIV.	IV.	1360. *Martin Gonsalvus* calls himself the Angel St. *Michael*, and is condemned by the Archbishop of *Toledo*, and burnt. His Scholar *Nicholas* of *Calabrio* declares himself the Son of God, and is burnt at *Barcelona*. *Gerardus Groot*, institutes the Order of the Friars of a Common Life. The *Jesuits* are instituted at the same time. The Order of St. *Saviour*, is erected by St. *Bridget*.	*Johannes Calderinus*. *Bartholomew Glanville*. *Jordanus Saxo*. *Johannes Cyparissiota*. *Manuel Calecas*, flourished. The Death of *Robert Conway*. The Death of *Richard* Archbishop of *Armagh*, *December*, 16.	*Bernard Dapifer*, wrote his History of St. *Gothalmus*. *Fortanerius Vassalli*, is made Cardinal, and dies the next Year in *October*.
1361.	IX.	XV.	V.	1361.		*John Schadland* begins his Treatise of the State of the Cardinals. *Nicholas Oresmius* is made Treasurer of the Chappel at *Paris*. The Death of *Johannes Thaulerus*, *May*, 17.
1362.	X. *Innocent* VI. died, *Septem.* 12. and *Urban* V. was chosen *October*, 28. and crowned *November*, 5. I.	XVI.	VI.	1362.	The Council of *Maxfield*. The Council of *Lambeth*.	*Peter Boherus*. *Jacobus de Altavillâ*. *John Immenhausen* flourish'd. The Death of *Peter Bercherius*.

The Chronological TABLE

A. C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1363.	II.	XVII.	VII.	1363. A Recantation of certain Doctrines of Mr. *John Chellour* made by the Order of the Faculty of Divinity at *Paris*.		*Nicholas Oresmius*, delivers his Discourse against the Irregularities of the Court of *Rome* before the Pope and his Cardinals. The Death of *Ralph Higden*.
1364.	III.	XVIII. *John* King of *France* died in *England*, *April*, 8. and *Charles* V. his Son sir-named the Wise, was crowned, *May*, 19.	VIII.	1364. The Condemnation of the Doctrines of *Dionysius Soulechat* a *Grey-Friar*, concerning Poverty by the Faculty of Divinity at *Paris*, with a Prohibition to him to teach. *Soulechat* appeals to the Pope.		
1365.	IV.	XIX.	IX.	1365. The Recantation of *Soulechat* at *Avignon* judged insufficient.	The Council of *Angers*, *March*, 12.	
1366.	V.	XX.	X.	1366.		*Philip Cabassolas*, made Titular Patriarch of *Jerusalem*. He is appointed a Legate, and created Cardinal, *September*, 22. the next Year. *John de Tambachis*, made Master of the sacred Palace by the Pope.
1367.	VI. *Urban* leaves *Avignon* to go to *Rome*, *April*, 20. and arriv'd there, *October*, 6.	XXI.	XI.	1367.	The Council of *York*, held in *September*.	
1368.	VII.	XXII. The Emperor *Charles*, went into *Italy*, and brought the Cities of *Italy* into Subjection to the Pope. The Death of *Peter* the cruel King of *Portugal*, to whom his Son *Ferdinand* succeeds.	XII.	1368. The Business of *Soulechat*, referr'd to *John* Bishop of *Beauvais*, Cardinal Chancellor of the Church of *Paris*, and of the Faculty of Divinity. The Condemnation of divers Errors, by *Simon Langham*, Archbishop of *Canterbury*.	The Council of *Lavaur*, *June*, 1.	*Hugolinus Malebranchius*, chosen General of the *Augustines*. *Philip Ribot*, made Provincial of the *Carmelites*.
1369.	VIII.	XXIII. *Peter* I. King of *Castile* slain, and *Henry* IX. succeeds him.	XIII. The Emperor *John Palæologus* came to *Rome*, and signed an Union with the *Roman* Church.	1369. The Recantation of *Soulechat* made at *Paris*, in the Church of the *Jacobins*, on the *Sunday Quasimodo*, or *Low-Sunday*.		*Robert Gervais*, is made Bishop of *Senez*.
	He was arrested some time after by *Venetians*, and released by *Manuel*, his third Son who, paid his Debts					
1370.	IX. *Urban* V. returns to *Avignon*, *September*, 24. and died *December*, 19. *Gregory* XI. is chosen, *December*, 18. and consecrated, and crowned, *January*, 4. of the next Year.	XXIV.	XIV.	1370. The Sect of the *Turlupins* settle themselves in *Provence*.	St. *Catharine* of *Sienna* flourished. *Hugolinus Malebranchius*, is made Bishop of *Ariminum*.	*Matthew* of *Cracovia*. *Gallus*, Abbot of *Konigsaal*. St. *Bridget*.
1371.	I.	XXV.	XV.	1371.	*Johannes Golenius*, flourished. The Death of *Philotheus*, Patriarch of *Constantinople*.	*Johannes Rusbrokius*. *John Balistari*. *John* of *Hildesheim*.
1372.	II.	XXVI.	XVI.	1372. The Opinion of *John de Latona*, concerning the Eucharist, condemned by two Cardinals appointed by the Pope. *Arnoldus de Pucierda* a *Grey-Friar* is condemned for his Errors.		*Henry de Rebdorf* finishes his Annals. *Henry* of *Dolenburg*. *John Fuligin*, flourished.

A.C.	Popes.	Emperors, and Kings of the Weſt.	Emperors of the Eaſt.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1373.	III.	XXVII.	XVII.	1373.	——— *Iſaac Argyra*, compoſed his Calendar. St. *Bridget*, died, *July*, 23.	*Arnoldus de Terrena*, wrote about this Year. *Thomas Stubs*, finiſhed his Chronicon.
1374.	IV.	XXVIII.	XVIII.	1374.		*Francis Petrarch*, died *July*, 14. The Death of *John Baliſtari*.
1375.	V. The *Florentines* revolt, and engage *Bononia*, and other Cities of *Italy* to their Party.	XXIX.	XIX.	1375. *Wickliff* began to divulge his Doctrines. The Order of *Hierronymites* is approved by the Pope. The Order of St. *Ambroſe* is confirmed by the Pope.	———	*Radulphus de Pralles*. *Philip de Meſerius*, flouriſhed
1376.	VI. *Gregory* IX. went to *Rome*, *September*, 13. and arrived there *January*, 7. in the next Year.	XXX. *Wenceſlaus* King of *Bohemia*, the Emperor, *Charles* his Son was choſen King of the *Romans*.	XX.	1376. The Doctrines of *Wickliff* condemned by the Archbiſhop of *Canterbury*.		
1377.	VII. Pope *Gregory* retires to *Anagnia*, and returns to *Rome* in *Nov.* He treats of a Peace with the *Florentines*.	XXXI. The Death of *Edward* III. King of *England*. *Richard* II. his Son is proclaimed King.	XXI.	1377. *Peter* King of *Arragon*, wrote to the Pope, to revoke his Cenſure, paſſed on the Works of *Raimundus Lullus*.		*Matthæus Florilegus*, *Nicholas Oreſmius*, is made Biſhop of *Liſſieux*. The Death of *John Schadland*.
1378.	VIII. *Gregory* XI. died, *March*, the 27*th*. The Cardinals entred the Conclave at *Rome*, *April*, 7. The *Romans* require a *Roman*, or an *Italian* Pope,	XXXII. The Emperor *Charles* IV. died, *November*, 29. and *Wenceſlaus* his Son ſucceeded him. I. ———	XXII.	1378.	——— The Archbiſhop of *Paris* is choſen in a tumultous manner, *April*, 9. and crowned the 17*th*. under the Name of *Urban* VI. The Cardinals fly into *Anagnia* in *May*, and proteſt againſt the Election of *Urban*. They came to *Fondi Auguſt*, the 27*th*. enter the Conclave, and choſe *September*, the 20*th*. the Cardinal of *Geneva*, who took the Name of *Clement* VII. which cauſed a Schiſm in the Church.	*Albert* of *Strasburg*, finiſhed his Chronicon. *Bonaventure* of *Padua*, choſen General of the *Auguſtines* in the foregoing Year, is made Cardinal in *Septembr* of this Year, by *Urban* VI. *Leonard de Giſſon*, is made Cardinal by *Clement* VII.
1379.	*Clement* VII. flies to *Naples*, and from thence goes to *Avignon*, where he arrived, *June*, 10. The Competitors for the Papacy condemn one another.	II. The Death of *John* King of *Caſtile*, who leaves his Son *John* the Heir of his Kingdom. ———	XXIII.	1379.		Cardinal *Giſſon* ſtay'd at *Naples* after the departure of *Clement* the VIIth, and is put into Priſon there.
1380.	*Urban* VI. declares *Joanna* Queen of *Hungary*, fal'n from her Kingdom, and gives it to *Charles Duras*. Queen *Joanna* gives it to *Lewis* Duke of *Anjou*. *Charles Duras* makes himſelf Maſter of *Naples*, and takes Queen *Joanna* Priſoner.	III. *Charles* V. King of *France*, died *September*, 16. *Charles* VI. ſucceeded him under the Tuition of the Duke of *Anjou*, and is crowned, *November*, 24. at *Rheims*. ———	XXIV.	1380.		*Gerard Groot*, or the Great. *Philip de Leydis*. *William* of *Wallingford*. *Conradus Altzey*. *Bertamus*, flouriſhed. St. *Catherine* of *Sienna*, died, *April*, 30. The Death of *Jourdain de Saxo* about this Year.

The *Chronological* TABLE

A. C.	*Popes.*	*Emperors, and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1381.		IV.	XXV.	1381.		*Michael Aigrianus*, or *Aignanus*, is choſen General of the *Carmelites*. The Death of *John Ruſbrokius*, *December*, 2.
1382.		V.	XXVI.	1382. The Condemnation of the Doctrines of *Wickliff*, in a Council at *London*.	The Council of *London*.	*Peter de Natalibus* finiſhes his Catalogue of Saints. *Johannes Bromiardus* diſputes againſt *Wickliff* in the Council of *London*. The Death of Cardinal *Philip Cabaſſolas*, *Auguſt*, 27.
1383.	*Lewis* Duke of *Anjou* goes into *Italy*, and gets the Kingdom of *Naples*. *Charles Duras* cauſes Queen *Joanna* to be ſtrangled.	VI. The Death of *Ferdinand*, King of *Portugal* without Children. *John* his Brother ſucceeds him.	XXVII.	1383.		
1384.	*Lewis* of *Anjou*, dies at *Bari*, *September*, 20. *Urban* VI. quarrels with *Charles Duras*, who cauſes him to be arreſted; but after lets him go again.	VII.	XXVIII. *Manuel* III. the Son of *John Palaeologus* is admitted to the Empire by his Father.	1384. The Death of *Wickliff*.		The Death of *Gerard Groot*, *Auguſt*, 2.
1385.	*Urban* flies to the Caſtle of *Lucceria*, and reſolves to revenge himſelf of *Charles Duras*; who beſieges him in it. *Urban* eſcapes to *Genova*, where he put five Cardinals to death for conſpiring againſt him.	VIII.	XXIX.	1385.		*John de Bourg* compoſed his Treatiſe, call'd *Pupilla*, *Gruil*, for Curates. *Peter de Harentalis*, finiſhed his Chronicle. *Conradus*, Canon of *Ratisbonne*, flouriſh'd.
1386.	*Charles Duras*, is ſlain in *Hungary*, in *January*, and *Otho* Duke of *Brunſwick*, the laſt Husband of Queen *Joanna*, being delivered out of Priſon, re-enters *Naples*, and drives out *Margaret*, the Widow of *Charles Duras*, and her Children.	IX.	XXX. *Andronicus*, the eldeſt Son of *John Palaeologus* takes *Conſtantinople*, and puts his Father and Brother into Priſon.	1386.	The Council of *Saltzburg*, held in *January*.	*Johannes Tambachus*, finiſhes his Mirror of Wiſdom. The Death of *Philip de Leydis*, *June*, 8. Cardinal *Benaventure* of *Padua*, is aſſaſſinated at *Rome*.
1387.		X. The Death of *Peter*, King of *Arragon*. His Son *John* ſucceeds him.	XXXI.	1387. The Recantation of *John Monſon*, a Friar Preacher. His appeal to Pope *Clement* VII. Ambaſſadors of the Univerſity of *Paris*, ſent to *Avignon*.		The Death of *Bertamus*.
1388.		XI.	XXXII. *John* and *Manuel Palaeologus* getting out of Priſon, recover the Empire, and deliver *Andronicus* to the *Turk*. *Bajazet*, the Son of *Amurath* ſucceeds his Father.	1388. *William de Wallo*, Biſhop of *Eureux*, is forced to recant what he had ſaid in defence of *John Monſon*.	The Council of *Palenza*, *October*, 4.	*Robert Gervais*, wrote his Treatiſe of Schiſm.
1389.	*Urban* VI. died *October*, and the Cardinals of his Party choſe *Peter de Thomaſſellis*, who took the Name of *Boniface* IX. *Ladiſlaus*, Son of *Charles Duras*, was crowned King of *Naples*, by *Boniface*.	XII.	XXXIII.	1389.		*John Groſſus*, is choſen General of the *Carmelites*.
1390.	*Lewis* the younger, Duke of *Anjou*, is crowned King of *Naples*, by *Clement* VII. This Prince went into *Ita-*	XIII. The Death of *John* King of *Caſtile*, his Son *Henry* III. ſucceeded him.	XXXIV. *Bajazet* Beſieges *Conſtantinople*, but retreated when he had made a League with the *Greek* Emperor.	1390.		*Jacobus de Teramis*, and *Guy d' Eureux* wrote. *Nicholas Eymericus*, compoſes his Treatiſe of the Euchariſt. *Auguſtinus* of *Aſculi*. *Henry Boich*. *Simon de Cremona*:

1390. by,

A.C.	Popes.	Emperors, and Kings of the Weſt.	Emperors of the Eaſt.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1390.	ly, and conquered ſeveral Places; but at his return, *Ladiſlaus* regained them.	———	———			*Bartholemew Albicius.* *Peter Queſnel.* *Marſilius d' Inghen*, flouriſhed.
1391.	The Univerſity of *Paris*, deſire to compoſe the Schiſm, and propound the Means.	XIV.	XXXV.	1391. The Canonization of St. *Bridget*, by *Boniface* IX.	The Council of *London*.	*Matthew d' Eureux.* *Nicholas Gorham.* *Walter Diſſe.* *Ralph de Rivo.* *Raimundus.* *Jordanus*, flouriſhed. The Death of *Philip Ribot.*
1392.		XV. ——— whom *Manuel* I.	XXXVI. The Death of *John Paleologus*, after reigned alone.	1392.	——— *Henry de Beaume*, or *de Palmâ.* *Bertrandus Trille.* *Francis Martin*, flouriſhed.	*Francis Ximenius.* *Lucius Colatius.* *Antonius Butrio.*
1393.		XVI.	II.	1393.		
1394.	The Univerſity of *Paris* write to *Clement* VII. about the means of ceaſing the Schiſm, and he dies with Grief, *September*, 16. The Cardinals of his Party choſe on the 26*th*. of the ſame Month, *Peter de la Luna*, who took the Name of *Benedict* XIII. The way of Ceſſion is reſolved on in *France*, and propounded to the contending Popes, and to the Princes of *Europe*.	XVII. ———	III. ———	1394. ———	———	Cardinal *Leonard Giffon*, is preſent at the Election of *Benedict* XIII. The Death of *Marſilius d' Inghen*, *Auguſt*, 20.
1395.		XVIII. The Death of *John* King of *Arragon*, without Heirs. *Martin* his Brother ſucceeded him.	IV.	1395.	——— *John de Schonebove*,	*Henry Knighton*, finiſhes his Chronicle. *Gerard Zutphen.* *Stephen Peiringon.* *Thomas Lombe.* *Nicholas Ritzon.* *Henry de Kalkar.* *Richard de Maydeſton.* *John de Caſtel.* flouriſhed.
1396.		XIX.	V.	1396. The Condemnation of the Doctrine of *Wickliff* in a Council at *London*. ———	A Council of *London*. ———	*William de Wilford*, is choſen in the Council of *London*, to confute by Writing the Doctrines of *Wickliff* delivered in his Book called, *Trialogus*. *Philip de Ferrara.* *John de Heſdin.* *William de Oppenbach.* *John Gluel.* *Henry Euta*, or *Oyta*, flouriſhed. The Death of *Michael Angrianus*, or as others ſay in 1416.
1397.	——— defeated, and taken by *Tamerlain* the Cham of the *Tartars*, and kept Priſoner in an Iron Cage; he died in that Captivity in 1405. leaving five Children, *Iſa-Zelebis* governed.	XX. ———	VI. *Bajazet*, the Emperor of the *Turks* is	1397.	——— The Death of *William Wilford.*	*John de Treviſi* tranſlated the *Polycronicon* of *Ralph Higden* into *Engliſh.* *William Thorn*, finiſhed his Hiſtory of the Abbots of St. *Auguſtine*, in *Canterbury.*
1398.	A Subſtraction of Obedience from the two Contendants for the Papacy publiſhed in *France*, and other places.	XXI. ———	VII.	1398.	An Aſſembly of the Clergy in *France*, which ordered the Subſtraction, *May*, 22. ——— The Death of *Gerard de Zutphen*, *December*, 4.	*Henry Andernacus.* *Blaiſus Andernarius.* *John de St. Bavon.* *Richard de Lavenham.* *John de Werden*, flouriſhed.
1399.	———	XXII. *Richard* II. King of *England*, is deprived of his Kingdom, and *Henry* Earl of *Lancaſter* choſen King.	VIII. ———	1399.		The Death of *Nicholas Eymericus*, *January*, 4.
1400.		The Electors of the Empire, depoſe the Emperor *Wenceſlaus.*	IX.	1400.		*Maximus.* *Nilus Damilas.* *Demetrius Cidonius.* *John de Campſcen.*

The Chronological TABLE.

A. C.	Popes.	Emperors, and Kings of the Weſt.	Emperors of the Eaſt.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1400.	———	*Joſeph* Marquiſs of *Moravia* his Nephew was choſen in his room, by the Archbiſhops of *Mentz* and *Cologne*, but died ſix Months after. *Robert* Duke of *Bavaria*, and Count Palatine of the *Rhine*, is choſen and crowned Emperor. I.	———	———	———	*Philip d' Otterburg*, flouriſh'd. The Death of *Simon* of *Cremona*.
1401.	———	II. *Robert* goes into *Italy* with an Army, and is beaten by *Galeaccius* Viſcount of *Milan*, and forced to return into *Germany*.	X. ———	1401.		The Death of *Barthelomew Albicius*, *December*, 10.
1402.	———	III. ———	XI. *Iſa-Zelebis* is ſlain by his Brother *Soliman*, who is declared Emperor of the *Turks*.	1402.		
1403.	The Subſtraction of Obedience to *Benedict* XIII. is taken off in *France*, on certain Conditions.	IV. ———	XII. ———	1403.	An Aſſembly of the Clergy in *France*, held at *Paris*, *May*, 28. which took off the Subſtraction.	
1404.	*Benedict* propoſes ways of Union to *Boniface*, who died. *October*, 1. The Cardinals of his Party choſe on the ſame Month, *Coſmatus Melioratus de Sulmona*, who took the Name of *Innocent* VII. *Ladiſlaus* King of *Naples*, makes himſelf Maſter of *Rome*, and drives out *Innocent*.	V. ———	XIII. ———	1404.		*Lucius Columius*, preſents to the King of *France*, a Petition for the *Florentines* againſt the Faction of the *Gibelines*.
1405.	*Innocent* VII. is recalled to *Rome*, and *Ladiſlaus*'s Party driven out.	VI.	XIV.	1405.		
1406.	A new Subtraction of the *French* from their Obedience to *Benedict*. *Innocent* VII. died, and the Cardinals of his Party choſe *Angelus de Corario*, who took the Name of *Gregory* XII. upon condition he ſhould procure the Peace of the Church by way of Ceſſion.	VII. ———	XV. ———	1406. ———	An Aſſembly of the Clergy of *France*, held at *Paris*, *December*, 21. which renewed the Subtraction.	The Death of *Lucius Columius*, *May*, 12.
1407.	A Neutrality publiſhed in *France*, in regard of the two Contenders for the Papacy. Divers Embaſſages by the two contending Popes, and King of *France*, to heal the Schiſm, but all to no purpoſe.	VIII. ———	XVI. ———	1407.		
1408.	King *Ladiſlaus* makes himſelf Maſter of *Rome*, *April*, 25, The Cardinals withdraw their Obedience from the two Contendants, and retreat to *Piſa*, to make a new Election. *Gregory* excommunicates them. *Benedict*, ſends abuſive Letters to the King of *France*: His Couriers are arreſted, Proceſs made againſt them, and they are put in Priſon.	IX. ———	XVII. ———	1408. ———	An Aſſembly of the Clergy of *France*, held at *Paris*, from *Auguſt*, 11. to *November*, 5. which preſcribed the manner of Mens behaviour under the Neutrality, ſo long as the Schiſm laſted.	The Death of *Henry Kalkar*. The Death of *Antonius Butrio*, *October*, 7. as ſome ſay, but as others in 1417.

CHRONOLOGICAL TABLES.

A Chronological TABLE of the Ecclesiastical Authors that Flouriſhed in the *Seventh*, *Eighth*, *Ninth*, *Tenth*, *Eleventh*, *Twelfth*, *Thirteenth* and *Fourteenth* Centuries of the Church.

Of the Seventh and Eighth Centuries.

ISIODORE, Biſhop of *Sevil*, ordained in 595. died 696.

Braulio, Biſhop of *Saragoza*, ordained in 626. died in 646.

S. *Columbanus*, a Monk of *Benchor*, and Founder of the Monaſteries of *Luxeuil* and *Bobio*, went into *France* in 590, and into *Italy* in 613. died in 615.

Æleran, an *Iriſh* Presbyter, flouriſhed about the middle of this Age.

Cumianus or *Cuminus*, an Abbot, born in 592. flouriſhed about the Year 630. and died in 802.

Euſebius, Biſhop of *Theſſalonica*, flouriſhed about the middle of the Seventh Century.

Boniface IV. Biſhop of *Rome*, rais'd to the Popedom in 607. died in 614.

Joannes Philoponus, a Grammarian, flouriſhed in the beginning of the Seventh Century.

Theodoſius, *Conon*, *Eugenius*, *Themiſtius* and *Theodorus*. } At the ſame Time.

Nicias Antiochus, A Monk of the Monaſtery of S. *Sabas*.

John, Biſhop of *Theſſalonica* at the ſame Time.

Gregory, Biſhop of *Antioch*, raiſed to that See in the Year 572. died in 608.

John, Abbot and Biſhop of *Saragoza*. flouriſhed about the Year 620.

Arauſius, *Helladius*, *Juſtus*, Biſhops of *Toledo*, held that See from 606 to 634, or 635. But the laſt was Biſhop but 3 Years.

Nonnitus, Biſhop of *Gironda*, flouriſhed about the ſame Time.

Conantius, Biſhop of *Palenzo*, about the ſame Time.

Boniface V. Biſhop of *Rome*, raiſed to that See in 617. died in 628.

Modeſtus, Biſhop of *Jeruſalem*, made Patriarch of that See in 620.

George, Biſhop of *Alexandria*, preferred to the See in 620. died in 630.

Honorius, Biſhop of *Rome*, made Pope in 626. died in 638.

Sophronius, Patriarch of *Jeruſalem*, flouriſhed after 625. and was raiſed to that See in 629. died in 636.

Joannes Moſchus, A Prieſt, flouriſhed at the ſame Time.

George Piſides, A Deacon of *Conſtantinople*, about the middle of this Age.

Eugenius, Biſhop of *Toledo*, flouriſhed about the Year 650.

Apollonius, Prieſt of *Novara*, flouriſhed at the ſame Time.

John IV. Biſhop of *Rome*, raiſed to the Popedom in 640. died in 641.

Theodoſius IV. Biſhop of *Rome*, made Pope in 641. died in 649.

Martin I. Biſhop of *Rome*, preferred to that See in 647. died in 656.

S. *Maximus*, Abbot, began to flouriſh in 641. died in 662.

Anaſtaſius, S. *Maximus*'s Scholar, was honoured for ſuffering with his Maſter.

Anaſtaſius, Apocriſiarius of *Rome*, ſuffered with them.

Theodoſius and *Theodorus*, Lived at the ſame Time.

Theodorus, Abbot of *Raithu*, flouriſhed in the midſt of the Seventh Century.

Peter, of *Laodicea*, alſo in the Seventh Century.

Thalaſſius, the Monk, was contemporary with *Maximus*.

Iſaiah, the Abbot, lived alſo in the Seventh Century.

Theoſridus, his Time is uncertain.

Donatus, Biſhop of *Beſanzon*, was made Biſhop in 630. died after 650.

Vitalian, Pope, raiſed to the Popedom in 656. died in 671.

S. *Eligius*, Biſhop of *Noyon*, raiſed to that Dignity in 646. died in 663.

Agatho, Biſhop of *Rome*, raiſed to the Popedom in 678. died in 682.

Leo II. Biſhop of *Rome* alſo, was choſen in 678. died in 684.

Benedict II. Made Biſhop in 684.

Drepanius Florus, flouriſhed about the middle of the Seventh Century.

Ildefonſus, Abbot of *Agali*, and after Biſhop of *Toledo*, raiſed to that See in 658. died in 667.

Taio or *Tago*, Biſhop of *Saragoſa*, flouriſhed about the End of the Seventh Century.

Leontius, Biſhop of *Limoneo* in *Cyprus*, lived about the ſame Time.

Marculphus, a *French* Monk, flouriſhed all this Century. died 660.

Coſma, of *Jeruſalem*, at the beginning of the Eighth Century.

Pantaleo, a Prieſt of *Conſtantinople*, flouriſhed about the ſame Time.

S. *Julian*, Biſhop of *Toledo*, choſen 680. died in 690.

Theodorus, Archbiſhop of *Canterbury*, flouriſhed after the Year 668. and died in 690.

Fructuoſus, Biſhop of *Dumes*, and after of *Toledo*, flouriſhed toward the End of the Seventh Century.

Coolfridus, Abbot of *Jarrow*, lived at the End of the Seventh, and the beginning of the next Century. died 720.

Adelmus, Abbot of *Malmsbury*, flouriſhed at the ſame Time.

Adamannus, Abbot of *Huy*, lived alſo at the ſame Time.

Aponius Creſconius, An *African* Biſhop.

John, a *Greek* Monk, flouriſhed all at the ſame Time.

Demetrius, Biſhop of *Cyzicum*, at the ſame Time.

S. *Owen*, Archbiſhop of *Rouen*, ordained in 646. died in 689.

Bede, Sirnamed the *Venerable*, an *Engliſh* Presbyter, and Monk, flouriſhed in the beginning of the Eighth Century, and died in 735.

John, Patriarch of *Conſtantinople*, flouriſhed about the end of the Seventh Age, to the Eighth.

Agatho, Deacon of the ſame Church, lived at the ſame Time.

Germanus, Patriarch of *Conſtantinople*, tranſlated from *Cyzicum* to *Conſtantinople*.

Boniface, Biſhop of *Mentz*, an *Engliſhman*, flouriſhed from 715. when he left his own County, to his death.

Gregory II. Biſhop of *Rome*, made Pope in 714. died in 731.

Gregory III. Biſhop of *Rome*, raiſed to the Popedom in 731. died in 741.

Zachary, Biſhop of *Rome*, raiſed to the See in 741. died in 752.

Andrew, Biſhop of *Crete*, flouriſhed after 730.

Anaſtaſius, Abbot of the Monaſtery of *Euthym*, in *Paleſtine*, lived about the Year 740.

Egbert, Archbiſhop of *York*, flouriſhed from 731, to 767.

S. *John Damaſcene*, A Monk, lived after 730. died 750.

Chrodegand, Biſhop of *Metz*, ordained in 743.

Steven II. Biſhop of *Rome*, ordained in 752. died in 757.

Willibald, a Monk of *Mount-Caſſin*, and after Biſhop of *Eicſtad*, flouriſhed from 728, to his Death, which happen'd in the Year 786.

John, Patriarch of *Jeruſalem*, lived after the Year 750.

Gotteſchalci, A Deacon, and Prebend of *Leigh*, flouriſhed about the Year 760.

Ambroſius Autpertus, Abbot of S. *Vincent*, at the River *Vulternus*, at the ſame Time died in 778.

Paul I. Biſhop of *Rome*, ordained in 757. died in 767.

Steven III. Pope, ordained in 767. died in 772. in which Year

Adrian I. was elected Pope.

Paul, a Deacon of *Aquileia*, flouriſhed after 770. died in the beginning of the Ninth Century.

Charles, The Great, flouriſhed from 700, and died in 814.

Alcuinus, a Deacon of *York*, after Abbot, Dean of the Canons of *Tours*, flouriſhed in *France* from 791. to his Death, which was in 804.

Ætherius, Biſhop of *Uxame*, lived about the end of the Eighth Century.

Paulinus, Biſhop of *Aquileia*, lived about the end of the ſame Age.

Theodulphus, Biſhop of *Orleans*, ordained Biſhop in 794. died about 821.

Leo III. Biſhop of *Rome*, raiſed to the Popedom in 795. died in 816.

Taraſius, Biſhop of *Conſtantinople*, flouriſhed about the Year 787. to the ſecond Council of *Nice*.

Epiphanius, Deacon of *Catana*, and *Theodorus*, lived at the ſame Time.

Elias Cretenſis, *Georgius Cyncellus*, flouriſhed about the end of the Eighth Age.

Of the Ninth Century.

Nicephorus, Patriarch of *Conſtantinople* 3 flouriſhed from 806. to his Death, in 828.

Theodorus, Abbot of *Studa* in 800. He was a famous Patron of Images, for which he was baniſhed 3 Times.

Joſeph, Biſhop of *Theſſalonica*, Brother of *Theodorus*; and flouriſhed at the ſame Time.

Naucratius, a Scholar of *Theodorus Studita*: About the ſame Time with the laſt.

Theodorus and *Theophanes*, Brethren, flouriſhed a little after.

Theoſtrictus, a Monk, about the ſame Time.

Michael Syncellus, The *Syncellus* of *Nicephorus*, flouriſhed about the beginning of this Age.

Ludgerus, Biſhop of *Munſter*, from 802. died in 809.

Leidradus, Archbiſhop of *Lyons*; raiſed to it in 806. retreated in 815.

Sergius, an Hiſtorian, from 800. to 830.

Claudius Clemens, Biſhop of *Turin*, from 810. died in 820.

Dungalus, a Deacon, about the ſame Time.

Leo III. Biſhop of *Rome*, made Pope in 795. died in 816.

Hatto or *Hetto*, Abbot of *Auge* and Biſhop of *Baſil*, made Abbot in 796. Biſhop in 801. and died in 836.

Jeſſe, Biſhop of *Amiens*, choſen to that See in the beginning of this Age, and depoſed in 831.

Odilbert, flouriſhed at the ſame Time.

Ægil, Abbot of *Fulaa*, from 818. to 822. died in 822.

Gildas, flouriſhed 820.

Sedulius, about 818.

Eginhardus, Secretary to *Charles* the Great, flouriſhed about 820.

Theganus,

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Theganus, Suffragan of the Dioceſs of *Treves*, flouriſhed at the ſame Time.

Benedict, Abbot of *Anian*, flouriſhed in the beginning of this Age, died in 821.

Ardo Smaragdus, S. *Benedict*'s Scholar, flouriſhed after the Death of his Maſter.

Smaragdus, Abbot of S. *Michael*, flouriſhed abut the ſame Time.

Orthogrianus, a Monk of *Werthin*, flouriſhed about 830.

Alfridus, Biſhop of *Munſter*, choſen Biſhop in 839. died in 849.

Paſchalis I. Pope, made in 817. died in 824.

Adelardus, Abbot of *Corby*, flouriſhed after 810. died in 826.

Eugenius II. Pope, ordained Biſhop of *Rome* in 827.

Anſegiſus, Abbot of S. *Vandrille*, flouriſhed about 830. died in 834.

Heiligarius, Biſhop of *Cambray*, made in 826. died in 830.

Vulfinus Boetius, Biſhop of *Poictiers*, flouriſhed about 830.

Agobardus, choſen Archbiſhop of *Lyons*, in 815. died in 840.

Amalarius, Deacon of *Metz*, flouriſhed about 820. died in 850.

Hildemarus, a Monk, flouriſhed about 830. died in 840.

Gregory IV. Pope, choſen in 828. died in 844.

Hildoin, Abbot of S. *Medard* at *Soiſſons*, S. *Germain*, S. *Denys*, and Archchaplain to *Lewis* the Godly; reformed the Abby of S. *Denys* in 829. died in 838 or 842.

Anſcharius, Monk of *Corby*, and Apoſtle of *Denmark*, went to *Denmark* in 826. and made Biſhop of *Hamburg* in 841. died in 865.

Aimoinus Monk of *Fulda*, and after Biſhop of *Alberſtadt*, choſen Biſhop in 841. died in 853.

Rabanus, Abbot of *Fulda*, and Archbiſhop of *Mentz*, made Abbot in 822. and Archbiſhop in 847. died in 856.

Walafridus Strabo, a Monk of *Fulda*, and after Dean of S. *Gallus*, and Abbot of *Augia Dives*, flouriſhed about 840. died in 849.

Amolo, Archbiſhop of *Lyons*, ſucceeded *Agobard* in 841. died in 853.

Sergius II. Pope, choſen in 844. died in 847.

Ermanricus, Monk of *Elwangen*, choſen Abbot in 846. died about 850.

Rodolphus, a Monk of *Fulda*, and Scholar of *Rabanus*, flouriſhed about 850, died in 865.

Ermanterius, Abbot of *Noirmantier*, flouriſhed about 850.

Milo called *Sigebert*, a Monk of S. *Amandus*, flouriſhed about the ſame Time.

Wandelbert, a Deacon and Monk of *Prum*, flouriſhed about the ſame Time.

Methodius, Patriarch of *Conſtantinople*, choſen 841. died in 847.

Hincmarus, Archbiſhop of *Rheims*, born in 800. made in 844. died in 882.

Gotteſchalcus, a Monk of *Orbez*, born in the beginning of this Age, left his Monaſtery in 846. ſpread his Doctrine in 847. was condemned and impriſoned in 848.

Hincmarus, Jun. Biſhop of *Laon*, made 859. depoſed in 871. died a little after.

Paſchaſius Rathbertus, Abbot of *Corby*, born in the beginning of this Age, made in 844. died in 865.

Bertramus, Monk of *Corby*, and after Abbot of *Orbez*, born about the ſame Time, flouriſhed in the Reign of *Charles* the Bald, died about 870.

Jo. Scotus, born about the ſame Time, came into *France* about 850, returned into *England* in 864. and died in 874.

Two nameleſs *Authors*, Oppoſers of *Paſchaſius Rathbertus*; wrote in 840.

Prudentius, Biſhop of *Troyes*; made in 840.

Florus, Deacon of *Lyons*, flouriſhed about 850.

Remigius, Archbiſhop of *Lyons*, ordained in 852.

Lupus Servatus, Abbot of *Ferrara*, born in the beginning of this Age, choſen in 842. died in 862.

Leo IV. Pope, choſen in 847.

Eulogius, Martyred at *Cordoba*, flouriſhed about 840. died in 859.

Alvarus, His brother, flouriſhed about the ſame Time, and died a little after.

Otho, Biſhop of *Beauvais*; flouriſhed about 860.

Enneas, Biſhop of *Paris*, choſen in 853. died in 870.

Angelmus, a Monk of *Luxeuil*, flouriſhed after 850.

Benedict III. Pope; elected in 855, died in 858.

Iſaac, Biſhop of *Langres*, flouriſhed after 850.

Herardus, Archbiſhop of *Tours*, choſen in 855. died in 871.

Nicolas I. Pope; choſen in 858. died in 867.

Ignatius, Patriarch of *Conſtantinople*, made in 847. depoſed in 858. reſtored in 869. died in 877.

Photius, Patriarch of *Conſtantinople*, made in 858. depoſed in 867. reſtored in 878. depoſed again in 886. died in Exile a little after.

Adrian II. Pope; choſen in 867. died in 872.

Hucbaldus, a Monk of S. *Amandus*, flouriſhed from 860 to 900.

Ifo, a Monk of S. *Gallus*, flouriſhed about 860. died in 871.

Petrus Siculus, flouriſhed about 870.

Ado, Archbiſhop of *Vienna*, flouriſhed about the ſame time, died after 879.

Uſuardus, a Monk of S. *Germain des Prez*.

Theodorus Abucara, Metropolitan of *Cariſca*, flouriſhed about the ſame Time.

Anaſtaſius, *Bibliothecarius*, a Library-keeper, flouriſhed from 867. to 900.

Georgius, a Monk, Chartophylax of the Church of *Conſtantinople* and Archbiſhop of *Nicomedia*, flouriſhed about 870.

Luitbertus, Archbiſhop of *Mentz*, flouriſhed about 870.

Wulfadus, Archbiſhop of *Bourges*, ordained in 866. died in 876.

Ganterius, Biſhop of *Orleans*, flouriſhed about 870.

Oſfredus, a Benedictine Monk, flouriſhed about the end of this Age.

John VIII. Pope; made in 872, died in 882.

Rembertus, Archbiſhop of *Bremen*, choſen in 865. died in 883.

Herricus, a Monk S. *Germains of Auxerre*, flouriſhed about 880.

Druthmarus, a Monk of *Corby*, flouriſhed about the end of this Age.

Remigius, a Monk of S. *Germain at Auxerre*, flouriſhed after 880.

Theophanes Cerameus, Biſhop of *Taurominum* in *Sicily*, flouriſhed about the end of the Age.

Aimonius, a Monk of S. *Germain des Prez*, flouriſhed about the ſame Time.

Abbo, a Monk of S. *Germain des Prez*, flouriſhed about the ſame Time.

Wolfadus, a Monk of *Haſnonia*, flouriſhed about the ſame Time.

Herempertus, a Monk of *Mount Caſſin*, flouriſhed about the ſame Time.

Aſmannus, a Monk of *Haute-Villiers*, flouriſhed about the ſame Time.

Abbrevoldus or *Alberus*, a Monk of *Fleury*, flouriſhed about the ſame Time.

Steven V. Pope; choſen in 885, died in 891.

Riculphus, Biſhop of *Soiſſons*, flouriſhed about the end of the Age.

Elias, Patriarch of *Jeruſalem*, flouriſhed about the ſame Time.

David Nicetas, a Biſhop, flouriſhed about the ſame Time.

Alfredus, King of *England*, crowned in 872. died in 900.

A nameleſs *Author*, wrote *Liber Synodicus*, flouriſhed about the end of the Age.

Formoſus, Pope; choſen in 891. died in 896.

Steven VI. Pope; in choſen 896. died in 900.

Auxilius, a Prieſt, ordained by *Formoſus*, flouriſhed about the end of the Age.

Regino, Abbot of *Prum*, choſen 892. died in the next Age.

Aſſerius, a Biſhop of *England*, flouriſhed about 890.

Leo the Wiſe, Emperor of the Eaſt, ſucceeded his Father *Baſil* in 886. died in 912.

Adelinus, Biſhop of *Senz*, ordained in 887, died in 910.

Of the Tenth Century.

Steven V. POpe; choſen in the Year 885. died in 890.

Formoſus, Pope; elected in 891. died in 896.

Foulques or *Fulco*, Archbiſhop of *Rheims*, made Archbiſhop in 882. died in 900.

Mancio, Biſhop of *Châlons*, flouriſhed in the end of the Ninth Century.

Waltrammus or *Waldrammus*, Biſhop of *Strasburg*, ordained Biſhop in 895. died in 905.

Notger the Stammerer, flouriſhed in the end of the preceding Century, and in the beginning of the preſent; died in 913.

Aurelian, Clerk of the Church of *Rheims*, flouriſhed in 900.

Ganterius, Archbiſhop of *Sens*, ordained Archbiſhop in 887. died in 923.

Solomon, Biſhop of *Conſtance*, made Biſhop in 891. died in 919.

Bonno or *Bavo*, Abbot of *Corby* in *Saxony*, flouriſhed in the beginning of the Century.

Hervæus, Archbiſhop of *Rheims*, ordained in 900.

John IX. Pope; advanc'd to the Papal Dignity in 901. died in 922.

Adalbero, Biſhop of *Augsburg*, flouriſhed in the beginning of the Century, died in 905.

Theotmar, Metropolitan of *Bavaria*, flouriſhed in the beginning of the Century.

Hatto, Archbiſhop of *Mentz*, flouriſhed at the ſame Time.

Stephen, Abbot of *Lobes*, and afterwards Biſhop of *Liege*, made Biſhop in 903. died in 920.

Benedict IV. Pope; made in 905. died in 906.

John X. Pope; choſen in 912. died in 928.

Rathbodus or *Radbodus*, Biſhop of *Utrecht*, made in 899. died in 918.

Odilo, Monk of S. *Medard* at *Soiſſons*, flouriſhed in 920.

Nicolas, ſirnamed *the Myſtical*, Patriarch of *Conſtantinople*, rais'd to that See in 890. baniſh'd in 901. reſtor'd in 911. depos'd a ſecond Time in 914. and re-eſtabliſh'd in 920. died in 930.

Eutychius, Patriarch of *Alexandria*, flouriſhed from 933. to 940, died in 940.

Conſtantinus Porphyrogennetus, Emperor of *Conſtantinople*, born in 900. ſucceeded his Father in 911. began to reign alone in 918. died in 960.

Johannes Cameniata, flouriſhed under *Conſtantinus Porphyrogennetus*.

Simeon Metaphraſtes, flouriſhed under the ſame Emperor.

Odo, Abbot of *Cluny*, born in 879. made Canon of *Tours* in 900. embrac'd the Monaſtical Life in 909. ſucceeded *Berno* in the Abbey of *Cluny* in 927.

Leo VII. Pope; raiſed to the Papal Dignity in 936. died 939.

Marinus II. Pope; choſen 943. died in 946.

Agapetus II. Pope; elected in 946. died in 955.

Ratherius, Biſhop of *Verona*, flouriſhed from the Year 920. made Biſhop of *Verona* in 931. tranſlated to *Liege* in 953. return'd to *Verona* in 955. left that Biſhoprick in 966. died in 972.

Flodoard, Canon of *Rheims*, born in 894. flouriſhed in 940. died in 966.

Luitprandus or *Liutprandus*, Biſhop of *Cremona*, flouriſh'd from the Year 948. till 970.

Hildebert, Archbiſhop of *Mentz*, flouriſh'd about the Year 940.

Durandus, Abbot of *Caſtres*, flouriſhed about the Year 950.

John, Monk of *Cluny*, flouriſhed about the ſame Time.

Odo, Archbiſhop of *Canterbury*, flouriſhed at the ſame Time.

Bernerus, Monk of S. *Remy* at *Rheims*, flouriſh'd the ſame Time, and died in 965.

Atto, Biſhop of *Vercelli*, govern'd that Church from the Year 945. to 960.

Bruno,

Bruno, Archbishop of *Cologn*; ordain'd in 953. died in 965.

William, Archbishop of *Mentz*, made in 954. died in 968.

John XII. Pope; elected in 955. depos'd 963. died in 964.

St. Ulric, Bishop *Augsburg*; Flourish'd from the beginning of the Century, till his death in 973.

Edgar, King of *England*; came to the Crown in 956. died in 975.

Otho, Bishop of *Strasburg*; made in 950. died in 975.

Gerard, Dean of S. *Medard* at *Soissons*; Flourish'd in the middle of the Tenth Century.

Theodoric, Archbishop of *Trier*; Flourished in 960. died in 976.

Witichindus, Monk of *Corby* in *Saxony*; Flourish'd from 950. to 980.

Abbo or *Albo*, Abbot of *Fleury*; Flourish'd from the Year 960. to the end of the Century, died in 1004.

John XIII. Pope; chosen in 965. died in 972.

Adson, Abbot of *Luxeuil*; Flourish'd about the Year 960.

Roger, Monk of S. *Pantaleon* at *Cologn*; Flourish'd in 970.

Roswida, a Nun of *Gandersheim*; Flourish'd under the Emperor *Otho* II. that is to say, after the Year 973.

Benedict VII. Pope; elected in 974. died in 984.

S. *Ethelwold*, Bishop of *Winchester*; Flourish'd after the Year 960. died in 984.

S. *Dunstan*, Archbishop of *Canterbury*; Born in 923. ordain'd Archbishop in 961. died in 988.

Adson, Abbot of *Dewvres*; Flourish'd in 980. died in 992.

Helpric or *Chilpric*, Monk of S. *Gallus*; Flourish'd in 980.

John XV. Pope; raised to that Dignity in 985. died in 996.

Nicon, Of *Armenia*; Flourish'd after the Year 960. died in 998.

Fulcuin or *Falcuin*, Abbot of *Lobes*; Chosen in 975. died in 990.

Reynald, Bishop of *Eichstat*; made in 975. died in 999.

Berthier, Priest of *Verdun*; Flourish'd in 980.

Gregory V. Pope; Elected in 996. died in 999.

Gerbert, Archbishop of *Rheims*, afterward of *Ravenna*, and at last Pope, under the Name of *Sylvester* II. Flourish'd about the Year 980. chosen Archbishop of *Rheims* in 990. forc'd to leave his Archbishoprick in 995. made a little while after Archbishop of *Ravenna*, and advanc'd to the Papal Dignity in 999.

Aimoin, or *Aimonius*, Monk of *Fleury*; Flourish'd from 980. to 1001. died in 1007.

Notiger, Abbot of *Lobes*; chosen in 990.

Usuard or *Usu*, Monk of *Werthin*; Flourish'd in the end of the Century.

Gerard, The Pupil of S. *Ulric*; Flourish'd at the same Time.

A nameless *Author*, Monk of S. *Vito* at *Verdun*, who wrote a Continuation of the History of the Bishops of *Verdun* after *Berthiers*; Flourish'd about the end of the Century.

Albert or *Olbert*, Abbot of *Gembleurs*; Flourish'd in the end of the Century.

Aldelbold, Bishop of *Utrecht*; Flourish'd at the same Time.

John, Abbot of S. *Arnoul* or *Arnulphus* at *Metz*; Flourish'd about the same Time.

Letaldus, Monk of *Micy* or S. *Mesmin*; in like manner flourish'd in the end of the Century.

A nameless *Bishop*, of *Germany*, who wrote the Life of S. *Hunegonda*; Flourish'd in the end of the Century.

A nameless *Author*, Of the History of the Translation of S. *Epiphanius*, Bishop of *Pavia*; Flourish'd in the end of the Century.

Wolfang, Monk of *Winchester*; Flourish'd about the same Time.

Frideg'od, Monk of S. Saviour at *Corby*; Flourish'd at the same Time.

Lanfrid, Monk of *Winchester*; Flourish'd about the end of the Century.

Osborn, Chanter of the Church of *Canterbury*; Flourish'd at the same Time.

Ælfrick or *Ælfric*, Archbishop of *Canterbury*; Flourish'd in the end of the Century, died about 1088.

Nicephorus, the Philosopher; Flourish'd in the end of the Century.

Moses Barcephæ, Bishop of *Syria*; Flourish'd at the same Time.

Otho, Monk of *Fulda*; Flourish'd in the end of this Century, and in the beginning of the Eleventh.

Odilo, Abbot of *Cluny*; made in 991. died in 1048.

Hippolytus Thebanus, Flourish'd in this Century, but the precise Time is unknown.

Laurentius, a Monk of *Liege*, and afterward of S. *Vito* at *Verdun*; Flourish'd in the beginniug of the Twelfth Century.

Of the Eleventh Century.

Sylvester II. Pope; chosen *A. C.* 999. died in 1003.

S. *Fulbert*, Bishop of *Chartres*; was born *A. C.* 970. flourish'd in the Schools of *Chartres* in the end of the Tenth Century, and in the beginning of the Eleventh; was made Bishop of that Diocess in 1007. and died *Apr.* 10. *A. D.* 1028.

William, Abbot of S. *Benignus* at *Dijon*; Flourish'd in the beginning of the Century.

Godehard, Bishop of *Hildersheim*, chosen *A. C.* 993. died in 1036.

Gerbert, Abbot of *Tergernsee*; Flourish'd in the beginning of the Century.

Burchard, Bishop of *Worms*; ordain'd *A. C.* 996. died in 1026.

Megenfroy or *Megingfroy*, Monk of *Fulda*; Flourish'd in the beginning of this Century.

Erchenfroy or *Erchinfroy*, Abbot of *Melck*, wrote in 1012.

Syrus, a Monk of *Cluny*; Flourish'd in the beginning of the Century.

Osbert or *Osbern*, a Monk and Chanter of *Canterbury*; Flourish'd at the same Time.

Adelbold, Bishop of *Utrecht*; made *A. D.* 1009. died in 1027.

Rupert, Abbot of Mount *Cassin*; Flourish'd in the beginning of the Century.

Dithmar, Bishop of *Metsburg*; born *A. C.* 976. ordain'd Bishop in 1008. died in 1018.

Benedict VIII. Pope; chosen *A. D.* 1012. died in 1024.

Leo, the Grammarian; wrote in 1013.

Guarlin or *Gauslin*, Archbishop of *Bourges*; Flourish'd in the beginning of this Century.

Tangmarus, Dean of *Hildersheim*; Flourish'd in 1020.

Guy Aretin, Abbot of *La Croix S. Lenfroy*; Flourish'd in 1020. and died in 1030.

Aribo, Archbishop of *Mentz*; ordain'd in 1023. died in 1031.

Berno, Abbot of *Richenaw*; Flourish'd from *A. D.* 1014. and died in 1048.

Ademar or *Aimar* de *Chabanois*, a Monk of S. *Cibar*; Flourish'd in 1030.

Hugh, Arch-deacon of *Tours*; Flourish'd at the same Time.

Arnulphus, a Monk of S. *Emmeran*; Flourish'd about the same Time.

Odoran, a Monk of Saint *Peter le Vif*; Flourish'd in 1030.

Ægelnothus, Archbishop of *Canterbury*; Flourish'd in 1030.

Eberard, the Pupil of S. *Harvie*; wrote in 1030.

John XVIII. Pope; chosen *A. D.* 1024. died in 1033.

Eugesippus, wrote *A. D.* 1040.

Bruno, Bishop of *Wurtzburg*; ordain'd *A. D.* 1033. died in 1044.

Glaber Radulphus, a Monk of *Cluny*; wrote about 1045.

Arnold, a Canon of *Herfeldt*; Flourish'd about 1040.

Alexius, Patriarch of *Constantinople*; promoted to that Dignity in 1025. died in 1043.

Campanus, a Philosopher of *Lombardy*; Flourish'd *A. D.* 1040.

Berengarius or *Berenger*, Arch-deacon of *Angers*; born at *Tours* in the end of the Tenth Century; Flourish'd there *A. D.* 1030. was made Arch-deacon in 1047. began to spread his Doctrine 1048. and died *Jan.* 6. 1088.

Eusebius Bruno, Bishop of *Angers*; ordain'd in 1047.

Theoduin or *Dietwin*, Bishop of *Liege*; made in 1048.

Adelman or *Alman*, a Clerk of the Church of *Liege*, and afterwards Bishop of *Brescia*; Flourish'd about 1050.

Ascelin, a Monk of S. *Evron*; Flourish'd about 1050.

Hugh, Bishop of *Langres*; born in the end of the Tenth Century, ordain'd in 1031. died in 1052.

Gregory VI. Pope; was chosen in 1044. depos'd and banish'd in the end of the Year 1046.

Clement II. Pope; chosen in the beginning of the Year 1047. died in the Month of *October* in the same Year.

Leo IX. Pope; ordain'd in 1049. died in 1054.

Victor II. Pope; advanc'd to that Dignity in 1055. died in 1057.

Stephen IX. Pope; made Abbot of Mount *Cassin*, and afterwards Pope in 1057. died in 1058.

Nicolas II. Pope; chosen in 1058. died in 1061.

Humbert, Cardinal; Flourish'd about 1050. was sent Legat into the *Levant* in 1054 and died in 1060.

Michael Cerularius, Patriarch of *Constantinople*; made about 1050. was banish'd in 1058. and died in 1059.

Nicetas Pectoratus, a Monk of *Studa*; Flourish'd about 1050.

Dominic, Patriarch of *Grado*; Flourish'd at the same Time.

Peter, Patriarch of *Antioch*; Flourish'd in the middle of this Century.

Anselm, Dean of *Namur*; Flourish'd about 1050.

Hermannus Contractus, a Monk of *Richenaw*, Flourish'd about 1040. and died in 1054.

Theophanes the *Ceramean*, Archbishop of *Tauromenium*; Flourish'd in the middle of the Century.

Nilus Doxopatrius, *Archimandrita* or Abbot of his Monastery; Flourish'd in the middle of the Century.

Gualdo, a Monk of *Corby*; Flourish'd about 1050.

Drogo, a Monk of S. *Winoch*; ordain'd in 1036. died in 1070.

Helgaud, a Monk of *Fleury*, wrote about 1050.

Wippo, Chaplain to the Emperor *Henry* III. Flourish'd under him.

Ebervin or *Everwin*, Abbot of S. *Maurice* at *Tolen*; Flourish'd about 1050.

Evershelm, Abbot of *Aumont*; Flourish'd about 1050. and died in 1069.

Gervase, Archbishop of *Rheims*; Flourish'd about 1050. and died in 1070.

Guibert, Arch-deacon of *Toul*; Flourish'd about 1050.

Anselm, a *Benedictin* Monk of *Rheims*; Flourish'd about the same Time.

John, Archbishop of *Euchaita*; Flourish'd in the middle of the Century.

John of *Jeannelin*, Abbot of *Erbrestain*; made in 1052. died in 1078.

Hepidannus, a Monk of S. *Gall*; Flourish'd in the middle of the Century, and died in 1080.

Lanfranc, Archbishop of *Canterbury*; was born at *Pavia* in the beginning of the Century, and assum'd the Monastick Habit in the Abby of *Bec*, *A. D.* 1041. A little while after, he was chosen Prior, and made Abbot of S. *Stephen* at *Caen* in 1063. and at last Archbishop of *Canterbury* in 1070. He died in 1089.

Guitmond, Archbishop of *Averſa*; Flourish'd about 1060. and died in 1080.

Durand, Abbot of *Troarn*; Flourish'd about the same Time, and died in 1088.

Peter Damian, Cardinal Bishop of *Ostia*; born in the beginning of the Century, advanc'd to those Dignities in 1057. died in 1072.

Alexander II. Pope; chosen in 1061. died in 1073.

Alphanus, Archbishop of *Salerno*; chosen in 1059. died in 1086.

Gregory

CHRONOLOGICAL TABLES.

Gregory VII. Pope; began to Flouriſh after the Year 1030. under *Benedict* IX. and *Gregory* VI. and paſs'd beyond the Mountains with the latter in 1047. after whoſe Death he retir'd to *Cluny*, and continu'd there till the Time of Pope *Leo* IX. who brought him back to *Rome* in 1049. afterwards he obtain'd the greateſt Share in the Management of the Affairs of the Church of *Rome*, and was at laſt advanc'd to the Papal Dignity in 1073. he died in 1085.

Benno, Cardinal; Flouriſh'd under Pope *Gregory* VII. from *A. D.* 1073. to 1086.

Hugh, Biſhop of *Die*, and afterwards Archbiſhop of *Lyons*; inſtall'd in the Biſhoprick of *Die* in 1074. and tranſlated to the Metropolitan See of *Lyons* in 1083.

Manaſſes, Archbiſhop of *Rheims*, ordain'd in 1070. and depos'd in 1080.

Thierry, Biſhop of *Verdun*; Flouriſh'd about 1080.

Franco, a Philoſopher at *Liege*; Flouriſh'd in 1060.

Warin, Abbot of S. *Arnulphus* at *Mets*; Flouriſh'd about 1060.

Michael Pſellus, a Senator of *Conſtantinople*; Flouriſh'd at the ſame Time, and died in 1078.

Conſtantine Lichudes, Patriarch of *Conſtantinople*; ſucceeded *Michael Cerularius* in that Dignity in 1058. and died in 1066.

John Xiphilin, Patriarch of *Conſtantinople*; made in 1066. died in 1078.

Alberic, a Monk of Mount *Caſſin*; Flouriſh'd about 1060.

Metellus, Abbot of *Tergenſee*; Flouriſh'd about the ſame Time.

Deſiderius, Abbot of Mount *Caſſin*, and afterwards Pope, under the Name of *Victor* III. Flouriſh'd in that Abby under *Gregory* VII. whom he ſucceeded in the Popedom *A. D.* 1086. and died in 1087.

Willian, Abbot of S. *Arnulphus* at *Mets*; Flouriſh'd about 1070.

Robert de *Tombalent*, Abbot of S. *Vigor* at *Bayeux*; Flouriſh'd about 1070.

Lambert of *Aſchaffemburg*, a Monk of *Hirſfeldt*, wrote after the Year 1077.

Marianus Scotus, born in 1028. wrote after 1083. and died in 1086.

Anſelm, Biſhop of *Lucca*; choſen in 1071. ordain'd in 1073. died in 1086.

Theophylact, Archbiſhop of *Acris*; Flouriſh'd from 1070. to the end of the Century.

Folcard, a Monk of S. *Berthin*; Flouriſh'd about 1080.

Gerard, Abbot of S. *Vincent* at *Laon*; Flouriſh'd at the ſame Time, and died in 1095.

Willeran, Abbot of S. *Peter* at *Mersburg*; Flouriſh'd about 1080.

Urſio, Abbot of *Aumont*, wrote about the ſame Time.

Amatus, a Biſhop in *Italy*; Flouriſh'd at the ſame Time.

Adam, a Canon of *Bremen*; Flouriſh'd at the ſame Time.

Joan. Thraceſius Scylitzes, Curopolata; Flouriſh'd under the Emperor *Alexis Comnenus*, that is to ſay, after 1080.

Engelbert, Archbiſhop of *Trier*; Flouriſh'd about 1080.

Conrad, Biſhop of *Utrecht*; Flouriſh'd about the ſame Time.

Weneric, Biſhop of *Vercail*; Flouriſh'd at the ſame Time.

Ulric, a Monk of *Cluny*; Flouriſh'd about the ſame Time.

Bernard, a Monk of *Corby* in *Saxony*; Flouriſh'd about the ſame Time.

Waleran, Biſhop of *Naumberg*; Flouriſh'd in the end of the Century.

Urban II. Pope; choſen in 1087. died in 1099.

Deus-dedit, Cardinal; Flouriſh'd about 1085.

Lambert, Biſhop of *Arras*; Flouriſh'd in 1090.

Reynold, Archbiſhop of *Rheims*; Flouriſh'd at the ſame Time.

Nicolas, ſirnam'd the Grammarian, Patriarch of *Conſtantinople*; choſen in 1084.

Simeon, the Young, Abbot of *Xerocerce*; Flouriſh'd in the end of the Century.

S. *Anſelm*, Archbiſhop of *Canterbury*; born *A. D.* 1033. choſen Abbot of *Bec* in 1078. and Archbiſhop of *Canterbury* in 1093. he died in 1109.

Thierry or *Theodoric*, Abbot of S. *Trudo*; Flouriſh'd about 1090. and died in 1107.

Peter, *Chartophylax*, or Keeper of the Records of the Church of *Conſtantinople*, wrote about 1090.

Ingulphus, Abbot of *Croyland*, made in 1076. died in 1109.

Georgius Cedrenus, a *Greek* Monk; Flouriſh'd in the end of the Century.

Roſcelin, a Clerk of the Church of *Compiegne*; Flouriſh'd in the end of the Century.

Paul, Provoſt of *Benrieden*; Flouriſh'd in the end of the Century.

Conrad, a Monk of *Bruvilliers*; Flouriſh'd in the end of the Century.

Geffrey de *Maleterre*, a Monk of *Normandy*; Flouriſh'd at the ſame Time.

Bertulphus or *Bernulphus*, a Prieſt of *Conſtance*; Flouriſh'd at the ſame Time.

William of *Apulia*, wrote in the end of this Century.

Nalgod, a Monk of *Cluny*; Flouriſh'd at the ſame Time.

Otho, a Monk of S. *Boniface*; Flouriſh'd at the ſame Time.

Gregory, Cardinal; Flouriſh'd at the ſame Time.

Peter de *Honeſtis*, a Clerk of *Ravenna*; Flouriſh'd at the ſame Time.

Thibaud or *Theobald*, a Clerk of the Church of *Etampes*; Flouriſh'd at the ſame Time.

Eadmer, a Monk of *Canterbury*, the Pupil of S. *Anſelm*; Flouriſh'd in the end of the Century, and died in 1121.

Giſlebert, a Monk of *Weſtminſter*; Flouriſh'd in the end of the Century.

Bernard, a Monk of *Cluny*; Flouriſh'd at the ſame Time.

Bernard, a Clerk of the Church of *Utrecht*, Flouriſh'd in the end of this Century.

Adam, Abbot of *Perſeme*; Flouriſh'd about the ſame Time.

Albert, a *Benedictin* Monk at *Mets*; Flouriſh'd at the ſame Time.

Erard, a *Benedictin* Monk; Flouriſh'd at the ſame Time.

Berthorius, Abbot of Mount *Caſſin*; Flouriſh'd at the ſame Time.

Genthier or *Gontherius*, a Monk of S. *Amand*; Flouriſh'd at the ſame Time.

Anaſtaſius, a Monk of S. *Sergius* at *Angers*, liv'd at the ſame Time.

Baudry, Biſhop of *Dol*; Flouriſh'd at the ſame Time.

Gaunilon, an *Engliſh* Monk; Flouriſh'd at the ſame Time.

Nicetas Serro, Archbiſhop of *Heraclea*; Flouriſh'd at the ſame Time.

Samuel of *Morocco*, a converted *Jew*, wrote in the end of the Century.

Alger, Deacon of *Liege*, and afterwards Monk of *Cluny*; Flouriſh'd *A. D.* 1130.

Nicolas, Biſhop of *Methone*; Flouriſh'd in the end of the Eleventh Century, or rather in the Twelfth.

Samonas, Archbiſhop of *Gaza*; Flouriſh'd about the ſame Time.

Of the Twelfth Century.

S. *Bruno*, Founder of the *Carthuſian Order*; Flouriſh'd at *Rheims* in the Year 1075. retir'd to *La Grande Chartreuſe*, or the *Great Charter-Houſe* in 1086. went to *Italy* in 1090. died in 1101.

Leo, Cardinal Deacon; Flouriſh'd under the Pontificate of *Urban* II. in the end of the precedeing Century.

Petrus Theutbodus, Flouriſh'd in the end of the XI. Century, and in the beginning of the XII.

A nameleſs *Italian* Author, Flouriſh'd in the end of the precedeing Century.

Robert, a Monk of S. *Remigius* at *Rheims*; Flouriſh'd in the end of the precedeing Century.

Domnizon, a Prieſt, liv'd in the end of the XI. Century, and in the beginning of the XII.

Rainaud, or *Rainoldus*, Of *Semur*, Archbiſhop of *Lyons*, born in the Year 1024. tranſlated from the Abbey of *Vezelay* to the Archbiſhoprick of *Lyons* after 1104. dy'd in 1109.

Baudry, Biſhop of *Noyon* and *Terouanne*, ordain'd Biſhop *A. D.* 1097. dy'd in 1112.

Sigebert, a Monk of *Gemblours*; Flouriſh'd in the end of the precedeing Century, and in the beginning of the preſent XII. died in 1113.

Odo, Biſhop of *Cambray*, tranſlated from the Abbey of S. *Martin* at *Tournay*, to that See, *A. D.* 1105. died in 1113.

Yves, Biſhop of *Chartres*, made Abbot of the Regular Canons of S. *Quentin* at *Beauvais*, *A. D.* 1078. made Biſhop in 1092. died in 1115.

Giſlebert, or *Gilbert Criſpin*, Abbot of *Weſtminſter*, made *A. D.* 1106. died in 1114. or 1115.

Leo of *Marſi*, Cardinal Biſhop of *Oſtia*, made *A. D.* 1101. died a little after in 1115.

Petrus Alphonſus, a *Spaniſh Jew*, converted *A. D.* 1106.

Stephen, Abbot of S. *James* at *Liege*; Flouriſh'd in the beginning of this Century, about *A D.* 1107.

Paſchal II. Pope; advanc'd to that Dignity, *A. D.* 1099. died in 1118.

Anſelm, Dean of the Church of *Laon*; Flouriſh'd in the beginning of this Century.

Anſcherus, Abbot of S. *Riquier*; Flouriſh'd in the beginning of this preſent XII. Century.

Theofredus, Abbot of *Epternack*,; Flouriſh'd about the ſame Time.

Theobaldus, a Clerk of the Church of *Etampes*; Elouriſh'd and was Profeſſor in the Divinity-Schools of *Caen* and *Oxford* at the ſame Time.

Radulphus, or *Raoul L'ardent*, liv'd about the ſame Time.

Nicetas Seidus, Flouriſh'd at the ſame Time.

Hariulphus, a Monk of S. *Riquier*; Flouriſh'd at the ſame Time.

Hugh, Abbot of *Flavigny*; liv'd about the ſame Time.

Odo, a *Benedictin* Monk of *Aſt*; Flouriſh'd at the ſame Time.

Raimond D'aigiles, a Canon of *Puy*; Flouriſh'd at the ſame Time.

Turget, a Monk of *Durham*; Flouriſh'd about the ſame Time.

John Pyke, an *Engliſh* Writer; Flouriſh'd about the ſame Time.

Walter, Arch-deacon of *Oxford*, liv'd about the ſame Time.

Euthymius Zygabenus, a *Greek* Monk; Flouriſh'd about the ſame Time.

Philippus Solitarius, a *Greek* Monk; liv'd about the ſame Time.

Udaſchalcus, a Monk; Flouriſh'd under Pope *Paſchal* II. in the beginning of this Century.

Gelaſius II. Pope; choſen *A. D.* 1118. died in 1119.

Florentius Bravo, a Monk of *Wincheſter*; Flouriſh'd at the ſame Time, died in 1119.

William de *Champeaux*, Biſhop of *Châlons*, Flouriſh'd in the beginning of this Century, in the Divinity-Schools at *Paris*, ordain'd Biſhop *A. D.* 1113. died in 1121.

Marbodus, Biſhop of *Rennes*; Flouriſh'd in the end of the precedeing Century, made Biſhop *A. D.* 1096. died in 1123.

Bruno, Biſhop of *Signi*; Flouriſh'd in the beginning of the Century, died in 1123.

Calixtus II. Pope; choſen *A. D.* 1119. died in 1124.

Guibert, Abbot of *Nogent Sous Coucy*, elected *A. D.* 1104. died in 1124.

Ernulphus or *Arnulphus*, Biſhop of *Rocheſter*, ordain'd *A. D.* 1114. died in 1124.

Gauterius, Biſhop of *Magualone*, made *A. D.* 1103. died in 1129.

Geffrey, Abbot of *Vendome*; choſen *A. D.* 1093. took ſeveral Voyages into *Italy*, died in 1129.

Honorius II. Pope; elected *A. D.* 1124. died in 1130.

Hildebert, Biſhop of *Mans*, and afterwards Archbiſhop of *Tours*, made *A. D.* 1098. tranſlated to *Tours* in 1125. died in 1132.

Stephen Harding, Abbot of *Ciſteaux*, made *A. D.* 1108. died 1134.

Petrus Groſolanus, or *Chryſolanus*; Flouriſh'd *A. D.* 1120.

Euſtratius, Archbiſhop of *Nice*; Flouriſh'd *A. D.* 1120.

Stephen,

Stephen, Biſhop of *Autun*, made in 1113. left his Biſhoprick in 1129. to retire to *Cluny*, died in 1130.

Nicephorus Bryennius, of *Macedonia*, flouriſh'd 1120.

Joannes Zonaras, Secretary of State to the Emperor of *Conſtantinople*, flouriſh'd in 1120.

Honorius Solitarius, Profeſſor of Scholaſtical Divinity of the Church of *Autun*, flouriſhed in 1120.

Nicolas, a Monk of *Soiſſons*, flouriſhed in 1120.

Ælnothus, a Monk of *Canterbury*, flouriſh'd in 1120.

Thomas, a Monk of *Ely*, liv'd at the ſame Time.

S. *Norbert*, Founder of the Order of *Premontre*, retir'd to that Monaſtery in 1120. died in 1134.

Rupert, Abbot of *Duyts*, flouriſhed in the beginning of this Century, died in 1135.

Guigus, Prior of *La Grande Chartreuſe*, choſen 1110. died in 1137.

Drogo, or *Dreux*, Cardinal Biſhop of *Oſtia*, tranſlated from the Dignity of the Prior of S. *Nicaſius* at *Rheims*, to that of Abbot of S. *John* at *Laon* in 1128. and to that of Cardinal, in 1136. died in 1138.

Peter of *Leon*, Antipope, under the Name of *Anacletus*, choſen in 1130. died in 1138.

Geffrey, Biſhop of *Chartres*, choſen 1115. died in 1138.

Geffrey the Groſs, a Monk of *Tiron*, wrote in 1135.

Peter, Library-Keeper of *Mount-Caſſin*, turn'd Monk in 1115. in the Abbey of *Mount-Caſſin*, and was expell'd in 1128.

Rodulphus, Abbot of S. *Trondo*, choſen in 1108. died in 1140.

Gillebert, or *Gilbert*, Biſhop of *Limerick*, ordain'd before the Year 1110. died in 1140.

France, Abbot of *Aſſighem*, made in 1111. died in 1140.

Turſlin, Archbiſhop of *York*, choſen in 1115. ordain'd in 1119. died in 1140.

Ulricus, Biſhop of *Conſtance*, made in 1120. quitted his Biſhoprick in 1138. died in 1140.

Baudry, Biſhop of *Dol*, made in 1114. died in 1131.

Innocent II. Pope, elected in 1130. died in 1143.

Celeſtin II. Pope, elected in 1143. died in 1144

Lucius II. Pope, choſen in 1144. died in 1145.

Eckard, Abbot of *Urangen*, flouriſhed in 1130.

Hugh, a Monk of *Fleury*, liv'd in 1130.

Anſelm, Abbot of *Gembloux*, flouriſh'd in 1130.

Ordericus Vitalis, a Monk of S. *Evrou*, born in 1075. flouriſhed in 1130. died in 1142.

Anſelm, Biſhop of *Havelberg*, flouriſhed after the Year 1130.

Herveus, a Monk of *Bourg de Dol*, flouriſhed in 1130.

Hugh de *Folieth*, a Monk of *Corby*, flouriſhed in 1130.

Stephen, Biſhop of *Paris*, made in 1127.

Rainerius, a Monk of S. *Lawrence* at *Liege*, flouriſhed in 1130.

Gualbert, a Monk of *Marchiennes*, flouriſhed in 1130.

Pandulphus of *Piſa*, flouriſhed in 1130.

Fabritius Tuſcus, Abbot of *Abington*, flouriſh in 1130.

Aucius, Abbot of the Order of *Valombre*, flouriſhed in 1130.

Albertus or *Albericus*, a Canon of *Aix*, flouriſhed in 1130.

Foucher, a Monk of *Chartres*, flouriſhed in 1130.

Gauterius, the Chancellor, flouriſhed in 1130.

Anna Comnena, the Daughter of *Alexis Comnenus*, flouriſhed in 1130.

Iſaac, an *Armenian* Biſhop, flouriſhed in 1130.

Michael Glycas, a *Sicilian*, flouriſhed in 1130.

Odo, Abbot of S. *Remigius* at *Rheims*, wrote about the Year 1135.

Hugh, of S. *Victor*, born in 1098. flouriſhed in 1130. died in 1142.

Petrus Abaelardus, flouriſhed in the beginning of this Century, in the Univerſity of *Paris*, was condemned in the Council of *Soiſſons* in 1121. and in that of *Sens* in 1140. died in 1142.

Waſelinus Mómalius, Prior of S. *Lawrence* at *Liege*, flouriſhed in 1140. died in 1147.

Amedeus, Biſhop of *Lauſana*, and Abbot of *Hautecomb*, was made Biſhop of that See in 1144. died in 1149.

S. *Bernard*, Abbot of *Clairvaux* born in 1091. retir'd to *Ciſteaux* in 1113. made Abbot in 1115. aſſiſted in the Councils of *Troyes* and *Chalons* in 1128, and 1129. He maintained the Cauſe of Pope *Innocent* II. with great reſolution in 1130, and 1131. He accompany'd him to *Rome*, in 1132. aſſiſted there in a Council, and was ſent to *Milan* in 1134. He return'd to *France*, and was ſent by the King to the Duke of *Guienne* in 1135. He was re-call'd into *Italy* by the Pope in 1137. He confuted *Abaelardus* in the Council of *Sens* in 1140. He was ſent for into *Aquitaine* againſt the Heretick *Henry* and his Followers in 1147. He convicted *Gillebert de la Porree* in a Council held at *Rheims* in 1148. He died in 1153.

William, Abbot of S. *Thierry*, or *Theodoric*, made in 1120. retir'd to *Signi* in 1135. died in in 1150.

Arnold, Abbot of *Bonneval*, choſen in 1151. died in 1154.

Peter, the Venerable, Abbot of *Cluny*, born in 1093. made in 1123. died in 1156.

Guerric, Abbot of *Igny*, came to *Clairvaux* in 1131. was made Abbot in 1138.

Philip, a Monk of *Clairvaux*, flouriſhed in 1140.

Sampſon, Archbiſhop of *Rheims*, advanc'd to that Dignity in 1140.

Robert Pullus, Cardinal, flouriſh'd in the Divinity Schools of *Paris* in 1120. re-eſtabliſh'd the Univerſity of *Oxford*, in 1133. was made Cardinal in 1144. and died in 1150.

William of *Somerſet*, a Monk of *Malmsbury*, flouriſh'd in 1130. died in 1143.

Suger, Abbot of S. *Denis*, choſen in 1122. died in 1153.

Gillebert de la Porree, Biſhop of *Poitiers*, choſen in 1141. His Opinions condemn'd in an Aſſembly held at *Auxerre* in 1147. and in the Council of *Rheims*, in 1148. died in 1154.

Hugo Metellus, a Regular Canon of S. *Leon*, at *Toul*, flouriſh'd in 1140.

Thomas, Abbot of *Maurigny*, flouriſh'd in 1140.

Bernard, a Monk of *Cluny*, flouriſh'd in 1140.

Ulger, Biſhop of *Angers*, flouriſhed in 1140.

Antonius Meliſſus, a *Grecian* Monk, flouriſhed in this Century, but 'tis not certainly known in what Year, although ſome reckon it to be in 1140.

Herman, Abbot of S. *Martin* at *Tournay*, flouriſhed in 1140.

Sifredus, *Ebbo*, *Thimon* and *Herbordus*, } flouriſhed in 1140.

Archardus, a Monk of *Clairvaux*, flouriſhed in 1140.

Henry, Biſhop of *Treves*, flouriſhed in 1140.

Eugenius III. Pope, made in 1144. died in 1153.

Anaſtaſius IV. Pope, choſen in 1153. died in 1154.

Otho, Biſhop of *Friſingben*, made in 1138. retir'd to the Abbey of *Morimond* in 1156. and died in the ſame Year.

Potho, a Monk of *Prom*, flouriſhed in 1145.

Serlon, Abbot of *Savigny*, made in 1146. died in 1158.

Hugh, a Monk of *Cluny*, flouriſhed in 1160.

Philip, Biſhop of *Tarentum* or *Tarento*, made in 1130. depos'd in 1139. retir'd to *Clairvaux*, where he was choſen Prior in 1150. and Abbot of *Aumone* in 1156. died in 1160.

Hugh, Archbiſhop of *Roan*, made in 1130. died in 1164.

Nicolas, a Monk of *Clairvaux*, and S. *Bernard*'s Secretary, left his own Monaſtery of *Monſtier-Randy* to meet that Saint at *Clairvaux*, in 1146. departed thence in 1151. and return'd to *Monſtier-Randy* in 1160. died in 1180.

Simeon of *Durham*, flouriſhed in 1150.

Bartholomew of *Foigny*, Biſhop of *Laon*, made in 1113. founded the Abbey of *Foigny* in 1121. was ſuſpended in 1142. abdicated his Biſhoprick a little after, and retir'd In 1151. to *Foigny*, where he became a Monk.

Gauterius of *Mauritania*, Biſhop of *Laon*, ordain'd in 1154.

Wolbero, Abbot of S. *Pantaleon* at *Colen*, flouriſhed in 1150.

Luke, Abbot of S. *Cornelius*, flouriſhed in 1150. died in 1157.

Gratianus, a Monk of S. *Felix* at *Boulogne*, flouriſhed in 1150.

Peter Lombard, Biſhop of *Paris*, flouriſhed after 1120. ordained Biſhop in 1150. died in 1164.

Falco, a Magiſtrate of *Benevento*, flouriſhed in 1150.

Henry, Arch-deacon of *Huntington*, flouriſhed in 1150.

Two nameleſs *Authors*, Epitomizers of *Foucher*, flouriſhed in 1150.

Hugh, Cardinal Biſhop of *Oſtia*, flouriſhed in 1150.

Conſtantinus Manaſſes, flouriſhed in 1150.

Conſtantinus Harmenopulus, a Judge of *Theſſalonica*, flouriſhed in 1150.

John, Patriarch of *Antioch*, flouriſhed in 1150.

Germanus, Patriarch of *Conſtantinople*, flouriſhed in 1150.

Arſenius, a Monk of *Mount Athos*, flouriſhed in 1150.

Andronicus Camaterus, flouriſhed in 1150.

George, Archbiſhop of *Corfu*, flouriſhed in 1150. died in 1167.

Lucas Chryſobergius, Patriarch of *Conſtantinople*, made in 1148. or 1155. died in 1167.

Robert, Arch-deacon of *Oſtrevant*, flouriſhed in the middle of this Century.

A nameleſs *Author*, of the Life of S. *Ludger*, flouriſhed in the middle of the ſame Century.

Theobald, a Monk of S. *Peter* at *Beze*, liv'd in the middle of the ſame Century.

Gauterius, a Canon of *Teroüane*, flouriſhed in the middle of the ſame Century.

Herbert, a Monk, flouriſhed in 1150.

Haimo, Arch-deacon of *Chalons*, flouriſhed in 1150.

Herman, a converted *Jew* of *Colen*, flouriſhed in the middle of this Century.

Nicetas of *Conſtantinople*, flouriſhed in 1150.

Baſil of *Acris*, Archbiſhop of *Theſſalonica* flouriſhed in 1150.

Teulphus, a Monk of *Maurigny*, flouriſhed in 1150.

John, a Monk of *Marmoutier*, flouriſhed about the middle of this Century.

Alexander, an Abbot in *Sicily*, flouriſhed after the Year 1154.

Adrian IV. Pope, made in 1154. died in 1159.

Alexander III. Pope, choſen in 1159. died in 1181.

Lucius III. Pope, elected in 1181. died in 1185.

Urban III. Pope, advanc'd to that Dignity in 1185. died in 1188.

Gregory VIII. Pope, obtain'd the See of *Rome* in 1187. and died in the ſame Year.

Radulphus Niger, a Monk of S. *Germer*, flouriſhed in 1157.

S. *Elizabeth*, Abbeſs of *Schonaw*, born in 1129. flouriſhed in 1155. died in 1165.

S. *Aelred* or *Ethelred*, Abbot of *Reverby*, flouriſhed in 1150. died in 1166.

Otho of *Deuil*, Abbot of S. *Cornelius*, flouriſhed in 1160. died in 1168.

Thomas Becket, Archbiſhop of *Canterbury*, born in 1119. made in 1161. was aſſaſſinated in 1170.

Gilbert, Abbot of *Hoiland*, flouriſhed after the Year 1150. died in 1172.

Richard of S. *Victor*, flouriſhed in 1160. died in 1173.

Peter de Roye, a Monk of *Clairvaux*, flouriſhed in 1160.

Enervinus, Provoſt of *Stemfeld*, flouriſhed in 1160.

CHRONOLOGICAL TABLES.

Ecbert, Abbot of S. *Florin*, Flouriſhed in 1160.

Bonacurtius, *Mediolanenſis*, Flouriſh'd in 1160.

Ebrard of *Bethune*, Flouriſh'd in 1160.

Michael of *Theſſalonica*, Defender of the Church of *Conſtantinople*, Flouriſh'd in 1160.

Odo, a Regular Canon of S. *Auguſtin*; Flouriſh'd in 1160.

Hugh of *Poitiers*, a Monk of *Vezelay*; Flouriſh'd in 1160.

Adelbert or *Albert*, Abbot of *Heldeſheim*; Flouriſh'd in 1160.

John of *Hexam*, Provoſt of *Hugulſtadt*; Flouriſh'd in 1160.

Faſtredus, Abbot of *Clairvaux*; Flouriſh'd in 1161.

Hugh, a Monk of S. *Saviour* at *Lodeve*; Flouriſh'd in 1161.

Laurentius, a Monk of *Liege*; Flouriſh'd after the Year 1150. died in 1179.

S. *Hildegarda*, Abbeſs of *Mount* S. *Robert*; born in 1098. was in great repute in 1150. died in 1180.

Philip de Harveng, Abbot of S. *Bonne-Eſperance*; Flouriſh'd after the Year 1150. died in 1180.

Adamus Scotus, a Regular Canon; Flouriſh'd in 1160. died in 1180.

Geffrey Arthur, Biſhop of S. *Aſaph*; choſen Biſhop in 1151. died in 1180.

Alanus, Biſhop of *Auxerre*, Abbot of *Larivoir*, was advanc'd to that Dignity in 1153. retir'd to *Clairvaux* in 1161. died in 1181.

John of *Saliſbury*, Biſhop of *Chartres*; Flouriſh'd after the Year 1160. was ordain'd Biſhop in 1179. died in 1182.

Arnulphus or *Arnoldus*, Biſhop of *Liſieux*; made in 1141. accompany'd *Lewis* the Young, King of *France*, in his Expedition to the *Holy Land*, in 1147. was ſent Legate into *England* in 1160. retir'd to the Monaſtery of S. *Victor* in 1180. died in 1182.

Peter of Celles, Biſhop of *Chartres*, elected Abbot in 1150. tranſlated to the Abbey of S. *Remigius* at *Rheims*, in 1162. ordain'd Biſhop in 1182. died in 1187.

Nicolas, a Monk of S. *Alban*; Flouriſh'd in 1160.

Gilbert Foliot, Biſhop of *London*, made Biſhop of *Hereford*, in 1149. and tranſlated thence to *London* in 1161. died in 1187.

Michael Anchialus, Patriarch of *Conſtantinople*, advanc'd to that Dignity in 1167.

Robert of Melun, Biſhop of *Hereford*, Flouriſh'd in 1170.

Alexis Ariſtenes, *Oeconomus* or Steward of the Church of *Conſtantinople*; Flouriſh'd in 1170.

Simeon Logotheta; Flouriſh'd in 1170.

John of Cornwal; Flouriſh'd in 1170.

Gerochus, Provoſt of *Rheicherſperg*, and a nameleſs Author, Dean of the ſame Church; Flouriſh'd in 1170.

Peter of Riga, a Canon of *Rheims*; Flouriſh'd in 1170.

Henry, Archbiſhop of *Rheims*; Flouriſh'd in 1170.

Geffrey, Abbot of *Clairvaux*, a Diſciple of S. *Bernard*, made Abbot of *Igny*, and afterwards Abbot of *Clairvaux*, in 1162. and of *Hautecombe* in 1175. died in the end of this Century.

William, Archbiſhop of *Tyre*; ordain'd in 1174. died in 1190.

Richard, Prior of *Hagulſtadt*; Flouriſh'd in 1180. died in 1190.

Clement III. Pope; choſen in 1188. died in 1191.

Baldwin, Archbiſhop of *Canterbury*; firſt made Abbot of *Wincheſter*, and afterwards Archbiſhop in 1185. died in 1192.

Ermengardus or *Ermengaldus*; Flouriſh'd in 1180.

John, a Hermit; Flouriſh'd in 1180.

Bernard, Abbot of *Fontcaud*; Flouriſh'd in 1180.

Joannes Cinnamus, the Grammarian; Flouriſh'd in 1180.

Theorianus; Flouriſh'd in 1180.

Hugo Etherianus, Flouriſh'd in 1180.

Robertus Paululus, a Prieſt of *Amiens*; Flouriſh'd in 1180.

Gervaſe, a Prieſt of *Chicheſter*; Flouriſh'd in 1180.

Odo, Abbot of *Bel*; liv'd in 1180.

Laberant, Cardinal; Flouriſh'd in 1180.

Geffrey, Prior of *Vigeois*; Flouriſh'd in 1180.

Thierry or *Theodoric*, a Monk; Flouriſh'd in 1180.

Joannes Burgundus, a Magiſtrate of *Piſa*; Flouriſh'd after the Year 1150. died in 1194.

Maurice de Sully, Biſhop of *Paris*; made in 1164. died in 1196.

Celeſtine III. Pope; choſen in 1191. died in 1198.

Petrus Comeſtor, Dean of S. *Peter* at *Troyes*; Flouriſh'd in the end of this Century, died in 1198.

Joannes Phocas, a *Greek* Monk; Flouriſh'd in 1190.

Neophytus, a *Grecian* Monk; Flouriſh'd in 1190.

A nameleſs *Author*, of the Expedition of the *Danes* to the *Holy Land*; Flouriſh'd in 1190.

Demetrus Tornicius; wrote about the Year 1193.

John, Biſhop of *Lydda*; Flouriſh'd in 1194.

Gauterius, a Regular Canon of S. *Victor*; Flouriſh'd in the end of the Century.

Thierry or *Theodoric*, an Abbot; Flouriſh'd at the ſame Time.

Ogerus, Abbot of *Lucedia*; Flouriſh'd at the ſame Time.

Godfrey of *Viterbo*; Flouriſh'd in the end of the Century.

Robert of *Torigni*, Abbot of *Mount* S. *Michael*; Flouriſh'd at the ſame Time.

Otho of S. *Blais*; Flouriſh'd at the ſame Time.

John Brompton, Abbot of *Jorval*; Flouriſh'd at the ſame Time.

Lupus Proteſpatus; Flouriſh'd in the end of the Century.

Aldelphus, a Monk of S. *Martin* at *Tournay*; Flouriſh'd in the end of the Century.

Iſaac, Abbot of *L'Etoile*; Flouriſh'd in the end of the Century.

Henry, Abbot of *Clairvaux*; Flouriſh'd in the end of the Century.

Peter, Abbot of *Clairvaux*; Flouriſh'd at the ſame Time.

Garnerius, Abbot of *Clairvaux*; Flouriſh'd in the end of the Century.

Gilbert of *Sempringham*; Flouriſh'd at the ſame Time.

Nicolas, a Canon of *Liege*; Flouriſh'd at the ſame Time.

Sibrandus, Abbot of *Mariegard* in *Friſeland*; Flouriſh'd at the ſame Time.

Bertrand, Abbot of *La Chaiſe-Dein*; Flouriſh'd at the ſame Time.

Radulphus Tortarius; Flouriſh'd in the end of the Century.

A nameleſs *Author*, of the Hiſtory of *Jeruſalem*; Flouriſh'd in the end of the Century.

Chriſtian, a Monk of *Clairvaux*; Flouriſh'd at the ſame Time.

Gauterius of *Chaſtillon*; Flouriſh'd at the ſame Time.

Thomas, a Monk of *Ciſteaux*; Flouriſh'd at the ſame Time.

Garnerius of S. *Victor*; Flouriſh'd in the end of the Century.

Robert of *Flamesbury*; Flouriſh'd in the end of the Century.

Bartholomew, Biſhop of *Oxford*; Flouriſh'd in the end of the Century.

Odo de Chirton; Flouriſh'd in the end of the Century.

John, a *Carthuſian* Monk of *des Portes*; Flouriſh'd in the end of the Century.

Stephen de Chaulmet, a *Carthuſian* of *des Portes*; liv'd at the ſame Time.

William le Petit, a Regular Canon of *Neutbrige*, or *Newburg*; Flouriſh'd at the ſame Time, died in 1208.

Gervaſe, a Monk of *Canterbury*; Flouriſh'd in the end of the Century.

Gontherius, a Monk of S. *Amand*; Flouriſh'd in the end of the Century.

Oliver of *Colen*; Flouriſh'd in the end of the Century.

Radulphus de Diceto, Dean of S. *Pauls* at *London*; Flouriſh'd in the end of the Century.

Geffrey or *Gauterius de Vineſauf*; Flouriſh'd under the Popedom of *Innocent* III. in the very end of the Century.

George Xiphlin, Patriarch of *Conſtantinople*, advanc'd to that Dignity in 1193. died in 1199.

Peter of *Poitiers*, Chancellor of the Church of *Paris*; Flouriſh'd in 1170. died in 1200.

Peter of *Blois*, Arch-deacon of *Bath*, went to *Sicily* in 1167. return'd to *France* a little while after, paſſed into *England*, and flouriſh'd there till the end of the Century.

Sylveſter Gyraldus, Biſhop of S. *Davids*; Flouriſh'd in 1170. died in the beginning of the following Century.

Richard, Abbot of *Mount-Caſſin*; Flouriſh'd in the end of this Century, died in the beginning of the following.

Stephen, Biſhop of *Tournay*, became a Regular Canon in 1165. was choſen Abbot of S. *Geneviève* in 1177. and Biſhop of *Tournay* in 1192.

Theodorus Balſamon, Patriarch of *Antioch*, Flouriſh'd from the Year 1180. to 1203.

Elias of *Coxie*, Abbot of *Dunes*; Flouriſh'd in the end of the Century, died in 1203.

Saxo Grammaticus, Provoſt of *Roſchild*; Flouriſh'd at the ſame Time, died in 1204.

Joannes Camaterus, Patriarch of *Conſtantinople*; advanc'd to that Dignity in 1199. died in 1206.

Zacharias, Biſhop of *Chryſopolis*; is ſuppos'd to have liv'd in the XII. Century.

Roger de Hoveden, a Profeſſor of *Oxford*; Flouriſh'd in the beginning of the following Century.

James de Vitry, Cardinal; Flouriſh'd in the end of the Century, died in 1194.

A TABLE of the Works of the Eccleſiaſtical Writers of the *Seventh*, *Eeighth*, *Ninth*, *Tenth*, *Eleventh* and *Twelfth* Centuries of the Church.

Of the Seventh and Eighth Centuries.

S. *ISIDORE of* Sevil.

His Genuine Works which we have.

TWenty Books of Etymologies or Origins.
Three Books of the Differences of Names.
A Book of the Nature of Things.
A Chronicon from the beginning of the World to the Empire of *Heraclius*.
The Hiſtory of the *Goths*.
An Abridgment of the Hiſtory of the *Vandals* and *Sweves*.
A Treatiſe of the Eccleſiaſtical Writers.
An Hiſtory of the Life and Death of certain Saints.
Prolegomena upon the Bible.
Some Notes upon the Pentateuch, *Joſhua*, the Books of *Kings* and *Ezra*.
An allegorical Book upon the Octateuch.
A Commentary upon the *Canticles*.
Two Books againſt the *Jews*.
Two Books of the Offices of the Church.
Some Letters.
A Rule for Monks.
Two Books, entituled *Synonima*.
A Treatiſe of the Contempt of the World.
The Lamentations of Repentance.
A Prayer about amendment of Life.
A Collection of Sentences taken out of S. *Gregory*.

Books Suppoſititious.

His fourth and fifth Letters.
A Letter to *Maſſanus*.
A Treatiſe about the Oppoſition of Virtues and Vices.

BRAULIO Biſhop of *Saragoſa*

His Genuine Works.

He perfected and ſet in order *Iſidore*'s Books of *Origin*'s, and made a Catalogue of his Works.
The Life of S. *Milan* and *Leocadia* is thought to be his.

S. *COLUMBANUS* Abbot of *Luxeuil* and *Bobia*.

His Genuine Works.

Two Letters in Verſe concerning the ſhortneſs of Life, and four other Poems.
A Rule for Monks, with a Penitential, and ſome other Inſtructions.
A Treatiſe of twenty principal Sins.
Four Letters.

Works loſt.

A Commentary upon the *Pſalms*.
Some Letters.
A Treatiſe againſt the *Arians*.
A Treatiſe about *Eaſter*.

Spurious Works.

The *16th* and *16th* Inſtruction.
A Treatiſe of Penances for the Monks, Clergy and Laity.

ÆLERAN an *Iriſh Presbyter*.

His Genuine Works.

A Myſtical Treatiſe about the Geneology of *Jeſus Chriſt*.

CUMIANUS or *CUMINUS*, an *Iriſh* Abbot.

A Penitential.
A Letter concerning *Eaſter*.

HESICHIUS, a Prieſt of *Jeruſalem*.

His Genuine Works.

A Commentary upon *Leuticus*.
Two Homilies upon the Virgin *Mary*.

Works Loſt.

Four Diſcourſes cited by *Photius* in his *51ſt* Volume of his *Bibliotheca*.
Some Fragments of two Sermons cited by *Photius*.
A Summary of the 12 ſmall Prophets and *Iſaias* in *Greek*.
The Treatiſe of *Temperance*, the Eccleſiaſtical Hiſtory mentioned in the fifth Council, as alſo the Harmony of the Goſpels, of whom M. *Cotelerius* hath publiſhed an Abridgment, belong to a more ancient *Heſychius*.
There was alſo another *Heſychius*, a Prieſt of *Jeruſalem* more modern, of whom *Photius* ſpeaks in Vol. 52. of his *Bibliotheca*, and gives us the Extracts of four of his Sermons.

EUSEBIUS of *Theſſalonica*.

Works Loſt.

A Letter againſt a diſſembling Monk.
Ten Books againſt the Errors of the ſame Monk.

BONIFACE IV. Biſhop of *Rome*.

Suppoſititious Works.

A Decree and Letter publiſhed by *Holſtenius*.

Pope *DEUS-DEDIT*.

His Spurious Works.

A Letter to *Gordian*.

JOHANNES PHILOPONUS.

His Genuine Works.

A Treatiſe upon the ſix-days Works.
A Treatiſe upon *Eaſter*.
Philoſophical Treatiſes.

Works Loſt.

A Treatiſe againſt *Jamblichus* the Philoſopher.
A Treatiſe of the Reſurrection.
A Treatiſe of the *4th* Council.
A Treatiſe againſt the Diſcourſe of *Joannes Scholaſticus*, Patriarch of *Conſtantinople*.

THEODOSIUS the Monk.

A Work loſt.

A Writing againſt *Philoponus*.

CONON, *EUGENIUS* and *THEMISTIUS*.

Works loſt.

Invectives againſt *Philoponus*.
Themiſtius's Apology for *Theophobius*.
His Anſwer to *Theodorus*.

THEODORUS the Monk.

A Book written againſt *Themiſtius*.

NICIAS.

Works loſt.

A Book againſt *Philoponus*, intituled, the Arbiter or Judge.
A Treatiſe againſt *Severus*.
Two Books againſt the Heathens.

ANTIOCHUS.

A Genuine Work.

His Pandects of the Holy Scripture.

JOHN of *Theſſalonica*.

A Genuine Work.

Some Homilies upon the Women who carried Spices to embalm the Body of Jeſus Chriſt.

A Work loſt.

Some Dialogues about Religion.

GREGORY of *Antioch*.

A Genuine Work.

A Diſcourſe about the Women that embalmed Jeſus Chriſt.

JOHN, Biſhop of *Saragoſa*.

A Work loſt.

Prayers to be ſung in the Service of the Church.

JUSTUS, Biſhop of *Toledo*.

A Genuine Work.

A Letter to *Ribilan*.

CONANTIUS PALENTINUS.

Works loſt.

Hymns and Prayers.

BONIFACE V.

A Genuine Work.

Three Letters mentioned by *Bede*.

MODESTUS, Biſhop of *Jeruſalem*.

Works loſt.

His Sermons, of which *Photius*, Vol. 275. in *Bibliath.* gives us ſome Extracts.

GEORGE, Biſhop of *Alexandria*.

A Genuine Work.

The Life of S. *Chryſoſtome*.

HONORIUS.

Genuine Works.

Some Letters to *Sergius*.
Nine other Letters.

SOPHRONIUS of *Jeruſalem*.

Genuine Works.

A Synodical Letter to *Sergius*.
Four Sermons.
The Life of S. *Mary* the *Ægyptian*.

Works loſt.

A Synodical Letter to *Honorius*.
A Diſcourſe about S. *Cyrus* and S. *John*.

A Spurious Work.

The Voyages of S. *Peter* and S. *Paul*.

JOANNES MOSCHUS.

A Genuine Work.

The Spiritual Medow.

GEORGIUS PISIDES.

Genuine Works.

A Deſcription of the Creation of the World, in Verſe.
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Sermons in honour of the Virgin.

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The Life of the Emperor *Heraclius*.
The *Perſian* War.
A Panegyrick upon the Martyr *Anaſtaſius*.
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EUGENIUS, Biſhop of *Toledo*.

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A Treatiſe upon the Trinity, in Verſe.
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APOLLONIUS, a Prieſt of *Novara*.

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THEODORUS I.

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S. *MAXIMUS*.

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ANASTASIUS, Scholar of S. *Maximus*.

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ANASTASIUS APOCRISIARIUS.

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DEMETRIUS CYZICENUS.
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GERMANUS the Patriarch.
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ANDREAS CRETENSIS.
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GOTTESCHALCUS.
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The Life of S. *Lambert*, Biſhop of *Liege*.
AMBROSIUS AUTPERTUS.
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The Book of the Oppoſition between Virtues and Vices, in S. *Auſtin*.
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A genuine Work.
Several Letters inſerted in the *Caroline Code.*

STEVEN III.
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ADRIAN I.
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Several Letters to the Kings of *France*, which are in the *Caroline Code.*
Letters about Images; in the Acts of the Council of *Nice*, relating to the *Caroline* Book.
A Letter to *Tilpin*, related by *Flodoardus.*
A Collection of Canons, dedicated to *Ingilram* Biſhop of *Metz.*

PAUL of *Aquileia.*
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An Expoſition upon the Penitential, and 118 *Pſalms.*
A Treatiſe of the Uſe of the Pſalms.
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ETHERIUS.
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PAULINUS.
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A ſmall Tract and three other Books againſt *Elipandus.*
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A Letter to *Heiſtulphus*, of which we have only a Fragment.
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THEODULPHUS, Biſhop of *Orleans.*
A Capitulary for the Inſtruction of the Prieſts of his Dioceſs, containing forty ſix Articles.
A Treatiſe about Baptiſm, to *Magnus.*
Some Poems.

LEO III.
A Genuine Work.
Thirteen Letters.

TARASIUS.
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An Apology for his Election.
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ELIAS CRETENSIS.
A Genuine Work.
A Commentary upon the Orations of S. *Gregory Nazianzen.*

GEORGIUS SYNCELLUS.
A Genuine Work.
His Chronicon.

Of the Ninth Century.

NICEPHORUS, Patriarch of *Conſtantinople.*
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AN Eccleſiaſtical Hiſtory, from the Death of *Mauritius* the Emperor, to the Reign of *Irene.*
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THEODORUS STUDITA.
His Genuine Works, which we have.
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JOSEPH Biſhop of *Theſſalonica.*
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NAUCRATIUS.
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THEODORUS, the Martyr.
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A Relation of a Conference between the Patriarch *Nicephorus* and the Emperor *Leo.*
A Narration of the Martyrdom of that Patriarch.

THEOPHANES.
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A Hymn in Commendation of his Brother *Theodorus.*

MICHAEL SYNCELLUS.
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The Life of S. *Dionyſius.*
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THEOSTERICTUS.
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LUDGERUS, the firſt Biſhop of *Munſter.*
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A Writing about Renunciations made in Baptiſm.
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An Eccleſiaſtical Hiſtory from the Empire of *Conſtantine Copronymus* to the eighth Year of *Michael Balbus.*

CLAUDIUS CLEMENS, Biſhop of *Turin.*
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DUNGALUS.
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ODILBERT.
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His Treatiſe of the Sacrament of Baptiſm.

ÆGIL, Abbot of *Fulda.*
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A Relation of the eminent Actions of S. *Sturmi.*

GILDAS.
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The Preface to his Calendar.
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AGOBARDUS, Archbiſhop of *Lyons.*
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ANSCHARIUS, Monk of *Corby*.

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Three Letters againſt *Gotteſchalcus*.
A Treatiſe about Suffragan Biſhops.
A Treatiſe of the Honour Children owe their Parents.
A Treatiſe of the Art of computing Time.
A Canonical Letter to *Regimboldus*.
Another Canonical Letter to the ſame Perſon.

Works falſly attributed to him.

Three Books of Canonical Queſtions.
Three Books of Virtues and Vices.
A Commentary upon S. *Benedict*'s Rule.
A Grammatical Treatiſe.

WALAFRIDUS STRABO.

His Genuine Works.

A Treatiſe of the Eccleſiaſtical Worſhip.
An ordinary Gloſs upon the whole Bible.
An Hiſtory of the Deſtruction of *Jeruſalem*.
Several Poems.
The Viſions of S. *Wettinus*.
The Lives of S. *Galus*, *Othmarus* and *Blaitmacus*.

AMOLO, Archbiſhop of *Lyons*.

Genuine Works.

Letters and ſome ſmall Tracts about Grace.
A Letter to *Theobaldus* Biſhop of *Langres*.
A Treatiſe againſt the *Jews*, publiſh'd by F. *Chifflet*, under *Rabanus*'s Name.

SERGIUS II. Pope.

A Genuine Work.

A Letter to *Drogo* Biſhop of *Metz*.

ERMENRICUS, Monk of *Elwangen*.

Genuine Works.

The Lives of S. *Magnus* and S. *Sola*.
A Dialogue upon the Foundation of his Monaſtery.

RODOLPHUS, Monk of *Fulda*.

Genuine Works.

The Lives of *Rabanus* and S. *Lioba*.

ERMANTARIUS, Abbot of *Noirmantier*.

A Genuine Work.

An Hiſtory of the Tranſlation of the Body of S. *Philibert*.

MILO called *SIGEBERT*, Monk of S. *Amandus*.

A Genuine Work.

The Life of S. *Amandus*.

WANDELBERT, a Monk of *Prom*.

A Genuine Work.

A Martyrology in Verſe.

METHODIUS, Patriarch of *Conſtantinople*.

Genuine Works.

The Life of S. *Dionyſ*.
Some Fragments of two Sermons.
A Panegyrick upon S. *Agatha*
Some Sermons upon S. *Simeon* and *Palm-Sunday*.

HINCMARUS, Archbiſhop of *Rheims*.

A Letter to *Charles* the Great, ſerving for a Preface to his firſt Book of Predeſtination.
A Treatiſe upon the Expreſſion, *Trina Deitas*.
A Treatiſe upon the Divorce of *Lotharius* and *Theutberga*.
A Book of 55 Articles againſt the Biſhop of *Laon*.
Conſtitutions and Canons for his Diocеſe.
Divers Letters and Treatiſes to the Emperors, Kings, Popes and Biſhops of his Time.
The Coronations of the Kings and Queens.
Some Papers and Petitions preſented to the Councils.

Works loſt.

His firſt Treatiſe of Predeſtination.
A Writing ſent to the Monks againſt *Gotteſchalchus*.
Letters to *Rabanus* and the Church of *Lyons*, about Predeſtination.
Several other Pieces.

GOTTESCHALCUS, a Monk of *Orbez*.

Genuine Works

Two Confeſſions of Faith, and ſome Fragments of that which he preſented to the Council of *Mentz*.
Some Fragments of his Treatiſe of the 3 Queſtions recited by *Hincmarus* in his Treatiſe of Predeſtination.
A Summary of a Writing recited by *Amolo*.
A Fragment of a Letter written to *Bertram*.
A Treatiſe upon the Expreſſion, *Trina Deitas*, put into *Hincmarus*'s Anſwer to it.

Works loſt.

Thoſe of which we have cited ſome Fragments.

HINCMARUS, Biſhop of *Laon*.

His Genuine Works, which we have.

A Letter to *Hincmarus*, Archbiſhop of *Rheims*, about *Nivinus*.
Another Letter to him about *Adulphus*.
Another about *Senatus*, and another of other Things.
A ſecond Collection of Decretals.
A Letter to *Hincmarus*, Archbiſhop of *Rheims*, with an Anſwer to his 55 Articles againſt him.
A Petition to the Council of *Piſa*, with a Recantation ſent to King *Charles*.

PASCHASIUS RATHBERTUS, Abbot of *Corby*.

Genuine Works.

A Treatiſe about the Body and Blood of our Saviour.
A Letter to *Fridegardus*.
A Treatiſe upon Chriſt's Birth.
A Commentary upon the Lamentations of *Jeremiah*, upon *Pſalm* 44, and upon S. *Matthew*.
The Life of S. *Wala*.

BERTRAMUS, a Monk of *Corby*.

Genuine Works.

A Letter againſt *Hincmarus*'s Book of Predeſtination.
A Treatiſe of Predeſtination.
A Treatiſe of the Body and Blood of Jeſus Chriſt.
An Anſwer to the Objections of the *Greeks* againſt the *Latin* Church.
A Treatiſe upon the Nativity of Jeſus Chriſt.
A Treatiſe upon the Nature of the Soul, which is in *M. S.*

A Work loſt.

A Treatiſe to juſtify this Expreſſion, *Trina Deitas*.

JO. SCOTUS.

Genuine Works.

A Treatiſe of Predeſtination.
A Treatiſe of the Diviſion of Nature.
A Tranſlation of *Maximus*'s *Scholia* upon the Works of S. *Dionyſius* and S. *Greg. Nazianzen*.
A Book about the Viſion of God, in *M. S.*

Works loſt.

A Treatiſe upon the *Euchariſt*.
A Commentary upon S. *Matthew*.
A Book of Offices.
The Tranſlation of S. *Dionyſius*'s Works.
Nameleſs *AUTHORS* againſt *Paſchaſius*.

Genuine Works.

Two Treatiſes upon the *Euchariſt*.

PRUDENTIUS, Biſhop of *Troyes*.

Genuine Works.

A Treatiſe of Predeſtination, againſt *J. Scotus*.
A Letter to the Synod of *Sens*.
A Letter to *Hincmarus* and *Pardulus* about Grace.

Works loſt.

A Treatiſe of Predeſtination, againſt *Hincmarus*.
Annals cited by *Hincmarus*.

FLORUS, a Deacon of *Lyons*.

Genuine Works.

A Fragment of a Diſcourſe of Predeſtination
A Treatiſe againſt *Joannes Scotus*.
Two Commentaries upon S. *Paul*'s Epiſtles.
A Treatiſe upon the Celebration of the *Maſs*.
Two Fragments of a Collection of Canons.
A Poem attributed to *Drepanus Florus*.
Another Piece in Verſe.

Works loſt.

A Collection of Canons.

REMIGIUS, Archbiſhop of *Lyons*.

Genuine Works.

An Anſwer to *Hincmarus*, in the Name of the Church of *Lyons*, with a Writing, entituled, *A Reſolution of the Queſtion concerning the Damnation of all Men in Adam, and the particular Redemption of the Elect by Jeſus Chriſt.*
A Treatiſe againſt the Articles of *Quiercy*; entl-

entituled, *A Book to prove that we ought to hold firmly the Truth of Holy Scripture, and faithfully follow the Authority of the Holy and Orthodox Fathers.*

LUPUS Abbot of *Ferrara*.

Genuine Works.

A Treatiſe of the three Queſtions about Predeſtination.
A Letter to *Hincmarus* and *Pardulus*.
Another Letter to *Charles* the Bald.
126 Letters upon different Subjects.
A Fragment of a Letter to Pope *Nicholas*, in the Name of *Wenilo*.
Two Homilies and two Hymns.
The Lives of S. *Maximus* Archbiſhop of *Treves* and S. *Wigbert* an Abbot.

LEO IV. Pope.

Genuine Works.

Two Letters and a Diſcourſe.

EULOGIUS.

Genuine Works.

The Lives of the Martyrs of *Corduba*, and,
An Apology for them.
Some Letters upon Reliques.
An Inſtruction to two Virgins, Priſoners.

ALVARUS.

A Genuine Work.

An Hiſtory of the Martyrdom of his Brother *Eulogius*.

ODO Abbot of *Corby*, and afterward Biſhop of *Beauvais*.

A Work loſt.

A Treatiſe againſt the *Greeks*.

ÆNEAS Biſhop of *Paris*.

A Genuine Work.

His Anſwer to the Objections made by the *Greeks*.

ANGELOMUS Monk of *Luxeuil*.

Genuine Works.

Comments, entituled *Stromata*, upon the 4 Books of *Kings* and the Book of *Canticles*.

A Work loſt.

A Treatiſe of Divine Offices.

BENEDICT III. Pope.

Genuine Works, which we have.

Two Letters, the one to *Hincmarus* and another to the Biſhops of *France*.

Spurious Works.

Two Grants, one of *Corby* and the other of S. *Dionys*.

ISAAC, Biſhop of *Langres*.

A Genuine Work.

A Collection of Eccleſiaſtical Laws.

HERARD Archbiſhop of *Tours*.

A Genuine Work.

A Collection of Eccleſiaſtical Laws out of the Capitularies.

NICHOLAS I. Pope.

About 100 Letters.
An Anſwer to the *Bulgarians*.

PHOTIUS, Patriarch of *Conſtantinople*.

Genuine Works.

His *Bibliotheca*.
His *Nomocanon*.
248 Letters; the firſt of which contains an Hiſtory of the firſt 7 General Councils.
A Letter to the Patriarch of *Aquileia*, againſt the *Latin* Church.
A Letter to the Governour of the Iſle of *Cyprus*.
A Treatiſe of the Wills of Jeſus Chriſt.
Seven other Theological Treatiſes.
A Homily.
A Deſcription of the New Church at *Conſtantinople*.

Works yet in M. S.

Several Sermons.
A Treatiſe entituled, *Amphilochia*.
A Comment on S. *Paul*'s Epiſtles.
A Lexicon,
Some Notes upon the Prophets.
A Treatiſe againſt the *Latins*.
A Treatiſe againſt an Heretick called *Econius*.
A Collection of the Rights of Metropolitans and Biſhops.
A Commentary upon *Ariſtotle*'s Categories.

ADRIAN II. Pope.

Genuine Works.

Thirty ſix Letters.

HUCBALDUS, a Monk of S. *Amandus*.

Genuine Works.

A Poem in Commendation of Baldneſs.
A Treatiſe of Muſick.
The Lives of ſeveral Saints.

ISO a Monk of S. *Gallus*.

A Genuine Work.

The Life and Miracles of S. *Othmarus*.

PETRUS SICULUS.

A Genuine Work.

The Hiſtory of the Hereſy of the *Manichees*.

ADO Archbiſhop of *Vienna*.

A Martyrology.
A Treatiſe upon the Feſtivals of the Apoſtles.
A Chronicon, abridged, from the Beginning of the World to 879.
The Lives of S. *Deſiderius* and S. *Thudorius* an Abbot.

USUARDUS, a Monk of S. *German de Prez*.

A Genuine Work.

A Martyrology.

THEODORUS ABUCARA, Archbiſhop of *Caria*.

A Genuine Work, which we have.

A Theological Treatiſe of Religion.

ANASTASIUS Bibliothecarius.

Genuine Works.

Tranſlations of the Acts of the Council of *Conſtantinople*; of his threefold Chronology; of ſeveral Pieces about the *Monothelites*; of the Life of S. *John* the Almsgiver; of the Paſſion of S. *Danetius*; with the Prefaces to them.
A Preface to his Tranſlation of S. *Dionyſius*'s Works.
The Lives of the Popes from S. *Peter* to *Nicholas* I.

GEORGIUS, Chartophylax of the Great Church at *Conſtantinople*.

Genuine Works.

Several Homilies upon the Feaſt of the Virgin.

LUITBERTUS, Archbiſhop of *Mentz*.

A Genuine Work.

A Letter to King *Lewis*.

WULFADUS, Archbiſhop of *Bourges*.

A Genuine Work.

A Paſtoral Letter.

GAUTERIUS, Biſhop of *Orleans*.

A Genuine Work.

A Collection of Canons.

OLFREDUS, a Benedictine Monk.

A Genuine Work.

A Preface to his Hiſtory of the Goſpel in the *Teutonick Tongue*.

Works loſt.

The Hiſtory of the Goſpel.
Three Books upon the *Pſalms*.
Some Treatiſes upon the laſt Judgment, and the Joys of Heaven.
Divers Letters.
Several Pieces of Poetry.

JOHN VIII. Pope.

Genuine Works.

320 Letters. The Fragments of ſome others.

Spurious Works.

A Regulation of the Cardinals.
Three Letters added by F. *Labbe*.

REMBERTUS, Archbiſhop of *Bremt*.

A Genuine Work.

The Life of *Anſcharius*.

HERRICUS, a Monk of S. *Germanus* at *Auxerre*.

Genuine Works.

A Preface to his Collection of Maxims, taken out of the Fathers.
The Life and Miracles of S. *German* of *Auxerre*.
The Life of S. *Ceſarius* in Verſe.

Works loſt.

A Collection of Maxims and other Remarkable Things out of the Fathers; dedicated to *Hildeboldus* Biſhop of *Auxerre*.

DRUTHMARUS, Monk of *Corby*.

Genuine Works, which we have.

A Comment upon S. *Matthew*'s Goſpel
Two Expoſitions of ſome Places of the Goſpels of S. *Luke* and S. *John*.

REMIGIUS, Monk of *Auxerre*.

Genuine Works.

Commentaries on the *Pſalms*.
An Explication of the 12 ſmall Prophets.
An Expoſition of the Canon of the Maſs.

Works loſt.

Comments upon S. *Matthew* and the *Canticles*.
A Book of Offices.
A Treatiſe of Feſtivals.
An Anſwer to *Walo* Biſhop of *Autun*.
Some other Works and Letters.

THEOPHANES CERAMEUS.

Genuine Works.

Several Homilies upon the Goſpels and Feſtivals of the Year.
Two Sermons upon the Croſs.

AIMONIUS, a Monk of S. *German des Prez*.

Genuine Works.

An Account of the Tranſlation of the Body of S. *Vincent*.
Two Books of the Miracles of S. *German* Biſhop of *Paris*.
A Book of the Tranſlation of the Reliques of S. *George* a Monk, S. *Aurelius* and S. *Natalia*, and two Books of the Miracles done by them.

ABBO, a Monk of S. *German des Prez*.

Genuine Works.

Two Books of the Siege of *Paris* by the *Normans*.
Five Sermons.

Works loſt.

The third Book of the Siege of *Paris*.
Several Sermons.

WOLFADUS, a Monk of *Hatenvede*.

Genuine Works.

The Life of S. *Walpurgus*, and three Books of his Miracles.

HEREMBERT, Monk of *Mount Caſſin*.

A Genuine Work.

A Chronological Hiſtory of that Monaſtery

ALTMANNUS, a Monk of *Hautevilla*.

A Genuine Work.

A Letter to his Biſhop.

Works loſt.

The Lives of S. *Memmius*, S. *Navardus*, *Sindulphus* and S. *Helend*, and the Hiſtory of the Tranſlation of her Reliques.
The Complaint of *France*, harraſſed by the *Normans*.

ALDREVALDUS, or *ADEBERTUS*, a Monk of *Fleury*.

Works in M. S.

A Collection of Paſſages out of the Fathers upon the Euchariſt, againſt *J. Scotus*.
A Book of the Miracles of S. *Benedict*, and,
An Hiſtory of the Tranſlation of the Bodies of S. *Benedict* and S. *Scholaſticus* from *Mount Caſſin* to *Fleury*.

STEPHEN V. Pope.

Genuine Works, which we have.

Three Letters and a Fragment of a fourth.

A ſpurious Work.

A Letter in Favour of the Church at *Narbon*.

RICULPHUS, Biſhop of *Soiſſons*.

A Genuine Work.

A Paſtoral Letter.

ELIAS, Patriarch of *Jeruſalem*.

A Genuine Work.

A Letter to *Charles* the Groſs.

DAVID NICETAS, *Paphlago*.

Genuine Works.

The Life of S. *Ignatius*, Patriarch of *Jeruſalem*.
Several Panegyricks in Honour of the Saints.

ALFREDUS, King of *England*.

Genuine Works.

Tranſlations of divers Books into the *Saxon* Tongue.

A Nameleſs Author.

A Genuine Work.

A Book of Synods, called *Liber Synodicus*.

FORMOSUS, Pope.

A Genuine Work.

A Letter to *Stilianus*.

A Spurious Work.

A Letter to the Biſhops of *England*.

STEPHEN VI. Pope.

Spurious Works.

Two Letters to the Archbiſhops of *Narbon*.

AUXILIUS, a Prieſt, ordained by *Formoſus*.

Genuine Works.

Two Treatiſes about the Ordinations made by *Formoſus* to prove the Validity of them.

REGINO, Abbot of *Prom*.

Genuine Works.

A Collection of Canons.
A Chronicon.

Works loſt.

Several Sermons and ſome Letters.

ASSERIUS, a Biſhop in *England*.

A Genuine Work.

The Hiſtory of *Alfred*, King of the *Weſt Saxons*.

LEO the Wiſe, Emperor of the Eaſt.

Genuine Works.

Nineteen Sermons.
A Diſcourſe upon the Life of S. *J. Chryſoſtom*.
A Sermon upon S. *Nicolas*.

Works loſt.

Several Sermons.

Som

A TABLE of the Works

Some Moral Precepts and Proverbs.
A Treatise about the manner of drawing up an Army in Battalia.

ADELINUS, Bishop of *Sens*.
Genuine Works.
The Lives of S. *Oportuna* and S. *Godegrand*.

Of the Tenth Century.

STEPHEN V. Pope.
His Genuine Works still extant.
SEVERAL Letters, referr'd to *Flodoard*.
FORMOSUS Pope.
His Genuine Works,
Certain Letters to *Foulques* Archbishop of *Rheims*.
FOULQUES or *FULCO*, Archbishop of *Rheims*.
Genuine Works.
Several Letters produced by *Flodoard*.
MANCIO Bishop of *Chalons*.
A Genuine Work.
A Letter directed to *Foulques* Archbishop of *Rheims*.
WALTRAMNUS, or *WALDRAMNUS* Bishop of *Strasburg*.
Genuine Works which we have.
Certain Poetical Pieces.
NOTGER the Stammerrer, Monk of S. *Gallus*.
His Genuine Works.
A Martyrology.
A Fragment of the Life of S. *Gallus*.
Certain *Proses* or Hymns.
A Treatise of Church Musick.
The History of *Charlemagne*.
Works lost.
The Life of S. *Gallus* in Verse.
A Translation of the Psalter in *High Dutch*.
Spurious Works.
The Lives of S. *Landoald* and S. *Remaclus*.
Two Books of the Miracles of S. *Remaclus*.
AURELIAN, a Clerk of the Church of *Rheims*.
A Work lost.
A Treatise of Church Musick, call'd *The Regular Tuner*.
GAUTERIUS, Archbishop of *Sens*.
A doubtful Work.
Certain Ecclesiastical Constitutions.
SOLOMON, Bishop of *Constance*.
Genuine Works still extant
Certain Poems dedicated to *Dado*.
BONNO or *BAVO*, Abbot of *Corby* in *Saxony*.
A Work lost.
An History of the memorable Actions of his time.
HERVÆUS, Archbishop of *Rheims*
A Genuine Work.
A Letter to *Guy* Archbishop of *Rouen*.
JOHN IX. Pope.
Genuine Works.
Four Letters.
ADALBERO, Bishop of *Augsburg*.
A Genuine Work.
The Life of S. *Hariolphus* Abbot of *Elwangen*.
THEOTMAR, Metropolitan of *Bavaria*.
A Genuine Work.
A Letter written in his own Name, and under that of the Bishops of *Bavaria*, to Pope *John* IX.
HATTO, Archbishop of *Mentz*.
A Genuine Work.
A Letter to Pope *John* IX.
STEPHEN, Abbot of *Lobes*, and afterwards Bishop of *Liege*.
A Genuine Work which we have.
The Life of S. *Lambert*.
Works lost.
Conceptions taken out of Holy Scripture.
Certain *Proses* or Discourses on the Trinity, and the Invention of S. *Stephen*'s Body.
BENEDICT IV. Pope.
Genuine Works.
Two Letters.
JOHN X. Pope.
Genuine Works.
Three Letters.
RATBODUS, or *RADBODUS* Bishop of *Utrecht*.
Genuine Works.
A Discourse on the Life of S. *Amalberga*, and that of S. *Willebrord*.
Works lost.
Tracts in Commendation of S. *Martin* and S. *Boniface*.
Certain Homilies or Sermons.
The Office of the Translation of S. *Martin*.
Hymns in honour of the Saints.
Certain Poems.
A Chronicle.
ODILO, Monk of S. *Medard* at *Soissons*.
His Genuine Works still extant.
An History of the Translation of the Relicks of S. *Sebastian* and S. *Tiburtius* to the Monastery of S. *Medard*.
NICOLAS, Patriarch of *Constantinople*.
Genuine Works.
Divers Letters to Popes and other Persons.
EUTICHIUS, Patriarch of *Alexandria*.
A Genuine Work.
A Fragment of a Treatise, call'd *The Contexture*: or *The disposing of precious Things in order*.
Works yet in Manuscript.
A Treatise of the Art of Physick.
A Disputation between a Christian and a Heretick.
The History of *Sicily*.
A Disposing of precious Things in order from the Creation of the World till the Year 937.
CONSTANTINUS PORPHYROGENNETA, Emperor of *Constantinople*.
Genuine Works.
The History of the Image of *Jesus Christ* sent to *Abgarus* King of *Edessa*, and brought to *Constantinople A. C.* 944.
The Life of the Emperor *Basil*.
A Treatise of Politicks.
Historical Pandects.
JO. CAMENIATA.
A Genuine Work which we have.
The History of the taking and sacking of *Jerusalem* by the *Saracens*, published by *Allatius*.
SIMEON METAPHRASTES.
His Genuine Works.
Above a hundred Lives of the Saints, part in Manuscript and part printed.
Moral Sentences and Rules.
Nine Letters.
Certain Poetical Pieces.
Works forged.
One hundred Lives of the Saints without the Authors Names.
About 450 attributed to other Authors. See *Allatius de Simeonibus*.
ODO Abbot of *Cluny*.
His Genuine Works
An Abridgment of S. *Gregory*'s Morals.
Hymns and Anthems in honour of S. *Martin*
Collations or Conferences.
The Lives of S. *Gerard* and S. *Martial* of *Limoges*.
An Account of the Translation of S. *Martin*'s Body.
The *Encomium* or Commendation of S. *Martin*.
Divers Sermons.
A Panegyrick on S. *Benedict*.
Works lost.
The Life of S. *Martin*.
The History of S. *Benedict*.
A Book call'd *Occupations*.
Works falsly attributed to him.
The Life of S. *Maurus*.
A Chronicle.
LEO VII. Pope.
Genuine Works which we have.
Three Letters.
MARINUS II. Pope.
Works lost.
Letters and Privileges.
AGAPETUS II. Pope.
Genuine Works.
Two Letters.
RATHERIUS, Bishop of *Verona*.
A Book of Perpendiculars.
A deliberative Conclusion made at *Liege*.
A Conjecture on a certain Quality.
A Tract about the Contest between *Ratherius* and the Clergy of *Verona*.
An Apologetical Treatise.
A Discourse to the Clergy of *Verona*.
A Charter for the Institution of Canons instead of Monks.
An Ordinance prohibiting to solemnize marriages on *Sundays*.
Five Letters.
A Synodical Letter.
Ratherius's Itinerary to *Rome*.
Six Sermons.
A Letter on the *Eucharist*.
Works lost.
The Combat, or Meditations of the Heart.
A Book call'd *Phrenesis*.
Divers Sermons.
The Life of S. *Ursmar*.
A Grammar, which bears the Title of *Spera deorsum*.
FLODOARD. Canon of *Rheims*.
Genuine Works still extant.
An History of the Church of *Rheims*.
A Chronicle.
LUITPRANDUS, or *LIUTPRANDUS* Bishop of *Cremona*.
Genuine Works, which we have.
A History beginning at the Reign of the Emperors *Leo* and *Arnulphus*, and ending at that of *Constantinus Porphyrogenneta*.
A Relation of his Embassy to the Emperor *Phocas*.
An History of the Expulsion of *Berenger*.
Spurious Works.
The Lives of the Popes.
A Chronicle.
HILDEBERT, Archbishop of *Mentz*.
Genuine Works.
Certain Lives of the Saints.
DURANDUS, Abbot of *Castres*.
A Work lost.
A Tract against those Persons who avouch the Soul to be mortal.
JOHN, Monk of *Cluny*.
A Genuine Work.
The Life of S. *Odo* Abbot of *Cluny*.
ODO Archbishop of *Canterbury*.
His Genuine Works.
Ecclesiastical Constitutions.
A Pastoral Letter.
BERNERUS, Monk of S. *Remy* at *Rheims*.
Genuine Works.
The Life of S. *Hunegonda*.
The History of the Translation of the Body of that Saint.
ATTO, Bishop of *Verceil*.
His Genuine Works still extant.
A Capitulary for the Clergy of his Diocess.
A Treatise of the Persecutions rais'd against Clergymen.
Eleven Letters.
Works lost.
Politica, or the Perpendicular.
Seventeen Sermons.
BRUNO, Archbishop of *Cologn*.
Works lost or forged.
A Commentary on the Pentateuch.
The Lives of certain Saints.
WILLIAM, Archbishop of *Mentz*.
A Genuine Work.
A Chronicle of the Archbishops of *Mentz*.
JOHN XII. Pope.
Genuine Works.
Two Letters.
S. *ULRIC* Bishop of *Augsburg*
Genuine Works.
Several Sermons referr'd to by the Author of his Life.
A spurious Work.
A Letter about the Celibacy of Priests.
EDGAR, King of *England*.
Genuine Works still extant.
His Laws.
His Discourse to S. *Dunstan*.
A Work forged.
Certain Ecclesiastical Constitutions.
UTHO, Bishop of *Strasburg*.
Genuine Works.
The Lives of S. *Arbogastus* and S. *Amand*.
GERARD, Dean of S. *Medard* at *Soissons*.
A Genuine Work.
The Life of S. *Romanus* in Prose.
A Work lost.
The Life of S. *Romanus* in Verse.
THIERRI or *THEODORIC* Archbishop of *Trier*.
A Genuine Work.
The Life of S. *Lutruda*.
WITICHIN, Monk of *Corby* in *Saxony*.
His Genuine Works.
Three Books of the History of the *Saxons* containing the Reigns of the Emperors *Henry* the Fowler, and *Otho* I.
Certain Poems.
Works lost.
The Lives of S. *Thecla* and S. *Paul* the first Hermite.

ABBO, or *ALBO* Abbot, of *Fleury*.
His Genuine Works which we have.
An Apology.
Letters to *Bernard* Abbot of *Beaulieu*.
A Letter to an Abbot of *Fulda*.
A Collection of Canons.
Works loſt.
A Letter in Hexameter Verſe in Commendation of *Otho*.
The Harmony of the Goſpel dedicated to *Odilo*.
A Treatiſe of the *Cycles*.
Spurious Works.
An Epitome of the Lives of the Popes.
The Life of St. *Edmund*.
JOHN XIII. Pope.
Genuine Works.
Four Letters.
ADSON, Abbot of *Luxueil*.
A Genuine Work.
An Hiſtory of the Miracles of St. *Vandalbert*.
ROGER Monk of St. *Pantaleon* at *Cologne*.
A Genuine Work ſtill extant.
The Life of *Bruno* Archbiſhop of *Cologne*.
ROSWIDA, a Nun of *Ganderſheim*.
Her Genuine Works.
A Poem on the Life of the Emperor *Otho* I,
Other Poetical Pieces.
BENEDICT VII. Pope.
A Genuine Work.
A Letter to the Biſhops of *France* and *Germany*.
St. *ETHELWALD*, Biſhop of *Wincheſter*.
Spurious Works.
A Treatiſe of the Abbots of *Lindisfarn*, and others mention'd by *Pitſaus*.
St. *DUNSTAN*, Archbiſhop of *Canterbury*.
His Genuine Works.
Concordia, or Rules for the Monaſtical Life.
Eccleſiaſtical Conſtitutions under the Name of *Edgar* King of *England*.
A Letter to *Wulſin* Biſhop of *Worceſter*.
ADSON, Abbot of *Deuvres*.
Genuine Works which we have.
The Lives of St. *Bercarius*, St. *Baſolus*, St. *Manſuet*, and St. *Frodbert*.
The Hiſtory of the Tranſlation and Miracles, of St. *Bercarius* and St. *Frodbert*.
HELPERIC or *CHILPERIC*, Monk of St. *Gallus*.
A Genuine Work.
A Preface to a Treatiſe of the Calendar.
A Work loſt.
A Treatiſe of the Calendar.
JOHN XV. Pope.
Genuine Works ſtill extant.
A Relation of the Treaty of Peace between *Ethelred* and *Richard*.
An Admonition to the Biſhops of *Picardy*.
NICON, of *Armenia*.
A Genuine Work.
A Tract concerning the Religion of the *Armenians*.
FULCUIN or *FOLCUIN*, Abbot of *Lobes*.
Genuine Works.
The Hiſtory of the Abby of *Lobes*.
The Life of St. *Urſmar*, and St, *Fulcuin*.
REGNALD, Biſhop of *Eichſtadt*.
His Genuine Works.
The Lives of St. *Nicholas*, and St. *Blaſius*.
The Lives of St. *Wilbald*, and St. *Unnebald*.
BERTHIER or *BERTHERIUS*, Prieſt of *Verdun*.
A Genuine Work.
A Compendious Hiſtory of the Biſhops of *Verdun*.
GREGORY V. Pope,
Genuine Works.
Four Letters.
GERBERT, Archbiſhop of *Rheims*, afterwards of *Ravenna*, and at laſt Pope under the Name of *Sylveſter* II.
His Genuine Works ſtill extant.
CLX. Letters.
The Hiſtory of the Acts of the Council of *Rheims*, in 992.
A Diſcourſe to the Council of *Mouzon*, in 995.
A Diſcourſe concerning the Epiſcopal Functions againſt Simony, which he compos'd, being Pope.
Three Letters written during his Pontificate.
Works loſt.
Divers Treatiſes of Rhetorick, Arithmetick, Geometry.
AIMOIN or *AIMONIUS*, Monk of *Fleury*.
The Hiſtory of *France* in three Books, and 41. Chapters of the fourth.
The Life of *Abbo*, Abbot of *Fleury*.
Two Books of the Miracles of St. *Benedict*.
A Sermon on the Feſtival of that Saint.
A Piece of Verſe on his Tranſlation, and on the Foundation of the Abby of *Fleury*.
HERIGER, Abbot of *Lobes*.
Genuine Works ſtill extant.
An Hiſtory of the Biſhop of *Liege*.
A Treatiſe of the Body and Blood of Jeſus Chriſt.
The Life of St. *Urſmar*.
Works loſt.
A Letter to *Hugh* about ſeveral Queſtions.
A Treatiſe of Diſcord, and the coming of our Lord.
Doubtful Works.
The Lives of St. *Bertenda*, and St. *Landoald*.
UFFIN or *UFFO*, Monk of *Werthin*.
A Genuine Work.
The Life of St. *Ludger* Biſhop of *Munſter*.
A doubtful Work.
The Life of St. *Ida*,
A Work loſt.
The Life of St. *Lucius* King of *England*.
GERARD, the Pupil of St. *Ulric*.
A Genuine Work which we have.
The Life of St. *Ulric* Biſhop of *Augsburg*.
A nameleſs *WRITER*, Monk of St. *Vito* at *Verdun*.
A Genuine Work.
A Continuation of *Berthier*'s Hiſtory of the Biſhops of *Verdun*.
ALBERT, or *OLBERT*, Abbot of *Gemblours*.
Works loſt.
The Lives of the Fathers compos'd by that Author.
ALDELBOLD, Biſhop of *Utrecht*.
A Genuine Work.
The Hiſtory of the Emperor *Henry* III.
Works loſt.
Hymns in praiſe of the Croſs, and of the Virgin *Mary*.
Some other Works.
JOHN, Abbot of St. *Arnulphus* at *Metz*.
Genuine Works.
An Account of the Life and Tranſlation of St. *Glodeſinda*.
The Life of St. *John*, Abbot of *Gorze*.
LETALDUS, Monk of *Micy*, or St. *Memin*.
Genuine Works.
A Hiſtory of the Miracles of St. *Memin*.
The Life of St. *Julian* Biſhop of *Mans*.
A nameleſs *German BISHOP*.
A Genuine Work.
The Life of St. *Hunnegonda*.
A nameleſs *AUTHOR*.
A Genuine Work.
The Hiſtory of the Tranſlation of the Body of St. *Epiphanius* Biſhop of *Pavia*.
WOLSTAN, Monk of *Wincheſter*.
Genuine Works.
The Life of St. *Ethelwold*.
A Hiſtory in Verſe of the Tranſlation of St. *Swithin*'s Body.
FRIDIGOD, Monk of *Corby*.
Genuine Works.
The Lives of St. *Wilfrid*, and St. *Owen*.
LANFRID, Monk of *Wincheſter*.
Genuine Works.
The Life of St. *Swithin*.
An Hiſtory of the Miracles upon the Tranſlation of that Saint's Body.
OSBORN, Chanter of the Church of *Canterbury*.
A Genuine Work.
The Life of St. *Dunſtan*.
ALFREC or *ÆLFIC*, Archbiſhop of *Canterbury*.
His Genuine Works ſtill extant.
A Sermon.
Two Letters.
A Canonical Letter.
Works loſt, or yet in Manuſcript.
Divers Sermons in the *Saxon* Tongue.
An Hiſtory of the *Jews*, and *Chriſtians* till the taking of *Jeruſalem*.
A Penitential.
A Letter about the Monaſtical Life.
A Letter againſt the Marriage of Clergymen.
A *Saxon* Chronicle.
Certain Lives of the Saints.
Tranſlations of ſome Works of the Fathers.
NICEPHORUS, the Philoſopher.
A Genuine Work.
Funeral Orations for *Anthony* Patriarch of *Conſtantinople*.
MOSES BAR-CEPHA, Biſhop of *Syria*.
A Genuine Work.
A Treatiſe of the Terreſtrial Paradiſe.
OTHLO, Monk of *Fulda*.
A Genuine Work.
The Life of St. *Pyrmin*.
A Suppoſititious Work.
The Life of St. *Boniface*.
ODILO, Abbot of *Cluny*,
Genuine Works ſtill extant.
The Lives of St. *Maiol*, and St. *Adelaida*.
Letters to St. *Fulbert*.
Three of other Letters.
Fourteen Sermons.
HIPPOLYTUS THEBANUS.
Genuine Works.
A Fragment of a Chronicle.
The Lives of the Apoſtles.
LAURENTIUS, Monk of *Liege*, and afterwards of St. *Vito* at *Verdun*.
A Genuine Work.
A Continuation of the Hiſtory of the Biſhops of *Verdun*.

Of the Eleventh Century.

SYLVESTER II Pope.
His Genuine Works ſtill extant.
THree Letters.
A Diſcourſe againſt Simoniacal Practices, not to mention ſome Pieces compos'd by him before he was made Pope.
St. *FULBERT* Biſhop of *Chartres*.
Genuine Works.
CXXXIV. Letters.
IX Sermons.
A Collection of certain Paſſages of Holy Scripture, about the Myſteries of the Trinity and of the Incarnation.
A Penitential.
A Collection of Paſſages of Scripture relating to the Euchariſt.
Certain Poetical Pieces.
A Letter about the Uſe of Church Revenues, publiſhed by Father *Dachery*.
The Life of St. *Auſpert*.
WILLIAM Abbot of St. *Benignus* at *Dijon*.
A Genuine Piece.
His Letter to Pope *John* XVIII.
GODEHARD, Biſhop of *Hildeſheim*.
Genuine Works.
Five Letters.
GOSBERT, Abbot of *Tergenſee*.
His Genuine Pieces.
Four Letters.
BURCHARD, Biſhop of *Worms*.
Genuine Works.
His Decretals divided into twenty Books.
MEGENFROY or *MEGINFROT*, a Monk of *Fulda*.
A Genuine Piece.
The Life of St. *Emmeran*.
Works loſt.
XXIV. Books of Hiſtory.
ERCHENFROY or *ERCHINFFROY*, Abbot of *Melch*.
A Genuine Work.
An Hiſtory of the Life and Miracles of St. *Coleman*.
SYRUS, Monk of *Cluny*.
A Genuine Piece ſtill extant.
The Life of St. *Maiol*.

A TABLE of the Works

OSBERT or OSBERN, a Monk and Chanter of *Canterbury*.
Genuine Works.
The Lives of St. *Dunstan*, St. *Odo*, and St. *Alphegus*.
ADELBOLD, Bishop of *Utrecht*.
A Genuine Piece.
The Life of the Emperor *Henry* II.
RUPERT, Abbot of Mount *Cassin*.
Works lost.
Sermons and other Tracts mention'd by *Trithemius*.
DITHMAR, Bishop of *Mersburg*.
A Genuine Work.
An Historical Chronicle divided into 7. Books.
BENEDICT VIII. Pope.
His Genuine Works.
A Discourse made in the Council of *Pavia*, concerning the Incontinency of Clergymen.
A Bull in favour of the Abby of *Cluny*.
LEO, sir-nam'd the Grammarian.
A Genuine Work that we have.
His Chronicle from *A. C.* 813. to 1013.
GUARLIN or GAUSLIN, Archbishop of *Bourges*.
A Genuine Piece.
A Letter to King *Robert*.
Pieces lost.
Two Letters to St. *Fulbert*.
TANGMARUS, Dean of *Hildesheim*.
A Genuine Piece.
The Life of St. *Bernard* Bishop of *Hildesheim*.
GUY ARETIN, Abbot of *La Croix St. Lenfory*.
Works lost.
A Method for attaining to the Science of Musick, call'd *Micrologus*.
A Treatise of the Body and Blood of Jesus Christ.
ARIBO, Archbishop of *Mentz*.
Works lost.
A Commentary on the five gradual *Psalms*.
A Letter to *Berno* Abbot of *Richenaw*.
BERNO, Abbot of *Richenaw*.
His Genuine Works.
A Treatise of the Office of the Mass.
The Lives of St. *Ulric*, and St. *Meginard*.
Works lost.
A Treatise of the coming of our Lord.
Another on the Fasts.
A Tract dedicated to *Pilgrin* Archbishop of *Cologne*.
A Treatise of Musical Instruments.
Another of the *Monochord*.
Divers Letters.
ADEMAR or AIMAR de CHABANOIS, a Monk of St. *Cibar*.
Works lost.
A Chronicle, or History of *France*.
A List of the Abbots of St. *Martial* at *Limoges*.
Certain Pieces in *Acrostick* Verse.
Manuscript Works.
A Letter directed to *Jourdain* Bishop of *Limoges*.
Several Sermons about the Apostleship of St. *Martial*.
HUGH, Archdeacon of *Tours*.
A Genuine Piece.
A Dialogue about an Apparition seen by *Harveus*, Treasurer of St. *Martin* at *Tours*.
ARNULPHUS, a Monk of St. *Emmeran*.
A Genuine Piece still extant.
The Life of St. *Emmeran*, by way of Dialogue.
ODORAN, a Monk of St. *Peter le Vif*.
A Genuine Work.
His Chronicle ending, *A. D.* 1032.
ÆGELNOTUS, Archbishop of *Canterbury*.
Works lost.
A Piece in commendation of the Virgin *Mary*.
Several Letters and some other Works.
EBERARD, the Pupil of St. *Harvic*.
A Genuine Work.
The Life of St. *Harvic*.
JOHN XVIII. Pope.
Genuine Pieces.
Three Letters.
EUGESIPPUS.
A Genuine Piece.

A Geographical Treatise of the Holy Land.
BRUNO Bishop of *Wurtzburg*.
His Genuine Works.
A Commentary upon the Book of *Psalms*.
Annotations on the *Canticles*, the *Lord's Prayer*, and the *Creeds*.
GLABER RADULPHUS, Monk of *Cluny*.
His Genuine Works still in our Possession.
An Ecclesiastical History, dedicated to *Odilo* Abbot of *Cluny*.
The Life of St. *William* Abbot of St. *Benignus* at *Dijon*.
ARNOLD, a Canon of *Herfeldt*.
A Genuine Piece.
The Life of St. *Godehard* Bishop of *Hildesheim* publish'd by *Browerus*.
ALEXIUS, Patriarch of *Constantinople*.
Genuine Works.
Certain Ecclesiastical Constitutions.
CAMPANUS, a Philsopher of *Lombardy*.
Works lost.
A Treatise of Ecclesiastical Numbers.
——Another of the making of Sun-Dials.
——Another of the Calendar, with some other Pieces.
BERENGARIUS or BERENGER, Archdeacon of *Angers*.
Genuine Works.
Three several Confessions of Faith.
A Letter directed to *Ascelin*.
Another Letter to *Richard*.
Part of his Treatise against the second Confession of Faith.
Works lost.
A Manuscript Treatise against the third Confession of Faith.
A Treatise against *Adelman* and others.
EUSEBIUS BRUNO, Bishop of *Angers*,
A Genuine Piece still extant.
A Letter to *Berenger*.
THEODUIN or DIETWIN, Bishop of *Liege*.
A Genuine Piece.
A Letter against *Berenger*, directed to *Henry* King of *France*.
ADELMAN or ALMAN, a Clerk of the Church of *Liege*, and afterwards Bishop of *Brescia*.
A Genuine Piece.
A Letter to *Berenger*,
A Piece lost.
A Letter to *Paulinus* Bishop of *Metz*.
ASCELIN, a Monk of St. *Evron*.
A Genuine Work.
A Letter to *Berenger* about the Eucharist.
HUGH, Bishop of *Langres*.
A Genuine Piece still extant.
A Letter against *Berenger*.
GREGORY VI. Pope.
A Genuine Piece.
A Circular Letter to all the Faithful.
CLEMENT II. Pope.
A Genuine Piece.
A Letter to *John* Archbishop of *Salerno*.
LEO IX. Pope.
Genuine Works.
XII. Letters.
Divers Bulls.
VICTOR II. Pope.
A Genuine Piece.
A single Letter.
STEPHEN IX. Pope.
Genuine Works.
A Letter to the Archbishop of *Rheims*,
Another Letter to the Bishop of *Marsi*.
NICOLAS II. Pope.
Genuine Works.
IX. Letters.
HUMBERT, Cardinal.
Genuine Works still extant.
An Answer to *Michael Cerularius*'s Letter.
A Confutation of *Nicetas Pectoratus*'s Tract against the *Latin* Church.
A Copy of the Sentence of Excommunication denounc'd against *Michael Cerularius*.
MICHAEL CERULARIUS, Patriarch of *Constantinople*.
His Genuine Works.
A Letter written in his own Name and under that of *Leo* of *Asris*, to *John* Bishop of *Trani*, against the Church of *Rome*.
Two Letters to *Peter* Patriarch of *Antioch*.

A Form of Excommunication of the Pope's Legates.
NICETAS PECTORATUS, a Monk of *Studa*.
Genuine Works.
A Piece against the *Latin* Church.
A Fragment of his Treatise of the Soul.
Two Hymns.
A Work lost.
A Treatise of the Soul.
DOMINIC, Patriarch of *Grado*.
A Genuine Piece.
A Letter to *Peter* Patriarch of *Antioch*.
PETER, Patriarch of *Antioch*.
Genuine Pieces still extant.
A Reply to *Dominic* Patriarch of *Grado*, with another to *Michael Cerularius*, about the Differences between the *Greek* and *Latin* Churches.
ANSELM, Dean of *Namur*.
A Genuine Work.
An History of the Bishops of *Liege*, from St. *Theodard* to *Wason*.
HERMANNUS CONTRACTUS, a Monk of *Richenaw*.
A Genuine Work.
A Chronicle from the Creation of the World, to the Year, 1052. continu'd by *Bertulphus*.
Doubtful Works.
Anthem in honour of the Virgin *Mary*.
Some other Divine Poems.
Works lost.
A Treatise of Musick.
——Another of the *Monochord*.
Three Books of the manner of making the *Astrolabe*, and it usefulness.
One Book of the Eclipses.
One Book of the Calendar.
A Treatise of the Quadrature of the Circle.
——Another of the Discord of Sounds.
——Another of Phisiognomy.
The Lives of Divers Saints.
THEOPHANES the CERAMEAN, Archbishop of *Tauromenium*.
Genuine Works still extant.
LXXII. Homilies.
NILUS DOXOPATRIUS, *Archimandrita*.
A Genuine Work.
A Treatise of the Patriarchal Sees.
GUALDO, a Monk of *Corbie*,
A Genuine Piece.
The Life of *Anscharius* Bishop of *Hamburg*.
DROGO, Bishop of *Terouane*.
Genuine Works.
Certain Relations of the Lives of St. *Gedelena*, and S *Oswald*.
A Manuscript Piece.
The Life of St. *Vinock*.
HELGAUD, a Monk of *Fleury*.
G Genuine Piece.
The Life of King *Robert*.
WIPPO, Chaplain to the Emperor *Henry* III.
Genuine Works.
An History of the Life of the Emperor *Conrad*.
A Panegyrick on the Emperor *Henry* III.
EBERVIN or EVERVIN, Abbot of St. *Maurice* at *Tolen*.
A Genuine Work still extant.
The Life of St. *Simeon* of *Syracuse*.
EVERSHEIM, Abbot of *Aumont*.
A Genuine Piece.
The Life of *Poppo* Abbot of *Stavelo*.
GERVASE, Archbishop of *Rheims*.
A Genuine Piece.
A Letter to Pope *Nicolas* II.
GUIBERT, Archdeacon of *Toul*.
A Genuine Piece.
The Life of Pope *Leo* IX.
ANSELM, a *Benedictin* Monk of *Rheims*.
A Work lost.
The Itinerary of Pope *Leo* IX.
JOHN, Archbishop of *Euchaita*.
Genuine Works.
Divers Poetical Pieces about the Festivals of the Year.
The Lives of St. *Eusebia*, and St. *Doroitheus*.
JOHN or JEANNELIN, Abbot of *Erbrestein*.
Genuine Works that we have.

Several

Several Extracts of Prayers, with a Preface compos'd by that Author.
Three Letters.

Manuſcripts Pieces.

Certain Forms of Prayer dedicated to the Empreſs *Agnes*.

Works loſt.

A Treatiſe of the Inſtitution of a Widow.
——Another of the Life and Converſation of Virgins.
——Another of Alms.
——Another of the Heavenly *Jeruſalem*, or of Contemplation.

HEPIDANNUS, a Monk of St. *Gall*.

Genuine Works.

A Chronicle.
The Life of St. *Wiborada*.

LANFRANC, Archbiſhop of *Canterbury*.

Genuine Works.

A Commentary on St. *Paul's* Epiſtles.
A Treatiſe of the Body and Blood of Jeſus Chriſt.
Divers Letters.

Doubtful Works.

Certain Conſtitutions of the Order of St. *Benedict*.
A Treatiſe of Confeſſion.
A Diſcourſe on the principal Duties of the Monaſtick Life.

Works loſt.

An Eccleſiaſtical Hiſtory.
The Life of *William* the Conqueror King of *England*.
A Commentary on the Book of *Pſalms*.

GUITMOND, Archbiſhop of *Averſa*.

Genuine Works ſtill in our Poſſeſſion.

Three Books of the Euchariſt againſt *Berenger*.
An Expoſition of the Articles of Faith relating to the Holy Trinity, the Incarnation, and the Euchariſt.
A Diſcourſe made to *William* I. King of *England*, upon his refuſal of a Biſhoprick offer'd to him by that Prince.

DURAND, Abbot of *Troarn*.

A Genuine Piece.

A Treatiſe of the Euchariſt againſt *Berenger*.

PETER DAMIAN, Cardinal Biſhop of *Oſtia*.

Genuine Works.

A Volume of Letters divided into eight Books.
LX. Tracts.
Divers Sermons.
The Lives of St. *Odilo*, St. *Maur* Biſhop of *Ceſena*, St. *Romualdus*, and St. *Rodulphus*.
The Hiſtory of the Paſſion of St. *Flora*, and St. *Lucilla*.
Divers Prayers, Hymns and Proſes.

Suppoſititious Works.

Certain Sermons, which are among thoſe that are contain'd in the Collection of his Works.
Five Sermons publiſh'd by Father *Luke Dachery*.

ALEXANDER II. Pope.

Genuine Pieces.

XLV. entire Letters, and ſeveral Fragments of other Letters.

ALPHANUS, Archbiſhop of *Salerno*.

Doubtful Works.

Divers Hymns and other Poetical Pieces.

GREGORY VII. Pope.

His Genuine Work.

CCCLIX. Letters, a Regiſter of which is compos'd, divided into nine Books, IX. or X. other Letters.
A Decretal Letter to *Otho* Biſhop of *Conſtance*, againſt the Marriage of Clergymen, and their keeping of Concubines, with the Apology of the firſt Council of *Rome*, made upon that account by his Order.

A Dubious Work.

A Commentary on the ſeven Penitental *Pſalms*.

A Manuſcript Work.

A Commentary on St. *Matthew's* Goſpel.

A Spurious Work.

A Piece call'd *Dictatus Papæ*.

BENNO, Cardinal.

Genuine Works that we have.

Two Books againſt Pope *Gregory* VII.

HUGH, Biſhop of *Die*, and afterwards Archbiſhop of *Lyons*.

Genuine Works.

Divers Letters to *Gregory* VII. about the Affairs of *France*, which are among thoſe of that Pope.
Two Letters to the Princeſs *Mathilda*, againſt the Election of Pope *Victor*.
Two Letters concerning the Inſtalment of *Lambert* in the Biſhoprick of *Arras*.

MANASSES, Archbiſhop of *Rheims*.

Genuine Works.

A Letter to Pope *Gregory* VII.
An Apology or Manifeſto in his favour.

THIERRY or *THEODORIC*, Biſhop of *Verdun*.

A Genuine Work.

A Circular Letter againſt Pope *Gregory* VII.

FRANCO, a Philoſopher of *Liege*.

Works loſt.

A Treatiſe of the Quadrature of the Circle.
Certain Treatiſes on the Holy Scripture.
One of the Calendar.

WARIN, Abbot of St. *Arnulphus* at *Mets*.

A Genuine Piece ſtill extant.

A Letter to *John* ſirnam'd *Jeannelin*.

MICHAEL PSELLUS, a Senator of *Conſtantinople*.

His Genuine Works.

A Paraphraſe in Verſe, with a Commentary on the *Canticles*.
Certain Queſtions about the Trinity and the Incarnation.
A Dialogue concerning the Operation of Demons.
Other Poetical and Philoſophical Works.

Works that are in Manuſcript or loſt.

A Treatiſe againſt *Eunomius*.
An Epitome of the Pentateuch, or Books of *Moſes*.
Certain Theological Queſtions.
Divers Tracts.
Homilies.
Letters.

CONSTANTIN LICHUDES, Patriarch of *Conſtantinople*.

Genuine Works.

His Conſtitutions and Synodal Deciſions.

JOHN XIPHILIN, Patriarch of *Conſtantinople*.

Genuine Works ſtill extant.

An Homily on the Croſs.
Certain Decrees about Marriage.

ALBERIC, a Monk of Mount *Caſſin*.

Works loſt.

A Piece againſt *Berenger*.
A Treatiſe of the Science of Muſick.
A Book of the Forms of ſaluting and diſcourſing.
A Treatiſe againſt the Emperor *Henry*, about the Election of Popes.
——Another of the Virginity of the Bleſſed Virgin *Mary*.
Divers Hymns.
Certain particular Diſcourſes.

METELLUS, Abbot of *Torgenſee*.

Genuine Pieces.

Quirinales; or Eclogues in honour of St. *Quirinus*.

DESIDERIUS, Abbot of Mount *Caſſin*, and afterwards Pope under the Name of *Victor* III.

A Genuine Piece.

A Dialogue about the Miracles of St. *Benedict*.

WILLIAM, Abbot of St. *Arnulphus* at *Mets*.

Genuine Works ſtill extant.

Seven Letters and a Prayer.

ROBERT de TOMBALENE, Abbot of St. *Vigor* at *Bayeux*.

Genuine Works.

A Commentary on the *Canticles*, printed under the Name of *Radulphus* Abbot of *Fontanelle*.
A Preface to that Commentary.

MARIANUS SCOTUS.

A Genuine Work.

A Chronicle from the Creation of the World to *A. D.* 1083.

LAMBERT of *ASCHAMBURG*, a Monk of *Hirſfeld*.

A Genuine Work.

An Hiſtorical Chronology, from the Creation of the World to *A. D.* 1077.

ANSELM, Biſhop of *Lucca*.

Genuine Works.

Two Books againſt *Guibert* the Anti-pope.
A Collection of Sentences, to ſhew, that Kings are not the lawful Proprietors of Church Revenues.

A Spurious Work.

A Collection of Canons.

THEOPHYLACT, Archbiſhop of *Acris*.

Genuine Works ſtill extant.

Commentaries on the four Goſpels, on the Acts of the Apoſtles, on St. *Paul's* Epiſtles and on four of the leſſer Prophets.
LXXV. Letters.
A Diſcourſe on the Croſs.
An Inſtruction for *Conſtantine Porphyrogenneta*.

Manuſcript Works.

Commentaries on the reſt of the leſſer Prophets.
A Treatiſe of the Controverſies between the *Greeks* and *Latins*.
A Diſcourſe to the Emperor *Alexis Comnenus*.

FOLCARD, a Monk of St. *Berthin*.

Genuine Pieces.

The Lives of St. *Berthin* and St. *Omer*.

GERARD, Abbot of St. *Vincent* at *Laon*.

A Genuine Piece.

The Life of St. *Adelard*.

WILLERAM, Abbot of St. *Peter* at *Mersburg*.

A Genuine Work ſtill extant.

An *Epithalamium* on the Marriage of Jeſus Chriſt and the Church.

URSIO, Abbot of *Aumont*.

A Genuine Work.

The Hiſtory of the Life and Actions of St. *Marcelles* Pope.

AMATUS a Biſhop in *Italy*.

Works loſt.

An Hiſtory of the *Normans*.
Poems on St. *Peter* and St *Paul*, in commendation of Pope *Gregory* VII. on the devout Prayers of the Rational, and on the Heavenly *Jeruſalem*.

ADAM, Canon of *Bremen*.

Genuine Works.

An Hiſtory of the Church of *Bremen*.
A Treatiſe of the Situation of the Northern Kingdoms.

JOHN. THRACESIUS SCYLITZES, Curopolata.

A Genuine Work.

A Continuation of *Theophanes's* Chronicle, from *A. C.* 813. to 1081.

ENGELBERT, Archbiſhop of *Triers*.

A Genuine Piece.

A Letter to Pope *Gregory* VII.

CONRAD, Biſhop of *Utrecht*.

A Genuine Piece ſtill extant.

An Apology againſt Pope *Gregory* VII.

WENERIC, Biſhop of *Verceil*.

A Genuine Piece.

A Letter written in the Name of *Thierry* Biſhop of *Verdun*, to Pope *Gregory* VII.

ULRIC, a Monk of *Cluny*.

Genuine Works.

Conſtitutions of the Abby of *Cluny*.

BERNARD, a Monk of *Corbie* in

A Work that is loſt.

A Tract againſt the Emperor *Henry* IV.

WALERAN, Biſhop of *Naumburg*.

A Genuine Piece.

A Letter to St. *Anſelm* Archbiſhop of *Canterbury*.

URBAN II. Pope.

Genuine Works.

A Collection of XXI. Letters.
Another Collection of XXXV. Letters.
Another Collection of divers Letters, about the Affair of *Lambert* Biſhop of *Arras*.

DEUS-DEDIT, Cardinal.

A Manuſcript Work.

A Collection of Canons.

LAMBERT, Biſhop of *Arras*.

Genuine Pieces that we have.

Five Letters.

RAYNOLD, Archbiſhop of *Rheims*.

Genuine Pieces.

Certain Letters which are inſerted in the ſecond and fifth Tomes of the *Spicilegium*, by Father *Luke Dachery*.

A TABLE of the Works

NICOLAS, sir-nam'd the Grammarian, Patriarch of *Constantinople*.

His Genuine Pieces,

A Letter to the Emperor *Alexis Comnenus*.

Decrees about Marriage.

SIMEON, the Young Abbot of *Xerocerce*.

His Genuine Works.

XXXIII. Orations.

A Treatise of Piety, call'd *Hymns of the Divine Love*.

CCXXVIII Maxims.

Two small Treatises, *viz.* one about the Impressions made by the Elements on the Bodies and Minds of Men; and the other, of the manner of God's Omnipresence.

Works in Manuscript, or lost.

Divers Homilies and Hymns.

St. *ANSELM*, Archbishop of *Canterbury*.

His Genuine Works still extant.

Two Treatises, call'd *Menologia* and *Proslogia*.

A Reply to *Gaunilon*.

A Treatise of Faith, the Trinity and the Incarnation.

——Another of the Procession of the Holy Ghost.

——Another of the Fall of the Devil.

——Another shewing why God was made Man.

——Another of Original Sin.

——Another of Truth, of the Will and its Freedom.

——Another of the Agreement between Free-will and Predestination.

A Letter to *Waleran* Bishop of *Naumburg*, about the Use of unleaven'd Bread.

A Treatise of the Restauration of Clerks, who have committed Sins of Uncleanness.

——Another of Marriages between near Relations.

——Another of the Will of God.

——Another of Peace and Concord.

——Another of a Grammarian.

XVI. Homilies.

An Exhortation to the contempt of Temporal Things.

An Admonition to a dying Person.

XXI. Meditations,

LXXIV. Prayers.

Four Books of Letters; to which are annexed two others concerning the Eucharist.

Spurious Works

A Poem on the contempt of the World.

The Psalter of the Virgin *Mary*.

A Dialogue about Divinity.

——Another concerning the Passion of Jesus Christ.

A Treatise of the Dimensions of the Cross.

——Another of the Conception of the Virgin *Mary*.

——Another of the Festival of her Conception.

——Another on the same Subject.

The History of the Passion of St. *Guigner*.

A Tract about the Stability of the Monastick Life.

Two Dialogues concerning Religion.

A Relation of certain Miracles.

Divers Works printed among those of other Authors.

THIERRY, Abbot of St. *Trudo*.

Genuine Works still in our Possession.

The Lives of St. *Bavo*, St. *Trudo*, St. *Rumoldus*, and St. *Landrada*.

Works lost.

The Life of St *Benedict*.

An Account of the Translation of his Body.

The Life of St. *Amelberga*.

The Histories of the Old and New Testament in Verse.

PETER, Chartophylax, or Keeper of the Records of the Church of *Constantinople*.

Genuine Pieces that we have.

Answers to certain Cases relating to Church Discipline.

INGULPHUS, Abbot of *Croyland*.

A Genuine Work.

An History of the Abby of *Croyland*.

GEORGIUS CEDRENUS, a *Greek* Monk.

A Genuine Piece.

His Annals or Epitome of History, from the Creation of the World to *A. D.* 1057.

ROSCELIN, a Clerk of the Church of *Compiegne*.

A Piece that is lost.

A Treatise of the Holy Trinity.

PAUL, Provost of *Benrieden*.

Genuine Works.

An History of the Actions of Pope *Gregory* VII.

The Life of St. *Herlucia*.

CONRAD, Monk of *Bruvilliers*.

A Genuine Piece.

The Life of St. *Wolphelin* Abbot of *Bruvilliers*.

GEFFRY de MALTERRE, a Monk of *Normandy*.

A Genuine Work still extant.

An History of the Conquests of the *Normans*.

BERTULPHUS or *BERNULPHUS*, a Priest of *Constance*.

His Genuine Works.

A Continuation of *Hermanus Contractus*'s Chronicle.

Some other small Tracts.

WILLIAM of *Apulia*.

A Genuine Piece.

A Poem on the Conquests of the *Normans*.

NALGOD, a Monk of *Cluny*.

Genuine Works.

The Lives of St. *Odo*, and St. *Mayol*.

OTHLO, Monk of St. *Boniface*.

A Genuine Piece.

The Life of St. *Boniface*.

GREGORY, Cardinal.

A Manuscript Work.

A Collection of Canons call'd *Polycarp*.

PETER de HONESTIS, a Clerk of *Ravenna*.

A Genuine Piece still extant.

A Constitution for Canons.

THIBAUD or *THEOBALD*, a Clerk the Church of *Etampes*.

A Genuine Piece.

A Letter to *Roscelin*, inserted in the third Tome of the *Spicilegium* by Father *Luke Dachery*.

EADMER, a Monk of *Canterbury*, and the Pupil of St. *Anselm*.

Genuine Works.

The Life of St. *Anselm*.

An History of Novelties divided into six Books.

A Treatise of the Excellency of the Virgin *Mary*.

——Another of her Cardinal Virtues.

A Discourse on Blessedness.

A Collection of Similitudes taken out of St. *Anselm*'s Works.

Manuscript Works.

A Treatise of Ecclesiastical Liberty.

The Lives of St. *Wilfrid*, and St. *Dunstan*.

Divers Letters.

GISLEBERT or *GILBERT*, a Monk of *Westminster*.

A Dialogue about Religion between a *Christian*, and a *Jew*.

BERNARD, a Monk of *Cluny*.

A Manuscript Work.

Customs of the Order of *Cluny*.

BERNARD, a Clerk of the Church of *Utrecht*.

A Work that is lost.

A Commentary on the Eclogues of *Theodulus*.

ADAM, Abbot of *Perseine*.

Genuine Pieces still extant.

Letters publish'd by *M. Baluzius*.

Works lost.

Sermons and Commentaries on the Holy Scripture.

ALBERT, a Benedictine Monk of *Metz*.

A Piece that is lost.

An History of his Time.

ERARD, a *Benedictine* Monk.

Works lost.

A Commentary on the Pentateuch.

Divers Homilies.

BERTHORIUS, Abbot of Mount *Cassin*.

Works lost.

Several Treatises of Philosophy and Physick.

A Discourse to his Monks.

GONTHIER or *GONTHERIUS*, a Monk of St. *Amand*.

A Work that is lost.

A Relation of the Martyrdom of St. *Cyricius* in Verse.

ANASTASIUS, a Monk of St. *Sergius* at *Angers*.

A Genuine Piece still extant.

A Confession of Faith.

BAUDRY, Bishop of Dol.

A Genuine Piece.

The Epitaph of *Beringer*.

GAUNILON, an English Monk.

A Genuine Work.

A Treatise of the Demonstration of the Existence of God.

NICETAS SERRON, Archbishop of Heraclea.

Genuine Works.

A Commentary on St. *Gregory Nazianzen*'s Homilies.

A Commentary on the Poems of the same Saint.

A Suppositious Work.

A *Catena* on the Book of *Job*.

SAMUEL of *Morocco* a Converted Jew.

A Genuine Piece.

A Treatise to shew that the *Messiah* is come.

ALGER, a Deacon of *Liege*, and afterwards Monk of *Cluny*.

His Genuine Works still extant.

Three Books of the Sacrament of the Body and Blood of *JESUS CHRIST*.

A Preface to his Treatise of Mercy and Justice.

A Manuscript Work.

A Treatise of Mercy and Justice.

Works lost.

An History of *Liege*.

Divers Letters.

NICOLAS, Bishop of *Methone*.

A Genuine Piece.

A Treatise of the Eucharist.

Manuscript Works.

Several Treatises of the Procession of the Holy Ghost against the *Latins*.

SAMONAS Archbishop of *Gaza*.

A Genuine Piece.

A Dialogue between a Christian and a *Saracen* about the Eucharist.

Of the Twelfth Century.

St. *BRUNO*, Founder of the *Carthusian* Order.

His Genuine Works still extant.

TWO Letters.

Spurious Works.

All the other Works that are attributed to him, and which really belong to *Bruno*, Bishop of *Segni*.

LEO Cardinal Deacon.

Manuscript Works.

Letters.

PETRUS THEUTBODUS.

A Genuine Work.

The History of the *Crusade*.

A nameless Italian *Author*.

His Genuine Works still extant.

Four Books of the History of the *Crusade*.

ROBERT a Monk of St. *Remigius* at *Rheims*.

A Genuine Work.

The History of the *Crusade*.

DOMNIZON, a Priest.

A genuine Work.

The Life of the Princess *Mathilda*.

RAINOLDUS of *Semur*, Archbishop of *Lyons*.

A genuine Work.

The Life of St. *Hugh*, Abbot of *Cluny*.

BAUDRY, Bishop of *Noyon* and *Terouane*.

A Genuine Work.

A Chronicle of the Churches of *Cambray* and *Arras*.

SIGEBERT, a Monk of *Glemblours*.

Genuine Works.

A Continuation of St. *Jerom*'s Chronicle.

A Treatise

A Treatiſe of Eccleſiaſtical Writers.
A Letter written in the Name of the Clergy of *Liege* and *Cambray*.
The Lives of St. *Sigebert*, St. *Guibert*, and St. *Maclou*. *Works loſt.*
The Life of St. *Thierry*, or *Theodoricus*.
The Hiſtory of the Paſſion of St. *Lucy*, and her Defence, with a Sermon in Commendation of this Saint.
The Paſſion of the *Theban* Martyrs in Verſe.
An Apology for the *Maſſes* of Marry'd Prieſts.
An Anſwer to the Inhabitants of *Trier*, concerning the four *Ember-Weeks*.
The Book of *Eccleſiaſtes*, in Heroick Verſe.
A Treatiſe of the Reformation of the Cycles.

ODO, Biſhop of *Cambray*.
His Genuine Works which we now have.

A Commentary on the Canon of the *Maſs*.
Three Books of Original Sin.
A Treatiſe in form of a Dialogue againſt a *Jew*, concerning the neceſſity of the Incarnation and Grace of Jeſus Chriſt.
A Tract concerning the ſin of Blaſphemy againſt the Holy Ghoſt.
A Tract explaining the Harmony of the four Evangeliſts.
A Sermon on the Parable in the Goſpel of the unjuſt Steward.

IVES or *IVO* Biſhop of *Chartres*.
Genuine Works.

Two hundred and eighty nine Letters.
A Treatiſe call'd *Pannormia*.
Another call'd the *Decrees*.
Suppoſititious Works.
Two Chronicles.

GISLEBERT, or *GILBERT CRISPIN*. Abbot of *Weſtminſter*.
A Genuine Work ſtill extant.

A Conference with a *Jew* concerning Religion.
Manuſcript Works.
A Homily on the Book of *Canticles*.
A Diſcourſe upon St. *Jerom's* Preface to the Bible.
A Treatiſe of Sins.

LEO of *Marſi*, Cardinal Biſhop of *Oſtia*.
A Genuine Work.
A Chronicle of *Mount-Caſſin*.

PETRUS ALPHONSUS, a *Spaniſh Jew* Converted.
A Genuine Work.
A Dialogue concerning the Truth of the Chriſtian Religion.

STEPHEN Abbot of St. *James* at *Liege*.
A Genuine Work.
The Life of St. *Medoaldus*.

PASCHAL II. *Pope*.
Genuine Works ſtill in our Poſſeſſion.
Letters.
Fragments of ſome other Letters.
Works loſt.
Commentaries on the Books of the Holy Scripture, and ſeveral other Treatiſes.

ANSCHERUS, Abbot of St. *Riquier*.
A Genuine Work.
An Account of the Life and Miracles of St. *Angilbert*.

THEOFREDUS Abbot of *Epternach*.
A Genuine Work.
The Life of St. *Wilbrod*.

THEOBALDUS, a Clerk of the Church of *Etampes*.
Genuine Works.
Five Letters.

RADULPHUS or *ARDENS*.
Genuine Works.
Several Sermons.

NICETAS SEIDUS.
A Manuſcript Work.
A Treatiſe againſt the *Latins*, concerning the *Primacy* of the Church of *Rome*, of which there are ſome Fragments in *Allatius*.

HARIULPHUS, a Monk of St. *Riquier*.
Genuine Works ſtill extant.
A Chronicle of St. *Riquier*.
The Life of St. *Arnold*.
A Relation of the Miracles of St. *Riquier*.
The Life of St. *Maldegiſilus*.

HUGH, Abbot of *Flaviguy*.
A Genuine Work.
A Chronicle of *Verdun*.

ODO, a *Benedictin* Monk of *Aſt*.

A Genuine Work.
A Commentary on the Book of *Pſalms*.

RAIMOND D'AGILES, a Canon of *Puy*. *A Genuine Work.*
The Hiſtory of the *Cruſade*.

TURGOT, a Monk of *Durham*.
A Genuine Work.
The Hiſtory of the Church of *Durham*, to the Year 1096.

JOHN PYKE, an *Engliſh* Writer.
The Hiſtory of the *Engliſh*, *Saxon*, and *Daniſh* Kings that have Reign'd in *England*.

WALTER Archdeacon of *Oxford*.
A Tranſlation of *Geffrey* of *Monmouth's* Hiſtory of *England*.

EUTHYMIUS ZYGABENUS a *Greek* Monk.
Genuine Works.
Panoplia Dogmatica, or a Treatiſe of the Orthodox Faith.
Commentaries on the Book of *Pſalms*, *Canticles*, and the *Goſpels*.

PHILIPPUS SOLITARIUS, a *Greek* Monk.
A Genuine Work.
Dioptron; or the Rule of the *Chriſtian Life*.

UDASCHALCUS, a Monk.
A Genuine Work.
A Relation of the Controverſy between *Herman* Biſhop of *Augſburg*, and *Egino* Abbot of St. *Ulrick*.

GELASIUS II. *Pope*.
Genuine Works.
Seven Letters.

FLORENTIUS BRAVO, a Monk of *Wincheſter*.
Genuine Works ſtill extant.
A Chronicle.
A Genealogy of the Kings of *England*.

WILLIAM DE CHAMPEAUX, Biſhop of *Châlons*.
Works loſt.
A Book of Sentences.
Several other Treatiſes.

MARBODUS, Biſhop of *Rennes*.
Genuine Works.
Divers Poems.
Six Letters.

BRUNO, Biſhop of *Segni*.
Genuine Works.
Commentaries on the *Pentateuch*, Books of *Job*, *Pſalms*, *Canticles*, and *Apocalypſe*.
145 Sermons.
A Treatiſe on the Song of *Zachanias*.
A Treatiſe of the Incarnation and Burial of *Jeſus Chriſt*.
A Tract concerning the Uſe of unleavened Bread, againſt the *Greeks*.
The Life of Pope *Leo* IX.
A Treatiſe of the Corruption of the Age.
The Life of St. *Peter* of *Anagnia*.
Six Books of Moral Diſcourſes attributed to St. *Bruno*.
Two Letters.
A Treatiſe of the Sacraments, or Ceremonies of the Church.

CALIXTUS II. *Pope*.
Genuine Works ſtill extant.
Thirty ſix Letters.
Spurious Works.
Four Sermons on St. *James*.

GUIBERT, Abbot of *Nogent*, *ſous Coucy*.
Genuine Works.
A Treatiſe of Preaching.
Ten Books of Moral Commentaries on the Book of *Geneſis*.
Tropologia, or an Explication of the Prophecies of *Hoſea*, and *Amos*, and on the Lamentations of *Jeremiah*.
A Treatiſe againſt the *Jews*.
A Treatiſe of the real Body of *Jeſus Chriſt* in the *Euchariſt*.
A Treatiſe of the *Encomiums* of the Virgin *Mary*.
A Treatiſe of Virginity.
Three Books of the Relicks of Saints.
The Hiſtory of the *Cruſades*, under the Title of *Geſta Dei per Francos*.
The Life of *Guibert* by himſelf.
A Sermon on the laſt Verſe of the 7th Chapter of the *Wiſdom* of *Solomon*.
Works loſt.
Sentences taken out of the *Goſpels*.
Commentaries on the other leſſer Prophets, *Manuſcripts*.

ERNULPHUS or *ARNULPHUS*, Biſhop of *Rocheſter*.
Genuine Works ſtill extant.
Two Letters.

GAUTERIUS, Biſhop of *Maguelone*.
A Genuine Work.
An Epiſtle, ſerving inſtead of a Preface to *Lietbert's* Commentary on the Book of *Pſalms*, publiſhed by him.

GEFFREY, Abbot of *Vendome*.
Genuine Works.
Five Letters.
A Treatiſe of the Body and Blood of *JESUS CHRIST*.
A Treatiſe of Elections againſt the Inveſtitures.
Two other Treatiſes againſt the Inveſtitures.
A Treatiſe of Diſpenſations.
A Diſcourſe on the Qualities of the Church.
Explications of the Ark of the Teſtimony.
A Treatiſe of the Sacraments of *Baptiſm*, *Confirmation*, *Extreme Unction* of the Sick, and the *Lord's Supper*.
A Treatiſe of the Reiteration of the Sacraments.
A Treatiſe to prove that Biſhops ought not to exact any thing for Bleſſings and Conſecrations.
A Rule for the Confeſſions of Monks.
A Diſcourſe on the three Virtues of Paſtors.
A Dialogue between God and the Sinner.
Four Hymns.
Eleven Sermons.

HONORIUS II. *Pope*.
Genuine Works ſtill extant.
Eleven Letters.

BAUDRY, *Biſhop of* Dol.
Genuine Works.
The Hiſtory of the *Cruſade*.
A Memoire concerning the Monaſtery of *Fecamp*.
The Life of St. *Hugh*, Archbiſhop of *Rouen*.
Other Lives of the Saints.

HILDEBERT, Biſhop of *Mans*, and afterwards Archbiſhop of *Tours*.
Genuine Works.
Eighty three Letters.
Nine other Letters publiſh'd by *F. Dachery*.
Two Diſcourſes on the Nativity of our Lord.
A Paraphraſe in Verſe on the Canon of the *Maſs*.
Two Sermons.
A Synodical Diſcourſe.
The Life of *Hugh* Abbot of *Cluny*.
The Epitaph of *Berengarius*.
A Letter to *Reginoldus*.
A Preface to the Life of St. *Radegonda*.
A Work loſt.
A Treatiſe of Virginity.

STEPHEN HARDING, Abbot of *Ciſteaux*.
Genuine Works ſtill extant.
The Charter of Charity.
The ſmall beginning of the Order of *Ciſteaux*.
A Diſcourſe on the Death of *Albericus*.
A Diſcourſe Dedicated to St. *Bernard*.

PETRUS GROSOLANUS, or *CHRYSOLANUS*.
A Genuine Work.
A Diſcourſe before *Alexis Comnenus*.

EUSTRATIUS, Archbiſhop of *Nice*.
Manuſcript Works.
A Reply to *Chryſolanus*.
Some other Treatiſes.

STEPHEN, Biſhop of *Autun*.
A Genuine Work.
A Treatiſe of the Prayers and Ceremonies of the *Maſs*.

NICEPHORUS BRYENNIUS of *Macedonia*.
A Genuine Work ſtill extant.
The *Byzantine*, Hiſtory from the Year 1057. to 1081.

JOANNES ZONARUS, Secretary of State to the Emperor of *Conſtantinople*.
Genuine Works.
Annals, or an Eccleſiaſtical Hiſtory.
Commentaries on the Canons.
A Diſcourſe of Impurity.
A Canon of the Virgin *Mary*.
A Preface to the Poems of St. *Gregory Nazianzen*.

A TABLE of the Works

Fifty six Letters.

Works loſt.

An Explication of the Canons for the Feſtival of *Eaſter*.

Several Sermons.

A Poetical Work on the Proceſſion of the Holy Ghoſt.

HONORIUS SOLITARIUS, Profeſſor of Scholaſtical Divinity in the Church of *Autun*.

Genuine Works.

A Treatiſe of the Lights of the Church, or of the Eccleſiaſtical Writers.

A Liſt of Hereticks.

A Chronological Table of the Popes.

The Pearl of the Soul, or a Treatiſe of Divine Offices divided into four Books.

A Treatiſe of the Image of the World, in three Books.

The Philoſophy of the World.

A Treatiſe of Prædeſtination and Free Will.

Queſtions upon the Books of *Proverbs* and *Eccleſiaſtes*.

A Commentary on the Book of *Canticles*.

The Seal of the Virgin *Mary*.

Works loſt.

An Illuſtration of the Church, of the Doctrine of *JESUS CHRIST*, and of Eternal Life.

The Mirror of the Church.

The Scandal againſt the Incontinence of Prieſts.

An Hiſtorical Summary.

A Treatiſe of the *Euchariſt*.

A Treatiſe of Eternal Life.

The Ladder of Heaven.

Extracts out of St. *Auguſtin*'s Works in form of a Dialogue.

A Treatiſe of the Pope and the Emperor.

Commentaries on the Books of *Pſalms*, and *Canticles*.

Certain Homilies on thoſe Goſpels that were not explain'd by St. *Gregory*.

The Key of Natural Philoſophy.

The Nutriment of the Mind in the Feſtivals of our Lord, and the Saints.

Several Letters.

A Spurious Work.

A Moral Commentary on the Book of *Canticles*.

NICOLAS, a Monk of *Seiſſons*.

A Genuine Work ſtill extant.

The Life of St. *Godfrey*.

AELNOTHUS, a Monk of *Canterbury*.

A Genuine Work.

The Hiſtory of the Life and Paſſion of *Canutus* King of *Denmark*.

THOMAS, a Monk of *Ely*.

A Genuine Work.

An Account of the Life and Tranſlation of St. *Etheldrith*.

St. *NORBERT*, Founder of the Order of *Premontré*.

A Genuine Work.

A Moral Diſcourſe in form of an Exhortation.

RUPERT, Abbot of *Duyts*.

Genuine Works.

A Treatiſe of the Trinity and its Operations, divided into three Parts, and containing Commentaries almoſt on the whole Bible.

Commentaries on the XII. leſſer Prophets, and on the Book of *Canticles*.

XIII Books of the Victory of the Word of God.

A Commentary on St. *Matthew*, of the Glory of the Son of God.

Commentaries on the Goſpel of St. *John*, and on the *Apocalypſe*.

A Treatiſe of the Glorification of the Trinity, and of the Proceſſion of the Holy Ghoſt.

A Treatiſe of the Divine Offices.

GUIGUE, Prior of *La Grande Chartreuſe*, or the *Great Charter-Houſe*.

Genuine Works ſtill extant.

Statutes of the *Carthuſian* Order.

The Life of St. *Hugh*, Biſhop of *Grenoble*.

Meditations.

A Treatiſe of the Contemplative Life, or the Ladder of the Cloiſter.

Four Letters.

Works loſt.

A Treatiſe of Truth and Peace, *kept in Manuſcript in the Charter-Houſe*, or *Carthuſian* Monaſtery of *Colen*.

Some other Letters.

DROGO or *DREUX*, Cardinal Biſhop of *Oſtia*.

Genuine Works.

A Sermon on the Paſſion of *JESUS CHRIST*.

A Treatiſe of the Creation and Redemption of the firſt Man.

A Tract on the ſeven Gifts of the Holy Ghoſt.

A Treatiſe of the Divine Offices.

PETER of *Leon*, Anti-pope, under the Name of *ANACLETUS* II.

Genuine Works.

XXXVIII Letters.

GEFFREY, Biſhop of *Chartres*.

A Genuine Work ſtill extant.

A Letter to *Stephen*, Biſhop of *Paris*.

GEFFREY the *Groſs*, a Monk of *Tiron*.

A Genuine Work.

The Life of St. *Bernard*, Abbot of *Tiron*.

PETER, Library-Keeper of *Mount-Caſſin*.

Genuine Works.

A Treatiſe of Illuſtrious Perſonages of *Mount-Caſſin*.

The Fourth Book of the Chronicle of *Mount-Caſſin*.

A Treatiſe of the *Roman* Letters.

Works loſt.

Sermons.

Lives of the Saints.

The Hiſtory of the Righteous Men of *Mount-Caſſin*.

An Expoſition of the Rule of St. *Benedict*.

Scholia, or Notes on the Old Teſtament.

Several Hymns, Letters, *&c.*

RODULPHUS, Abbot of St. *Tron*.

Genuine Works ſtill in our Poſſeſſion.

A Chronicle of the Abby of St. *Tron*.

The Life of St. *Lietbert*, Biſhop of *Cambray*.

A Letter to *Sibertus*, a Monk of St. *Pantaleon*.

A Manuſcript Work.

A Treatiſe againſt Simony, of which *F. Mabillon* has publiſh'd the Arguments.

GILLEBERT, or *GILBERT*, Biſhop of *Limerick*.

Genuine Works.

Two Letters.

FRANCO, Abbot of *Affligem*.

Genuine Works.

XII Books of the Grace and Mercy of God.

A Letter againſt the Monks, who leave their Monaſteries,

A Letter to certain Nuns.

Works loſt.

Sermons on the Life, *&c.* of the Virgin *Mary*.

TURSTIN Archbiſhop of *York*.

Genuine Works.

A Letter to *William* Archbiſhop of *Canterbury*.

The Original of the Monaſtery of *Rippon*.

ULRICUS Biſhop of *Conſtance*.

Genuine Works ſtill extant.

The Lives of St. *Gibhard*, and St. *Conrad*.

WILLIAM of *Somerſet*, a Monk of *Malmesbury*.

His Genuine Works.

The Hiſtory of *England*.

The Hiſtory of the Biſhops of this Kingdom.

The Life of St. *Adelmus*.

INNOCENT II. *Pope*.

Genuine Works.

XLVIII. Letters.

CELESTIN II. *Pope*.

Genuine Works.

Three Letters.

LUCIUS, II. *Pope*.

Genuine Works.

Ten Letters.

ECKARDUS, Abbot of *Urangen*.

Genuine Works.

A Chronicle.

Letters and Sermons.

Works loſt.

The Lanthorn of Monks.

HUGH a Monk of *Fleury*.

Genuine Works ſtill extant.

A Chronicle.

Two Books of the Royal Prerogative, and the Sacerdotal Dignity.

ANSELM, Abbot of *Gemblours*.

A Genuine Work.

A Continuation of *Sigebert*'s Chronicle.

ORDERICUS VITALIS, a Monk of St. *Evron*.

Genuine Works.

XIII. Books of Eccleſiaſtical Hiſtory.

ANSELM Biſhop of *Havelberg*.

A Genuine Work.

A Conference between him and certain *Grecians*, concerning the Controverſies between the *Greek* and *Latin* Churches.

HERVEUS, a Monk of *Bourg de Dol*.

A Genuine Work.

A Commentary on the Epiſtles of St. *Paul*.

Works loſt.

An Expoſition of the Book of the Celeſtial Hierarchy of St. *Dionyſius* the *Areopagite*.

Commentaries on the Books of *Geneſis*, *Iſaiah*, the Lamentations of *Jeremiah*, the end of the Prophecy of *Ezekiel*, *Eccleſiaſtes*, *Judges*, *Ruth*, *Tobit*, the XII leſſer Prophets, and the Epiſtles of St. *Paul*.

Divers Sermons.

A Treatiſe of the Leſſons of the Divine Offices.

A Book of the Miracles of the Virgin *Mary*.

An Explication of the Treatiſe of the *Lord's-Supper*, attributed to St. *Cyprian*.

HUGH DE FOLIET, a Monk of *Corbie*.

Genuine Works ſtill extant.

Four Books of the Cloiſter of the Soul.

Four other Books of the Soul.

The Book of Phyſick for the Soul.

Two Books of Birds.

A Treatiſe of the ſhunning of Marriage, or of Carnal and Spiritual Nuptials.

The Mirror of a Sinner,

Doubtful Works.

A Diſcourſe of the Fleſh and Spirit.

Four Books of the Myſtical Ark, and that of *Noah*.

STEPHEN, Biſhop of *Paris*.

Genuine Works ſtill extant.

Several Letters.

RAINERIUS, a Monk of St. *Laurence* at *Liege*.

A Genuine Work.

A Treatiſe of Illuſtrious Men of his Abby, and of *Liege*.

GUALBERT, a Monk of *Marchiennes*.

Genuine Works.

Two Books of the Miracles of St. *Riſtrude*.

PANDULPHUS of *Piſa*.

A Genuine Work.

The Life of Pope *Geleſius* II.

FABRICIUS TUSCUS, Abbot of *Abbington*.

A Genuine Work.

The Life of St. *Adelmus*.

AUCTUS Abbot of the Order of *Vallombre*.

Genuine Works.

The Life of St. *John Gualbert*.

The Life of *Bernard Hubert*.

An Account of the Tranſlation of the Head of St. *James*.

ALBERTUS or *ALBERICUS*, a Canon of *Aix*.

A Genuine Work ſtill extant.

The Hiſtory of the *Cruſade* to the Year 1120.

FOUCHER, a Monk of *Chartres*.

A Genuine Work.

The Hiſtory of the *Cruſade* to the Year 1124.

GAUTIER LE CHANCELIER.

A Genuine Work.

The Hiſtory of the *Cruſade* from *A. D.* 1115. to *A. D.* 1119.

ANNA COMNENA, the Daughter of *Alexis Comnenus*.

A Genuine Work.

Alexias, or the Hiſtory of the Reign, *&c.* of *Alexis Comnenus*.

ISAAC, an *Armenian* Biſhop.

Genuine Works.

Two Treatiſes againſt the *Armenians*.

MICHAEL GLYCAS, of *Sicily*.

A Genuine Work.

Annals from the Creation of the World, to the Death of *Alexis Comnenus*.

ODO, Abbot of St. *Remigius* at *Rheims*.

A Genuine Work ſtill in our Poſſeſſion.

A Relation of a Miracle of St. *Thomas*.

HUGH of St. *Victor*.

Genuine

Genuine Works.

Literal Notes on the *Pentateuch*, on the Books of *Judges*, and *Kings*, and on ſome of the *Pſalms*.
Explications of the *Lamentations* of *Jeremiah*, and the Prophecies of *Joel* and *Obadiah*.
Notes on the Books of St. *Dionyſius*, of the Hierarchy.
The Soliloquy of the Soul.
The *Encomium* of Charity.
A Diſcourſe on the manner of Praying.
A Diſcourſe of the Bridegroom and the Spouſe.
Four Books of the Vanity of the World.
A hundred Sermons.
Didactick Inſtructions.
A Treatiſe of the Power and Will of God.
Tracts concerning the Incarnation of *JESUS CHRIST*.
Miſcellanies of Theological Learning.
A Dialogue between Maſter and Scholar.
The ſum of the Sentences.
A Treatiſe of the Sacraments.

PETRUS ABAELARDUS.

Genuine Works ſtill extant.

Letters to *Heloiſſa* and others.
An Introduction to Theology.
His Apology.
Explications on the *Lord's Prayer*, and on the *Creeds* of the Apoſtles, and of St. *Athanaſius*.
A Reply to the Problems of *Heloiſſa*.
A Treatiſe of Hereſies.
A Commentary on the Epiſtle to the *Romans*.
Sermons.

Works loſt.

Dialectica.
Notes on the Prophecy of *Ezekiel*.
A Treatiſe of Morality under the Title of, *Know thy Self*.
A Book call'd *Yea* and *Nay*. } These two laſt
A Treatiſe of the Work of the Creation. } are *Manuſcripts* in the Library of St. *Germain des Prez*.

WASELINUS MOMALIUS Prior of St. *Lawrence* at *Liege*.

A Genuine Work.

A Letter to *Gunſelinus*, Abbot of St. *Florin*.

AMEDEUS, Biſhop of *Lauſanna*.

Genuine Works.

Eight Sermons in Commendation of the Virgin *Mary*.

St. *BERNARD*, Abbot of *Clairvaux*.

Genuine Works ſtill extant.

Four hundred and ſeventeen Letters.
Five Books of Conſideration.
A Treatiſe of the Manners and Duties of Biſhops.
A Treatiſe of Converſion.
A Treatiſe of Injunctions and Diſpenſations.
An Apology for *William* Abbot of St. *Thierry*.
A Commendation of the new Militia.
A Treatiſe of the Degrees of Humility and Pride.
A Treatiſe of the Love of God.
A Treatiſe of Grace and Free-Will.
A Letter to *Hugh* of St. *Victor*.
The Life of St. *Malachy*.
Sermons proper for the *Sundays* and Feſtivals of the whole Year, and on other Subjects.
Sermons on the Book of *Canticles*.
The Arbitrator's Sentence between the Biſhop and the Count of *Auxerre*.
The Draught of a Letter relating to the *Cruſade*.

Spurious Works

The 418th Letter and others following to the Number of 423.
A Pious Meditation on the Knowledge of Human Nature.
A Treatiſe of the Building of the Inner-Houſe.
A Treatiſe of Charity.
The Myſtical Life.
Meditations on the Paſſion and Reſurrection of *JESUS CHRIST*.
A Treatiſe of Vertues.
An Expoſition of the *Lord's Prayer*.
Several Sermons *&c.*

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WILLIAM, Abbot of St. *Thierry*, or *Theodoric*.

Genuine Works ſtill extant.

The firſt Book of the Life of St. *Bernard*.
A Letter to the *Carthuſians* of *Mont-Dieu*.
A Treatiſe of the Contemplation of God.
A Treatiſe of the Dignity of Love.
The Mirror of Faith.
The Myſtery of Faith.
The Book of Meditations.
A Treatiſe of the Nature of the Body and Soul.
A Treatiſe againſt *Abaelardus*.
A Book of the Works of *William* of *Conches*.
A Treatiſe of the Sacrament of the Altar.
An Expoſition of the Book of *Canticles*.

ARNOLDUS, Abbot of *Bonneval*.

Genuine Works.

A Treatiſe of the Words of *JESUS CHRIST* on the Croſs.
A Treatiſe of the Cardinal Works of *J. C.*
A Treatiſe of the ſix Days Work.
A Diſcourſe of the Commendation of the Virgin *Mary*.
Meditations.
The Second Book of the Life of St. *Bernard*.

Manuſcripts Works.

A Commentary on the 44th *Pſalm*.
A Tract of the ſeven Gifts of the Holy Ghoſt.

PETER the Venerable, *Abbot* of *Cluny*.

Genuine Works ſtill extant.

Letters.
A Treatiſe of the Divinity of *JESUS CHRIST*.
A Work againſt the *Jews*.
A Treatiſe againſt the *Pertrabuſians*.
Two Books of Miracles.
A Sermon on our Saviour's Transfiguration.
Divers Poetical Tracts.
The Statutes of his Order.

Works loſt.

Five Books againſt the *Alcoran*.
Three Sermons.

GUERRIC, Abbot of *Igny*.

Genuine Works.

Several Sermons.

PHILIP, a Monk of *Clairvaux*.

A Genuine Work.

A Letter to *Sampſon*, Archbiſhop of *Rheims*.

SAMPSON, Archbiſhop of *Rheims*.

Genuine Works.

Letters to Pope *Innocent* II.
A Charter in favour of the Abby of *Clairvaux*.

ROBERT PULLUS, Cardinal.

A Genuine Work ſtill extant.

A Book of Sentences.

Works loſt.

A Commentary on the Book of *Pſalms*.
A Commentary on the Revelation.
A Treatiſe of the Contempt of the World.
Four Books of the Speech of the Doctors.
A Book of Leſſons.
Divers Sermons.

SUGER Abbot of St. *Denis*.

Genuine Works.

The Life of *Lewis* the *Groſs*.
Several Letters.

GILLEBERT DE LA PORREE, Biſhop of *Poitiers*.

A Genuine Work.

HUGO METELLUS, A Regular Canon of St. *Leon* at *Toul*.

Genuine Works.

A Letter concerning the *Euchariſt*, publiſh'd by *F. Mabillon*.
Two other Letters among thoſe of St. *Bernard*.
And many other Manuſcrips in the Library of the College of *Clermont*.

THOMAS Abbot of *Maurigny*.

A Genuine Work ſtill extant.

A Letter to St. *Bernard*.

BERNARD, a Monk of *Cluny*.

Genuine Works.

Three Books in Verſe of the Contempt of the World.

ULGERUS, Biſhop of *Angers*.

Genuine Works.

A Letter to Pope *Innocent* II. in favour of the Abby of St. *Mary de Ros*.
A Commendation of *Menbaduc*, Biſhop of *Rennes*.

ANTONIUS MELISSUS, a *Greek* Monk.

A Genuine Work.

A Collection of Common Places, or Maxims taken out of the Works of the Fathers.

HERMAN, Abbot of St. *Martin* at *Tournay*.

Genuine Works.

A Relation of the Re-eſtabliſhing of the Church of St. *Martin* at *Tournay*.
Three Books of the Miracles of St. *Mary* at *Laon*.

A Manuſcript Work.

A Treatiſe of the Incarnation of *Jeſus Chriſt*.

SIFREDUS, EBBO, THIMO, and *HERBORDUS*.

A Genuine Work ſtill extant.

The Life of St. *Otho*, the Apoſtle of *Pomerania*.

ARCHARDUS, a Monk of *Clairvaux*.

A Genuine Work.

The Life of St. *Geſelin*.

HENRY, Biſhop of *Troyes*.

A Genuine Work.

The Charter of Donation to the Abby of *Clairvaux*.

EUGENIUS III. *Pope.*

Genuine Works.

Seventy ſix Letters.
A Privilege in favour of the Biſhops of the Province of *Bourges*.
Three Letters written to St. *Bernard*, when he reſided in the Abby of St. *Anaſtaſius*.

ANASTASIUS IV. *Pope.*

Genuine Works.

Twelve Letters.

OTHO, Biſhop of *Friſinghen*.

Genuine Works.

A Chronological Hiſtory divided into eight Books.
Two Books of the Acts, *&c.* of *Frederick Barberoſa*.

POTHO, a Monk of *Prom*.

Genuine Works ſtill extant.

Five Books of the State of the Houſe of God.
A Treatiſe of the Grand Palace of Wiſdom.

SERLO, Abbot of *Savigny*.

A Manuſcript Work.

A Treatiſe of the *Lord's Prayer*.

HUGH, a Monk of *Cluny*.

Genuine Works.

A Letter concerning the Virtues of *Hugh*, Abbot of *Cluny*.
The Life of the ſame Abbot.

PHILIP, Biſhop of *Tarentum* or *Tarante*.

Genuine Works.

Twenty five Letters.

HUGH Archbiſhop of *Roan*.

Genuine Works.

Three Books of Inſtructions to his Clergy concerning the Heretics of his time.
Two Letters.

NICOLAS, a Monk of *Clairvaux*, and Secretary to St. *Bernard*.

Genuine Works.

Divers Sermons.
Four Letters.

SIMEON of *Durham*.

Genuine Works ſtill extant.

The Hiſtory of *England*, copy'd out of *Turgot*, and continu'd to the Year 1154.
The Hiſtory of the Kings of *Denmark*.
A Letter to *Hugh*, Dean of *York*.
A Relation of the Siege of *Durham*.

BARTHOLOMEW of *Feigny*. Biſhop of *Laon*.

A Genuine Work.

An Apologetical Letter.

GAUTERIUS, of *Mauritania*, Biſhop of *Laon*.

Genuine Works.

Five Letters.

WOLBERO, Abbot of St. *Pantaleon* at *Colen*.

A Genuine Work.

A Commentary on the Book of *Canticles*.

LUKE Abbot of St. *Cornelius*.

A Genuine Work.

A Commentary on the Song of *Solomon*.

GRATIAN, a Monk of St. *Felix* at *Bologna*.

A TABLE of the Works

A Genuine Work ſtill extant.

The Concord of diſagreeing Canons, or the Book of Decrees, commonly call'd, *The Decretal.*

PETER LOMBARD Biſhop of *Paris.*

Genuine Works.

A Book of Sentences.

Commentaries on the Book of *Pſalms*, and on the Epiſtles of St. *Paul.*

FALCO, a Magiſtrate of *Beneventum.*

A Genuine Work.

A Chronicle to the Year 1140.

HENRY, Archdeacon of *Huntington.*

Genuine Works.

The Hiſtory of *England* to the Year 1154.

A Treatiſe of contempt of the World.

Manuſcript Works.

A Letter concerning the *Britiſh* Kings.

A Tract about the Province of *Britain.*

The Lives of the Saints of *England.*

Two nameleſs AUTHORS, the Epitomizers of *Foucher.*

Genuine Works ſtill extant.

Two Abſtracts of *Foucher*'s Hiſtory, *viz.* the firſt to the Year, 1106. and the ſecond from *A. D.* 1110. to 1124.

HUGH, Cardinal Biſhop of *Oſtia.*

A Genuine Work.

A Letter concerning the Death of Pope *Eugenius* III.

CONSTANTINUS MANASSES.

A Genuine Work.

A Compendious Hiſtory from the Creation of the World, to the Reign of *Alexis Comnenus.*

CONSTANTINUS HARMENOPULUS, a Judge of *Theſſalonica.*

Genuine Works.

A Treatiſe of the ſeveral Sects of Hereticks.

A Confeſſion of Faith.

A Dictionary.

JOHN, Patriarch of *Antioch.*

A Genuine Work.

A Treatiſe againſt the Cuſtom of giving Monaſteries to Lay-Men.

GERMANUS, Patriarch of *Conſtantinople.*

Genuine Works ſtill extant.

Two Homilies.

ARSENIUS, a Monk of Mount *Athos.*

A Genuine Work.

A Collection of Canons.

ANDRONICUS CAMATERUS.

Manuſcript Works.

A Treatiſe of the Proceſſion of the Holy Ghoſt.

A Conference between the Emperor *Manuel* and the Patriarch of the *Armenians,*

A Treatiſe of the two Natures in Jeſus Chriſt.

GEORGE, Archbiſhop of *Corfu.*

A Genuine Work.

Monodia in honour of the Abbot *Nectarius.*

Manuſcript Works.

A Treatiſe of Purgatory.

A Treatiſe of the Uſe of leavened Bread.

LUCAS CHRYSOBERGIUS, Patriarch of *Conſtantinople.*

Genuine Works.

Thirteen Statutes relating to Diſcipline.

ROBERT, Archdeacon of *Oſtrevant.*

A Genuine Work ſtill extant.

The Life of St. *Aibert.*

A nameleſs AUTHOR.

A Genuine Work.

The Life of St. *Ludger.*

THEOBALDUS, a Monk of St. *Peter* at *Beze.*

A Genuine Work.

The Acts of the Miracles of St. *Prudentius.*

GAUTERIUS, a Canon of *Toromane.*

A Genuine Work.

The Life and Martydom of *Charles the good* Count of *Flanders.*

HERBERT, a Monk.

A Genuine Work.

A Letter againſt the Hereticks of *Perigueux.*

HAIMO, Archdeacon of *Chalons.*

Genuine Works.

Two Letters.

HERMAN, a converted *Jew* of *Cologne.*

A Genuine Work ſtill extant.

An Account of his Converſion.

NICETAS, of *Conſtantinople.*

A Genuine Work.

An Apologetical Treatiſe for the Council of *Chalcedon* againſt the *Armenians.*

BASIL of *Acris*, Archbiſhop of *Theſſalonica.*

A Genuine Work.

A Letter to Pope *Adrian.*

TEULPHUS, a Monk of *Maurigny.*

A Genuine Work.

A Chronicle of *Hildersheim.*

JOHN, a Monk of *Marmoutier.*

A Genuine Work.

The Hiſtory of the Acts of *Geffrey Plantagenet.*

ALEXANDER, an Abbot in *Sicily.*

Genuine Works.

Four Books of the Hiſtory of the Life and Actions of *Roger* King of *Sicily.*

ADRIAN IV. Pope.

Genuine Works.

Fourty ſeven Letters and a Privilege.

ALEXANDER III. Pope.

Genuine Works ſtill extant.

A hundred and fifty Letters, and ſeveral Collections.

LUCIUS III. Pope.

Genuine Works.

Three Letters.

URBAN III. Pope.

Genuine Works.

Five Letters.

GREGORY VIII. Pope.

Genuine Works.

Three Letters.

RADULPHUS NIGER, a Monk of St. *Germer.*

Genuine Works.

Twenty Books of Commentaries on the Book of *Leviticus.*

St. ELIZABETH, Abbeſs of *Schonaw.*

Genuine Works.

Three Books of Viſions and Revelations.

A Book of Letters.

St. AELRED or ETHELRED, Abbot of *Reverby.*

Genuine Works ſtill extant.

Thirty Sermons on the 13th. Chapter of the Prophecy of *Iſaiah.*

The Mirrour of Charity.

A Treatiſe of Spiritual Amity.

Twenty ſix Sermons.

A Fragement of the Hiſtory of *England.*

The Life of St. *Edward.*

ODO of *Deuil*, Abbot of St. *Cornelius.*

A Genuine Work.

A Relation of the Expedition of *Lewis* VII. King of *France*, to the *Levant.*

THOMAS BECKET, Archbiſhop of *Canterbury.*

Genuine Works.

Six Books of Letters written by him, and by others to him.

GILBERT, Abbot of *Hoiland.*

Genuine Works.

A Continuation of the Commentary of St. *Bernard*, on the Book of *Canticles.*

Seven Aſcetick Treatiſes.

Four Letters.

RICHARD of St. *Victor.*

Genuine Works.

A Collection of Queſtions on the Holy Scriptures, divided into ten Books, attributed to *Hugh* of St. *Victor.*

Critical Tracts concerning the Tabernacle, and the Temple, and the Chronology of the Books of *Kings* and *Chronicles.*

An Explication of *Ezekiel*'s Deſcription of the Temple.

Allegorical Commentaries on the Books of *Pſalms* and *Canticles.*

Queſtions on the Epiſtles of St. *Paul.*

A Commentary on the Revelation of St. *John.*

Dogmatical Tracts concerning the Trinity; the Attributes appropriated to the Divine Perſons; the Incarnation of *Immanuel*; the Power of binding and looſing; the Sin againſt the Holy Ghoſt; the Difficulties that occur in Holy Scripture; the Holy Ghoſt; and the Difference between Mortal and Venial Sins.

Several Treatiſes of a Spiritual Life.

PETER DE ROY, a Monk of *Clairvaux.*

A Genuine Work.

A Letter to the Provoſt of the Church of *Noyon.*

ENERVINUS, Provoſt of *Stemfeld.*

A Genuine Work.

A Treatiſe againſt the Hereticks of *Cologne.*

ECBERT, Abbot of St. *Florin.*

A Genuine Work ſtill extant.

XIII. Diſcourſes againſt the Hereticks call'd *Cathari.*

The Life of St. *Elizabeth*, Abbeſs of *Schonaw*, his Siſter.

Two Sermons.

BONACURSIUS of *Milan.*

A Genuine Work.

A Treatiſe againſt the *Cathari*, and other Hereticks of his Time.

EBRARD, of *Bethune.*

A Genuine Work.

A Treatiſe againſt the *Manichees* of his Time.

MICHAEL of *Theſſalonica*, Defender of the Church of *Conſtantinople.*

A Genuine Work.

A Confeſſion of Faith.

ODO, a Regular Canon of St. *Auguſtine.*

Genuine Works.

Seven Letters concerning the Functions and Duties of Regular Canons.

HUGH of *Poitiers*, a Monk of *Vezelay.*

A Genuine Work.

A Chronicle of the Abby of *Vezelay.*

ADELBERT or ALBERT, Abbot of *Hildeſheim.*

A Genuine Work ſtill extant.

An Account of the Reſtutition of his Monaſtery to the *Benedictins.*

JOHN of *Hexam*, Provoſt of *Hagulſtadt.*

A Genuine Work.

A Continuation of *Simeon* of *Durham*'s Hiſtory, of the Kings of *Denmark*, to the Year 1154.

FASTERDUS, Abbot of *Clairvaux.*

A Genuine Work.

A Letter to an Abbot of his Order.

HUGH, a Monk of St. *Saviour* at *Lodeve.*

A Genuine Work.

The Life of *Pontius Laraxus.*

LAURENTIUS, a Monk of *Liege.*

A Genuine Work.

A Chronicle of the Biſhops of *Verdun.*

St. HILDEGARDA, Abbeſs of Mount St. *Robert.*

Genuine Works ſtill extant.

Spiritual Letters.

Viſions.

Anſwers to ſeveral Queſtions concerning the Holy Scriptures.

An Explication of St. *Benedict*'s Rule, and of St. *Athanaſius*'s Creed.

PHILIP de HARVENG, Abbot of *Bonne-Eſperance.*

Genuine Works.

Twenty one Letters.

A Commentary on the Book of *Canticles.*

Moral Diſcourſes on the ſame Book.

A Diſcourſe concerning *Nebuchadnezzar*'s Dream; the Fall of *Adam*, and the Damnation of *Solomon.*

Six Treatiſes of Dignity, Knowledge, Juſtice, Continency, Obedience, and the Silence of Clergymen.

The Lives of St. *Auguſtine*, and St. *Amand.*

The Hiſtory of the Paſſion of St. *Cyricius*, and St. *Julitta.*

The Paſſion of St. *Salvius.*

The Lives of St. *Foillanus*, St. *Giſlenius*, St. *Landelinus*, St. *Ida*, and St. *Valtruda.*

The Paſſion of St. *Agnes*, in Elegiack Verſe.

Divers Poetical Pieces.

Several Epitaphs.

ADAMUS SCOTUS, a Regular Canon.

Genuine Works ſtill extant.

A Commentary on St. *Auguſtine*'s Rule.

A Treatiſe of the Triple Tabernacle of *Moſes*.
A Tract of the three kinds of Contemplation.
Forty ſeven Sermons.
GEFFREY ARTHUR, Biſhop of St. *Aſaph*.
A Genuine Work.
The Hiſtory of *Great Britain*.
ALANUS, Biſhop of *Auxerre*.
A Genuine Work.
The Life of St. *Bernard*.
JOHN of *Salisbury*, Biſhop of *Chartres*.
Genuine Works.
A Treatiſe call'd *Polycraticon*, or of the Fopperies of the Countries.
Three hundred and one Letters.
The Life of *Thomas Becket*, Archbiſhop of *Canterbury*.
A Doubtful Work.
A Commentary on the Epiſtles of St. *Paul*.
ARNULPHUS or *ARNOLDUS*, Biſhop of *Liſieux*.
Genuine Works ſtill extant.
Divers Letters.
Several Poems.
A Diſcourſe againſt *Peter* of *Leon*, Anti-Pope.
A Sermon on the Annunciation of the Virgin *Mary*.
PETER of *Celles*, Biſhop of *Chartres*.
Genuine Works.
Several Sermons.
Three Books of the Loaves, *&c.*
A Myſtical and Moral Expoſition of the Tabernacle.
A Treatiſe of Conſcience.
A Treatiſe of the Diſcipline of the Cloiſter.
Nine Books of Letters.
NICOLAS, a Monk of St. *Alban*.
A Genuine Work.
A Letter on the Feſtival of the Conception of the Virgin *Mary*.
GILBERT FOLIOT, Biſhop of *London*.
Genuine Works.
A Commentary on the Book of *Canticles*.
Seven Letters.
MICHAEL ANCHIALUS, Patriarch of *Conſtantinople*.
Genuine Works ſtill extant.
Certain Synodical Statutes.
A Manuſcript Work.
A Conference with the Emperor *Manuel*.
ROBERT of *Melun*, Biſhop of *Hereford*.
A Manuſcript Work.
A Body Divinity.
ALEXIS ARISTENES, *Oeconomus*, or Steward of the Church of *Conſtantinople*.
A Genuine Work.
Notes on a Collection of Canons.
SIMEON LOGOTHETA.
A Work loſt.
Notes on a Collection of Canons.
A Manuſcript Work.
A Treatiſe of the Creation of the World.
JOHN of *Cornwall*.
Manuſcript Works.
A Diſcuſſion of Human Philoſophy, and of Hereſies.
A Treatiſe of the Sacrament of the Altar, and of the Canon of the Maſs.
GEROCHUS, Provoſt of *Reicherſperg*, and a nameleſs *AUTHOR*, Dean of the ſame Church.
Manuſcript Works.
A Treatiſe of the Incarnation againſt *Folmarius*, Provoſt of *Trieffenſtein*.
PETER de RIGA, Canon of *Rheims*.
A Manuſcript Work.
A Book calld *Aurora*, containing the Hiſtory of the Book of *Kings* and the Goſpels in Verſe.
HENRY, Archbiſhop of *Rheims*.
Genuine Works ſtill extant.
Two Letters in favour of *Dreux*, Chancellor of the Church of *Noyon*.
GEFFREY, Abbot of *Clairvaux*, the Diſciple of St. *Bernard*.
Genuine Works.
Declarations, or Diſcourſes on the Words that paſs'd between *JESUS CHRIST*, and St. *Peter*.
The third Book of the Life of St. *Bernard*.
A Panegyrick on St. *Bernard*.
A Deſcription of *Clairvaux*.
A Letter to Cardinal *d' Albano*, againſt *Gillebert de la Porrée*.
Another Treatiſe againſt the ſame Author.
A Letter to *Josbert*, about the *Lord's Prayer*.
A Letter to the Biſhop of *Conſtance*.
Works loſt.
A Treatiſe on the Book of *Canticles*.
The Life of St. *Peter* of *Tarentaiſe*.
Certain Sermons.
WILLIAM, Archbiſhop of *Tyre*.
A Genuine Work ſtill extant.
The Hiſtory of the *Cruſade*, to the Year, 1138.
A Work loſt.
The Hiſtory of the Eaſtern Emperors, from the Year, 614. to 1184.
RICHARD, Prior of *Hagulſtadt*.
Genuine Works.
The Hiſtory of *Hagulſtadt*.
The Hiſtory of the Acts of King *Stephen*.
The Hiſtory of the Wars of *Standardius*.
CLEMENT III. Pope.
Genuine Works.
Seven Letters.
BALDWIN, Archbiſhop of *Canterbury*.
Genuine Works ſtill extant.
Sixteeen Treatiſes of Piety.
A Treatiſe of the Recommendation of Faith.
A Treatiſe of the Sacrament of the Altar.
ERMENGARDUS or *ERMENGALDUS*.
A Genuine Work.
A Treatiſe againſt the *Manichees*, and other Hereticks of his Time.
JOHN, the Hermit.
A Genuine Work.
The Life of St. *Bernard*.
BERNARD, Abbot of *Fontcaud*.
A Genuine Work.
A Treatiſe againſt the *Vaudois*.
JOANNES CINNAMUS, the Grammarian.
A Genuine Work.
The Hiſtory of the Emperors *John*, and *Manuel Comnenus*.
THEORIANUS.
A Genuine Work.
Conferences with the *Armenians*.
HUGO ETHERIANUS.
Genuine Works ſtill extant.
A Tract in Defence of the *Latins* againſt the *Greeks*.
A Treatiſe of the State of the Soul.
ROBERTUS PAULULUS, a Prieſt of *Amiens*.
Genuine Works.
The Books of the Offices of the Church.
The Canon of the Myſtical Offering.
GERVASE, a Prieſt of *Chicheſter*.
A Manuſcript Work.
A Commentary on the Prophecy of *Malachy*.
ODO, Abbot of *Bel*.
A Genuine Work.
A Letter to his Brother, a Novice in the Abby of *Igny*.
LABORANT, Cardinal.
Manuſcript Works.
A Collection of Canons.
A Treatiſe of Juſtice.
Three Letters to *Hugh* Archbiſhop of *Palermo*.
GEFFREY, Prior of *Vigeois*.
A Genuine Work.
A Chronicle of the Hiſtory of *France*.
THIERRY or *THEODORICUS*, a Monk.
A Genuine Work ſtill extant.
The Hiſtory of *Norway*.
JOANNES BURGUNDUS, a Magiſtrate of *Piſa*.
Genuine Works.
A Tranſlation of St. *John Damaſcenus*'s Treatiſe of the Orthodox Faith, and of *Nemeſius*'s, eight Books of Philoſophy.
MAURICE of *Sully*, Biſhop of *Paris*.
Manuſcript Works.
Sermons for the *Sundays* of the Year.
Inſtructions for Prieſts.
CELESTIN III. Pope.
Genuine Works.
Seventeen Letters.
PETRUS COMESTOR, Dean of St. *Peter* at *Troyes*.
Genuine Works.
A Scholaſtick Hiſtory.
Sermons Printed under the Name of *Peter of Blois*.
JOANNES PHOCAS, a Grecian Monk.
Genuine Works ſtill extant.
A Relation of a Voyage to the *Holy Land*.
NEOPHYTUS, a *Greek* Monk.
A Genuine Work.
A Relation of the Calamities of the Iſland of *Cyprus*.
A nameleſs *AUTHOR*.
A Genuine Work.
The Expedition of the *Danes* to the *Holy Land*, *A. D.* 1185.
DEMETRIUS TORNICIUS.
A Manuſcript Work.
A Treatiſe of the Proceſſion of the Holy Ghoſt.
JOHN Biſhop of *Lydda*.
A Genuine Work.
A Letter to *Michael*, Patriarch of *Jeruſalem*.
GAUTERIUS, a Regular Canon of St *Victor*.
A Work loſt.
A Treatiſe againſt the four Labyrinths of *France*.
THIERRY, or *THEODORICUS*, Abbot.
A Genuine Work.
The Life of St. *Elizabeth*, Abbeſs of *Schonaw*.
OGERUS, Abbot of *Lucedia*.
Genuine Works ſtill extant.
Fifteen Sermons on the *Lord's-Supper*.
GODOFREDUS of *Viterbo*.
A Genuine Work.
An Univerſal Chronicle, call'd, *Pantheon*.
A Manuſcript Work.
A Geneology of all the Kings.
ROBERT of *Torigny*, Abbot of Mount St. *Michael*.
Genuine Works.
A Supplement and Continuation of *Sigebert's* Chronicle.
A Treatiſe of the Abbies of *Normandy*.
An Epiſtle and Preface to a Commentary on the Epiſtles of St. *Paul*.
Manuſcript Works loſt.
A Commentary on the Epiſtles of St. *Paul*.
The Hiſtory of the Monaſtery of Mount St. *Michael*.
The Hiſtory of *Henry* II. King of *England*.
OTHO of St. *Blaiſe*.
A Genuine Work.
A Continuation of the Chronicle of *Otho* of *Friſinghen*, to the Year 1190.
JOHN BROMTON, Abbot of *Jorval*.
Genuine Works ſtill in our Poſſeſſion.
A Chronicle from the Year 588. to 1198.
LUPUS PROTOSPATUS.
A Manuſcript Work.
A Chronicle.
ALULPHUS, a Monk of St. *Martin* at *Tournay*.
A Manuſcript Work.
The *Gregorian* Decretals, the Preface of which was publiſh'd by *F. Mabillon*.
ISAAC, Abbot of *L'Etoile*.
Genuine Works.
Sermons.
A Treatiſe of the Mind and Soul.
A Letter concerning the Canon of the *Maſs*.
HENRY, Abbot of *Clairvaux*.
Genuine Works.
A Treatiſe of the City of God.
Several Letters.
PETER, Abbot of *Clairvaux*.
Genuine Works.
Divers Letters.
GARNERIUS, Abbot of *Clairvaux*.

A TABLE of the Works

Genuine Works ſtill extant.

Certain Sermons.

GILBERT of *Sempringham.*

Genuine Works.

Two Books of Conſtitutions for his Order.

NICOLAS, a Canon of *Liege.*

A Genuine Work.

The Life of St. *Lambert.*

SIBRANDUS, Abbot of *Mariegard* in *Friſeland.*

A Genuine Work.

The Life of St. *Frederick*, Founder of that Abby.

BERTRAND, Abbot of *La Chaiſe-Dieu.*

A Genuine Work.

The Hiſtory of the Life and Miracles of *Robert* the firſt Founder of that Abby.

RADULPHUS TORTARIUS.

A Genuine Work.

A Book of the Miracles of St. *Benedict.*

A nameleſs AUTHOR.

A Genuine Work ſtill extant.

The Hiſtory of *Jeruſalem* from *A. D.* 1177. to 1190.

CHRISTIAN, a Monk of *Clairvaux.*

A Manuſcript Work.

A Collection of Sermons.

GAUTERIUS of *Chaſtillon.*

A Genuine Work.

A Book call'd *Alexandreis.*

Manuſcript Works.

Three Books of *Dialogues* againſt the *Jews.*

THOMAS a Monk of *Ciſteaux.*

A Genuine Work.

A Commentary on the Book of *Canticles.*

GARNERIUS of St. *Victor.*

A Genuine Work.

The *Gregorian* Decretals.

ROBERT of *Flamesbury.*

A Manuſcript Work.

A Penitential.

ODO, of *Chirton.*

Manuſcript Works.

A Summary of Penance.

Several Homilies.

JOHN a *Carthuſian* Monk of *Portes.*

Genuine Works ſtill extant.

Five Letters.

STEPHEN DE CHAULMET, a *Carthuſian* Monk of *Portes.*

A Genuine Work.

A Letter to certain Novices.

WILLIAM LITTLE, a Regular Canon of *Newbrige*, or *Newburg.*

A Genuine Work.

The Hiſtory of *England* from the Year 1066. to 1197.

GERVASE, a Monk of *Canterbury.*

Genuine Works.

A Chronicle from the Year 1122 to *A. D.* 1199.

The Lives of the Archbiſhops of *Canterbury.*

A Relation of the burning and rebuilding of the Cathedral Church of *Canterbury.*

A Repreſentation of the Controverſies between the Monks of *Canterbury*, and *Baldwin*, their Archbiſhop.

GONTHERIUS, a Monk of St. *Amand.*

Genuine Works ſtill extant.

A Poem call'd *Ligurinus.*

A Treatiſe of Faſting and giving Alms.

The Life of St. *Cyricius* and St. *Julitta.*

OLIVER of *Colen.*

A Genuine Work ſtill extant.

A Relation of the taking of *Damiata.*

RADULPHUS DE DICETO, Dean of St. *Paul* at *London.*

A Genuine Work.

A Chronicle to the Year 1198.

GALFREDUS, or GAUTERIUS DE VINESAUF.

A Genuine Work.

The Itinerary of *Richard* I. King of *England.*

GEORGE XIPHLIN, Patriarch of *Conſtantinople.*

Genuine Works.

Certain Eccleſiaſtical Conſtitutions.

PETER of *Poitiers*, Chancellor of the Church of *Paris.*

A Genuine Work ſtill extant.

A Book of Sentences,

Works loſt.

A Commentary on the Books of *Exodus*, *Leviticus*, and *Numbers.*

Another Commentary on the Book of *Pſalms.*

PETER of *Blois*, Arch-Deacon of *Bath.*

Genuine Works.

A hundred and eighty three Letters.

Sixty five Sermons.

Sixteen Tracts.

SYLVESTER GIRALDUS, Biſhop of St. *David's.*

Genuine Works.

The Natural Hiſtory of *England.*

The Topography of *Ireland.*

The Hiſtory of the Conqueſt of *Ireland* by *Henry* II. King of *England.*

The Itinerary of the Country of *Wales.*

The Lives of the Saints and Letters.

RICHARD, Abbot of *Mount-Caſſin.*

A Genuine Work.

A Continuation of *Peter* the Library-Keeper's Hiſtory of the Illuſtrious Men of *Mount-Caſſin.*

STEPHEN, Biſhop of *Tournay.*

Genuine Works ſtill extant.

CCLXXXVII Letters divided into three Parts.

Works loſt.

A Commentary on the *Decretal* of *Gratian.*

Several Sermons.

THEODORUS BALSAMON, Patriarch of *Antioch.*

Genuine Works.

Commentaries on the Canons, and the Nomocanon of *Photius.*

A Collection of Eccleſiaſtical Conſtitutions.

The Reſolution of divers Canonical Queſtions.

Anſwers to the Queſtions of *Mark*, Patriarch of *Alexandria.*

Two Letters.

ELIAS of *Coxie*, Abbot of *Dunes.*

Genuine Works.

Two Diſcourſes before the Chapter of *Ciſteaux.*

SAXO GRAMMATICUS, Provoſt of *Roſchild.*

A Genuine Work.

A Hiſtory of *Denmark* to the Year 1186.

JOANNES CAMATERUS, Patriarch of *Conſtantinople.*

A Genuine Work ſtill extant.

A Letter to Pope *Innocent* III.

ZACHARIAS, Biſhop of Chryſopolis.

A Genuine Work.

A Commentary on the *Concordia* of *Ammonius.*

ROGER DE HOVEDEN, Profeſſor of *Oxford.*

A Genuine Work.

A Continuation of *Ven Bede's* Hiſtory of *England* to *A. D.* 1202.

JAMES DE VITRY, Cardinal.

Genuine Works.

The Hiſtory of the *Levant*, divided into three Books.

Two Letters of the taking of *Damiata.*

Of the Thirteenth Century.

JOACHIM,

ABbot of *Flora*; flouriſh'd from the Year 1181, to the Year 1200: which is thought to be the Year of his Death.

Genuine Works ſtill extant.

See the Catalogue of them *p.* 425.

Works loſt Ibid.

BERNARD,

Provoſt of *Pavia*, and afterwards Biſhop of *Fayence*; flouriſh'd about the beginning of this Century.

A Genuine Work, &c.

A Collection of *Decretals.*

JOHN BELETH,

Doctor of *Paris*; flouriſh'd about the ſame time.

A Genuine Work.

A Treatiſe of the Divine Offices.

Works loſt.

Several Sermons.

PETER.

Chanter of *Paris*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Book call'd, *A Word in Short.*

Manuſcripts, or Works loſt.

See the Catalogue of them *p.* 425, 426.

DODECHIN,

Abbot of St. *Diſibode*; flouriſh'd about the ſame time.

Genuine Works, &c.

The Relation of an Expedition to the Holy Land.

The Continuation of the Chronology of *Marianus Scotus.*

ALBERTUS.

Patriarch of *Jeruſalem*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Rule of the Order of *Carmelites.*

HERVARD,

Arch-Deacon of *Liege*; flouriſh'd about the ſame time.

A Genuine Work, &c.

A Letter to a Canon of *Laon.*

INNOCENT III.

Pope; Elected *Jan.* 8. 1198. conſecrated and ſeated in the Papal Chair *Feb.* 21. 1199. Dy'd *July* 16. 1216.

Genuine Works, &c.

A Treatiſe of the Contempt of the World.

A Treatiſe of the Myſteries of the Maſs.

A Commentary on the ſeven Penitential Pſalms.

Prayers.

Sermons.

A Diſſertation on the Conſecration of the Pope.

A Treatiſe of Alms-giving.

A Treatiſe in praiſe of Charity.

Hymns or Pieces of Proſe.

Two Diſcourſes to the General Council of *Lateran*, and the Acts of that Council.

The firſt, ſecond, part of the fifth, the tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth and ſixteenth Books of Letters, with a Collection of Letters about the Affair of the Empire.

Manuſcripts.

The third, fourth, part of the fifth, the ſixth, the ſeventh, eighth, and ninth Books of Letters.

Works loſt.

The ſeventeenth, eighteenth, and nineteenth Books of Letters.

ROBERT,

Of *Corceon* Cardinal; flouriſh'd about the beginning of the Century.

A Genuine Work ſtill extant.

A Body of Divinity.

ALANUS,

Of *Liſle*; flouriſh'd at the Univerſity of of *Paris* about that time.

Genuine Works &c.

A Commentary on the Canticles.

A Summary of the Art of Preaching.

A Penitential.

A Treatiſe on the Parables.

A Book of Sentences, or of Memorable Sayings.

A Treatiſe of an Honeſt Man, in Verſe call'd, *Anticlodianus.*

Nature's complaint againſt the Sin of Sodomy.

Four Books againſt the *Albigenſes* and *Waldenſes.*

Eleven Sermons.

Six Books concerning the Wings of the Cherubims.

Two Pieces of Proſe.

Manuſcripts.

A Body of Divinity, call'd, *Quot Modis*, and other Works of which ſee the Catalogue, *p.* 426.

SIMON,

Prieſt of *Tournay*; flouriſh'd about the ſame time.

Manuſcripts.

See the Catalogue of them, *p.* 426.

NICHOLAS,

Of *Otrantes*; flouriſh'd about the ſame time.

Manuſcripts.

See the Catalogue of them, *p.* 442.

ABSALOM,

ABSALOM,
Abbot of *Spingerbac*; flouriſh'd about that time.
Genuine Works, &c.
Fifty Sermons.
ANDREAS SYLVIUS,
Abbot of *Marchiennes*; flouriſh'd at the ſame time.
Genuine Works, &c.
The Hiſtory of the *Merovingians*,
Two Books of the Miracles of Saint *Rictruda*.
TAGENON,
Dean of *Pavia*; flouriſh'd about the ſame time.
Genuine Works ſtill extant.
The Hiſtory of the Expedition of the Emperor *Henry Barbaroſſa*.
An Anonymus *AUTHOR*.
Who flouriſh'd about the ſame time.
Genuine Works, &c.
Another Hiſtory of the ſame Expedition.
GAUTIER.
Of *Coutances*, Archbiſhop of *Roan*, made Biſhop of *Lincoln* in 1182. Archbiſhop of *Roan* in 1184. Dy'd *Nov.* 16. 1207.
Genuine Works, &c.
The Relation of the Expedition of *Richard* King of *England* in *Paleſtine*.
WILLIAM,
The Pilgrim, and
RICHARD,
Canon of *London*; flouriſh'd the beginning of the Century.
Genuine Works, &c.
The Relations of the Expedition of the ſame King *Richard* in *Paleſtine*.
STEPHEN,
Monk of *Cella Nova* in *Spain*; flouriſh'd the beginning of this Century.
Manuſcripts.
The Relation of the Miracles of Saint *Rodoſin*, Biſhop and Monk.
JOHN,
Of *Nuſco* Monk of *Mont-Virginis* in the Kingdom of *Naples*; flouriſh'd about the ſame time.
A Manuſcript.
The Life of St. *William* the Founder of his Order.
NICETAS,
Archbiſhop of *Theſſalonica*; flouriſh'd about the ſame time.
A Genuine Work, &c.
An Anſwer to the Queries of Monk *Baſil*.
Manuſcripts.
A Treatiſe concerning the Proceſſion of the Holy Ghoſt againſt *Hugo Etherianus*.
NICETAS ACOMINATES CHONIATES LOGOTHETES;
Flouriſh'd the beginning of the Century; Dy'd in the Year 1206.
Genuine Works, &c.
One and twenty Books of Hiſtory.
A Treatiſe of the Orthodox Faith.
MICHAEL ACOMINATES CHONIATES,
Archbiſhop of *Athens*; flouriſh'd about the ſame time.
A Genuine Work, &c.
A Panegyrick on his Brorher *Nicetas Choniates*.
Manuſcripts.
Several Sermons.
JOEL,
The *Greek*; flouriſh'd about the ſame time.
A Chronological Abridgment.
GILBERT MARTIN,
Abbot of *Glemblours*, Elected in the Year 1194. lays down the Abbotſhip in 1204. Dy'd a few Years after.
Manuſcripts, or *Works loſt.*
See the Catalogue of them, *p.* 426.
BALDWIN,
Emperor of *Conſtantinople*, made ſo in 1204, taken Priſoner by the *Bulgarians*, *Apr.* 15. 1205. Dy'd 16 Months after.
A Genuine Work, &c,
A Letter about the taking of *Conſtantinople* by the *Latins*.
GEOFREY,
Of *Ville-Hardouin*; flouriſh'd the beginning of the Century.
A Genuine Work ſtill extant.
The Relation of the taking of *Conſtantinople*.

GONTHIER.
Monk of *Paris*, in the Dioceſs of *Baſil*; flouriſh'd about the ſame time.
A Genuine Work, &c.
The Relation of the taking of *Conſtantinople*
PETER,
Of *Corbeil*, Archbiſhop of *Sens*, made Biſhop of *Cambray*, in 1200, tranſlated the ſame Year to the Archbiſhoprick of *Sens*. Dy'd *June* 3. 1222.
A Summary of Theology.
STEPHEN,
Of *Langton* Cardinal flouriſh'd in the Univerſity of *Paris*, the beginning of the Century: Made Cardinal by *Innocent* III. afterwards Archbiſhop of *Canterbury*. *Genuine Works*, &c.
The Hiſtory of the Tranſlation of the Body of St. *Thomas* of *Canterbury*.
A Letter to King *John*.
Forty eight Statutes.
Manuſcripts.
Commentaries on the Holy Scripture.
Several Sermons.
WILLIAM,
Of *Segnelay* Biſhop of *Auxerre*, Elected in 1207. Tranſlated to the Archbiſhoprick of *Paris* in 1220. Dy'd in 1223.
A Genuine Work, &c.
A Body of Divinity.
A Work loſt.
A Treatiſe of the Divine Offices.
LAMBERT,
Of *Liege* Monk of St. *Lawrence* of *Duitz*; flouriſh'd the beginning of the Century.
A Genuine Work, &c.
The Life of *Herbert*, Archbiſhop of *Cologne*.
An Anonymus *AUTHOR*.
Flouriſh'd about the ſame time.
A Genuine Work, &c.
The Life of St. *William*, Abbot of *Roſchild*.
WILLIAM,
Of *Puil Aurent*; flouriſh'd about the ſame time.
A Genuine Work, &c.
A Chronology of the *Albigenſes*.
WERNERUS,
Abbot of St. *Blaiſe*; flouriſh'd about the the Year 1210.
Genuine Works, &c.
Several Poſtilary Sermons.
ARNOLD,
Abbot of *Lubec*; flouriſh'd under the Empire of *Philip* and *Otho*.
A Genuine Work, &c.
The Continuation of *Helmoldus*'s Chronology of the *Scalvonians*.
GERVAIS,
Of *Tilbury*; flouriſh'd about the Year 1210.
Genuine Works, &c.
An Univerſal Hiſtory of the Weſt.
The Hiſtory of *England*.
GAUTIER MAPES,
Archdeacon of *Oxford*; flouriſh'd under the Reigns of *Henry* II. *John* and *Richard* Kings of *England*.
Manuſcripts.
Pieces of Poetry againſt the Irregularities of the Eccleſiaſticks.
GILBERT, *ALANUS*, *JOHN GALLUS* of *Volterra*, and *PETER* of *Benevento*; flouriſh'd about the beginning of the Century.
Genuine Works, &c.
Collections of the Decretals.
BERNARD.
Of *Compoſtella*; flouriſh'd the beginning of this Century.
Genuine Works ſtill extant.
A Collection of the Decretals of *Innocent* III.
A Commentary on the Decretals.
A Treatiſe of Caſes on the five Books of Decretals.
A Collection of the Bulls of the Pope.
An *Anonymous AUTHOR*.
Who flouriſh'd under *Innocent* III.
A Genuine Work, &c.
A Collection of the Decretals of *Innocent* III. Writ during and ſince the General Council of *Lateran*.
WILBRAND.
Of *Oldemburg*, Canon of *Hildeſheim*; flouriſh'd the beginning of the Century.
A Genuine Work, &c.
A Relation of the Expedition to the *Holy Land*.

ROBERT.
Regular Canon of *Premontre*; flouriſh'd the beginning of the Century.
A Genuine Work, &c.
A Chronology from the beginning of the World, to the Year, 1212.
JOHN.
Of *Oxford* Dean of *Salisbury*; flouriſh'd the beginning of the Century.
Genuine Works, &c.
The Hiſtory of *England*.
The Relation of his Voyage to *Sicily*.
JOHN.
Abbot of *Fordeham*, flouriſh'd the beginning of the Century.
Genuine Works, &c.
The Life of St. *Wolfric*.
The Actions of *John*, King of *England*.
The Chronicle of *Scotland*.
JOCELIN.
Of *Brakelonde*, Monk of *Uske*; flouriſh'd at the ſame time.
Genuine Works, &c.
The Chronicle of the Monaſtery of *Uske*.
A Treatiſe of the Election of *HUGH*.
The Life of St. *Robert*.
JOHN GREY.
Biſhop of *Norwich*; flouriſh'd the beginning of the Century, died in the Year, 1216.
A Genuine Work, &c.
His Chronicle.
ADAM.
Of *Barkingen*, an *Engliſhman*; flouriſh'd about the ſame time.
A Genuine Work, &c.
His Chronicle.
HUGH WHITE.
Monk of *Peterburgh*; flouriſh'd at the ſame time.
Genuine Works, &c.
The Hiſtory of the Monaſtery of *Peterburgh*.
The Original of the Church of *Mercia*.
St. *FRANCIS*.
Of *Aſſiſy*, Born in 1182. founded his Order in the Year, 1208. died in the Year, 1226.
Genuine Works, &c.
Treatiſes of Piety.
WILLIAM.
Deacon of the Church of *Bourges*; flouriſh'd in the beginning of the Century.
A Manuſcript.
A Treatiſe againſt the *Jews*.
MANUEL CHARITOPULA.
Patriarch of *Conſtantinople*, from the Year, 1221. to the Year, 1226.
Genuine Works, &c.
An Anſwer to the Queries of the Biſhop of *Pella*.
Two Decrees about Marriage.
HONORIUS III. Pope.
Elected *July*, 8. 1216. died *April*, 19. 1227.
Genuine Works ſtill extant.
A Collection of his Decretals.
Several Letters in the Annaliſts, in the Councils, in the Bullary, in the Decretals, and in the Miſcellanies of Monſieur *Baluze*.
ALEXANDER NECKAM.
Abbot of *Exeter*, made Abbot in the Year, 1215. died in the Year, 1227.
Manuſcripts.
See the Catalogue of them, *p.* 428.
HELINAND.
Monk of *Froimont*; flouriſh'd in the beginning of the Century, died in the Year, 1227.
Genuine Works, &c.
The four laſt Books of his Chronological Hiſtory.
A Letter concering an Apoſtate Monk.
The Hiſtory of St. *Gereon*, the Martyr.
Manuſcripts.
A Treatiſe of the Apocalypſe.
An *Encomium* on the Monaſtical Life.
St. *ANTHONY*.
Of *Padua*, the Diſciple of St. *Francis*; flouriſh'd the beginning of the Century, Died in the Year, 1231.
Genuine Works, &c.
Sermons.
A Myſtical Expoſition of the Holy Scriptures.
A Moral Concordance on the Bible.

A TABLE of the Works

RICERUS.

The Diſciple of St. *Francis*; flouriſh'd the beginning of the Century.

A Genuine Work, &c.

A Treatiſe of the Methods of eaſily attaining the Knowledge of the Truth.

MAURICE.

Archbiſhop of *Roan*; made Biſhop of *Mans*, in 1219. tranſlated to *Roan* in 1231. died in 1234.

Genuine Works, &c.

Three Letters.

JOHN ALGRIN.

Of *Abbeville*, Cardinal; made Archbiſhop of *Bezanſon* in 1225. Cardinal in 1227. died in 1236.

A Genuine Work, &c.

Notes on the *Canticles*.

A Manuſcript.

Several Sermons.

JORDANUS.

Of the Order of Preaching Friars; made General of his Order, in the Year, 1222. died in the Year. 1236.

Genuine Works, &c.

The Hiſtory of the firſt Riſe of the Order of *Dominicans*.

A Circular Letter, about the Tranſlation of the Body of St. *Dominick*.

GERMANUS NAUPLIUS.

Patriarch of *Conſtantinople*; made ſo in 1226. died in 1243.

Genuine and Spurious Works.

See the Catalogue of them, *p.* 443.

CÆSAREUS.

Of *Heiſterbac*, Prior of *Villiers*; flouriſh'd from the Year, 1199. to the Year, 1226.

Genuine Works, &c.

Two Books of the Hiſtory of Miracles.

The Hiſtory of St. *Engelbert*.

Sermons.

PRÆPOSITIVUS.

A Divine of *Paris*; flouriſh'd about the Year, 1225.

A Manuſcript.

A Body of Divinity.

HUGH.

Regular Canon of St. *Marian* of *Auxerre*; flouriſh'd about the Year, 1230.

A Genuine Work ſtill extant.

The Continuation of the Chronicle of *Robert* of St. *Marian*.

CONARD.

Of *Litchtenau*, Abbot of *Urſperg*; made Abbot in 1215. died in the Year, 1240.

A Genuine Work, &c.

A Chronicle to the Year, 1229.

RODERICK XIMENES.

Archbiſhop of *Toledo*; advanc'd to that See in the Year, 1208. died in the Year, 1245.

Genuine Works, &c.

The Hiſtory of *Spain*.

The Hiſtory of the *Huns*, and *Vandals*.

The Hiſtory of the *Arabians*.

The Hiſtory of the *Romans*.

HENRY.

Count of *Calva*, Abbot of *Richenou*; flouriſh'd about the Year, 1230.

A Genuine Work, &c.

The Life of St. *Pirmin*.

CONRAD.

Prior of *Schur*; flouriſh'd about the Year, 1230.

A Genuine Work, &c.

The Hiſtory of the Monaſtery, and Abbots of *Schur*.

A Work loſt.

A Chronicle.

ECKERHARD.

Dean of St. *Gall*; flouriſh'd about the Year, 1230.

A Genuine Work, &c.

The Life of St. *Notger*.

WILLIAM.

Monk of St. *Denis*; flouriſh'd about the ſame time.

Works loſt.

Three Books of Hiſtory.

RADULPHUS NIGER.

An *Engliſhman*; flouriſh'd the beginning of the Century.

Manuſcripts.

Two Chronicles: the one Copious, the other Abridg'd.

The Hiſtory of *William* the Conqueror, of *John*, and of *Henry* III. Kings of *England*.

The Relation of an Expedition to *Jeruſalem*.

ALEXANDER.

Of *Somerſet*, Abbot of *Esby*; flouriſh'd about the Year, 1220.

Manuſcripts.

The Lives of the Saints.

A Calendar in Verſe.

CONRAD.

Monk of *Schur*; flouriſh'd about the Year. 1220.

A Manuſcript.

A Chronicle.

RIGORD and *WILLIAM.*

The *Britain*; flouriſh'd about the Year. 1230.

Genuine Works, &c.

The Hiſtory of *Philip Auguſtus* King of *France*; by *Rigord*.

The Life of the ſame King in Verſe; by *William* the *Briton*.

FABIAN HUGELIN.

Of the Order of *Franciſans*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of St. *Francis*, and his Companions.

CONRAD.

Of *Everbac* Abbot; flouriſh'd at the ſame time.

A Genuine Work, &c.

A Treatiſe of the Original of the Order of *Citeaux*.

JOHN GAL.

Abbot of *Fontenelle*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of St. *Wulfran*.

ALBERTUS.

Prior of *Mont des Vignes*; flouriſh'd about the ſame time.

Genuine Works, &c.

The Lives of { St. *Beatrice*. St. *Aldegonda*, and St. *Amand*.

GERARD.

Monk of St. *Quentin* of *Liſle*; flouriſh'd about the ſame time.

A Genuine Work ſtill extant.

The Relation of the Tranſlation of our Saviour's Crown of Thorns.

HUGH.

Regular Canon of *Premontre* at *Floreff*; flouriſh'd about the ſame time.

Genuine Works, &c.

The Lives of { St. *Iva*, and St. *Ivetta*.

CONRAD.

Of *Marpourg*, of the Order of the *Dominicans*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Hiſtory of the Life and Miracles of St. *Elizabeth*.

PHILIP.

Of *Greve*, Chancellor of the Univerſity of *Paris*; flouriſh'd about the ſame time.

Genuine Works, &c.

Sermons on the *Pſalms*.

WILLIAM.

Biſhop of *Paris*; elected in the Year, 1228. died in the Year, 1240.

Genuine Works, &c.

A Treatiſe of Faith, and of the Laws.

A Treatiſe of the Virtues, Manners, Vices, and Sins.

A Treatiſe of Temptations.

A Treatiſe of the Merit of good Works.

A Treatiſe of Divine Rhetorick.

A Treatiſe of the Sacraments.

A Treatiſe of the Cauſes of the Incarnation.

A Treatiſe of Penance.

A Work of the Univerſe.

A Treatiſe of the Trinity.

A Treatiſe of the Soul.

A ſecond Treatiſe of Penance.

A Treatiſe of the Collation of Benefices.

Spurious Works.

Sermons.

A Dialogue about the ſeven Sacraments.

Works loſt.

See the Catalogue, *p.* 431.

WALTER CORNU.

Archbiſhop of *Sens*, Elected in the Year 1223. Died in the Year 1241.

A Genuine Work, &c.

A Relation of the Tranſlation of our Saviour's Crown of Thorns.

GREGORY IX.

Pope, Elected the 20th of *April*, 1227. Died the 30th of *September*, 1241.

Genuine Works, &c.

One and thirty Letters in the Councils.

Several others in the Annaliſts.

Twelve in the Bullary.

Thirteen in the thirteenth Tome of the *Spicilegium*.

The Fragments of ſeveral others in the Collection of the Decretals of *Pennafort*.

JAMES,

Of *Vitry*, Cardinal; flouriſh'd about the Year, 1230. Died in the Year, 1244.

Genuine Works, &c.

The Hiſtory of the Eaſt and Weſt.

Two Letters.

The Life of St. *Mary de Oignies*.

Sermons on the Epiſtles and Goſpels.

PANTALEON,

Deacon of the Church of *Conſtantinople*; flouriſh'd about the Year 1230.

Genuine Works ſtill extant.

A Treatiſe concerning the Proceſſion of the Holy Ghoſt, and the other Points in Controverſy between the *Greeks* and *Latins*.

Sermons.

ALEXANDER.

Of *Hales*, of the Order of *Franciſcans*, entred into that Order in the Year, 1222. and died in the Year, 1245.

A Genuine Work, &c.

A Commentary on the Maſter of the Sentences, or a Body of Divinity.

Works Spurious and loſt.

See the Catalogue of them, *p.* 430.

JOHN.

Of *Rochel*, of the Order of the *Franciſcans*; flouriſh'd about the ſame time.

Manuſcripts or Works loſt.

See the Catalogue of them, *p.* 432.

ADAM.

Of *Chamilly* Biſhop of *Senlis*, made Biſhop in the Year, 1230.

Manuſcripts.

Several Sermons.

WILLIAM.

Abbot of *Andrews*; flouriſh'd about the Year, 1235.

A Genuine Work, &c.

A Chronicle of his Abby.

Two *Anonymous AUTHORS.*

Flouriſh'd about the Year, 1235.

Genuine Works, &c.

The Lives of { *Herman* the bleſſed, and St. *Anthony* of *Padua*.

THOMAS.

Of *Celano* of the Order of *Franciſcans*; flouriſh'd about the Year, 1235.

A Genuine Work, &c.

The Life and Miracles of St. *Francis*.

LUKE.

Biſhop of *Tuy*; flouriſh'd about the Year, 1235. and was made Biſhop after the Year, 1236.

Genuine Works, &c.

Three Books againſt the *Albigenſes*.

The Life of St. *Iſidore*, Archbiſhop of *Sevil*.

The Hiſtory of *Spain*.

WILLIAM.

Monk of St. *Martin* at *Tournay*; flouriſh'd about the the Year, 1240.

A Genuine Work, &c.

Flowers taken out of the Works of St. *Bernard*.

GILES.

Monk of *Orval*; flouriſh'd about the Year, 1240.

A Genuine Work, &c.

The Hiſtory of the Biſhops of *Liege*.

ALBERTUS.

Monk of *Stada*, and afterwards a *Franciſcan*; elected Abbot of *Stadà*, in the Year, 1232. went over to the Order of *Franciſcans* in the Year, 1240. of of which he was made General a little after.

A Ge-

A Genuine Work, &c.

A Univerſal Chronicle to the Year, 1256.

GODFREY.

Monk of St. *Pantaleon* of *Cologne*; flouriſh'd about the Year, 1240.

A Genuine Work, &c.

A Chronicon from the Year, 1162. to 1237.

St. EDMUND.

Archbiſhop of *Canterbury*, elected in the Year, 1234. died in the Year, 1246.

A Genuine Work, &c.

The Mirror of the Church.

RICHARD.

Of St. *Lawrence* Penitentiary of *Rome*; flouriſh'd about the Year, 1240.

A Genuine Work, &c.

Twelve Books in praiſe of the Virgin *Mary*.

MONETA.

Of the Order of *Dominicans*; flouriſh'd about the Year, 1240.

A Manuſcript.

A Body of Divinity.

ALBERIC.

Monk of *Citeaux*; flouriſh'd about the Year, 1240.

A Manuſcript.

A Chronicle to the Year, 1741.

PETER *des Vignes.*

Chancellor of the Emperor *Frederick* II. ſent by him in the Year, 1245. to the Council of *Lyons*. died in the Year, 1249.

Genuine Works ſtill extant.

Six Books of Letters.

A Diſcourſe containing the Complaints of the Emperor *Frederick* about his being depoſed.

GODFREY *the Bald.*

Archbiſhop of *Bourges*; flouriſh'd about the Year 1240.

A Genuine Work, &c.

The Life of *William* Biſhop of St. *Brieux*.

BENEDICT.

Biſhop of *Marſeilles*, elected in the Year, 1229. died in the Year, 1253.

A Manuſcript.

A Treatiſe concerning Faith.

ROBERT GROSTEAD.

Biſhop of *Lincoln*, elected in the Year, 1235. died in the Year, 1254.

Genuine Works, &c.

Diſcourſes and Letters againſt the Irregularities of the Eccleſiaſticks.

A Treatiſe of Obſervations of Law.

The Teſtament of the Twelve Patriarchs.

INNOCENT IV.

Pope, elected the 24th. of *June*, 1243. conſecrated the 29th. of the ſame Month, died the 17th. of *December*, 1254.

Genuine Works, &c.

Nineteen Letters in the Collection of the Councils.

Several others in the Annaliſt.

Sixteen in the great Bullary.

BARTHOLOMEW.

Of *Breſſe*, Profeſſor of the Canon-Law; flouriſh'd about the Year, 1240. and died in the Year, 1258.

Works loſt.

Works of the Canon-Law; of which ſee the Catalogue, *p.* 434.

CONRAD.

Adjutant Biſhop of *Mentz*; flouriſh'd about the Year, 1250.

A Genuine Work, &c.

The Chronicle of *Mentz*.

DAVID.

Of *Auxsburg* of the Order of *Franciſcans*; flouriſh'd about the Year, 1250.

Genuine Works, &c.

A *Formula* for Novices.

A Rule for the inward Man.

The Mirror of ſeven Degrees of Perfection of the Monks.

ALBERIC VERUS.

Regular Canon of St. *Auguſtine*; flouriſh'd about the Year, 1250.

A Genuine Work, &c.

The Life of St. *Oſytus*.

A Work loſt.

A Treatiſe about the Euchariſt.

GAUTIER.

Of the Order of *Franciſcans*, Biſhop of *Poitiers*; flouriſh'd about the Year, 1250.

A Genuine Work, &c.

Synodal Statutes.

Manuſcripts.

A Body of Divinity.

Quodlibetical Queſtions.

Sermons.

ROGER.

Hiſtoriographer of *Hungary*; flouriſh'd about the Year, 1250.

A Genuine Work ſtill extant.

The Hiſtory of the State of the Kingdom of *Hungary*.

CONSTANTINE.

Of *Orvieto*; flouriſh'd about the Year, 1250.

A Genuine Work, &c.

The Life of St. *Dominick*.

JOHN.

Of *Parma*, of the Order of *Franciſcans*; was elected General of his Order about the Year, 1250. depos'd in the Year, 1256. and retired to an Hermitage, where he liv'd thirty Years longer.

Manuſcripts.

See the Catalogue of them, *p.* 436.

ENGELBERT.

Abbot of the Order of *Citeaux*; flouriſh'd about the Year, 1250.

A Genuine Work, &c.

The Life of St. *Edwiga*.

ROBERT RICH.

Of *Abington* Monk of *Pontigny*, and

ROBERT BACON.

Doctor of *Oxford*; flouriſh'd about the Year, 1250.

A Genuine Work, &c.

The Hiſtory of the Life and Tranſlation of St. *Edmund*.

JOHN DE DIEU.

Canon of *Boulogne*; flouriſh'd about the Year, 1250.

Manuſcripts.

Several Tracts of the Canon-Law.

A Penitential.

ALBERTANUS.

Advocate of *Breſſe*; flouriſh'd about the Year, 1250.

Manuſcripts.

See the Titles of them, *p.* 439.

MATTHEW *Paris.*

Monk of St. *Albans*; flouriſh'd from the Year, 1220. to the Year, 1259.

Genuine Works, &c.

The Hiſtory of *England*.

The Lives of the two *Offa's*, and of the twenty three firſt Abbots of the Monaſtery of St. *Albans*.

Manuſcripts.

An Abridgment of his Hiſtory.

An Univerſal Hiſtory.

HUGH.

Of St. *Cher*, or St. *Thierry* Cardinal, entered into the Order of *Dominicans*; and flouriſh'd in the Univerſity of *Paris*, from the Year, 1230. was nominated Cardinal in the Year, 1245. and died the 19th. of *March*, in the Year, 1260.

Genuine Works, &c.

Poſtillaries on the whole Bible.

Commentaries on the Pſalms.

The Concordance of the Bible.

The Mirror of the Prieſts.

RAINIER SACHO.

Of the Order of the *Dominicans*; flouriſh'd about the Year, 1254. and died in the Year, 1260.

A Genuine Work, &c.

A Treatiſe againſt the *Waldenſes*.

GILES.

Of *Aſſiſy*, of the Order of *Franciſcans*; flouriſh'd about the middle of the Century, and died in the Year, 1262.

Manuſcripts.

A Writing call'd *Aurea Dicta*.

Several other Works of Piety.

THOMAS.

Of *Chantpré* Biſhop Coadjutor of *Cambray*; flouriſh'd about the Year, 1250. and died in the Year, 1263.

Genuine Works, &c.

A Moral Treatiſe call'd, *The Univerſal Good*.

The Lives of { St. *Lutgard*. / St. *Mary d' Oignies*. / St. *Chriſtina*, and / St. *Margaret* of *Ypres*.

JOHN COLONNA.

Archbiſhop of *Meſſina*, made Archbiſhop in the Year, 1255.

A Work loſt.

The Ocean of Hiſtories.

An *Anonymous* AUTHOR,

Who flouriſh'd about the ſame time.

A Genuine Work ſtill extant.

The Life of St. *Clara*.

NICEPHORUS BLEMMIDAS.

Monk of Mount *Athos*; flouriſh'd under the Empire of *John Ducas*, and of his Son *Theodore Laſcaris*.

Genuine Works, &c.

Two Treatiſes upon the Proceſſion of the Holy Ghoſt in favour of the *Latins*

Manuſcripts.

See the Catalogue of them, *p.* 443.

THEODORE LASCARIS, ſir-nam'd DUCAS.

The *Greek* Emperor, advanc'd to the Empire in the Year, 1255. died, 1259.

Manuſcripts.

See the Catalogue of them, *p.* 444.

ALEXANDER IV.

Pope, elected the 21ſt, of *December*, in the Year, 1254. died the 24th. of *June*, in the Year 1261.

Genuine Works, &c.

Three Letters in the Collection of Councils.

Several others in the Annaliſts.

Twenty four in the Bullary.

Six more to St. *Lewis* in the ſixth Tome of the *Spicilegium*.

An *Anonymous* AUTHOR.

Who flouriſh'd about the Year, 1260.

A Genuine Work, &c.

The Life of the bleſſed *Godeberta*.

JOHN CHRISTOPHILUS.

Of the Order of the *Dominicans*; flouriſh'd about the Year, 1260.

A Work loſt.

A Commentary on the New Teſtament.

JOHN SEMECA.

Provoſt of *Halberſtadt*; flouriſh'd about the Year, 1250. and died in the Year, 1267.

A Genuine Work, &c.

A Gloſſary on the Decree of *Gratian*.

VINCENT.

Of *Beauvais*, of the Order of *Dominicans*; flouriſh'd under the Reign of St. *Lewis*.

Genuine Works, &c.

The Doctrinal, Hiſtorical, Natural, and Moral Mirror.

An Inſtruction for the King's Children.

A Conſolatory Letter to King St. *Lewis*.

Works loſt.

See the Catalogue of them, *p.* 430.

St. RAYMOND.

Of *Pennafort*, or of *Rocheſort*, of the Order of *Dominicans*; flouriſh'd in the Univerſity of *Boulogne* from the beginning of the Century, entred into the Order of *Dominicans*, in the Year, 1218, was elected General of that Order in the Year, 1238. and died in the Year 1275. at an hundred Years old.

Genuine Works, &c.

A Collection of Decretals.

A Summary of the Caſes of Conſcience.

Works loſt, &c.

Treatiſes concerning { The Viſitation of Dioceſſes. / The Cure of Souls. / War and Duels, and / The Methods of Trading without Injuſtice.

ROBERT.

Of *Sorbonne*; flouriſh'd from the Year, 1250. Founded the College of *Sorbonne*, in the Year, 1252. died between the Years, 1271, and 1274.

Genuine Works, &c.

Three Diſcourſes of Piety.

URBAN VI.

Pope, Elected *Auguſt* 18. 1261. Conſecrated the ſecond of *September*, the ſame Year. Dyed *October* the third, 1264.

A TABLE of the Works

Genuine Works ſtill extant.

The Bull for Inſtituting the Feaſt of the Holy Sacrament.
Several Letters in the Annaliſts.
Eight in the Bullary.
A Paraphraſe of the firſt Pſalm.

WILLIAM,

Of *Breſſe* Archbiſhop of *Sens.* Made Archbiſhop in the Year 1258. Laid down his Archbiſhoprick in 1267. And Dyed *February* the 8th, 1269.

A Manuſcript.

A Summary of Vertues and Vices.

HENRY,

Of *Suſa* Cardinal. Made Archbiſhop of *Embrun* in the Year 1258. Cardinal in Year, 1262. Died in the Year, 1271.

Genuine Works, &c.

A Golden Summary of the Law.
A Commentary on the Decretals.

HANNIBAL,

Of *Annebaud,* Cardinal. He was of the Order of the *Dominicans.* After he had taught for ſome time at *Paris,* he became Maſter of the Sacred Palace under the Popedoms of *Alexander* IV. and *Urban* IV. Made Cardinal in the Year 1262. Dyed in the Year 1272.

A Genuine Work, &c.

A Commentary on the Maſter of the Sentences, among the Works of St. *Thomas.*

CLEMENT IV.

Pope, Elected *February* 5th. 1265. Died *October* 29. 1268.

Genuine Works, &c.

A Letter to one of his Kinſmen upon his Advancement to the Popedom.
Several others in the Annaliſts.
Sixteen in the Bullary.
Five in the ſixth and ſeventh Tomes of the *Spicilegium.*

WILLIAM,

Of Saint *Amour,* Doctor of *Paris*; flouriſh'd ever ſince the Year 1250. And Died in the Year, 1272.

Genuine Works, &c.

A Treatiſe concerning the Perils of the laſt Times.
Two Queſtions about Begging.
A Reply to the Erroneous Propoſitions charged upon him.
A Collection of Paſſages of Holy Writ, againſt the falſe Preachers and Mendicants.
A Sermon on the ſame Subject, preached on the Feſtival of St. *Philip* and St. *James.*

ODO RIGAUD,

Archbiſhop of *Roan.* Elected in the Year, 1247. Died in the Year 1275.

Manuſcripts.

Commentaries on the Pentateuch. On the Pſalms. And on the Evangeliſts.
Sermons.

JOHN,

De Galles, of the Order of *Franciſcans*; flouriſh'd about the Year, 1260.

Genuine Works, &c.

Moral Eſſays, of which ſee the Catalogue, *p.* 437.

GREGORY,

Pope. Elected the 1ſt of *September,* 1271. Conſecrated the 27th of *March,* 1272. Died the 10th of *January,* 1276.

Genuine Works, &c.

A Letter for the Calling of the Council of *Lyons.*
A Letter to the Biſhop of *Liege.*
Several others in the Annaliſts.
Five in the Bullary.

ALBERTUS MAGNUS

Of the Order of *Dominicans,* and afterwards Biſhop of *Ratisbonne.* Born in the Year, 1205. Entred into the Order of the *Dominicans* in the Year 1221. Is choſen Vicar General of his Order, in the Year 1236. Made Biſhop of *Ratisbonne* in the Year, 1260. Lays down his Biſhoprick three Years after; and retires to *Cologne,* where he Dies in the Year 1280.

Genuine and Spurious Works.
Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 432, &c.

St. *BONAVENTURE,*

Cardinal. Born in the Year 1221. Enters into the Order of *Franciſcans,* in the Year, 1243. Is admitted Doctor of *Paris,* in the Year, 1255. Elected General of his Order the Year following. Made Cardinal in the Year, 1274. and Died the 15th of *July,* the ſame Year.

Genuine and Spurious Works.
Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 433.

St. *THOMAS AQUINAS.*

Born in the Year 1224. Enters into the Order of *Dominicans,* in the Year, 1241. Takes his Doctor's Degree at *Paris,* in the Year 1255. And Died *March* 7. 1274.

Genuine and Spurious Works.
Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 433, &c.

WILLIAM PERAULT.

Of the Order of the *Dominicans*; flouriſh'd from the Year, 1250. And Died in the Year, 1275.

Genuine Works, &c.

A Summary of Vertues and Vices.
Sermons aſcrib'd to *William* of *Paris.*

HUMBERT,

De Romans, of the Order of the *Dominicans,* enters into that Order in the Year 1225. Is elected General of it, in the Year, 1254. and Dies in the Year, 1277.

Genuine Works, &c.

The Mirrour, or the Inſtruction of the Monaſtick Life.
A Letter on the three Vows of Monkery.
An Inſtruction of the Preachers.
Two hundred Sermons.
A Commentary on the Rule of St. *Auguſtin.*

GERARD,

Of *Frachet,* of the Order of *Dominicans*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Hiſtory of the famous Men of his Order.

A Manuſcript.

A Chronicle.

INNOCENT. V.

Pope. Who was formerly called *Peter* of *Tarentaiſe,* Doctor of *Paris,* of the Order of *Dominicans.* Advanc'd to the Archbiſhoprick of *Lions,* in the Year, 1271. Elected Pope, *January* 21. 1276. Died the 22th of *June* the ſame Year.

Genuine Works, &c.

An Abſtract of Divinity.
A Commentary on the four Books of Sentences.

Works loſt.

Commentaries on the Holy Scriptures.

JOHN XXI.

Pope. Elected the 15th of *September,* in the Year, 1276. Died the 20th of *May,* the Year following.

Genuine Works, &c.

Treatiſes of Philoſophy and Phyſick.
Several Letters related by the Annaliſts.

THOMAS,

Of *Lentini,* Archbiſhop of *Coſenza*; flouriſh'd about the Year, 1270. Died in Year, 1277.

A Genuine Work, &c.

The Life of St. *Peter* the Martyr, of the Order of *Dominicans.*

ARSENIUS AUTORIANUS,

Patriarch of *Conſtantinople.* Advanc'd to that See in the Year, 1257. Depos'd in the Year, 1268.

Genuine Works ſtill extant.

A Collection of Canons.
His laſt Will and Teſtament.

GEORGIUS ACROPOLITA LOGOTHETES,

Flouriſh'd chiefly under the Empire of *Michael Palæologus*; And Died about the Year, 1282.

A Genuine Work, &c.

The *Byzantine* Hiſtory.

Manuſcripts.

See the Catalogue of them, *p.* 443.

MATTHEW,

Of *Vendome,* Abbot of St. *Denis*; Govern'd that Monaſtery, from the Year, 1260. to the Year, 1286.

A Genuine Work, &c.

A Poem containing the Hiſtory of *Tobit* and *Tobias.*

GILBERT,

Of *Tournay,* of the Order of *Franciſcans*; flouriſh'd about the Year, 1270. and Died before the Year, 1293.

Genuine Works, &c.

A Treatiſe of the Epiſcopal Functions, and of the Ceremonies of the Church.
A Treatiſe of the Peace and Tranquility of the Soul.
Sermons.

The Lives of { St. *John,* Biſhop of *Tournay.* / St. *Eleutherius.*

RALPH BOCKING.

Of the Order of *Dominicans*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of St. *Richard,* Biſhop of *Chicheſter.*

JOHN GENES,

De la Caille a *Franciſcan*; flouriſh'd about the ſame time.

A Genuine Work, &c.

A Treatiſe of the City of *Jeſus Chriſt.*

WILLIAM,

Of *Sanvic,* a *Carmelite*; flouriſh'd about the ſame time.

A Genuine Work, &c.

A Chronicle of the Increaſe of *Carmelites.*

WILLIAM GUARRON,

A *Franciſcan*; flouriſh'd about the ſame time.

A Work loſt.

A Commentary on the Book of Sentences.

WILLIAM,

Of *Tripoly,* a *Dominican*; flouriſh'd about the ſame time.

A Manuſcript.

The Hiſtory of the *Saracens,* and of *Mahomet.*

WILLIAM,

Of *Rusbrock,* a *Franciſcan:* flouriſh'd about the Year, 1270.

A Manuſcript.

An Itinerary; or the Relation of an Expedition into the *Eaſt.*

GEOFREY,

Of *Beaulieu,* a *Dominican*; and

WILLIAM,

Of *Chartres,* Chaplain to King St. *Lewis*; flouriſh'd under the Reign of that Prince.

Genuine Works, &c.

Ten Books of the Life of St. *Lewis.*

WILLIAM,

Of *Riſhanger,* Monk of St. *Alban's*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Continuation of the Hiſtory of *Matthew Paris,* down to the Year, 1273.

THOMAS BOCKINGHAM,

Chancellor of the Univerſity of *Oxford*; flouriſh'd about the Year, 1270.

Manuſcripts.

Commentaries on the Maſter of the Sentences, and on the Books of the Holy Scriptures.

NICHOLAS III.

Pope. Elected the 25th of *November,* in the Year, 1277. Died the 12th of *Auguſt,* 1280.

Genuine Works ſtill extant.

Letters related by the Annaliſts.
Two Decretals in the Bullary.

MARTINUS POLONUS,

Archbiſhop of *Gneſna.* Was Penitentiary of the Church of *Rome,* under the Popedoms of *John* XXI. and *Nicholas* III. Advanc'd to the Archbiſhoprick of *Gneſna,* in the Year, 1278. And Died the ſame Year.

Genuine Works, &c.

A Chronicle to the Year, 1277.
Sermons.

Works loſt.

A Collection of the Canon-Law.
A Treatiſe of the moſt Remarkable things of *Rome.*

ROGER BACON,

Of the Order of *Franciſcans*; flouriſh'd about the Year, 1270. And Died in the Year, 1284.

Genuine Works, &c.

Philoſophical Treatiſes.

A Manuſcript.

An Abſtract of Divinity.

THOMAS SPOTT,

A *Benedictine* Monk, of the Monaſtery of St. *Auguſtine* in *England*; flouriſh'd about the Year, 1275.

Genuine

Genuine Works, &c.

The Lives of the Abbots of his Monaſtery.

MARTIN IV.

Pope. Elected the 22th of *February*, in the Year, 1281. Conſecrated the 23d of *April* the ſame Year. Died the 25th of *March*, 1285.

Genuine Works, &c.

Two Letters in the Councils.

A Letter condemning the Emperor *Palæologus*, in the Bullary.

Other Letters in the Annaliſts.

NICHOLAS,

Of *Hanaps* of the Order of *Dominicans*, Patriarch of *Jeruſalem*, Nominated Patriarch of *Jeruſalem*, Nominated Patriarch in the Year, 1281. Died in the Year, 1288.

A Genuine Work, &c.

An Hiſtorical Collection of the Examples of Vertues and Vices, call'd the *Poor Man's Bible.*

BONAVENTURE BROCARD,

A *Dominican*; flouriſh'd about the Year, 1280.

Works loſt.

A Relation of an Expedition to the Holy Land.

An Hiſtory of the Actions of the Emperor *Frederick* in *Paleſtine.*

MARK PAUL,

A *Venetian*; flouriſh'd about the ſame time.

A Genuine Work, &c.

A Relation of Expeditions.

JOHN PECKHAM,

Archbiſhop of *Canterbury*, Elected in the Year, 1278. Died in the Year, 1291.

Genuine Works, &c.

Collections of the Bible.

Eccleſiaſtical Conſtitutions.

Manuſcripts.

Mention made of them. *p.* 437.

HONORIUS IV.

Pope. Elected the 2d. of *April*, 1285.

HONORIUS IV.

Pope. Elected the 2d. of *April*, 1285. Conſecrated the 20th. of *May* the ſame Year. Died the 3d. of *April*, 1287.

Genuine Works, &c.

Several Letters related in the Annaliſts. Two in the Bullary.

WILLIAM DURANTS,

Biſhop of *Menda*; flouriſh'd from the middle of the Century. Was made Biſhop in the Year, 1286. And Died in the Year, 1296.

Genuine Works ſtill extant.

The *Rationale* of Divine Duties.

The Mirrour of the Law.

A Repertory of the Law.

A Commentary on the Canons of the Council of *Lyons.*

An Abridgment of the Gloſſes and Text of the Canon-Law.

An Anonymous *AUTHOR*,

Of the Order of *Dominicans*; who flouriſh'd about the Year, 1280.

A Genuine Work, &c.

A Chronicle of the *Dominicans* of *Colmar.*

JOHN,

Of *Hayde*; flouriſh'd about the Year, 1280.

Manuſcripts.

The Paſſion of St. *Lawrence.*

The Life of St. *Macle.*

PETER;

Of *Auvergne* a *Dominican*; flouriſh'd about the ſame time.

Genuine Works, &c.

A Supplement of the Sum of St. *Thomas.*

A Commentary on the the Books of *Ariſtotle.*

WILLIAM, de la Mare.

A *Franciſcan*; flouriſh'd about the ſame time.

Manuſcripts.

A Commentary on the Maſter of the Sentences.

A Correctory of St. *Thomas.*

Additions to the Works of St. *Bonaventure.*

ROBERT,

Of *Ruſſia* a *Franciſcan*; flouriſh'd about the ſame time.

Works loſt.

See the Catalogue of them, *p.* 438.

ULRIC,

Of *Straſburgh* a *Dominican*; flouriſh'd about the ſame time.

Works loſt.

See *p.* 438.

St. *GERTRUDA* and St. *MATILDIS* *Benedictine* Nuns; flouriſh'd about the Year, 1280. and Died about the Year, 1290.

Genuine Works, &c.

Works of Piety.

GEORGE PACHYMERES,

Born in the Year, 1242. flouriſh'd about the Year, 1280.

Genuine Works, &c.

The *Greek* Hiſtory.

A Treatiſe concerning the Proceſſion of the Holy Ghoſt.

A Commentary on the Works of St. *Denis.*

Another Treatiſe concerning the Proceſſion of the Holy Ghoſt.

JOHN VECCUS,

Patriarch of *Conſtantinople*, advanc'd to that Dignity in the Year, 1275, turn'd out in the Year, 1283. depos'd in the Year, 1284.

Genuine Works, &c.

See the Catalogue of them, *p.* 444.

GEOEGE METOCHITA and *CONSTANTINE MELITENIOTA*,

Deacons of the Church of *Conſtantinople*; flouriſh'd about the ſame time.

Works Printed and Manuſcripts.

See the Catalogue of them, *p.* 444.

SIMON,

Of *Crete* a *Dominican*; flouriſh'd about the end of this Century.

Manuſcripts.

Three Treatiſes for the *Latins* about the Proceſſion of the Holy Ghoſt.

GEORGE,

Of *Cyprus*, firnam'd

GREGORY,

Patriarch of *Conſtantinople.*

GEORGE MOSCHAMPER,

Keeper of the Archives.

CONSTANTINE ACROPOLITA LOGOTHETES,

A *Greek* Monk, and

JOB IASITES,

Flouriſh'd about the end of this Century.

Manuſcripts.

Works againſt *Veccus*, and againſt the *Latins.*

GREGORY ABULPHARAJE,

An *Arabian*; flouriſh'd at the end of this Century.

A Genuine Work ſtill extant.

An Hiſtory of the *Dynaſties* down to the 1284.

SIMON,

Monk of *Affligem*; flouriſh'd about the end of the Century.

Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 438.

WILLIAM,

Prior of *Affligem*; flouriſh'd about the end of this Century.

The Life of St. *Lutgarda.*

Works loſt.

A Narrative of the Viſions of a Nun of the Order of *Ciſteaux.*

ALEXANDER,

Of *Villa Dei*; flouriſh'd about the end of the Century.

Works loſt.

A Doctrinal.

A Treatiſe of the Calendar and the Sphere.

HENRY,

Monk of *Affligem*; flouriſh'd about the ſame time.

A Work loſt.

A Calendar.

THIERRY,

Of *Apolda*, a *Dominican*; flouriſh'd about the Year, 1290.

Genuine Works, &c.

The Lives of { St. *Dominick*, and St. *Elizabeth.*

GOBELINUS,

Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of St. *Meinulphus.*

EGEHARD,

Abbot of *Urangen*; flouriſh'd about the Year 1290.

A Genuine Work, &c.

A Chronicle of the Biſhops of *Hildeſheim.*

NICHOLAS, IV.

Pope. Elected *April* 22. 1288. Died *April* 14. 1292.

Genuine Works, &c.

Three Volumes of MSS. Letters; ſeveral of which are related in the Annaliſts; ſix in the Bullary.

ENGELHARD,

Abbot of *Lanckaim*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Life of St. *Matildis.*

HENRY,

Of *Gand*, Archdeacon of *Tournay*; flouriſh'd in the Univerſity of *Paris*, about the end of the Century. And Died in the Year, 1295.

Genuine Works, &c.

A Body of Divinity.

Quodlibetical Queſtions.

A Treatiſe of the Eccleſiaſtical Writers.

Manuſcripts or Works loſt.

See the Catalogue of them, *p.* 439.

CONRAD and *STEPHANARD*, *Dominicans*; flouriſh'd about the end of the Century.

Works loſt.

The Life of St. *Dominick.*

RALPH,

Of *Cologne*, a Canon of *Chartres*; flouriſh'd about the Year, 1290.

A Genuine Work ſtill extant.

A Treatiſe of the Tranſlation of the Empire.

THOMAS PALMERANUS,

Doctor of *Sorbonne*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

Flowers gather'd out of the Bible and Fathers.

GUY,

Of *Baiſ*, a Lawyer, and Archdeacon of *Boulogne*; flouriſh'd about the Year, 1290

A Genuine Work, &c.

A Commentary on the Decretal and Decretals, call'd the *Roſary.*

GREGORY,

Of *Wincheſter*, Monk of *Glouceſter*; after he had taken upon him the Habit in that Monaſtery, in the Year, 1237. Died after the Year, 1291.

A Genuine Work, &c.

The Annals of his Monaſtery.

RAYMOND,

Of *Martins*, a *Dominican*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Sword of Faith.

NICHOLAS,

The *Gaul*: Of the order of the *Carmelites*; was General of his Order about the end of the Century.

A Genuine Work, &c.

The fiery Beam.

SIGEHARD,

Monk of St. *Albans*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Life of St. *Alban.*

MATTHEW D'AQUASPORTA

Cardinal. Was the twelfth General of the Order of *Franciſcans*; and nominated Cardinal Biſhop of *Porto*, by *Nicholas* IV.

Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 438.

ARLOTUS,

Of the Order of *Franciſcans*; was General of his Order, about the Year, 1290.

Works loſt.

A Concordance of the *Old* and *New Teſtament.*

Sermons.

LUKE,

Of *Padua*, of the Order of the *Franciſcans*; flouriſh'd about the ſame time.

Manuſcripts.

Several Sermons.

GERARD,

Of *Liege*, of the Order of *Dominicans*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Mirrour of the Preachers.

A TABLE of the Works

Genuine Works ſtill extant.

The Bull for Inſtituting the Feaſt of the Holy Sacrament.
Several Letters in the Annaliſts.
Eight in the Bullary.
A Paraphraſe of the firſt Pſalm.

WILLIAM,

Of *Breſſe* Archbiſhop of *Sens.* Made Archbiſhop in the Year 1258. Laid down his Archbiſhoprick in 1267. And Dyed *February* the 8th, 1269.

A Manuſcript.

A Summary of Vertues and Vices.

HENRY,

Of *Suſa* Cardinal. Made Archbiſhop of *Embrun* in the Year 1258. Cardinal in Year, 1262. Died in the Year, 1271.

Genuine Works, &c.

A Golden Summary of the Law.
A Commentary on the Decretals.

HANNIBAL,

Of *Annebaud,* Cardinal. He was of the Order of the *Dominicans.* After he had taught for ſome time at *Paris,* he became Maſter of the Sacred Palace under the Popedoms of *Alexander* IV. and *Urban* IV. Made Cardinal in the Year 1262. Dyed in the Year 1272.

A Genuine Work, &c.

A Commentary on the Maſter of the Sentences, among the Works of St. *Thomas.*

CLEMENT IV.

Pope, Elected *February* 5th. 1265. Died *October* 29. 1268.

Genuine Works, &c.

A Letter to one of his Kinſmen upon his Advancement to the Popedom.
Several others in the Annaliſts.
Sixteen in the Bullary.
Five in the ſixth and ſeventh Tomes of the *Spicilegium.*

WILLIAM,

Of Saint *Amour,* Doctor of *Paris*; flouriſh'd ever ſince the Year 1250. And Died in the Year, 1272.

Genuine Works, &c.

A Treatiſe concerning the Perils of the laſt Times.
Two Queſtions about Begging.
A Reply to the Erroneous Propoſitions charged upon him.
A Collection of Paſſages of Holy Writ, againſt the falſe Preachers and Mendicants.
A Sermon on the ſame Subject, preached on the Feſtival of St. *Philip* and *St. James.*

ODO RIGAUD,

Archbiſhop of *Roan.* Elected in the Year, 1247. Died in the Year 1275.

Manuſcripts.

Commentaries on the Pentateuch. On the Pſalms. And on the Evangeliſts.
Sermons.

JOHN,

De Galles, of the Order of *Franciſcans*; flouriſh'd about the Year, 1260.

Genuine Works, &c.

Moral Eſſays, of which ſee the Catalogue, *p.* 437.

GREGORY,

Pope. Elected the 1ſt of *September,* 1271. Conſecrated the 27th of *March,* 1272. Died the 10th of *January,* 1276.

Genuine Works, &c.

A Letter for the Calling of the Council of *Lyons.*
A Letter to the Biſhop of *Liege.*
Several others in the Annaliſts.
Five in the Bullary.

ALBERTUS MAGNUS

Of the Order of *Dominicans,* and afterwards Biſhop of *Ratisbonne.* Born in the Year, 1205. Entred into the Order of the *Dominicans* in the Year 1221. Is choſen Vicar General of his Order, in the Year 1236. Made Biſhop of *Ratisbonne* in the Year, 1260. Lays down his Biſhoprick three Years after; and retires to *Cologne,* where he Dies in the Year 1280.

Genuine and Spurious Works.
Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 432. &c.

St. *BONAVENTURE,*

Cardinal. Born in the Year 1221. Enters into the Order of *Franciſcans,* in the Year, 1243. Is admitted Doctor of *Paris,* in the Year, 1255. Elected General of his Order the Year following. Made Cardinal in the Year, 1274. and Died the 15th of *July,* the ſame Year.

Genuine and Spurious Works.
Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 433.

St. *THOMAS AQUINAS.*

Born in the Year 1224. Enters into the Order of *Dominicans,* in the Year, 1241. Takes his Doctor's Degree at *Paris,* in the Year 1255. And Died *March* 7. 1274.

Genuine and Spurious Works.
Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 433, &c.

WILLIAM PERAULT.

Of the Order of the *Dominicans*; flouriſh'd from the Year, 1250. And Died in the Year, 1275.

Genuine Works, &c.

A Summary of Vertues and Vices.
Sermons aſcrib'd to *William* of *Paris.*

HUMBERT,

De Romans, of the Order of the *Dominicans,* enters into that Order in the Year 1225. Is elected General of it, in the Year, 1254. and Dies in the Year, 1277.

Genuine Works, &c.

The Mirrour, or the Inſtruction of the Monaſtick Life.
A Letter on the three Vows of Monkery.
An Inſtruction of the Preachers.
Two hundred Sermons.
A Commentary on the Rule of St. *Auguſtin.*

GERARD,

Of *Frachet,* of the Order of *Dominicans*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Hiſtory of the famous Men of his Order.

A Manuſcript.

A Chronicle.

INNOCENT. V.

Pope. Who was formerly called *Peter* of *Tarentaiſe,* Doctor of *Paris,* of the Order of *Dominicans.* Advanc'd to the Archbiſhoprick of *Lions,* in the Year, 1271. Elected Pope, *January* 21. 1276. Died the 22th of *June* the ſame Year.

Genuine Works, &c.

An Abſtract of Divinity.
A Commentary on the four Books of Sentences.

Works loſt.

Commentaries on the Holy Scriptures.

JOHN XXI.

Pope. Elected the 15th of *September,* in the Year, 1276. Died the 20th of *May,* the Year following.

Genuine Works, &c.

Treatiſes of Philoſophy and Phyſick.
Several Letters related by the Annaliſts.

THOMAS,

Of *Lentini,* Archbiſhop of *Coſenza*; flouriſh'd about the Year, 1270. Died in Year, 1277.

A Genuine Work, &c.

The Life of St. *Peter* the Martyr, of the Order of *Dominicans.*

ARSENIUS AUTORIANUS,

Patriarch of *Conſtantinople.* Advanc'd to that See in the Year, 1257. Depos'd in the Year, 1268.

Genuine Works ſtill extant.

A Collection of Canons.
His laſt Will and Teſtament.

GEORGIUS ACROPOLITA LOGOTHETES,

Flouriſh'd chiefly under the Empire of *Michael Paleologus*; And Died about the Year, 1282.

A Genuine Work, &c.

The *Byzantine* Hiſtory.

Manuſcripts.

See the Catalogue of them, *p.* 443.

MATTHEW,

Of *Vendome,* Abbot of St. *Denis*; Govern'd that Monaſtery, from the Year, 1260. to the Year, 1286.

A Genuine Work, &c.

A Poem containing the Hiſtory of *Tobit* and *Tobias.*

GILBERT,

Of *Tournay,* of the Order of *Franciſcans*; flouriſh'd about the Year, 1270. and Died before the Year, 1293.

Genuine Works, &c.

A Treatiſe of the Epiſcopal Functions, and of the Ceremonies of the Church.
A Treatiſe of the Peace and Tranquility of the Soul.
Sermons.

The Lives of { St. *John,* Biſhop of *Tournay.* / St. *Eleutherius.*

RALPH BOCKING.

Of the Order of *Dominicans*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of St. *Richard,* Biſhop of *Chicheſter.*

JOHN GENES,

De la Caille a *Franciſcan*; flouriſh'd about the ſame time.

A Genuine Work, &c.

A Treatiſe of the City of *Jeſus Chriſt.*

WILLIAM,

Of *Sanvic,* a *Carmelite*; flouriſh'd about the ſame time.

A Genuine Work, &c.

A Chronicle of the Increaſe of *Carmelites.*

WILLIAM GUARRON,

A *Franciſcan*; flouriſh'd about the ſame time.

A Work loſt.

A Commentary on the Book of Sentences.

WILLIAM,

Of *Tripoly,* a *Dominican*; flouriſh'd about the ſame time.

A Manuſcript.

The Hiſtory of the *Saracens,* and of *Mahomet.*

WILLIAM,

Of *Rusbrock,* a *Franciſcan:* flouriſh'd about the Year, 1270.

A Manuſcript.

An Itinerary; or the Relation of an Expedition into the *Eaſt.*

GEOFREY,

Of *Beaulieu,* a *Dominican*; and

WILLIAM,

Of *Chartres,* Chaplain to King St. *Lewis*; flouriſh'd under the Reign of that Prince.

Genuine Works, &c.

Ten Books of the Life of St. *Lewis.*

WILLIAM,

Of *Riſhanger,* Monk of St. *Alban's*; flouriſh'd about the ſame time.

A Genuine Work, &c.

The Continuation of the Hiſtory of *Matthew Paris,* down to the Year, 1273.

THOMAS BOCKINGHAM,

Chancellor of the Univerſity of *Oxford*; flouriſh'd about the Year, 1270.

Manuſcripts.

Commentaries on the Maſter of the Sentences, and on the Books of the Holy Scriptures.

NICHOLAS III.

Pope. Elected the 25th of *November,* in the Year, 1277. Died the 12th of *Auguſt,* 1280.

Genuine Works ſtill extant.

Letters related by the Annaliſts.
Two Decretals in the Bullary.

MARTINUS POLONUS,

Archbiſhop of *Gneſna.* Was Penitentiary of the Church of *Rome,* under the Popedoms of *John* XXI. and *Nicholas* III. Advanc'd to the Archbiſhoprick of *Gneſna,* in the Year, 1278. And Died the ſame Year.

Genuine Works, &c.

A Chronicle to the Year, 1277.
Sermons.

Works loſt.

A Collection of the Canon-Law.
A Treatiſe of the moſt Remarkable things of *Rome.*

ROGER BACON,

Of the Order of *Franciſcans*; flouriſh'd about the Year, 1270. And Died in the Year, 1284.

Genuine Works, &c.

Philoſophical Treatiſes.

A Manuſcript.

An Abſtract of Divinity.

THOMAS SPOTT,

A *Benedictine* Monk, of the Monaſtery of St. *Auguſtine* in *England*; flouriſh'd about the Year, 1275.

Genuine

Genuine Works, &c.

The Lives of the Abbots of his Monaſtery.

MARTIN IV.

Pope. Elected the 22th of *February*, in the Year, 1281. Conſecrated the 23d of *April* the ſame Year. Died the 25th of *March*, 1285.

Genuine Works, &c.

Two Letters in the Councils.

A Letter condemning the Emperor *Palæologus*, in the Bullary.

Other Letters in the Annaliſts.

NICHOLAS,

Of *Hanaps* of the Order of *Dominicans*, Patriarch of *Jeruſalem*, Nominated Patriarch of *Jeruſalem*, Nominated Patriarch in the Year, 1281. Died in the Year, 1288.

A Genuine Work, &c.

An Hiſtorical Collection of the Examples of Vertues and Vices, call'd the *Poor Man's Bible.*

BONAVENTURE BROCARD,

A *Dominican*; flouriſh'd about the Year, 1280.

Works loſt.

A Relation of an Expedition to the Holy Land.

An Hiſtory of the Actions of the Emperor *Frederick* in *Paleſtine.*

MARK PAUL,

A *Venetian*; flouriſh'd about the ſame time.

A Genuine Work, &c.

A Relation of Expeditions.

JOHN PECKHAM,

Archbiſhop of *Canterbury*, Elected in the Year, 1278. Died in the Year, 1291.

Genuine Works, &c.

Collections of the Bible.

Eccleſiaſtical Conſtitutions.

Manuſcripts.

Mention made of them. *p.* 437.

HONORIUS IV.

Pope. Elected the 2d. of *April*, 1285.

HONORIUS IV.

Pope. Elected the 2d. of *April*, 1285. Conſecrated the 20th. of *May* the ſame Year. Died the 3d. of *April*, 1287.

Genuine Works, &c.

Several Letters related in the Annaliſts.

Two in the Bullary.

WILLIAM DURANTS,

Biſhop of *Menda*; flouriſh'd from the middle of the Century. Was made Biſhop in the Year, 1286. And Died in the Year, 1296.

Genuine Works ſtill extant.

The *Rationale* of Divine Duties.

The Mirrour of the Law.

A Repertory of the Law.

A Commentary on the Canons of the Council of *Lyons.*

An Abridgment of the Gloſſes and Text of the Canon-Law.

An Anonymous *AUTHOR*,

Of the Order of *Dominicans*; who flouriſh'd about the Year, 1280.

A Genuine Work, &c.

A Chronicle of the *Dominicans* of *Colmar.*

JOHN,

Of *Hayde*; flouriſh'd about the Year, 1280.

Manuſcripts.

The Paſſion of St. *Lawrence.*

The Life of St. *Macle.*

PETER,

Of *Auvergne* a *Dominican*; flouriſh'd about the ſame time.

Genuine Works, &c.

A Supplement of the Sum of St. *Thomas.*

A Commentary on the the Books of *Ariſtotle.*

WILLIAM, de la Mare.

A *Franciſcan*; flouriſh'd about the ſame time.

Manuſcripts.

A Commentary on the Maſter of the Sentences.

A Correctory of St. *Thomas.*

Additions to the Works of St. *Bonaventure.*

ROBERT,

Of *Ruſſia* a *Franciſcan*; flouriſh'd about the ſame time.

Works loſt.

See the Catalogue of them, *p.* 438.

ULRIC,

Of *Straſburgh* a *Dominican*; flouriſh'd about the ſame time.

Works loſt.

See *p.* 438.

St. *GERTRUDA* and St. *MATILDIS* *Benedictine* Nuns; flouriſh'd about the Year, 1280. and Died about the Year, 1290.

Genuine Works, &c.

Works of Piety.

GEORGE PACHYMERES,

Born in the Year, 1242. flouriſh'd about the Year, 1280.

Genuine Works, &c.

The *Greek* Hiſtory.

A Treatiſe concerning the Proceſſion of the Holy Ghoſt.

A Commentary on the Works of St. *Denis.*

Another Treatiſe concerning the Proceſſion of the Holy Ghoſt.

JOHN VECCUS,

Patriarch of *Conſtantinople*, advanc'd to that Dignity in the Year, 1275, turn'd out in the Year, 1283. depos'd in the Year, 1284.

Genuine Works, &c.

See the Catalogue of them, *p.* 444.

GEOEGE METOCHITA and *CONSTANTINE MELITENIOTA*,

Deacons of the Church of *Conſtantinople*; flouriſh'd about the ſame time.

Works Printed and Manuſcripts.

See the Catalogue of them, *p.* 444.

SIMON,

Of *Crete* a *Dominican*; flouriſh'd about the end of this Century.

Manuſcripts.

Three Treatiſes for the *Latins* about the Proceſſion of the Holy Ghoſt.

GEORGE,

Of *Cyprus*, firnam'd

GREGORY,

Patriarch of *Conſtantinople.*

GEORGE MOSCHAMPER,

Keeper of the Archives.

CONSTANTINE ACROPOLITA LOGOTHETES,

A *Greek* Monk, and

JOB IASITES,

Flouriſh'd about the end of this Century.

Manuſcripts.

Works againſt *Veccus*, and againſt the *Latins.*

GREGORY ABULPHARAJE,

An *Arabian*; flouriſh'd at the end of this Century.

A Genuine Work ſtill extant.

An Hiſtory of the *Dynaſties* down to the 1284.

SIMON,

Monk of *Affligem*; flouriſh'd about the end of the Century.

Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 438.

WILLIAM,

Prior of *Affligem*; flouriſh'd about the end of this Century.

The Life of St. *Lutgarda.*

Works loſt.

A Narrative of the Viſions of a Nun of the Order of *Ciſteaux.*

ALEXANDER,

Of *Villa Dei*; flouriſh'd about the end of the Century.

Works loſt.

A Doctrinal.

A Treatiſe of the Calendar and the Sphere.

HENRY,

Monk of *Affligem*; flouriſh'd about the ſame time.

A Work loſt.

A Calendar.

THIERRY,

Of *Apolda*, a *Dominican*; flouriſh'd about the Year, 1290.

Genuine Works, &c.

The Lives of { St. *Dominick*, and St. *Elizabeth.*

GOBELINUS,

Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of St. *Meinulphus.*

EGEHARD,

Abbot of *Urangen*; flouriſh'd about the Year 1290.

A Genuine Work, &c.

A Chronicle of the Biſhops of *Hildeſheim.*

NICHOLAS, IV.

Pope. Elected *April* 22. 1288. Died *April* 14. 1292.

Genuine Works, &c.

Three Volumes of MSS. Letters; ſeveral of which are related in the Annaliſts; ſix in the Bullary.

ENGELHARD,

Abbot of *Lanckaim*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Life of St. *Matildis.*

HENRY,

Of *Gand*, Archdeacon of *Tournay*; flouriſh'd in the Univerſity of *Paris*, about the end of the Century. And Died in the Year, 1295.

Genuine Works, &c.

A Body of Divinity.

Quodlibetical Queſtions.

A Treatiſe of the Eccleſiaſtical Writers.

Manuſcripts or Works loſt.

See the Catalogue of them, *p.* 439.

CONRAD and *STEPHANARD*, *Dominicans*; flouriſh'd about the end of the Century.

Works loſt.

The Life of St. *Dominick.*

RALPH,

Of *Cologne*, a Canon of *Chartres*; flouriſh'd about the Year, 1290.

A Genuine Work ſtill extant.

A Treatiſe of the Tranſlation of the Empire.

THOMAS PALMERANUS,

Doctor of *Sorbonne*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

Flowers gather'd out of the Bible and Fathers.

GUY,

Of *Baiſ*, a Lawyer, and Archdeacon of *Boulogne*; flouriſh'd about the Year, 1290

A Genuine Work, &c.

A Commentary on the Decretal and Decretals, call'd the *Roſary.*

GREGORY,

Of *Wincheſter*, Monk of *Glouceſter*; after he had taken upon him the Habit in that Monaſtery, in the Year, 1237. Died after the Year, 1291.

A Genuine Work, &c.

The Annals of his Monaſtery.

RAYMOND,

Of *Martins*, a *Dominican*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Sword of Faith.

NICHOLAS,

The *Gaul*: Of the order of the *Carmelites*; was General of his Order about the end of the Century.

A Genuine Work, &c.

The fiery Beam.

SIGEHARD,

Monk of St. *Albans*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Life of St. *Alban.*

MATTHEW D'AQUASPORTA

Cardinal. Was the twelfth General of the Order of *Franciſcans*; and nominated Cardinal Biſhop of *Porto*, by *Nicholas* IV.

Works loſt, or Manuſcripts.

See the Catalogue of them, *p.* 438.

ARLOTUS,

Of the Order of *Franciſcans*; was General of his Order, about the Year, 1290.

Works loſt.

A Concordance of the *Old* and *New Teſtament.*

Sermons.

LUKE,

Of *Padua*, of the Order of the *Franciſcans*; flouriſh'd about the ſame time.

Manuſcripts.

Several Sermons.

GERARD,

Of *Liege*, of the Order of *Dominicans*; flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Mirrour of the Preachers.

A TABLE of the Works

PETER,
A *Dominican*; flouriſh'd about the end of the Century.
Works loſt.
Sermons.
BALDWIN,
Of *Ninove*, Regular Canon of *Premontre*; flouriſh'd about the end of the Century.
A Manuſcript.
A Chronicle to the Year, 1294.
JAMES,
De Voragine, Archbiſhop of *Genes*. Was made General of the Order of *Dominicans*; afterwards Archbiſhop of *Genes*, in the Year, 1292. And Died in the Year, 1298.
Genuine Works ſtill extant.
The Golden Legend.
Sermons.
The Golden *Marial*.
RICHARD,
Of *Middleton*, a *Franciſcan*; flouriſh'd in the Univerſity of *Paris*, in the Year, 1290. And Died in the Year, 1300.
Genuine Works, &c.
A Commentary on the Sentences.
Quodlibetical Queſtions.
Manuſcripts, or Works loſt.
See the Catalogue of them, *p.* 439.
GUY,
Of *Munois* Abbot of St. *Germain*, of *Auxerre*. Made Abbot in the Year, 1277. Died in the Year, 1313.
A Genuine Work, &c.
An Hiſtory of the Abbots of St. *Germain* at *Auxerre*.
CELESTINE V.
Pope. Elected *July* 10th 1294. Lays down the Papacy voluntarily, on the 12th of *December*, the ſame Year; and Dies a while after.
Genuine Works, &c.
Three Conſtitutions.
Spurious Works.
Several *Opuſcula* of Piety.
Letters and Prayers.
JOHN,
The *Teutonick*, a *Dominican*; Biſhop of *Boſſena*; flouriſh'd about the end of the Century.
Genuine Works, &c.
A Summary of the Preachers.
A Summary of Confeſſors.
A Table of *Apparatus* of *Raymond* of *Pennafort*.
GARSIAS,
A *Spaniard*; flouriſh'd the latter end of the Century.
Works loſt.
A Commentary on the Decretals, and other Works of the Canon-Law.
HENRY or *AMAND SUSON,*
A *Dominican*; flouriſh'd, according to ſome, the end of the Thirteenth; according to others; the beginning of the Fourteenth Century.
Genuine Works, &c.
Works of Piety.
GAUTIER,
Of *Exeter*, a *Dominican*; flouriſh'd about the Year, 1301.
Genuine Works, &c.
The Life of *Guy* Earl of *Warwick*.
FRANCIS,
Of *Moncade*, Marqueſs of *Ayetone*; flouriſh'd the end of this and the beginning of the next Century.
A Genuine Work, &c.
A Narrative of the Expedition of *Catalonians*, and *Arragonians*, againſt the *Turks* and *Greeks*.

Of the Fourteenth Century.

BONIFACE VIII.
Choſen in 1294. died *October*, 11. 1303.
His Genuine Works, which we have.
A Compoſure of Decretals, called, *Sextus*, divided into five Books.
Conſtitutions, Letters, and Bulls, extant in the Hiſtory of the Difference of this Pope with *Philip* the Fair. In the Collection of Bulls, and in the Annaliſts.
JAMES CAYETAN Cardinal.
Nephew of Pope *Boniface*, was made Cardinal in 1295.
His Genuine Work, &c.
A Treatiſe of the hundredth Year of Jubilee.
DINUS de *MUGELLO*, Profeſſor of Law.
Flouriſh'd in the beginning of this Age, and died about 1303.
His Genuine Works, &c.
Several Books of Civil Law.
A Commentary upon the Rules of the Canon-Law.
ENGELBERT, Abbot of *Admont*.
Flouriſhed at the ſame time.
His Genuine Works, &c.
A Treatiſe about the Riſe, Growth, and Fall of the *Roman* Empire.
Works loſt.
See the Catalogue of them, *p.* 517.
STEPHEN de *SALAGNAC*, a Preaching Friar.
Flouriſhed in the beginning of this Age.
His Manuſcript Work.
A Treatiſe of the Original of the Friars Preachers.
ANDREW of *New-Caſtle*, a Preaching Friar.
Flouriſhed in the beginning of this Age.
His Genuine Works, which we have.
A Commentary upon the firſt Book of the Sentences.
RAINERIUS de *PISA*, a Preaching Friar.
Flouriſhed in the beginning of this Age.
His Genuine Work.
Pantheologia, or a Theological Dictionary.
WILLIAM de *NANGIS*, a Monk of St. *Denis*.
Flouriſhed till 1301.
His Genuine Works, &c.
Part of his Chronicle.
His Chronicles of the Kings of *France*.
The Lives of St. *Lewis*, and *Philip* the Hardy.
BENEDICT XI. Pope.
Raiſed to the Papacy, *October*, 22. 1303. died *July*, 8. 1304.
His Genuine Works, &c.
Letters about the quarrel of *Boniface*, and *Philip* the Fair: In the Acts of *Boniface*, and *Philip* the Fair.
THOMAS WICKE.
An *Engliſhman*, and Canon Regular.
His Genuine Work, &c.
A Chronicle of *England*.
A Work loſt.
A Treatiſe of the Abbots of *Oſney*.
JACOBUS de *BENEDICTIS.*
Flouriſhed in the beginning of the Age, died in 1306.
His Genuine Works, &c.
Hymns and Proſes.
JUSTUS, a *Ciſtercian* Abbot.
Flouriſhed in the beginning of this Age.
His Genuine Work, &c.
A Sermon at a Chapter of his Order.
JOANNES DUNS, ſir-nam'd *Scotus*, a Grey Friar.
Flouriſh'd in the end of the third, and beginning of the fourth Age, and died in 1308.
His Genuine Works, which we have.
See the Catalogue, *p.* 519.
RICHARD de *SIENNA*, Cardinal.
Flouriſhed in the beginning of the Age. and was one of thoſe, whom *Boniface*, employed to compoſe the ſixth Book of the Decretals.
Works loſt.
Some Treatiſes of Law.
PETRUS de *DACIA.*
Flouriſhed about the ſame time.
A Work loſt.
A Calendar.
PETRUS de *BOSCO*, an Advocate, and a nameleſs *AUTHOR.*
Flouriſhed in the beginning of this Age.
Genuine Works, &c.
Two Treatiſes againſt the pretended Authority of the Pope over the Temporalties of Kings.
HENRY STERO.
A Monk of *Altaich*; flouriſhed till, 1366.
Genuine Works, &c.
The Annals of *Germany*.
The Hiſtory of the Emperor *Rodolphus &c.*
EBERARDUS.
Archdeacon of *Ratisbonne*; flouriſh'd about, 1310.
A Genuine Work.
The Continuation of the Annals of *Stero*.
JOANNES de *JOINVILLE.*
Martial of *Champaigne*; flouriſhed till, 1310.
A Genuine Work.
The Life of St. *Lewis*.
SIFFRIDUS.
A Prieſt flouriſhed about, 1310.
A Genuine Work.
Part of his Chronicle of *Germany*.
HAITO, A Canon Regular of *Premonſtre*.
Entred the Order of *Premonſtre* in 1290. and flouriſhed till, 1310.
A Genuine Work, which we have.
The Hiſtory of his Voyage into the *Holy Land*.
JOANNES MONACHUS.
Cardinal, was made a Cardinal in 1294. and died, 1313.
A Genuine Work.
An *Apparatus* to the *Sextus*.
CLEMENT V.
Pope, raiſed to the Papacy in 1305. and died *May*, 17. 1314.
His Genuine Works, &c.
Several Letters, and Bulls concerning the Buſineſs of *Boniface*, and about that of the Templars, in the Hiſtory of Mr. *du Puis*, in the I. Tome of the Hiſtory of the Popes and *Avignon*, of Mr. *Baluſius*, and others.
The Decretals gathered by *John* XXII. under the Title of *Clementines*, in the Body of the Law.
Other Letters, and Bulls in the Annaliſts.
WILLIAM PARIS.
A Preaching Friar; flouriſhed about, 1310.
Genuine Works, &c.
A Dialogue upon the VII. Sacraments.
A Poſtill upon the Epiſtles and Goſpels.
JOHN of *PARIS.*
A Preaching Friar, a Licentiate in the Faculty of Divinity at *Paris*, in 1304. and died in 1306.
Genuine Works, &c.
A Treatiſe upon the Euchriſt.
A Treatiſe upon the Regal and Prieſtly Authority.
Works in Manuſcript.
Three Sermons.
A Treatiſe of the Chriſtian Religion.
A Correctory of the Doctrine of St. *Thomas*.
THOMAS JOICIUS or *JOYCE.*
An *Engliſh* Monk of the Order of Preaching Friars and Cardinals.
Choſen Cardinal in 1305. died in 1310.
His Genuine Works,
A Commentary on the ſeven Penitential Pſalms, printed at *Venice*, 1602,
A Commentary upon St. *Auguſtine's* Books of the City of God.
His other Commentaries on the Holy Scripture, among the Works of St. *Thomas*.
WILLIAM LE MAIRE, Biſhop of *Angers*.
Made Biſhop in 1290. died in 1314.
Genuine Works.
An Hiſtory of the Church of *Angers*.
A Collection of Synodal Statutes.
MALACHY.
A Grey Friar, and Chaplain to *Edward* II. King of *England*; flouriſhed in 1310.
A Genuine Work.
A Treatiſe of the Infection of mortal Sins, and of their Remedies.
JAMES de *TERMES*, Abbot of *Charlieu*.
Flouriſh'd in 1310.
A Genuine Work.
A Treatiſe of Exemptions and Priviliges of the Monks.

JAMES of *Viterbo*,
Of the Order of *Hermites* of St. *Auguſtine*, Archbiſhop of *Naples*.
Flouriſhed in 1310.
Works loſt.
A Book of the Government of the Chriſtians.
A Commentary on the Sentences.
Quodlibetical Queſtions.

ALEXANDER of ALEXANDRIA, a Preaching Friar.
Flouriſh'd in 1310.
Works loſt.
Commentaries on the Book of the Maſter of the Sentences, and thoſe of *Ariſtotle*.

JOANNES de S. GEMINIANO, a Preaching Friar.
Fouriſhed in 1315.
Genuine Works.
A Summary of Examples and Compariſons.
Sermons for Lent.
Funeral Orations.

RAIMUNDUS LULLUS.
A Grey Friar, born in 1236. retired from the World in 1280. and died in 1315.
Genuine and Suppoſititious Works.
See the Catalogue of them, *p.* 550.

PETRUS JOANNES OLIVA,
Of *Serignan*, a Grey Friar; flouriſh'd in the beginning of the Century.
Works in Manuſcript, or loſt.
A Poſtil on the *Apocalypſe*.
A Treatiſe of Evangelical Poverty.

JOHN of FRIBURG,
Of the Order of Preaching Friars, Biſhop of *Oſma*; flouriſhed in the beginning of the Century, and died in 1314.
Genuine Works.
A Summary for Preachers.
Another Grand Sum for Confeſſors.
A Gloſs upon the Sums of *Raimundus de Pennafort*.

ANDRONICUS,
The Elder, *Greek* Emperor, reign'd from 1283. to 1328. died in 1333.
A Geninne Work ſtill extant.
A Dialogue between a *Jew*, and a *Chriſtian*, about Matters of Religion.
Manuſcript Works.
Treatiſes againſt the *Armenians*, and againſt *Joannes Veccus*.

NICEPHORUS GALLISTUS XANTOPULUS,
A *Greek* Monk; flouriſhed under the Emperor *Andronicus* the Elder.
A Genuine Work.
An Eccleſiaſtical Hiſtory.

ÆGIDIUS ROMANUS or GILES of *Rome*, Archbiſhop of *Bourges*.
Was of the Family of *Colonni*, and Pupil to *Thomas Aquinas*, conſtituted of the Order of *Auguſtine* Heremites in 1292. inſtall'd Archbiſhop of *Bourges* in 1294. died in 1316.
His Genuine and Works loſt.
See the Catalogue of them, *p.* 521.

ECKARD,
A *German* of the Order of Preaching Friars.
Flouriſhed in the beginning of the Century.
Works loſt.
A Commentary on the four Books of the Sentences.
Commentaries on *Geneſis*, *Exodus*, the Book of *Wiſdom*, the Goſpel according to St. *John*, and the Lord's Prayer.
A Diſcourſe made in a Chapter of Grey Friars.
Theſes and Sermons.

GUY,
Biſhop of *Ferrara*.
Flouriſh'd in the beginning of the Century.
Works loſt.
A Poem concerning the Hiſtory of the Old and New Teſtament, call'd the Pearl of the Bible.
Some other Pieces in Proſe and Verſe.

PETRUS DE SAXONIA,
A Preaching Friar.
Flouriſhed in the beginning of the Century.
Works loſt.
A Sum of Caſes.
Several Sermons.

GERHARDUS DE BONONIA,
General of the *Carmelites*.
Flouriſh'd in the beginning of the Century, and died in 1317.
Works loſt.
A Commentary upon the Sentences.
Quodlibetical Queſtions.
Divers Sermons.
Part of a Syſtem of Divinity.

GULIELMUS DURANTUS,
Biſhop of *Menda*.
Advanced to that Biſhoprick 1296. died in 1328.
A Genuine Work.
A Treatiſe of the manner of celebrating a General Council, printed at *Paris*, in 1671.

JOHN of *Paris*,
A Regular Canon of St. *Victor*.
Flouriſhed in 1320.
Manuſcript Works.
Hiſtorical Memoirs, or Flowers of Hiſtory.

VICTOR PORCHET DE SALVATICIS,
A *Carthuſian* Monk.
Flouriſhed in 1320.
A Genuine Work.
A Defence of the *Chriſtian* Religion againſt the *Jews*.

WILLIAM DE MANDAGOT,
Cardinal, made Archbiſhop of *Embrun*, 1295. tranſlated to the Archbiſhoprick of *Aix*, and created Cardinal in 1311. died in 1321.
A Genuine Work ſtill extant.
A Treatiſe of the Election of Prelates.

BERENGARIUS DE FREDOL,
Cardinal, ordained Biſhop of *Beziers*, in 1298.
Cardinal Prieſt, by Pope *Clement* V.
Cardinal Biſhop of *Freſcati*, in 1309. and Cardinal Biſhop of *Porto*, in 1317. died *June*, 10. *A. D.* 1323.
A Genuine Work.
A Commentary upon the Cardinal Biſhop of *Oſtia*'s Sum, under the Title of *Oculus*.
A Manuſcript Work.
A Treatiſe of Excommunication and Interdiction.

ANTONIUS ANDREAS,
A Grey Friar, and Pupil to *Scotus*.
Flouriſhed about the Year, 1320.
Genuine Works.
A Commentary upon the Books of Sentences.
Commentaries upon thoſe of *Ariſtotle* and *Boethius*.
A Treatiſe about the Principles of *Gilbertus Porretanus*.

HERVÆUS NATALIS,
A Preaching Friar.
Made the fourteenth General of his Order, in 1313. died in 1323.
His Genuine Works.
See the Catalogue of them, *p.* 521.

PTOLEMÆUS LUCENSIS,
Biſhop of *Toricelli*.
Made Biſhop in 1321.
Genuine Works.
Annals from the Year, 1060. to 1303.
A Chronicle of the Popes, and Emperors.

PHILIP,
Biſhop of *Aichſtat*, made Biſhop in 1305. died in 1322.
A Genuine Work.
The Life of St. *Walpurgis*.

HUGO PRATENSIS,
A *Dominican* Monk.
Flouriſhed from the beginning of the Century, to the Year, 1322. which was that of his Death.
Genuine Works.
Sermons for the whole Year, and upon the Feſtivals of the Saints.

JOHN of *Naples*,
A Preaching Friar.
Flouriſhed in the beginning of the Century, and died 1323.
Genuine Works.
Queſtions of Philoſophy and Divinity.
Works loſt.
A Commentary upon the Sentences.
Quodlibetical Queſtions.
Sermons, *&c.*

PETRUS AUREOLUS,
Of the Order of Grey Friars, Archbiſhop of *Aix*, was Profeſſor of Divinity at *Paris*, in the beginning of the Century made Archbiſhop of *Aix*, in 1321. died a little while after.
Genuine Works ſtill extant.
A Commentary upon the Book of Sentences.
An Abridgment of the Bible.
Quodlibetical Queſtions.
A Sermon upon the Immaculate Conception.
Works loſt.
The Diſtinctions of the Roſe.
Sermons for the whole Year.
A Treatiſe of Poverty.

MARTIN,
A Preaching Friar, Penitentiary of *Rome*; flouriſhed in the beginning of the Century.
Works loſt.
A Table of Decrees.
A Short Chronicle.
Certain Sermons.
A Collection of Divers Miracles.

SIBERTUS de BEKA,
A *Carmelite*; flouriſhed in the beginning of the Century and corrected the Office of his Order.
Works loſt.
A Commentary upon the Sentences.
A Summary of the New Law.
A Commentary upon his Rule.

PETER of *Perpignan*,
A *Carmelite*; flouriſh'd in the beginning of the Century.
Works loſt.
A Commentary upon the Sentences.
——Another on the Book of *Pſalms*.
Some Sermons.

HERENUS de BOYE,
A *Carmelite*; flouriſhed in the beginning of the Century.
Works loſt.
A Commentary upon the Book of Sentences.
Divers Queſtions.

ALBERT of *Padua*,
An *Auguſtine* Hermite, was the Pupil of *Ægidius Romanus*, and flouriſhed in the Univerſity of *Paris*, where he died in 1323. or 1328.
Genuine Works, &c.
An Explication of the Goſpels upon all the *Sundays*, in the Year.
Manuſcript Works.
A Commentary upon the Book of Sentences.
Commentaries on the *Pentateuch*, the Goſpels, and St. *Paul*'s Epiſtles.

JOHN XXII.
Pope, choſen *Auguſt*, 6. *A. D.* 1316. crown'd *September*, 5. died *December*, 4. 1334.
Genuine Works, &c.
A Collection of the *Clementines*.
Twenty *Extravagancies*.
Several Letters, Conſtitutions and Bulls, in the Annaliſts and in the Bullary.
Sermons upon the Beatifick Viſion.

NICHOLAS TRIVET,
A Preaching Friar; flouriſhed in the end of the XIII. Century, and died in 1328. aged 70. Years.
Genuine Works, &c.
A Chronicle.
A Commentary upon St. *Auguſtine*'s Books, *De Civitate Dei*.

AUGUSTINUS TRIUMPHUS,
An Hermite of the Order of St. *Auguſtine*; flouriſhed from *A. D.* 1274. to 1328. When he died aged 85. Years.
Genuine Works, &c.
A Summary of the Eccleſiaſtical Power.
Commentaries on the Lord's Prayer, and upon the Angelical Salutation.
The beginning of a Book call'd *Millelo-quium*, out of the Writings of St. *Auguſtine*.
See the Catalogue of them, *p.* 522.

JOHANNES BASSOLIS,
A Grey Friar; flouriſh'd in 1320.
A Genuine Work, &c.
A Commentary upon the Book of Sentences.

A TABLE of the Works

JACOBUS de LAUSANNA,
A Preaching Friar: Was a Licentiate in the Faculty of Divinity, at *Paris*, *A. D.* 1317.

Genuine Works ſtill extant.

Treatiſes of Morality and Sermons.

PETRUS ALVERNIENSIS, or PETER of *Auvergne*,
A Canon of the Church of *Paris*; flouriſhed in 1320.

A Manuſcript Work.

A Summary of *Quodlibetical* Queſtions.

HENRY de CARRET.
Of the Order of Grey Friars, Biſhop of *Lucca*; flouriſhed from the Year, 1300. to 1326. when he was turn'd out of his Biſhoprick.

A Manuſcript Work.

A Treatiſe upon the Prophet *Ezekiel*.

FRANCISCUS MAYRONIUS,
A Grey Friar and Doctor of *Paris*; flouriſh'd *A. D.* 1320. died in 1325.

Genuine Works, &c.

A Commentary on the four Books of the Sentences.
Sermons for *Lent*, and upon the Feſtivals of the Saints.
Certain ſmall Tracts of Divinity and Piety.
An Explication of the Ten Commandments.
A Treatiſe of the Theological Truths, upon St. *Auguſtine*'s Book of the City of God.
Divers Philoſophical Pieces.

ROBERT,
A Preaching Friar; flouriſhed in 1320.

Works loſt.

A Commentary upon the Sentences, and ſome Sermons.

JOHANNES d' ALIERUS,
A *Carmelite*, made General of his Order in 1321.

Works loſt.

A Commentary upon the Sentences.
Notes upon the Book of *Eccleſiaſticus*.

JOHANNES de REGNO,
A *Carmelite*; flouriſhed in 1320.

Works loſt.

A Commentary upon the Book of the Sentences.
Annotations upon the Goſpel according to St. *Matthew*.
Sermons for *Lent*, and for all the *Sundays* and Feſtivals of the Year.

STEPHEN de PROVENCE,
Profeſſor of Laws; flouriſhed in 1320.

Works loſt.

A Commentary upon the *Clementines*.
Several Queſtions.

JOHN de BLOMENDAL,
A Grey Friar; flouriſhed in 1320.

Works loſt.

Sermons for the *Sundays*, and Feſtivals of the whole Year.

BERNARDUS GUIDO,
Of the Order of Preaching Friars, Biſhop of *Tuy*, born, *A. D.* 1260. Entred into the Order of *Dominican* Monks in 1280. Made Inquiſitor General 1305. Biſhop of *Tuy* 1323. died *December*, 13-1331.

Genuine Works, &c.

The Lives of two Popes, *viz.* *Clement* V. and *John* XXII.
The Lives of St. *Fulchran* and St. *Glodeſindis*.
An Hiſtory of the Order of *Grandmont*, and of the Monaſtery of St. *Auguſtine* at *Limoges*.
An Account of the Actions of the Counts of *Toulouſe*.

Manuſcript Works.

See the Catalogue of them, *p.* 525.

DOMINICUS GRENERIUS,
Of the Order of Preaching Friars, Biſhop of *Pamiez*, was made Maſter of the ſacred Palace, and afterwards Biſhop of *Pamiez*, in 1326. died in 1342.

A Manuſcript Work.

Poſtills upon all the Books of the Bible.

VITALIS à FURNO,
A Grey Friar, Cardinal; flouriſhed after 1310. made Cardinal Prieſt in 1312. Cardinal Biſhop in 1320. and died in 1321.

Genuine Works which we have.

His Mirror of Morality.
Commentaries on the *Proverbs* of *Solomon*.
Upon the four *Evangeliſts* and *Revelation*.

MARINUS SANUTUS,
Sir-nam'd *Torſello*; flouriſhed in 1321.

Genuine Works, &c.

The Secrets of the Faithful of the Croſs; or the Means to recover the *Holy Land*.
Divers Letters.

DURANDUS de S. PORCIANO,
A Preaching Friar, and Biſhop of *Meaux*; flouriſhed in the Univerſity of *Paris*, 1313. to 1318. When he was made Biſhop of *Puy*, or *Anney*, and tranſlated to the Biſhoprick of *Meaux*, in 1326. and died in 1333.

His Genuine Works, &c.

A Commentary upon the Books of the Sentences.
A Treatiſe about the Eccleſiaſtical Juriſdiction.

Works loſt.

A Treatiſe about the Beatifick Viſion, againſt Pope *John* XXII.
Inſtructions for his Clergy.
Some Sermons.

ALEXANDER de S. ELPIDIO,
An Hermite of St. *Auguſtine*, and Archbiſhop of *Ravenna*.

A Genuine Work, &c.

A Treatiſe of the Juriſdiction of the Emperor, and the Authority of the Pope.

Works in Manuſcript.

Treatiſes of Evangelical Poverty, and of the Unity of the Church.

BERTRANDUS de TURRE,
A Grey Friar, Cardinal. Was made Archbiſhop of *Salerno*, in 1319. Cardinal in 1328. and died in 1334,

Manuſcript Works.

Sermons.

ALVARUS PELAGIUS,
A Grey Friar, and Biſhop of *Silves*. Entered into his Order in 1304. was made Apoſtolick Penitentiary, in 1330. Biſhop of *Coronna*, in 1332. And after of *Silves* in *Portugal*. He died after the Year 1340.

His Genuine Works.

A Treatiſe of the Complaints of the Church.
A Summary of Divinity.

Works in Manuſcript, and loſt.

See the Catalogue of them, *p.* 523.

WILLIAM OCKAM.
A Grey Friar; flouriſhed in the Univerſity of *Paris*, from the beginning of the Century; and afterwards in *Germany*: He died at *Munich*, in 1347.

His Genuine Works, &c.

Philoſophical Treatiſes, of which the Catalogue is in *p.* 523.
A Commentary upon the firſt Book of the Sentences.
Queſtions upon the Sentences.
Centiloquium.
Quodlibetical Queſtions.
A Treatiſe upon the Sacrament of the Altar.
A Treatiſe of the Eccleſiaſtical and Secular Power.
Eight Queſtions upon the ſame Subject.
A Treatiſe in the Form of a Dialogue, upon the Queſtions controverted by *John* XXII. Divided into Four Books.
A Treatiſe of the Power of the Emperor.
An Abridgment of the Errors of Pope *John* XXII.
A Treatiſe of ninety Days againſt *John* XXII.
A Treatiſe of the Divorce of *Margaret*, Princeſs of *Bohemia*, from her Huſband.

Works in Manuſcript.

A Treatiſe againſt *Benedict* XII.
A Letter to the General Chapter of the Grey Friars.

Works loſt.

Seven Treatiſes againſt *John* XXII.

ODERICUS de PORTNAON,
A Grey Friar; flouriſhed about 1320.

A Manuſcript Work.

A Chronicon to the Pontificate of *John* XXII.

GUY,
Abbot of St. *Denis*; flouriſhed about the ſame time, and died in 1333.

A Manuſcript Work.

Notes upon *Uſuardus*'s Martyrology.

WILLIAM of *Nottingham*,
A Chanter of *York*, and after a Grey Friar; flouriſhed from 1320. and died 1336.

His Manuſcript Works.

Queſtions and Obſervations upon the Goſpels and Lord's Prayer.
A Treatiſe againſt the Errors of *Pelagius*.

ASTESANUS,
A Grey Friar; flouriſhed from about 1320. till about 1330.

A Genuine Work.

A Summary of Caſes.

MONALDUS,
A Grey Friar; flouriſhed from 1320. and died 1330.

His Genuine Works.

A Summary of Caſes call'd *Summa Aurea*.

Works in Manuſcript.

Queſtions upon the Sentences.
Sermons.

GERHARD de SIENNA,
An Hermite of St. *Auguſtine*; flouriſhed about 1320.

Works loſt.

See the Catalogue of them, *p.* 536.

WILLIAM MOUNT,
A Canon of *Lincoln*; flouriſhed 1330.

Works in Manuſcript.

See the Catalogue of them, *p.* 526.

WILLIAM de RUBION,
A Grey Friar; flouriſhed about 1333.

A Genuine Work, &c.

A Diſputation upon the Sentences.

GUY de MONTROCHER,
A *French* Divine; flouriſhed about the ſame time.

His Genuine Works, &c.

An Inſtruction for Curates.
A Treatiſe of the manner of celebrating the Maſs.

LUDOLPHUS or LANDOLPHUS SAXO.
A *Carthuſian*; after he had been a Preaching Friar 30. Years, became a *Carthuſian* in 1330.

His Genuine Works, &c.

The Lives of JESUS CHRIST, St. *Ann*, St. *Joachim*; and the Virgin *Mary*.
Some Divine Commentaries on the *Pſalms*.

SIMON BORASTON,
An *Engliſhman*; flouriſhed from 1336.

Works in Manuſcript.

A Treatiſe of the Unity and Order of the Church.
A Compoſure of the Order of Judicial Acts.
A Treatiſe of Philoſophy.

BARTHOLOMEW de S. CONCORDIA,
A Preaching Friar; flouriſhed about, 1333.

His Genuine Works, &c.

A Summary of Caſes of Conſcience.

WILLIAM de BALDENSEL,
A *German* Knight; flouriſhed about 1336.

A Genuine Work, &c.

A Voyage into the *Holy Land*.

ARNOLDUS CESCOMES,
Archbiſhop of *Tarragon*; flouriſhed about the ſame time.

His Genuine Works, &c.

Two Letters.

DANIEL de TREVISI,
A Grey Friar; flouriſhed about 1340.

A Manuſcript Work.

A Relation of a Voyage into *America*.

HENRY d' URIMARIA,
An Hermite of St. *Auguſtine*; flouriſh'd 1340.

His Genuine Works, &c.

A Commentary upon the Maſter of the Sentences.
A Treatiſe of the four Inſtincts.
A Sermon upon the Paſſion.

ROBERT COWTON,
A Grey Friar; flouriſh'd about 1340.

A Manuſcript Work.

A Short

A Short Commentary upon the Sentences.

DURANDUS de CHAMPAGNE,

A Manuſcript Work.

A Directory for Confeſſors.

CLEMENT of FLORENCE,

A *Servite* flouriſh'd about 1340.

His Works in Manuſcript.

A Treatiſe upon the Pſalms.

A Golden Chain upon St. *Paul*'s Epiſtles.

LUPOLDUS or *LEOPOLDUS,*

Of *Bamberg*, a Lawyer; flouriſh'd about 1340.

His Genuine Works, &c.

A Treatiſe of the Zeal of the *German* Princes towards Religion.

Another Treatiſe of the Rights of the Empire.

WALTER BURLEY,

A Grey Friar; flouriſh'd about 1340.

His Genuine Works, &c.

Divers Commentaries upon *Ariſtotle*'s Works.

The Lives of the Philoſophers.

A Manuſcript Work.

A Commentary upon the Book of Sentences.

JOHN CANON,

A Grey Friar; flouriſh'd about 1340.

His Genuine Works, &c.

A Commentary upon the Maſter of the Sentences.

Lectures and Queſtions.

A Treatiſe upon the 8 Books of *Ariſtotle*'s Phyſicks.

MARSILIUS of PADUA,

A Lawyer; flouriſh'd from 1320, to the middle of the Century.

His Genuine Works, &c.

A Defender of the Peace againſt the uſurped Juriſdiction of the *Roman* Biſhop.

A Treatiſe of the Tranſlation of the Empire.

A Treatiſe about the Divorce of the Princeſs of *Bohemia.*

UBERTINUS de CASALIS,

A Grey Friar; Born in 1259. Entred into the Order of *Grey Friars* in 1273. Wrote his Book of a Crucified Life in 1305, and flouriſh'd from 1310, to 1340.

His Genuine Works, &c.

An Anſwer and Writing about the Poverty of *Jeſus Chriſt*, and the *Grey Friars.*

The Tree of a Crucify'd Life.

A Treatiſe of the ſeven States of the Church.

Works loſt.

Some Writings in favour of *Petrus Oliva.*

MICHAEL CÆSENAS,

A Grey Friar choſen General of his Order in 1316. Depos'd in 1329, and died in 1343.

Genuine Works, &c.

Three Writings againſt *John* XXII. concerning the Poverty of *Jeſus Chriſt.*

PETER de CASA,

A *Carmelite*, choſen General of his Order in 1330, and afterwards made Biſhop of *Vaſio.*

Works loſt.

A Commentary upon the Sentences.

Sermons.

JOANNES de JANDUNO, de Gaunt, or *de Laon,*

A Lawyer, flouriſh'd from 1330, to the middle of the Century.

His Genuine Works, &c.

Some Treatiſes of Philoſophy.

Works loſt.

A Commentary upon the Sentences.

A Treatiſe of the Power of the Church againſt *John* XXII.

Some *Quodlibetical* Queſtions.

A Spurious Work.

An Information of the Nullity of the Proceſs form'd by *John* XXII. againſt the Emperor *Lewis* of *Bavaria*, compos'd by an Author of that time.

NICHOLAS de LYRA,

A Grey Friar, enter'd into that Order in 1291, and died 1340.

His Genuine Works, &c.

Poſtills upon all the Scripture.

A Treatiſe about the Adminiſtration of the Sacrament of the Altar.

Poſtills, or Explications upon the Goſpels of all the *Sundays* in the Year.

A Diſpute againſt the *Jews.*

A Treatiſe againſt a *Jew.*

His Works in Manuſcript or Loſt.

Large Commentaries upon Scripture.

A Commentary upon the Sentences.

Quodlibetical Queſtions.

A Treatiſe about the Beatifick Viſion.

An Expoſition of the Decalogue, and ſome other Works.

BENEDICTUS XII. Pope.

Choſen Pope *Decemb.* 16. 1334. Crown'd *Decemb.* 20. and died *April* 25. 1342.

His Genuine Work, &c.

A Treatiſe about the Poverty of *Jeſus Chriſt.*

A Treatiſe of the Beatifick Viſion.

Letters, Conſtitutions, and Bulls in the Annaliſts, Regiſter of Bulls, and Councils.

PAUL de LYAZARES,

A Lawyer, flouriſh'd about 1340.

A Work loſt.

A Commentary upon the *Clementines.*

LAPUS de CHASTILLON,

Abbot of St. *Miniatus*, flouriſh'd about 1340.

A Work loſt.

A Commentary upon the *Clementines.*

ALBERT de BRESSE.

A *Preaching Friar*, flouriſh'd about the ſame time.

Works loſt.

A Summary of Caſes and ſeveral Letters.

HERMANNUS de SCHILDE,

An Hermite of St. *Auguſtine*; flouriſh'd about the ſame time.

Works loſt.

See the Catalogue of them, *p.* 536.

WILLIAM KATOTH,

A *Preaching Friar*, flouriſh'd about the ſame time.

Works loſt.

An Abridgment of the Summary of *John* the *German.*

Some Sermons.

PAUL de PERUSA,

A *Carmelite*, flouriſh'd about the ſame time.

Works loſt.

A Commentary upon the Sentences.

Deciſions and Sermons.

BERNARD de PARENZO,

A Preaching Friar; flouriſh'd about the the ſame time.

Works loſt.

An Explication of the Maſs, for the Inſtruction of the Clergy.

Some Sermons.

OSBERT,

A *Carmelite*; flouriſh'd about the ſame time.

Works loſt.

A Commentary upon the Sentences, Determinations and Sermons.

JOHN d'OLNEY,

A *Carthuſian*, flouriſh'd about the ſame time.

His Works loſt.

Six Books of the Miracles of the Virgin.

Meditations in Solitude.

PETRUS RAIMUNDUS,

A *Carmelite* made the XVth General of his Order in 1343.

A Work loſt.

A Commentary upon the Sentences.

SIMON de SPIRES,

A *Carmelite*, flouriſh'd about 1340.

Works loſt.

A Commentary upon the Sentences.

A Poſtill upon the Bible.

A Treatiſe again the *Jews.*

JOANNES SAXO.

A Grey Friar, flouriſh'd about the ſame time.

A Work loſt.

A Summary of Caſes.

JOHANNES de RUPE-SCISSA,

A Grey-Friar; flouriſh'd about the ſame time.

Works loſt.

A Commentary upon the Sentences.

Sermons upon the Deſolation of the Catholick Church.

GERARDUS,

An Hermite of St. *Auguſtine*, and Biſhop of *Savona*, flouriſh'd about the ſame time.

Works loſt.

See the Catalogue of them, *p.* 536.

FRANCIS PETRACH,

Born *July* 20. 1304, flouriſh'd about 1340, died 1374.

His Genuine Works, &c.

Two Books of the Cures of both Fortunes.

Two Books of a Solitary Life.

Two Books of the Seiſure of the Monks.

Two Books of the Contempt of the World.

A Paraphraſe upon the ſeven Penitential Pſalms.

A Treatiſe againſt Covetouſneſs.

Some Letters.

JOHN BACON,

A *Carmelite*, made Provincial of his Order in 1329, and died in 1346.

His Genuine Works, &c.

An Abridgment of the Life of *Jeſus Chriſt.*

Quodlibetical Queſtions.

A Commentary upon the Sentences.

Works in Manuſcript loſt.

See the Catalogue of them, *p.* 529.

SIMON FIDATUS de CASSIA,

An Hermite of St. *Auguſtine*, flouriſh'd about 1340, and died *Feb.* 11. 1348.

His Genuine Works &c.

A Treatiſe of the Actions of our Lord.

A Diſcourſe about the Virgin.

Works loſt.

See the Catalogue of them, *p.* 529.

JOANNES ANDREÆ,

A Lawyer, flouriſh'd in the Univerſity of *Bononia* about 45 Years. and died in 1348.

His Genuine Work, &c.

Novels, or a Commentary upon the five Books of the Decretals.

Two Commentaries upon the ſixth Book.

Gloſſes upon the *Clementines.*

An Addition to the Mirrour of *Gulielmus Durantus.*

A Tree of Conſanguinity.

Feudal Queſtions about Marriages, and Interdicts.

A Summary of Affiances, Marriages, and Degrees of Affinity.

GERHARD ODONIS,

A Grey Frier, and Archbiſhop of *Antioch*, was choſen General of his Order in 1329, made Archbiſhop of *Antioch* by Pope *John* XXII. and died in 1349.

His Genuine Works, &c.

A Commentary upon the ten Books of *Ariſtotle*'s Morals.

The Office of the Marks of St. *Francis.*

ROBERT HOLKOT,

A *Preaching Friar*, flouriſh'd in the Univerſity of *Oxford* about 1340, and died in 1349.

His Genuine Works.

A Commentary upon the four Books of the Sentences.

203 Lectures upon the Book of Wiſdom.

Hiſtorical Morals for Preachers.

A Table of St. *Thomas* upon the Goſpels, and Epiſtles of the Year.

Lectures upon the Song of Songs, and the ſeven firſt Chapters of *Eccleſiaſticus.*

A Treatiſe upon the Imputation of Sin and Others.

RICHARD HAMPOLE.

An Hermite of St. *Auguſtine*; flouriſh'd about 1340, died in 1349.

His Genuine Work.

Treatiſes of Piety, of which ſee the Catalogue, *p.* 549.

JACOBUS FOLQUIERUS.

An Hermite of St. *Auguſtine*; flouriſh'd about 1345.

A Manuſcript Work.

Viridarum Gregorianum, or Allegories upon all the Books of the Bible.

MAXIMUS PLANUDES,

A *Greek* Monk; flouriſh'd in the Reign of *Andronicus* the Elder, and was ſent Ambaſſador to *Aquileia* in 1327.

His Genuine Works.

A Treatiſe of the Proceſſion of the Holy Ghoſt, againſt the *Latins.*

Some Fragments of his Tranſlation of St. *Auguſtine*'s 15 Books of the Trinity into *Greek.*

A Sermon upon the Burial of *Jeſus Chriſt.*

A Sermon upon St. *Peter* and St. *Paul.*

MATTHEW BLASTARES,

A *Greek* Monk; flouriſh'd about 1335.

A TABLE of the Works

His Genuine Works, &c.

A Table of Canons.
A Treatise of the Causes, or Questions about Marriage.

NILUS CABISSILAS,

Archbishop of *Thessalonica*; flourish'd under the two *Andronicus*'s the *Greek* Emperors.

His Genuine Works, &c.

A Treatise of the Causes of the Division of the *Greek* and *Latin* Churches.
A Treatise of the Pope's Supremacy.

BARLAAM,

Bishop of *Hieracium* sent to Pope *Benedict* XII. in 1338. Excuses the *Palamites* in 1340, but being Condemn'd flies into the West, where he was made Bishop of *Hieracium*.

His Genuine Works, &c.

A Treatise of the Pope's Supremacy.
A Discourse about the Union of the two Churches, the *Greek* and *Latin*.
Five Letters.
Two Letters of Morality.

GREGORIUS ACINDYNUS,

A *Greek* Monk; Condemn'd in the Council of *Constantinople* in the Year, 1341.

His Genuine Work, &c.

Two Books of the Essence and Operation of God.
A Poem in *Jambick* Verse, against the *Palamites*.

Works lost.

Five Volumes against *Barlaam*.

GREGORIUS PALAMAS,

Archbishop of *Thessalonica*: Accus'd in 1340. Absolv'd in 1346. Made Archbishop of *Thessalonica*, in 1347.

His Genuine Works and lost.

See the Catalogue of them, *p.* 540.

GUT de TERRENA,

A *Carmelite*, Bishop of *Perpignan*, was made General of his Order in 1318. Bishop of *Majorca* in 1331, and after of *Elne*, or *Perpignan*. He died in 1342.

Genuine Works, &c.

A Summary of Heresies.
Synodal Decrees.

Works in Manuscript.

Commentaries upon *Gratian*'s Decrees.
A Treatise of the Perfection of Life, or a Treatise of the Poverty of *Jesus Christ*.

PHILIP de MONTCALIER,

A *Grey Friar*, flourish'd at *Padua* in 1330, and died in 1350.

A Genuine Work, &c.

An Abridgment of his Sermons.

Works lost.

Postills upon the Gospels.
Sermons for all the Year.

PETRUS BERTRANDUS,

Cardinal; flourish'd in the Law-Schools before 1320, was made Bishop of *Nevers*, about the same Year, translated to the Bishoprick of *Autun* in 1325. Made Cardinal in 1331. died in 1347.

His Genuine Works.

The Acts of the Conference between the Clergy of *France* and *Peter Cuguieres*, about the Ecclesiastical Jurisdictions.
A Treatise of the Original and Use of Jurisdiction, or of the Ecclesiastical and Temporal Powers.

WILLIAM de MONTLEDUN,

Abbot of *Monstierneuf*; flourish'd in the University of *Toulouse* under the Papacy of *Benedict* XII.

Works in Manuscript.

Divers Treatises of Canon-Law, of which see the Catalogue, *p.* 528.

PETRUS de PALUDE,

A *Preaching Friar*, Patriarch of *Jerusalem*, was a Licentiate in Divinity in the University of *Paris*, in 1314, made Patriarch of *Jerusalem* in 1330, and died in 1341.

His Genuine Works, &c.

A Comment. upon the 3d. and 4th. Books of the Sentences.
Sermons.
A Treatise of the immediate Cause of the Ecclesiastical Power.

Works in Manuscript.

A Comment. upon the 1st. and 2d. Books of the Sentences.
Commentaries upon the whole Bible.
A Treatise of the Poverty of *Jesus Christ*, against *Michael Cesenas*.

CLEMENT VI.

Pope. Chosen *May* 7. 1342. Crown'd *May* 12. Died *Decemb.* 6. 1352.

His Genuine Works, &c.

Letters set down by Annalists, by M. *Baluse*, in the second Tome of the Lives of the Popes of *Avignon*, and in the Register of Bulls.

BARTHOLOMEW d' URBIN,

An Hermite of St. *Augustine*, and Bishop of *Urbin*. Made Bishop in 1343, and died in 1350.

A Genuine Work.

Milleloquium of St. *Augustine*, finish'd by this Author.
Milleloquium of St. *Ambrose*.

Works lost.

A Treatise against *Lewis* of *Bavaria*.

Works of Piety.

NICHOLAS CABASILAS,

Archbishop of *Thessalonica*; flourish'd under the Emperor *Cantacuzenus*.

His Genuine Works.

The Life of *Jesus Christ*.
An Exposition of the Liturgy.
A Treatise against Usury.

Works in Manuscript.

A Treatise against *Thomas Aquinas*.
A Commentary upon the Vision of *Ezekiel*.

NICEPHORUS GREGORAS.

Chartophylax of the Church of *Constantinople*; flourish'd under the Emperor *Cantacuzenus*.

His Genuine Works.

The *Byzantine* History.
A Funeral Oration upon the Death of *Theodorus Metochita*.
Notes upon the Book of *Synesius*, of Dreams.
The Sufferings of St. *Cordatus*.

Manuscript Works.

A Treatise against *Palamas*.
A Treatise of *Easter*, and others.

CALLISTUS,

Patriarch of *Constantinople*, chosen Patriarch in 1354. died in 1358.

A Genuine Work.

An Homily upon the Exaltation of the Cross.

Works in Manuscript.

Two Sermons.

A Spurious Work.

A Method or Rule for Monks.

JOHN HONSEMIUS, or HOXEMIUS,

Canon of *Liege*; flourish'd in 1350.

A Genuine Work, &c.

The History of the Bishops of *Liege*.

JOANNES BECANUS,

Canon of *Utrecht*; flourish'd in 1350.

A Genuine Work, &c.

A Chronicle of the Bishops of *Utrecht*, and Earls of *Holland*.

BERNARD,

Abbot of *Mount-Cassin*; flourish'd about the Year, 1350.

A Genuine Work, &c.

The Mirrour of the Monks of St. *Benedict*.

A Manuscript Work.

A Commentary upon the Rule of St. *Benedict*.

Works lost.

Sermons, and Regular Precepts.

THOMAS BRADWARDIN,

A *Grey Friar*, and Archbishop of *Canterbury*. Made Archbishop of *Canterbury* in 1348. Died the same Year.

His Genuine Work, &c.

A Treatise of the Cause of God, against *Pelagius*, and of the Virtue of Causes.

ALBERICUS ROSATUS, or ROXIATI,

A Lawyer; flourish'd about 1350.

Genuine Works, &c.

A Commentary upon the *Sextus*.
A Dictionary of Civil and Canon Laws.

PETRUS de PATERNIS,

An Hermite of St. *Augustine*; flourish'd about 1350.

A Manuscript Work, &c.

A Treatise of the Necessity and Sufficiency of Man's Life.

ROBERT,

A *Carmelite*; flourish'd about 1350.

Works lost.

A Commentary upon the Sentences and Epistles of St. *Paul*.
Several Sermons.

MICHAEL de MASSA,

An Hermite of St. *Augustine*; flourish'd about the middle of the Century.

Works lost.

See the Catalogue of them, *p.* 536.

JOHANNES WALSGRAM,

A *Carmelite*; flourish'd about the middle of the Century.

Works lost.

A Commentary upon the Sentences.
Divers Questions.

JOHANNES SAXO and JOHN BRAMART,

Grey Friars; flourish'd about the middle of the Century.

Works lost.

See their Titles, *p.* 536.

HENRY D' ERFORD.

A *Grey Friar*, flourish'd about the middle of the Century.

Works lost.

See the Catalogue, *p.* 536.

JOHANNES TACESPHALUS, NICHOLAS DORHIN, TILMAN and PETER THOMAS,

Carmelites; flourish'd about the middle of the Century.

Works lost.

See their Titles *p.* 536.

BARTHOLOMEW,

A *Grey Frier*; flourish'd about the middle of the Century.

Works lost.

A Treatise of the Property of Things.
Sermons.

PETER,

A Monk of *Clara-Vallis*; flourish'd about 1350.

Works in Manuscript.

Two Letters.
A Treatise of the Pope's Power.

THOMAS of STRASBURG,

An Hermite of St. *Augustine*; chosen General of his Order in 1345, and died in 1357.

His Genuine Works, &c.

A Commentary upon the four Books of the Sentences.

A Work lost.

A Book upon the Constitutions of his Order.

GREGORIUS ARMINENSIS,

An Hermite of St. *Augustine*; chosen General of his Order in 1357, and died in 1358.

Genuine Works still extant.

A Commentary upon the 1st. and 2. Books of the Sentences.
An Addition to that Work,
Commentaries upon St. *Paul*'s Epistles, and the Canonical Epistle of St. *James*.
A Treatise of Usury.

Works lost.

Sermons.

ADAM GODHAM, or WODHAM,

A *Grey Friar*; flourish'd from 1330, and died in 1358.

A Genuine Work still extant.

A Commentary upon the Books of the Sentences.

FORTANERIUS VASSALLI,

Cardinal, chosen General of the *Grey Friars* in 1343. Made Archbishop of *Ravenna* in 1347. Patriarch of *Grado* in 1351. and Cardinal in 1360. Died in 1361.

A Work lost.

A Commentary upon St. *Augustine*'s Books, *De Civitate Dei*.

JOANNES THAULERUS,

A *Preaching Friar*, flourish'd in 1350. died in 1361.

His Genuine Works, &c.

Sermons translated out of the *German* Language into *Latin*, by *Surius*.

INNOCENT VI.

Pope; Chosen Pope *Decemb.* 18. 1352. Crown'd *Decemb.* 23. Died *Sept.* 12. 1362.

His Genuine Works, &c.

Several Letters publish'd by the Annalists, taken out of his Register, which is in Manuscript in the *Vatican* Library.

PETRUS BERCHERIUS,

Prior of St. *Eligius*; flourish'd about 2350. died in 1362.

His Genuine Works, &c.

A Moral Dictionary.

A Reductory

A Reductory of the Bible.
A Moral Induction.

ALPHONSUS VARGAS,
Archbiſhop of *Sevil*; flouriſh'd about 1350, and died in 1366.
His Genuine Works, &c.
A Commentary upon the 1ſt. Book of the Sentences.
Queſtions upon the three Books of *Ariſtotle, De Anima.*

RICHARD FITZ RALPH.
Archbiſhop of *Armagh*, Chancellor of *Oxford* about 1333. Choſen Archbiſhop of *Armagh* in 1347. died in 1360.
His Genuine Works &c.
A Defence of the Curates, againſt the Begging Friars.
A Summary againſt the *Armenians.*
Four Sermons in praiſe of the Virgin.
Manuſcript Works.
A Treatiſe about thoſe who are to hear Confeſſions.
A Treatiſe of Begging.
A Reply to *Robert Conway.*
Several Sermons.
A Summary upon the Sentences.

ROGER CHONOE, or *ROBERT CONWAY,*
A Grey Friar; flouriſh'd about the ſame time.
A Genuine Work, &c.
An Anſwer to the Defence of the Curates, by *Richard* of *Armagh.*
A Manuſcript Work.
A Confutation of the ſame *Richard* of *Armagh*, concerning Begging.
Works loſt.
Seven Books about the Poverty of our Lord.
An Anſwer to Friar *John de Terinis.*

RALPH HIGDEN, or *HIKEDEN,*
A *Benedictine* Monk of *Cheſter*; flouriſh'd about 1350, and died 1363.
A Manuſcript Work &c.
A *Polychronicon* Tranſlated into *Engliſh*, by *John de Treviſi.*
Works loſt.
See the Catalogue of them, *p.* 531.

JOHN MALVERN,
A *Benedictine* Monk of *Wincheſter*, flouriſh'd about 1350.
Works in Manuſcript, or loſt.
A Treatiſe of Viſions.
The Continuation of *Ralph Higden's Poly-Chronicon.*

BERNARD DAPIFER,
A Monk of *Melch*, flouriſh'd about 1360.
A Genuine Work
The Hiſtory of St. *Gothalmus.*

JOHN CALDERINUS,
A Lawyer, flouriſh'd about 1360.
Works of the Canon Law.
A Treatiſe of Eccleſiaſtical Interdicts.
A Table of the Texts of Scripture quoted in the Decretals.
A Manuſcript Work.
A Commentary upon the Decretals.

BARTHOLOMEW de GLANVILE
A Grey Friar, flouriſh'd about 1360.
His Genuine Works.
Nineteen Books of Morality and Sermons.

PETRUS BOHERUS,
Abbot of St. *Aignan*, flouriſh'd about the ſame time.
Works loſt.
See the Catalogue of them, *p.* 536.

JACOBUS de ALTA VILLA.
A *German*, flouriſh'd about the ſame time.
Works loſt.
A Treatiſe upon the Sentences.
Some Queſtions.

JOHN d' IMENHUSEN,
A *German*, flouriſh'd about the ſame time.
Works loſt.
A Commentary upon the Sentences.
Sermons.

URBAN V.
Pope. Choſen Pope *Octob.* 28. Conſecrated and Crown'd *Nov.* 6. 1362. He died *Decemb.* 19. 1370.
His Genuine Works.
A Conſtitution againſt the Plurality of Benefices, which is found in the Councils.
Several Letters in the Annaliſts.

PHILOTHEUS,
Patriarch of *Conſtantinople*, choſen Archbiſhop of *Heraclea* in 1354, driven out in 1355, reſtor'd in 1367, and died in 1371.
His Genuine Works and Manuſcripts.
See the Catalogue of them, *p.* 542.

THEOPHANES,
Archbiſhop of *Nice*; flouriſh'd under the Emperor *Cantacuzenus.*
Works in Manuſcript.
A Treatiſe againſt the *Jews.*
An Inſtruction to Clergy-men.
A Letter concerning the Contempt of the World.

NILUS,
Archbiſhop of *Rhodes*; flouriſh'd about 1360.
A Genuine Work, &c.
The Hiſtory of the Oecumenical Councils.

JOANNES CANTACUZENUS,
The *Greek* Emperor, after he had left the Empire in 1557 liv'd a long time.
His Genuine Works, &c.
The Hiſtory of the Reigns of the *Andronici*, and his own.
A Treatiſe againſt the *Saracens* and *Mahometans.*
Works in Manuſcript.
The Contradictions of *Prochorus Cydonius.*
Works loſt.

JOANNES CYPARISSIOTA,
Flouriſh'd in the Reign of *Cantacuzenus* and *Joannes Palæologus.*
His Genuine Works, &c.
A Part of his Errors, while a *Palamite.*
A Material Expoſition of what Divines ſay of God.
A Manuſcript Work, &c.
The greateſt part of his Sins, while he was a *Palamite.*

MANUEL CALECA, or *CALECEAS,*
Flouriſh'd under the Empire of *Palæologus.*
His Genuine Works, &c.
A Treatiſe againſt the *Greeks* about the Proceſſion of the Holy Ghoſt.
A Treatiſe of the Eſſence and Operation of God.
A Manuſcript Work.
A Treatiſe of the Trinity.

ISAAC ARGYRA,
A *Greek* Monk, flouriſh'd about the Year, 1373.
A Genuine Work, &c.
A Kalendar.

MAXIMUS,
A *Greek* Monk, flouriſh'd about the ſame time.
His Genuine Work, &c.
A Letter about the Proceſſion of the Holy Ghoſt for the *Latins.*

St. *BRIDGET,*
Flouriſh'd about 1360. and died in 1373.
Her Genuine Works &c.
Eight Books of Revelations.
Six Sermons, and a Rule.

GREGORY XI.
Pope, conſecrated, and crown'd *Jan.* 4. 1371, and died *March* 27. 1378.
His Genuine Works, &c.
Letters ſet down by *Waddingus* and *Bzovius.*
Bulls in the Regiſter of Bulls.

JOANNES BALISTARII,
General of the *Carmelites*; flouriſh'd under the Papacy of *Gregory* XI. and died in 1374.
Works loſt.
See the Titles of them, *p.* 536.

St. *CATHERINE of SIENNA.*
A Nun of St. *Benedict*, born in 1374, flouriſh'd about 1370, and died in 1380.
Her Genuine Works, &c.
Letters.
Six Treatiſes of Providence.
A Diſcourſe of the Annuntiation of the Virgin *Mary.*
The Divine Doctrine of the Eternal Father.

JORDANUS SAXO.
An Hermite of St. *Auguſtine*, flouriſh'd about 1360, and died in 1380.
His Genuine Works, &c.
A Summary of Sermons.
A Treatiſe of the Tranſlation of the *Roman* Empire to the *Germans.*
Works in Manuſcript.
A Treatiſe of the Four Communions.
A Collection of Dayes for the Hermites of St. *Auguſtine.*
Works loſt.
A Commentary upon the Revelations.
An Apology for his Order.

JOANNES RUYSBROKIUS,
A Canon Regular, Abbot of *Wavre*; flouriſh'd about 1470, died in 1381, being 88 Years old.
His Genuine Works, &c.
Treatiſes of Piety, tranſlated out of the *German* Language into *Latin*, by *Surius.*
Of which ſee the Catalogue, 533.

JOHN de HILDESHEIM, JOANNES GOLENIUS, HENRY DOLENDORP, and *JOHN FUSTGIN,*
Carmelites; flouriſh'd till about 1380.
Works loſt.
See the Titles, *p.* 536.

RALPH de PRÆLLES,
Councellor and Maſter of Requeſt to the King of *France*; flouriſh'd in the Reign of *Charles* V. King of *France.*
His Genuine Works &c.
A Treatiſe of the Eccleſiaſtical Power.
A Tranſlation of St. *Auguſtine's* Books, *De Civitate Dei.*
A Work loſt.
The Pacifick King.

PHILIP de MESERIIS,
Knight; flouriſh'd about the ſame time.
His Genuine Work, &c.
A Treatiſe of the Eccleſiaſtical and Secular Power, under the Name of *Philotheus Aquilinus.*

PHILIP CABASSOLAS,
Cardinal; made Biſhop of *Cavaillon* in 1334. Patriarch of *Jeruſalem*, in 1336. Cardinal Prieſt the ſame Year, and Cardinal Biſhop of St. *Sabina* in 1370. Died 1382.
A Manuſcript Work.
The Life and Miracles of St. *Magdalene.*

GERHARD GROOT, or *GRAND,*
A Canon Regular; flouriſh'd from 1360. And died 1384.
His Genuine Works, &c.
An Explication of the way of Preaching the Truth.
Concluſions and Propoſitions.
A Treatiſe of the Study of Scripture.
Works in Manuſcript.
See the Catalogue of them, *p.* 532.

PHILIP de LEYDIS,
Canon and Great Vicar of *Utrecht*; flouriſh'd about 1370. and died in 1386.
A Genuine Work, &c.
A Treatiſe of the Care of a Commonwealth, and the State of Sovereign Princes.

ARNOLDUS de TERRENA,
Sacriſt of *Perpignan*; flouriſh'd about 1360.
Works in Manuſcript.
A Treatiſe of the Maſs and Canonical Hours.
Theological Queſtions.

MATTHIAS, or *MATTHEW de CRACOVIA.*
A Doctor of *Prague*; flouriſh'd about 1370.
Works in Manuſcript or loſt.
See the Catalogue of them, *p.* 531.

GALLUS,
Abbot of *Konigſaal*; flouriſh'd about 1370.
A Genuine Work, &c.
A Book call'd the Pomegranade.

HENRY,
A Monk of *Rebdal*; flouriſh'd about 1375.
A Genuine Work.
Annals from 1275, to 1372.

HUGELIN MALEBRANCHIUS,
An Hermite of St. *Auguſtine*, Biſhop of *Arminum* and Patriarch of *Conſtantinople*; choſen General of his Order in 1368. Made Biſhop of *Arminium*, 1370. And died after 1372.
His Works in Manuſcript.
A Commentary upon the Sentences.
A Treatiſe of the Trinity.
A Treatiſe of the Communication of *Idioms.*

THOMAS STOBBS, or *STUBBS,*
A Preaching Friar, flouriſh'd about 1375.
A Genuine Work, &c.
A Chronicle of the Archbiſhops of *York.*

MATTHEW FLORILEGUS,
A *Benedictine* Monk of *Weſtminſter*; flouriſh'd to 1377.
A Genuine Work.
Flowers of Hiſtory.

A TABLE of the Works

JOHN SCADLAND,
A Preaching Friar, Bishop of *Hildesheim*; flourish'd about 1360. died in 1377.
Works in Manuscript.
A Treatise of the Estate of the Cardinals.
A Treatise of the Estate and Dignity of Bishops.

ALBERT of *Strasburg*,
Flourish'd about 1370.
His Genuine Works, &c.
A Chronicle from 1270. to 1378.
The Life of *Bertholus* Bishop of *Strasburg*.

BONAVENTURE of *Padua*,
Cardinal; chosen General of the Hermites of St. *Augustine* in 1377. Made Cardinal by *Urban* the VIII. in 1378. and died in 1386.
A Genuine Work, &c.
The Mirror of the Virgin *Mary*.
Works in Manuscripts, or lost.
See the Catalogue of them, *p.* 533.

WILLIAM of *Wallingford*, FRANCIS MARTIN, and STEPHEN of *Petrington*.
Carmelites; flourished about 1380.
Works lost.
See the Titles of them, *p.* 536.

CONRADUS d'ALTZEY,
A *German*; flourish'd in 1380.
Works lost.
See the Catalogue of them, *p.* 536.

BERTAMUS,
A Preaching Friar, Bishop of *Thessis*; flourish'd about 1380. and died in 1387.
Works lost.
See the Catalogue of them, *p.* 536.

PHILIP RIBOT,
A *Carmelite*; chosen Provincial of his Order in 1368. and died in 1391.
A Genuine Work, &c.
The Mirror of the *Carmelites*.
Works lost.
A Treatise of the illustrious Men of his Order.
Sermons.

MARSILIUS d'INGHEN,
Treasurer of the Church of *Cologne*; flourish'd about 1380. and died in 1394.
A Genuine Work, &c.
A Commentary upon the Sentences.

WILLIAM of *Wodford*, or *Wilford*,
A Grey Friar; flourish'd at the end of the Century, and died in 1397.
A Genuine Work, &c.
A Treatise against *Wickliff*.
Works in Manuscript.
An Apology against *Richard* of *Armagh*.
And other Works.

GERHARD de ZUTPHEN,
A Canon Regular; flourish'd about the end of the Century, and died in 1398.
His Genuine Works, &c.
Two Ascetick Treatises.

NICHOLAS EYMERICK,
A Preaching Friar; flourish'd from 1350. to the end of the Century. and died in 1399.
A Genuine Work, &c.
A Directory for Inquisitors.
Works in Manuscript.
See the Catalogue of them, *p.* 533.

LEONARD de GIFFON,
Cardinal: The twenty fourth General of the Grey Friars: made Cardinal in 1378. died after 1394. in which Year he was present at the Election of Pope *Benedict* XIII.
Works lost.
See the Catalogue of them, *p.* 536.

NICHOLAS ORESMIUS,
Bishop of *Lisieux*; made Head of the House of *Navarre*, in 1356. Treasurer of the Holy Chappel at *Paris*, in 1361. Sent to *Urban* V. in 1363. Made Bishop of *Lisieux*, in 1377. died in 1384.
His Genuine Works.
A Discourse before the Cardinals against the Irregularities of the Court of *Rome*.
A Discourse about the Change of Money.
Works in Manuscript.
See the Catalogue of them, *p.* 532.

URBAN VI.
Pope; elected *April*, 9. 1378. and crowned *April*, 17. and died in *October*, 1389.
His Genuine Works still extant.
Letters and Bulls of this Pope in the Annalists.
And Register of Bulls.

CLEMENT VII.
Pope at *Avignon*; elected *September*, the 20th. 1378. died *September*, the 16th. 1394.
His Genuine Works, &c.
Letters printed by M. *Balusius*, and the Annalists.

ROBERT GERVAIS,
A Preaching Friar, and Bishop of *Senez*; made Bishop in 1369. and died in 1388.
His Manuscript Works.
A Treatise of Schism.
The Mirror Royal.

PETER de NATALIBUS,
Bishop of *Jesol*; flourish'd about 1380.
A Genuine Work.
A Catalogue of the Saints.

JOHN de BURGO,
Chancellor of *Cambridge*; flourish'd about 1380.
A Genuine Work, &c.
A Treatise call'd *Pupilla Oculi*, [*i. e.* The Apple of the Eye,] for the Instruction of Priests.

JACOBUS de TERAMIS,
Archdeacon of *Aversa*; flourish'd about 1399.
Works in Manuscript.
A Commentary upon the Sentences.
A Consolation for Preachers.

GUIDO D'EUREUX,
A Preaching Friar; flourish'd 1390.
Works in Manuscript.
Sermons.
A Rule for Tradesmen.

AUGUSTINE D'ASCOLI,
An Hermite of St. *Augustine*; flourish'd about 1390.
Works in Manuscripts.
Sermons.

HENRY BOICH.
A Lawyer; flourish'd about 1390.
His Genuine Works, &c.
Commentaries upon the Five Books of Decretals, upon the *Sextus*, and the *Clementines*.

BONIFACE IX.
Pope at *Rome*: chosen Pope 1389. and died in 1404.
His Genuine Works, &c.
Constitutions related by Historians.

BENEDICT XIII.
Pope at *Avignon*: chosen Pope *September*, 26. 1394. died in the next Century.
His Genuine Works, &c.
Divers Letters concerning the Obedience which he claim'd as due to him, related by the Historians of the Schism.
Constitutions, and other Letters, related by the Historians of that time

SIMON de CREMONA,
An Hermite of St. *Augustine*; flourish'd about the end of the Century, died in 1400.
His Genuine Works, &c.
Postills upon the Gospels.
Works in Manuscript.
See the Catalogue of them, *p.* 533.

BARTHOLOMEW ALBICIUS,
A Grey Friar; flourish'd at the end of the Century, and died in 1401.
His Genuine Works, &c.
A Treatise of the Conformity of our Lord JESUS CHRIST, and St. *Francis*.
A Treatise in praise of the Virgin *Mary*.
Sermons.

WALTER DISSE,
A *Carmelite*; flourish'd in the Papacy of *Boniface* the IX. whose Legate he was in *England*, *Spain*, and *France*.
Works lost.
See the Catalogue of them, *p.* 537.

PETER QUESNEL,
A Grey Friar; flourish'd about the end of the Century.
Works in Manuscript.
See the Catalogue of them, *p.* 533.

HENRY KNIGHTON,
A Grey Friar; flourish'd about the end of the Century.
His Genuine Works still extant.
A Chronicle of *England*, to 1395.
The History of the Deposition of *Richard* II. King of *England*.

WILLIAM THORN,
A *Benedictine* Monk of St. *Augustine*, at *Canterbury*; flourish'd about the end of the Century.
A Genuine Work, &c.
The History of the Abbots of St. *Augustine*, at *Canterbury*.

MATTHEW D'EUREUX,
A Preaching Friar; flourish'd at the end of the Century.
Works in Manuscript.
A Commentary upon the Pentateuch.
Postills upon *Isaiah*, and other Books of Scripture.

NICHOLAS de GORHAM,
A Preaching Friar; flourish'd about the end of the Century.
His Genuine Works, &c.
A Commentary upon the New Testament.
Sermons for all the Year.

JOHN BROMIARD,
A Preaching Friar; flourish'd to the end of the Century, and died in the next.
A Genuine Work.
A Summary for Preachers.
Works in Manuscript.
A Treatise of the Civil and Canon-Law.
An Explication of the Cermonies of the Mass.
Exhortations.

THOMAS LAMB, and NICHOLAS de RITZON.
Carmelites; flourish'd about the end of Century.
Works lost.
See the Titles, *p.* 537.

RADULPHUS de RIVO,
Dean of *Tongers*; flourish'd in the end of the Century, and died in 1403.
Genuine Works which we have.
A Treatise of the Observation of the Canons, and about the Ecclesiastical Office.
A History of the three Bishops of *Liege*.

JOHN de TAMBACH,
A Preaching Friar; chosen Master of the Holy Palace in 1566. died in the next Century, being above 80. Years old.
A Genuine Work.
The Comfort of Divinity, or Mirrour of Wisdom.
A Manuscript Work.
A Treatise of Nature and Grace.
Works lost.
A Treatise of the Pleasures of Paradise.
Sermons.

RAIMUNDUS JORDANUS, sir-nam'd IDIOTA.
A Canon Regular, and Provost of *Usez*; flourish'd about the end of the Century.
His Genuine Works, &c.
Works of Piety.
Of which see the Titles, *p.* 534.

FRANCIS XIMENIUS,
Bishop of *Elne*, or *Perpignan*, and Patriarch of *Jerusalem*; flourish'd at the end of this Century, or the beginning of the next.
His Genuine Works, &c.
A Book of the Angelical Life.
Four Books of the Christian Life.
Instructions for Pastors.

LUCIUS COLUTIUS SALUTATUS de STIGNANO,
Chancellor of *Florence*; flourish'd from 1360. to 1406. in which he died.
His Genuine Works, &c.
Two Letters, and one Petition.
Works lost.
See the Titles, *p.* 534.

ANTONIUS de BUTRIO,
A Lawyer; flourish'd at the end of this Century, and beginning of the next, and died in 1408. or 1417.
His Genuine Works, &c.
A Commentary upon the *Sextus*.
A Repertory of the Canon and Civil-Law.

HENRY de KALKAR,
A *Carthusian*; flourish'd about the end of this Century, and died 1408.

Works

Works loſt.

See the Catalogue, *p.* 537.

HENRY de BAUME, or *de PALMA*,

Flouriſh'd about the end of this Century.

A Genuine Work, &c.

Myſtical Divinity.

BERTRANDUS de TRILLE,

A Preaching Friar; flouriſh'd about the end of the Century.

A Manuſcript Work.

A Commentary upon the Sentences.

RICHARD de MAYDESCON,

A *Carmelite*; flouriſh'd about the end of this Century.

Works loſt.

A Treatiſe againſt the *Lollards*.

Several Sermons.

JOHN,

A *Benedictine* Monk of *Caſtel*; flouriſh'd about the end of the Century.

Works loſt.

See the Titles, *p.* 537.

CONRADUS,

A Canon of *Ratisbonne*; flouriſh'd about the end of the Century.

Works loſt.

Several Books of Moral Philoſophy.

JOHN de SCHODEHOVE,

A *Carmelite*; flouriſh'd about the end of the Century.

Works loſt.

See the Catalogue of them, *p.* 537.

PHILLIP de FERRIERES,

Biſhop of *Badajoz*; flouriſh'd about the end of the Century.

Works loſt.

Sermons for the whole Year.

MICHAEL AIGRIANUS, or *AIGNANUS*,

A *Carmelite*; choſen General of his Order in 1381. died in 1396. or as others ſay, in 1416, but out of his Office.

A Genuine Work, &c.

A Commentary upon the Pſalms, without a Name.

Works loſt.

See the Catalogue, *p.* 435.

JOHN de HESDIN,

A Knight, Hoſpitaller of St. *John* at *Jeruſalem*; flouriſh'd about the end of the Century.

Works loſt.

Commentaries upon the New Teſtament.

And Sermons.

WILLIAM de OPPENBACH,

A *German*, and Doctor of *Paris*; flouriſh'd about the end of the Century.

Works loſt.

A Commentary upon the Sentences, Queſtions and Sermons.

HENRY EUTA or *OTTA*,

A Profeſſor; flouriſh'd about the end of the Century.

Works loſt.

See the Catalogue of them, *p.* 537.

JOHN GLUEL, HENRY D'ANDERAC, and *BLAISUS ANDERNARIUS*.

Carmelites; flouriſh'd about the end of the Century.

Works loſt.

See the Titles, *p.* 537.

JOHN,

Abbot of St. *Bavon*; flouriſh'd about the end of the Century.

A Work loſt.

A Treatiſe of the Uſe of Food, 537.

RICARD de LAVINHAM, and *JOHN de CAMPSCEN*,

Engliſh Carmelites; flouriſh'd about the end of the Age.

Works loſt.

See the Titles, *p.* 537.

JOHN de WERDEN,

A Grey Friar; flouriſh'd about the end of the Century.

Works loſt.

Sermons.

PHILIP,

Abbot of *Otterburg*; flouriſh'd about the end of the Century.

Works loſt.

A Commentary upon the *Canticles*.

Sermons and Letters.

INNOCENT VII.

Pope at *Rome*; choſen Pope *October*, 11. 1404. died in 1407.

Genuine Works, &c.

Divers Letters related by Hiſtorians.

MANUEL PALÆOLOGUS,

A *Greek* Emperor; was aſſum'd into the Government by his Father, in 1384. Began to reign alone. 1392. and died in the next Century.

His Genuine Works, &c.

Prayers for the Morning.

Subjects of Compunction.

Pſalms of Thankſgiving for the taking of *Bajazet*.

Precepts for the Education of a Prince.

Seven Diſcourſes of Virtues and Vices.

A Panegyrick of *Theodorus*.

A Manuſcript Work.

A Treatiſe of the Proceſſion of the Holy Ghoſt, againſt the *Latins*.

NILUS DAMILA,

A *Greek* Monk, flouriſh'd under the Empire of *Manuel Palæologus*.

Works in Manuſcript.

Four Treatiſes of the Proceſſion of the Holy Ghoſt againſt the *Latins*.

JOHN de GROSSE,

A *Cramelite*; General of his Order from 1389. to 1409. when he was preſent at the Council of *Piſa*.

His Genuine Works, ſtill extant.

The *Viridarium* of the Order of *Carmelites*.

A Treatiſe of the illuſtrious Men of that Order.

FRANCIS ZABAREL,

Cardinal; made Biſhop of *Padua*, about the end of the Century. Cardinal by *John* XXIII. died in 1417. aged ſeventy eight Years.

His Genuine Works, &c.

A Commentary upon the five Books of the Decretals.

A Commentary upon the *Clementines*.

A Treatiſe about the Authority of the Emperor, to extinguiſh Schiſms.

Works loſt.

See the Titles of them, *p.* 435.

JACOBUS MAGNUS,

A Hermite of St. *Auguſtine*; flouriſh'd about 1400. and died 1420.

A Genuine Work, &c.

Sophologia.

BALDUS,

A Lawyer; flouriſh'd from 1400 to 1423.

A Genuine Work, &c.

A Commentary upon the Decretals.

PETRUS de HARENTALS,

A Canon Regular, and Abbot of *Floreff*; flouriſh'd at the end of the Fourteenth, and in the beginning of the Fifteenth Age, and liv'd to 1436.

His Genuine Works, &c.

A Commentary upon the *Pſalms*.

The Lives of the Popes at *Avignon*.

Works in Manuſcripts.

Commentaries upon the Goſpels.

A Chronicle.

DEMETRIUS CYDONIUS.

Flouriſh'd in the beginning of the Fifteenth Age.

His Genuine Works, &c.

Two Diſcourſes.

A Treatiſe of the Execrable Doctrines of *Palamas*.

A Treatiſe of the Proceſſion of the Holy Ghoſt for the *Latins*.

A Diſcourſe of the Contempt of Death.

Works in Manuſcript.

A Tranſlation of the ſecond Part of *Thomas Aquina*'s Summ into *Greek*; as alſo of his Treatiſe againſt the *Gentiles*. And St. *Anſelm's* Treatiſe of the Proceſſion of the Holy Ghoſt, with his Letter about the Uſe of unleaven'd Bread.

A Diſcourſe concerning Evangelical Preaching.

A Spurious Work.

A Treatiſe of another *Demetrius*, more ancient, concerning the Proceſſion of the Holy Ghoſt againſt the *Latins*.

A TABLE of the Acts, Letters, Petitions, and Canons, of the COUNCILS, held in the *Seventh*, *Eighth*, *Ninth*, *Tenth*, *Eleventh*, *Twelfth*, *Thirteenth*, and *Fourteenth* Centuries.

Councils of the Seventh and Eighth Centuries.

The Conference at *Worceſter*.

THE Acts related by *Bede*, in the ſecond Book of his Hiſtory.

The Council of *Chalon*.

Some Memoirs.

The Council of *Toledo* under *Gondemar*.

An Act to make *Toledo* a Metropolis.

The Council of *Egara*.

A Decree made in it about *Celibacy*.

Council V. of *Paris*.

Fifteen Canons confirmed by the Edict of *Clotarius*.

A Council held in *France*, about the ſame time.

Fifteen Canons.

The Council of *Sevil*.

Some Acts containing twelve Decrees.

The Council of *Rheims*, under *Sonnatius*.

Twenty five Canons, the Extracts of which are related by *Flodoardus*.

Council IV. of *Toledo*.

A Confeſſion of Faith, and ſeventy four Canons.

Council V. of *Toledo*.

Nine Canons.

Council VI. of *Toledo*.

A Confeſſion of Faith, and eighteen Canons.

Council VII. of *Toledo*.

Six Canons.

A Council in the *Lateran*, under *Martin* I.

Five Actions or Seſſions in *Greek* and *Latin*.

A Circular Letter of this Popes.

Council III. of *Conſtantinople*, which was the ſixth General.

The Emperor's Letter, to *Dionyſius*, and *George*.

The Letter of *Manſuetus* Biſhop of *Milan*, and a Confeſſion of Faith.

The Acts, containing ſeventeen Acts or Seſſions.

The Council's Letters to *Agatho*.

The Emperor's Edict, and

His Letter to *Leo* II. and the Biſhops of the *Roman* Council.

The Council of *Challon*.

Thirty nine Canons.

Council VIII. of *Toledo*.

King *Receſuind*'s Letter.

The Acts which contain twelve Canons.

A Decree about the King's Revenue.

Receſuind's Edict.

The *Jews* Petition and Remonſtrance.

Council IX. of *Toledo*.

A Preface and ſeventeen Canons.

Council X. of *Toledo*.

Seven Canons, and a Decree againſt a Biſhop who had married.

A TABLE of the Acts, Letters,

A Conference in *Northumberland.*
The Acts of this Conference.
The Council of *Merida.*
Twenty two Canons.
The Council of *Autun.*
A Conſtitution concerning Monks.
A Council at *Hereford.*
Ten Canons
Council XI. of *Toledo.*
Fifteen Canons.
Council IV. of *Braga.*
Eight Canons.
Council XII. of *Toledo.*
Thirteen Canons.
Council XIII. of *Toledo.*
Thirteeen Canons.
Council XIV. of *Toledo.*
The Acts of the Councils, containing an Expoſition of the Faith.
Council XV. of *Toledo*
The Acts about the difficult Places in the preceding Confeſſion.
The Council of *Sarragoſa.*
Five Canons.
Council XVI. of *Toledo.*
A Memoir of *Egica* and thirteen Canons.
Council XVII. of *Toledo.*
A Memoir of King *Egica* and eight Canons.
The Council called *Quiniſext* or in *Trullo.*
One hundred and two Canons.
The Council of *Barkamſted.*
Twenty five Eccleſiaſtical Conſtitutions.
Councils held about the Buſineſs of *Wilfrid.*
The Hiſtory of the Acts of theſe Councils, recited by divers Authors.
The Council of *Rome*, under *Gregory* II.
Seventeen Canons.
A *German* Council under, *Carlomannus.*
Seven Canons.
The Council of *Leſſines.*
Four Canons, and Form of Abjuration.
A Memoir or Inſtruction about prohibited Marriages.
The Council of *Rome*, under *Zachary.*
Thirteen Canons.
The Council of *Seiſſons.*
Ten Canons.
Council II. of *Rome*, under *Zachary.*
The Acts of this Council.
The Council of *Cloveſhaw.*
Ten Canons.
The Council of *Verbery.*
Twenty one Canons.
The Council of *Verneuil.*
Thirty Canons.
The Council of *Metz.*
Nine Canons.
The Council of *Compaigne.*
Twenty one Canons.
Several others Councils of *France*, under *Charles* the Great.
The Conſtitutions of this Council are in Capitularies of this Prince.
The Councils of *Conſtantinople*, againſt Images.
The Acts of this Council are inſerted in the ſixth Action of the ſecond Council of Nice.
Council II. of *Nice.*
The Acts of this Council in *Greek*, and *Anaſtaſius*'s Tranſlation twenty two Canons.
The Council of *Northumberland.*
Twenty Canons.
The Council of *Aquileia.*
Fourteen Canons.
The Council of *Ratisbonne.*
We have nothing of this Council.
A Council in *Italy*, againſt *Felix.*
A Letter of this Council.
The Council of *Francfort.*
A Letter of this Council againſt *Felix.*
Fifty Six Canons.
The Council of *Rome*, under *Leo* III.
Some Fragments of theſe Acts.
The Council at *Aix-la-Chapelle.*
We have none of its Acts.

Of the Ninth Century.

Of the Councils.	*Years.*	*Acts, Letters, Petitions, and Canons.*
An Aſſembly called by *Charles* the Great.	801	Conſtitutions.
Of *Altino.*	802	A Synodical Letter.
Of *Aix-la-Chappele.*	803	Conſtitutions.
Of *Cloveſho.*	803	Acts and Decrees.
An Aſſembly at *Salz.*	804	Conſtitutions.
An Aſſembly at *Oſnaburg.*	804.	An Edict about the teaching of Schools.
Of *Thionville.*	805	Conſtitutions.
Another Aſſembly.	805.	Conſtitutions given to *Jeſſe* Biſhop of of *Amiens.*
Of *Conſtantinople*, in favour of *Joſeph* the Steward.	806	Acts are loſt. Some Conſtitutions taken out of the Canons.
Another in favour of the Marriage of *Theodota.*	809	Acts loſt.
Of *Aix-la Chappelle.*	809	A Conference between the Deputies of the Council, and the Pope.
An Aſſembly of the ſame Year.		Conſtitutions.
Of *Arles.*	813	26 Canons.
Of *Rheims.*	813	44 Canons.
Of *Mentz.*	813	55 Canons.
Of *Tours.*	813	57 Canons.
Of *Chalon.*	813	66 Canons.
		Conſtitutions taken out of theſe Councils.
Of *Conſtantinople*, againſt *Silzus.*	813	Acts.
Of *Conſtantinople*, of of the *Iconoclaſts.*	814	Acts. loſt.
Of *Aix-la Chapelle.*	816	A Rule for Canons and Canoneſſes, and ſome Conſtitutions made afterward.
Of *Celichith.*	816	11 Canons.
Of *Aix la-Chapelle.*	817	A Rule for Monks, containing 80 Articles.
Divers Aſſemblies held under *Lewis* the Godly.	819	Conſtitutions.
Of *Thionville.*	821	4 Cannons, and 5 Conſtitutions.
Of *Attigny.*	822	Acts.
Of *Cloveſho.*	822	Acts.
Of *Paris.*	824	Letters and other Writings made about the Worſhip of Images.
Of *Rome.*	826	38 Canons.
An Aſſembly at *Ingelheim.*	826	The Laws of *Lewis* the Godly, publiſhed after the Aſſembly.
Of *Paris.*	829	Some Orders in 3 Parts.
Councils of *Mentz*, *Lyons*, and *Toulouſe.*	829	Orders and Conſtitutions loſt.
Of *Noyon.*	831	Acts loſt.
An Aſſembly at *Worms.*	829	Conſtitutions made to confirm the Canons of the 4 precedent Councils.
An Aſſembly of Biſhops at *Compeigne.*	833	Acts.
An Aſſembly of Biſhops at St. *Denis.*	834	Acts loſt.
Of *Thionville.*	835	*Ebbo*'s Confeſſion.
Of *Aix-la-Chapelle.*	836	Rule, in 5 Parts.
Of *Lyons.*	836	Acts loſt.
Of *Paris.*	838	
A Synod at *Rheims.*	842	Conſtitutions Eccleſiaſtical.
Of *Conſtantinople*, againſt the *Iconoclaſts.*	842	Acts.
An Aſſembly at *Conleine*, in the Dioceſs of *Mans.*	843	6 Canons.
Of *Aurillac.*	843	4 Canons.
An Aſſembly at *Toulouſe.*	843	9 Conſtitutions.
Of *Thionville.*	844	6 Canons.
Of *Verneuil.*	844	12 Canons.
Of *Beauvais.*	845	8 Canons.
Of *Treves.*	845	
Of *Lyons.*	845	
Of *Meaux.*	845	80 Canons.
Of *Paris.*	946	
Of *Epernay.*	846	19 Articles.
Of *Mentz.*	847	21 Canons.
Of *Mentz.*	848	A Letter to *Gotteſchalcus.*
Of *Quiercy.*	848	The Judgment againſt *Gotteſchalcus.*
Of *Pavia.*	850	25 Canons.
Of *Sens.*	850	A Letter to *Ercanrous.*
Of *Soiſſons.*	853	13 Canons, and the Acts about *Ebbo.*
Of *Quiercy.*	853	4 Conſtitutions.
Of *Sens.*	853	
Of *Verbery.*	853	A Synodical Letter.
Of *Rome.*	853	Confirmed 38 Caons, and made 4 Canons.
Of *Attigny.*	854	Conſtitutions.
Of *Valence.*	855	23 Canons.
An Aſſembly of Biſhops at *Bonnevil.*	856	A Petition to the King.
Of *Quiercy.*	858	2 Conſtitutions.
A Synod of the Clergy at *Rheims.*	857	Some Ordinances.
Of *Quiercy.*	858	A Letter to *Lewis* the *German.*
Of *Conſtantinople*, againſt *Ignatius.*	859	
Of *Metz.*	859	Inſtructions to the Deputies for *Lewis* of *Germany.*
Of *Langres.*	859	10 Canons.
Of *Savonieries.*	859	13 Canons.
		A Petition againſt *Wenilo* Archbiſhop of *Sens.*
		A Letter to him.
		Two Letters to the Churches of *Britain.*
		Advice to *Wenilo.*
Of *Aix-la-Chapelle.*	860	A Letter to Pope *Nicholas.*
Of *Coblentz.*	860	Acts with ſeveral Rules.
Of *Toul.*	860	A Paſtoral Letter and 5 Canons.
Of *Conſtantinople*, againſt *Ignatius.*	861	Acts related by *Nicetas*, and 17 Canons.
Of *Sabloniere.*	862	Acts.
Of *Piſta.*	862	4 Conſtitutions.
Of *Rome* againſt *Photius.*	862.	A Sentence againſt *Photius*'s Ordination.
		Canons made in another Syond againſt the *Theopaſchites.*
Of *Aix-la-Chapelle*, about the Divorce of *Theutberga.*	862	Acts and Judgment of that Council.

Of

Petitions, and Canons, of the Councils.

Councils.	Years.	Acts, Letters, Petitions, and Canons.
Of *Metz* about the ſame Affair.	863	Acts loſt.
Of *Rome*, againſt the two laſt Councils.	863	Acts.
Of *Senlis*, againſt *Rothadus*.	863	
Of *Rome*, againſt *Rodoaldus*.	864	
Of *Rome*, to reſtore *Rothadus*.	864	
Of *Touſſy*,	865	Some Conſtitutions.
Of *Conſtantinople*, againſt Pope *Nicholas*.	866	
Of *Soiſſons*.	866	Letters, Memoirs, Petitions, and other Acts.
Of *Compeigne*.	866	Some Conſtitutions.
Of *Troyes*.	867	Acts and Letters.
Of *Soiſſons*.	867	A Letter to the Pope about *Actardus*.
Of *Worms*.	868	80 Canons.
Of *Verbery*.	869	
Of *Piſta*.	869	One Conſtitution.
Of *Metz*.	869	Some Conſtitutions of theſe 3 Councils.
Of *Conſtantinople*, VIII. General.	869	Acts and Canons.
Of *Attigny*.	870	Acts.
Of *Douzy*.	871	Acts.
Of *Senlis*.	873	Decrees.
Of *Rheims*.	874	
Of *Douzy*.	874	A Synodical Letter, and the Judgment of *Dud*.
Of *Pavia*.	876	A Conſtitution.
Of *Pontigon*.	876	Acts.
Of *Rome*.	877	The Pope's Diſcourſe to the Council.
Of *Ravenna*.	877	19 Canons.
An Aſſembly at *Quiercy*.	877	Some Conſtitutions.
Of *Compeigne*.	877	Other Conſtitutions.
Of *Troyes*.	878	Acts and Canons.
Of *Rome*.	879	
Of *Rome* to reſtore *Photius*.	879	Pope *John* VIII's Letter, containing the Acts of the Council.
Of *Conſtantinople*, to reſtore *Photius*.	879	
Of *Fiſmes*.	881	A Letter, divided into 8 Articles or Canons.
Of *Verneuil*.	884	Conſtitutions.
Of *Cologne*.	887	6 Canons.
Of *Mentz*.	888	26 Articles.
Of *Vienna*.	892	4 or 5 Canons.
Of *Metz*.	893	13 Canons.
Of *Challon*, about the Buſineſs of *Gerfredus* the Monk.	894	
Of *Tribur*.	895	58 Canons.
Of *Nantes*.	895	

Of the Tenth Century.

Councils.	Years.	Acts, Letters, Petitions, and Councils.
OF *Rome*,	904	Acts divided into twelve Capitularies.
Of *Ravenna*,	904	Ten Capitularies.
Of *Canterbury*,	ibid	Acts are loſt.
An Aſſembly in *England*, under the K. *Edward*,	906	Laws.
Of *Troſly*,	909	Acts divided into fifteen Articles.
Of *Conſtantinople*,	920	Acts loſt.
Of *Troſly*,	921	An Extract of the Acts in *Flodoard*.
Of *Coblentz*,	922	Eight Canons, of which only four remain.
Of *Rheims*,	923	An Extract of the Acts in *Flodoard*.
An Aſſembly in *England*, under K. *Ethelſtan*.	923	Laws.
Of *Troſly*,	924	An Extract of the Acts in *Flodoard*.
Of *Troſly*,	927	An Extract of the Acts in *Flodoard*.
Of *Erfurd*,	932	A Preface and five Canons.
Of *Chateau Thierry*.	934	An Extract of the Acts in *Flodoard*.
Of *Fiſmes*.	935	A Decree againſt Uſurpers of Eccleſiaſtical Revenues.
Of *Soiſſons*.	941	An Extract of the Acts in *Flodoard*.
An Eccleſiaſtick Aſſembly in *England* under King *Edmund*.	944	Laws Eccleſiaſtical and Civil.
Of *Conſtantinople*.	944	Acts loſt.
Near the River *Cher*,	947	Acts loſt.
Of *Verdun*,	947	An Extract of the Acts in *Flodoard*
Of *Mouzon*.	948	An Extract of the Acts in the ſame Author.
Of *Ingelheim*,	948	Acts and ten Canons.
Of *Mouzon*.	948	An Extract of the Acts in *Flodoard*.
Of *Trier* or *Treves*.	948	Acts in *Flodoard*.
Of *London*.	948	Laws loſt.
		The Charter of a Donation to the Monaſtery of *Croyland*.
Of *Rome*.	449	Extract of the Acts in *Flodoard*.
Of *Augsburg*.	952	Eleven Canons.
Of St. *Thierry*.	953	An Extract of the Acts in *Flodoard*.
A Council held in the Dioceſs of *Meaux*.	961	An Extract of the Acts in *Flodoard* and in *Hugh de Flavigny*.
Of *Rome*.	963	Acts.
Of *Rome*.	964	Acts.
Of *Rome*.	964	A Declaration about Inveſtitures.
		Acts loſt.
		A ſpurious Decree.
Of *Ravenna*.	967	Acts and Letters of the Pope.
An Aſſembly in *England* under King *Edgar* and St. *Dunſtan*.	967	Laws and Conſtitutions.
Of *Conſtantinople*, under *Nicephorus Phocas*.	967	Acts loſt.
Of Mount St. *Mary*.	972	Acts.
Of *Ingelheim*.	709	An Extract of the Acts in the Life of St. *Ulric*.
A general Council in *England*.	973	Acts.
Of *Canterbury* under St. *Dunſtan*	974	An Extract of the Acts in St. *Dunſtan*'s Life.
Of *Rheims*.	975	An Extract of the Acts in *Flodoard*.
Of *Wincheſter*.	975	Acts.
Of *Charroux*	989	Three Canons.
Of *Rheims*	989	Acts.
Of *Senlis*.	989	Acts.
Of *Rheims*.	992	Acts and Diſcourſes of *Arnoul* of *Orleans* digeſted by *Gerbert*.
Of *Rheims*.	993	An Admonition of the Biſhops, and *Gerbert*'s Letter.
Of *Rome*.	995	An Act for the Canonization of St. *Ulric*.
Of *Mouzon*.	995	Acts.
Of *Rheims*.	995	An Extract of the Acts in *Aimoin*'s Appendix.
Of St. *Denis*.	995	An Extract of the Acts in *Aimon*.
Of *Ravenna*.	997	Three Canons.
Of *Rome*.	998	Eight Canons or Conſtitutions.
Of *Poitiers*.	999	Three Canons.
Of *Rome*.	1002	Acts loſt.
Of *Aix la Chapelle*.	1003	Acts loſt.

Of the Eleventh Century.

Councils.	Years.	Acts, Letters, Petitions and Canons.
OF *Compeigne*.	1000	Mention made of that Council in the firſt Letter of Pope *Sylveſter* II.
Of *Dortmund*.	1005	Mention made of that Council by *Dithmar*.
Of *Francfort*.	1006	Acts.
Of *Eenham* in *England*.	1010	Acts containing divers Conſtitutions.
Of *Leon*.	1012	Seven Canons and forty Conſtitutions.
An Aſſembly in *England*.	1012	K. *Ethelred*'s Laws
Of *Pavia*.	1014 & 1014.	A Diſcourſe againſt the Incontinence of Clergymen.
		Eight Decrees againſt Clerks who keep Concubines.
		The Emperor's Edict for the Confirmation of thoſe Decrees.

A TABLE of the Acts, Letters,

Councils.	Years.	Acts, Letters, Petitions and Canons.
Of *Orleans*,	1017	The History of that Council.
Of *Selingenſtadt*.	1023	Twenty Canons and a Form for the holding of Synods.
Of *Arras*.	1025	Acts, with the Letter of *Gerard* Biſhop of *Cambray* and *Arras*.
Of *Bourges*.	1031	XX Canons.
		A Declaration that St. *Martial* ſhould bear the Name of an Apoſtle.
Of *Limoges*,	1031	Acts.
An Aſſembly in *England*.	1032	King *Canut*'s Laws
Councils held in divers Provinces of *France*.	1040	Mention made of thoſe Councils by the Contemporary Authors.
Of *Rome*.	1046	Mention'd by the Contemporary Authors.
Of *Rome* againſt Simony.	1047	Mention made of it by *Peter Damian*.
Of *Rome*.	1049	Mention'd by *Peter Damian* and *Hermannus Contractus*.
Of *Pavia*.	1049	Mention made of that Council by *Hermannus Contractus*.
Of *Mentz*.	1049	Referr'd to by *Hermannus Contractus* and *Adam* of *Bremen*.
Of *Rome* againſt *Berenger*.	1050	The Hiſtory of that Council referr'd to by *Lanfranc*.
Of *Brione*.	1050	The Hiſtory of it cited by *Durandus* Abbot of *Troarn*.
Of *Verceil*.	1050	The Hiſtory of it referr'd to by *Lanfranc*.
		Letters by *Aſcelin* & *Berenger*, concerning that Council.
Of *Paris*.	1050	The Hiſtory of it by *Durand* Abbot of *Troarn*.
Of *Coyace*.	1050	XIII Canons.
Of *Rouen*.	1050	A Letter containing 19 Rules.
Of *Siponto*.	1050	Mention'd in the Life of Pope *Leo* IX. by *Guibert*.
Of *Rome*.	1051	Mention made of that Council by *Peter Damian* and and *Hermannus Contractus*.
Of *Mantua*.	1052	Mention'd in the Life of Pope *Leo* IX. by *Guibert*.
Of *Rome*.	1053	Referr'd to by *Hermannus Contractus*, and in a Letter by Pope *Leo* IX.
Of *Narbonne*.	1054	An Eccleſiaſtical Conſtitution.
Of *Florence*.	1055	The Hiſtory of that Council by *Leo* of *Oſtia*.
Of *Lyons*.	1055	Acts.
Of *Tours*.	1055	The Hiſtory of that Council referr'd to by *Guitmond* and *Lanfranc*.
Of *Liſieux*.		The Hiſtory of that Council.
Of *Toulouſe*.	1056	XIII Canons.
Of *Rome*.	1057	Mention'd in a Letter by Pope *Stephen* IX.
Of *Rome*.	2059	*Berenger*'s Retractation.
		XIII Canons.
		A Decree againſt Perſons guilty of Simony.
		A Decree about the Election of Popes.
Of *Melfi*.	1059	Mention made of that Council by *Peter Damian*.
Of *Benevento*.	1059	Acts.
Of *Tours*.	1060	X Canons.
Of *Rome*.	1063	XII Articles againſt Perſons convicted of Simony.
Of *Rouen*.	1063	A Confeſſion of Faith relating to the Euchariſt.
Of *Challon*.	1063	Acts taken out of the Library of *Cluny*.
Of *Mantua*.	1064	Extract of the Acts in the Hiſtorians of that time.
Of *Rome*	1065	A Decree referr'd to by *Gratian*.
Another Council at *Rome* in the ſame Year,	1065	Mention'd by *Peter Damian*.
Of *Elna*.	1065	Divers Conſtitutions.
Of *Mentz*.	1069	Mention made of it by *Peter Damian*.
Of *Windſor*.	1070	Extracts of the Acts in the Hiſtorians of *England*.
Of *Mentz*.	1071	Acts of that Council.
Of *Wincheſter*.	1071	Acts in *Lanfranc*.
Of *Rouen*.	1072	XXIV Canons.
Of *Erfurdt*.	1073	The Hiſtory of that Council written by *Lambert* of *Aſchaffemburg*, and two Letters of *Sigefroy* Archbiſhop of *Mentz*.
Of *Rouen*.	1074	XIV Canons.
Of *Rome*.	1074	A Relation of that Council in the 77th Letter of the firſt Book of Pope *Gregory* VII. See alſo the 42d and 43d Letters, of the ſame Book.
Of *Poitiers*.	1074	Mentioned in the Letters of *Gregory* VII.
Of *Erfurdt*.	1074	The Hiſtory of it referr'd to by *Lambert* of *Aſchaffemburg*.
Of *Rome*.	1075	A Relation of the Tranſactions of that Council, in the three firſt Letters of the third Book of Pope *Gregory* VII.
Of *Poitiers*.	1075	Mentioned in the Chronicle of St. *Maixent*.
Of *London*.	1075	Acts containing divers Rules.
An Aſſembly at *Worms*.	1076	A Letter to Pope *Gregory* and a Decree againſt him.
Of *Rome*.	1076	A Decree againſt the Emperor *Henry*, and the Biſhops of *Lombardy* and *Germany*.
Of *Wincheſter*.	1076	Divers Conſtitutions.
An Aſſembly at *Tribur* or *Oppenheim*.	1076	A Relation of the Tranſactions in the Hiſtorians of that time.
An Aſſembly at *Forcheim*.	1077	An Account of it in the Contemporary Hiſtorians.
Of *Clermont*.	1077	Mention made of that Council in the Letters of Pope *Gregory* VII.
Of *Dijon* againſt Perſons guilty of Simony,	1077	Mentioned likewiſe in the Letters of *Gregory* VII.
Of *Autun*.	1077	A Relation of the Tranſactions in that Council in the 22d Letter of the 4th Book of *Gregory* VII. See alſo the 15th and 16th Letters of the fourth Book.
Of *Rome* in *Lent*.	1078	Acts of that Council.
Of *Rome* in the Month of *Decemb*.	1078	XII Canons or Conſtitutions.
Of *Poitiers*.	1078	A Letter by *Hugh de Die* to Pope *Gregory* VII. and X. Canons.
Of *Rome*.	1079	Acts.
Of *Bourdeaux* againſt *Berenger*.	1080	Mentioned in St. *Maixent*'s Chronicle.
Of *Lyons*.	1080	Acts in the Hiſtorians of that time.
Of *Rome*.	1080	Decrees of that Council.
An Aſſembly at *Mentz*.	1080	The Hiſtory of that Aſſembly by *Hugh de Flavigny*.
An Aſſembly at *Breſcia*.	1080	A Decree againſt Pope *Gregory* VII. and the Emperor *Henry*'s Letter written upon that occaſion.
Of *Avignon*.	1080	Mention'd in the Hiſtorians of that time.
Of *Lillebonne*.	1080	Divers Canons.
Of *Meaux*.	1080.	Referr'd to by the Hiſtorians of that time.
Ibid. after the Year,	1080	A Letter by the Clergy of *Noyon* to that of *Cambray*, about the admiſſion of the Sons of Prieſts into Orders.
Of *Meaux*.	1082	Mention made of that Council in the Hiſtorians of that time.
Of *Rome*.	1083	Acts.
An Aſſembly at *Berbach* or *Goſter*.	1085	A Relation of the Tranſactions there in by the Hiſtorians of that time.
An Aſſembly at *Quintilineburg*.	1085	Acts.
An Aſſembly at *Mentz*.	1085	Mention made of it by the Contemporary Writers.
Of *Capua*.	1087	Mention'd likewiſe by the Hiſtorians of that time.
Of *Benevento*.	1087	Acts of that Council in *Leo* of *Oſtia*.
Of *Rome*.	1089	An Extract of the Acts in *Bertulphus* the Hiſtorian.
Of *Melfi*.	1089	Eight Canons.
Of *Toulouſe*.	1090	Referr'd to by the Authors of that time.
Of *Benevento*.	1091	Four Canons.
Of *Soiſſons*.	1092	Mention'd by the Contemporary Authors.
Of *Rheims*.	1092	Mention made of that Council in one of the Letters of Pope *Urban* II.
Of *Troia* in *Apulia*.	1093	Decrees about Marriages between near Relations, *&c.*
Of *Conſtance*.	1094	An Extract of the Acts of that Council.
Of *Autun*.	1094	An Extract of the Acts in the Contemporary Writers.
Of *Placentia*.	1095	The Hiſtory of that Council referr'd to by *Bertulphus* and XV Canons.

A Council

Petitions, and Canons, of the Councils.

Councils.	Years.	Acts, Letters, Canons, &c.
A Council in *England.*	1095	Mention'd in St. *Anſelm*'s Life, by *Eadmar.*
Of *Clermont.*	1095	Acts, Letters of Pope *Urban*, and Canons of that Council.
Of *Limoges.*	1095	Referr'd to by the Hiſtorians of that time.
Of *Rouen.*	1096	8 Canons.
Of *Tours.*	1096	Mention'd by the Contemporary Hiſtorians.
Of *Niſmes.*	1096	14 Canons.
Of *Bari.*	1098	Mention made of that Council in St. *Anſelm*'s Life.
Of *Rome.*	1098	Mention'd likewiſe in the ſame Life of St. *Anſelm.*
Of *Rome.*	1099	18 Canons.
Of *London.*	1102	18 Canons.
Of *London.*	1108	10 Canons.

Of the Twelfth Century.

Councils.	Years.	Acts, Letters, Petitions, and Canons.
Of *Etampes.*	1100	A Synodical Letter of this Council in *Ives de Chartres.*
Of *Valence.*	1100	Extracts of the Acts of this Council in the Hiſtorians of the time.
Of *Poitiers.*	1100	Extracts of the Acts in *Ives de Chartres*, and in the Hiſtorians of that time, and 16 Canons.
Of *Anſe.*	1100	Extracts of the Acts in *Hugh de Flavigny.*
Of *Rome.*	1102	Extracts of the Acts in the Authors of that time.
Of *Troyes.*	1104	Extracts of the Acts in the Writers of that time.
Of *Beaugency.*	1104	Extracts of the Acts in *Ives* of *Chartres.*
Of *Paris.*	1105	The Acts of this Council in a Letter to the Pope.
An Aſſembly at *Northauſen.*	1105	Extracts of the Acts in the Authors of that time.
Of *Mentz.*	1105	The Hiſtory of it in the Authors of that time.
Of *Guaſtallo.*	1106	Acts of this Council and three Regulations.
Of *Mentz.*	1107	The Hiſtory of it in the Authors of that time.
Of *Troyes.*	1107	Mention made of it in *Ives* of *Chartres* and other Authors.
A Council in *Ireland.*	1110	Extracts of the Acts in the Writers of that time.
An Aſſembly at *Ratisbonne,*	1110	Mention made of this Aſſembly in the Contemporary Authors.
Of *Jeruſalem.*	1111	Mention made of it in the Writers of that time.
Of *Lateran.*	1112	Acts, Letters and Teſtimonies of the Authors of that time.
Of *Vienna.*	1112	Acts, and a Letter of *Guy* Archbiſhop of *Vienna.*
Of *Beauvais.*	1114	Fragments of Acts and Rules.
Of *Rheims.*	1115	An Extract of the Acts taken out of a Contemporary Author.
Of *Châlons.*	1115	Mention made of it in the Writers of time.
Of *Tornus.*	1115	Mention made of this Council in the Letters of Pope *Paſchal* II.
Of *Cologne.*	1115	Mention made of it in the Authors of that time.
Of *Lateran.*	1116	Act referr'd to by the Abbot of *Urſperge.*
Of *Toulouſe.*	1119	10 Canons.
Of *Rheims.*	1119	Acts and 5 Canons.
An Aſſembly at *Tribruria.*	1119	Mention made of it in the Authors of that time.
Of *Soiſſons.*	1121	Mention made of it in *Petrus Abaelardus*, and other Authors.
Of *Lateran,* I. General.	1123	Acts and 22 Canons.
Of *London.*	1125	17 Decrees.
Of *Nantes.*	1127	Acts of this Council in *Hildebert* of *Mans.*
Of *London.*	1127	12 Canons.
Of *Troyes.*	1128	Extracts of the Acts of this Council, with the Rule of the Knights *Templars*, publiſh'd therein.
Of *Etampes.*	1130	Mention made of it in the Authors of that time.
Of *Jouare.*	1130	The Hiſtory of it in the Writers of that time, with the Letters of the Biſhops.
Of *Rheims.*	1131	Acts taken out of divers Authors, and 17 Canons.
Of *Liege.*	1131	Mention made of it in the Writers of that time.
Of *Piſa.*	1134	Mention made of it in the Contemporary Writers.
Of *London.*	1138	Acts and 17 Canons.
Of *Lateran,* II. General.	1139	30 Canons.
Of *Sens.*	1140	The Hiſtory of it in the Writers of that time, with a Letter of the Biſhops to Pope *Innocent.*
Of *Chartres.*	1146	Mention made of it in the Contemporary Authors.
Of *Etampes.*	1147	Mention made of it in the Authors of that time.
Of *Paris.*	1147	An Extract of the Acts in the Authors of that time.
Of *Rheims.*	1148	Extracts of the Acts in the Writers of that time. The Re-Recantation of *Gilebert de la Porrée*, 18 Canons.
Of *Triers.*	1148	Mention made of it in the Letters of Pope *Eugenius* III. and in *Trithemius.*
Of *Pavia.*	1160	Acts Letters of the Emperor *Frederick*, and the Biſhops.
Of *Oxford.*	1160	Acts refer'd to by *William* of *Newbury.*
An Aſſembly at *Mantes.*	1161	Mention made of it in *Robert*'s Addition to *Sigebert*'s Chronicle.
An Aſſembly at *Beauvais.*	1161	Mention made of it in *Robert* of *Torigny*, and *Arnold* of *Liſieux.*
Of *Toulouſe.*	1161	Acts related by the Authors of that time.
An Aſſembly at *Lody.*	1161	An Extract of the Acts in the Authors who flouriſh'd at that time.
An Aſſembly at *Avignon.*	1162	Mention made of it in the Contemporary Writers.
Of *Tours.*	1163	Extracts of the Acts in the Writers of that time. A Sermon of *Arnold* Biſhop of *Liſieux*, and 10 Canons.
An Aſſembly at *Weſtminſter.*	1163	Mention made of it in the Authors of that time.
Of *Sens.*	1163	A Complaint drawn up by *Stephen* of *Tournay*, and a Letter to the King of *France.*
An Aſſembly at *Clarendon.*	1164	Acts.
An Aſſembly at *Northampton.*	1164	The Hiſtory of it in the Authors of that time.
An Aſſembly at *Wurtzburg.*	1166	Mention made of it in the Writers who liv'd at that time.
An Aſſembly at *Giſors.*	1168	The Hiſtory of it in the Contemporary Writers.
Of *Avranches.*	1172	Acts related by *Roger de Hovenden*, containing the Abſolution of *Henry* King of *England.* A Letter of *Alberic* the Pope's Legate, and 13 Canons.
Of *Caſhel* in *Ireland.*	1172	8 Canons.
Of *London.*	1175	19 Canons.
Of *Lombez.*	1176	Acts.
An Aſſembly at *Venice.*	1177	The Hiſtory of it in the Authors of that time, particularly in the Letters of Pope *Alexander* III. and of the Emperor *Frederick.*
Of *Lateran* III. General.	1179	27 Chapters.
An Aſſembly at *Gemlenhuſen.*	1136	Mention made of it in the Contemporary Authors.
Of *York.*	1195	Acts of it containing 12 Canons.
Of *Montpellier.*	1195	Acts which contain divers Rules.
Of *Sens.*	1198	Extracts of the Acts.

A TABLE of the Acts, Letters, Of the Thirteenth Century.

Councils.	Years.	Acts, Letters, Canons, &c.
OF *Sens.*	1198	Mention of this Council in the Letters of Pope *Innocent* III. and in the Chronicle of *Auxerre.*
Of *Dalmatia.*	1199	12 Canons.
Of *London.*	1200	Several Canons.
An Assembly of *Coblentz.*	1200	Mention of this Assembly in the Letters of *Innocent* III. and in the Contemporary Historians.
Of *Lambeth.*	1206	Canons.
A Council held in the Province of *Narbonne.*	1207	Mention of this Council in the Life of St. *Dominick*, and in *Vincent* of *Beauvais.*
An Assembly of *Northusa.*	1207	Mention of this Assembly in the Contemporary Historians.
An Assembly of *Paris.*	1208	10 Constitutions.
An Assembly of *Wurtzburg.*	1209	Mention of this Assembly in the Contemporary Historians.
Of *Montilly.*	1209	Acts of that Council.
Of *Avignon.*	1209	21 Decrees.
Of *Paris.*	1209	Mention of this Council in the Contemporary Historians.
Of *Rome.*	1209	Mention of this Council in the Contemporary Historians.
An Assembly of *Nuremberg.*	1211	Mention of this Assembly in the Contemporary Authors.
Of *Paris.*	1212	Acts and Canons.
Of *Lavaur.*	1213	Acts of this Council.
Of *Montpellier.*	1215	Acts and Canons.
Of *Lateran*, the IV. General.	1215	Acts and Canons.
Of *Melun.*	1216	7 Decrees.
An Assembly of *Wurtzburg.*	1222	Mention of this Assembly in the *German* Historians.
Of *Oxford.*	1222	Decrees in Chapters
Of *Paris.*	1223	Mention of this Council in the Contemporary Authors.
Of *Montpellier.*	1224	Mention of this Council in the Contemporary Authors.
Of *Bourges.*	1225	Extracts of the Acts, of this Council.
Of *Mentz.*	1225	14 Decrees.
Of *Paris.*	1226	Mention of this Council in the Chronicle of *Tours.*
Of *Narbonne.*	1227	20 Canons.
An Assembly of *Aix-la-Chapelle.*	1227	Mention of this Assembly in the *German* Historians.
An Assembly of *Paris.*	1228	A Treaty between King St. *Lewis*, and *Raymond* Count of *Toulouse*: And 10 Statutes of that King in favour of the Churches of *France.*
Of *Toulouse.*	1229	49 Canons.
Of *Chateau - Gonthier.*	1231	37 Canons.
Of *Melun.*	1232	Mention of this Council in *William* of *Puilaurent*, and Statutes of *Raymond* Count of *Toulouse* against the Hereticks.
Of *Beziers.*	1233	26 Canons.
Of *Nymphea* in *Bythynia.*	1233	Professions of Faith of the *Greeks* and *Latins.*
Of *Arles.*	1234	24 Constitutions.
Of *Narbonne.*	1235	29 Canons.
Of *Tours.*	1236	15 Canons.
Of *London.*	1237	31 Canons.
Of *Cognac.*	1238	39 Canons.
Of *Tours.*	1239	13 Canons.
Of *Laval.*	1242	9 Decrees.
Of *Lyons*, I. General.	1245	Acts and Canons.
Of *Beziers.*	1246	A Collection of 46 Canons.
Of *Valence.*	1248	23 Decrees.
Of *Saumur.*	1253	22 Canons.
Of *Alby.*	1254	61 Canons.
Of *Bourdeaux.*	1255	30 Decrees.
Of *Beziers.*	1256	Laws of King *Lewis*, publish'd in this Council.
An Assembly of *Paris.*	1256	An Accommodation between the Universty of *Paris*, and the *Dominicans.*
Of *Ruffec.*	1258	10 Decrees.
Of *Montpellier.*	1258	8 Decrees.
Of *Cologne.*	1260	42 Decrees.
Of *Arles.*	1260	17 Canons.
Of *Cognac.*	1260	19 Decrees.
Of *Lambeth.*	1261	Several Statutes.
Of *Cognac.*	1262	7 Decrees.
Of *Bourdeaux.*	1262	7 Canons.
The Synod of *Clermont.*	1263	Mention of this Synod in Mr. *Launoy* on the Canon *Omnis Utriusque Sexus.*
Of *Nantes.*	1264	9 Decrees.
Of *Cologne.*	1266	45 Statutes.
Of *Vienna* in *Austria.*	1267	19 Canons.
Of *London.*	1268	54 Canons.
The Ordinance of St. *Lewis* King of *France.*	1268	In 5 Articles.
Of *Chateau - Gonthier.*	1268	8 Canons.
Of *Angers.*	1269	2 Canons.
Of *Sens.*	1269	6 Decrees.
Of *Compeigne.*	1270	A Statute.
Of *Avignon.*	1270	8 Decrees.
Of *Quentin.*	1271	5 Decrees.
Of *Rennes.*	1273	7 Canons.
An Assembly of *Francfort* on the *Mainy.*	1273	Mention of this Assembly in the Contemporary Historians.
Of *Lyons*, the II. General.	1274	Acts and 31 Constitutions.
The Assembly of *Nuremberg.*	1274	Mention of this Assembly in the Contemporary Writers.
Of *Saltzburg.*	1274	24 Canons.
Of *Arles.*	1275	22 Canons, the 4 first lost.
The Synod of *Durham.*	1276	6 Decrees.
Of *Saumur.*	1276	14 Decrees.
Of *Bourges.*	1276	16 Decrees.
Of *Constantinople.*	1277	Mention of this Council in the Contemporary Writers.
Of *Langeis.*	1278	16 Decrees.
Of *Ponteaudemer.*	1279	24 Decrees.
Of *Avignon.*	1279	15 Decrees.
Of *Redding.*	1279	Five Rules about the Ecclesiastical Discipline, and several others about the Monastical Discipline.
Of *Buda.*	1279	69 Decrees.
Of *Angers.*	1279	5 Canons.
The Synod of *Cologne.*	1280	18 Statutes.
The Synod of *Saintes.*	1280	15 Decrees.
The Synod of *Poitiers.*	1280	11 Statutes.
Of *Saltzburg.*	1281	13 Decrees.
Of *Lambeth.*	1281	27 Statutes.
Of *Avignon.*	1282	11 Decrees.
The Syond of *Saintes.*	1282	5 Constitutions.
Of *Tours.*	1282	14 Decrees.
Of *Constantinople.*	1284	Mention of this Council in the Contemporary Writers.
The Synod of *Nismes.*	1284	Decrees in 17 Chapters.
The Syond of *Poitiers.*	1284	5 Statutes.
Of *Ravenna.*	1286	9 Canons.
Of *Bourges.*	1286	35 Decrees.
The Syond of *Exeter.*	1287	55 Decrees.
Of *Wurtzburg.*	1287	42 Decrees.
Of *Lisle* in *Provence.*	1288	18 Decrees.
The Synod of *Chichester.*	1289	41 Decrees.
Of *Nogarol.*	1890	12 Decrees.
The Synod of *Saltzburg.*	1291	3 Decrees.
Of *London.*	1291	Mention of this Council in the Contemporary Authors.
The Synod of *Chichester.*	1292	7 Decrees.
Of *Saumur.*	1294	5 Decrees.
The Synod of *Canterbury.*	1295	47 Constitutions.
The Synod of *Saintes.*	1298	7 Constitutions.
Of *Roan.*	1299	7 Statutes.
Of *Merton*, under the Archbishop of *Canterbury.*	1300	4 Constitutions.

Of the Fourteenth Century.

Councils.	Years.	Acts, Letters, Canons, &c.
OF *Melun.*	1300	A Renewal of eight Ecclesiastical Constitutions.
The Synod of *Cologne.*	1300	22 Constitutions.
The Synod of *Bayeux.*	1300	Constitutions divided into 113 Articles.
Of *Auche.*	1300	13 Articles.
Of *Compeigne.*	1301	6 Articles.
An Assembly at *Paris.*	1302	Acts.
Of *Pennafiel.*	1302	15 Canons,
An Assembly at *Paris*	1303	Acts.
Of *Nogarol.*	1303	19 Articles.
Of *Compeigne.*	1304	5 Articles.
Of *Auche.*	1308	6 Canons.
An Assembly at *Tours.*	1308	Mention'd in Historians with the Deputations of such as were at it.
Of *Presburg.*	1309	9 Canons.

Petitions, and Canons, of the Councils.

Councils.	Years.	Acts, Letters, Canons, &c.
Of *Salizburg.*	1310	5 Conſtitutions renew'd with a particular Decree about clandeſtine Marriages.
Of *Cologne.*	1310	28 Articles.
Of *Paris.*	1310	Hiſtory of that Council.
Of *Ravenna.*	1310	Mention'd by the Authors of that time.
Of *Salamanca.*	1310	Mention'd by the Authors of that time.
Of *London.*	1310	Mention'd by the Authors of that time.
Of *Mentz.*	1310	Mention'd by the Authors of that time.
Of *Ravenna.*	1311	22 Conſtitutions.
The General Council of *Vienna.*	1311 1312	*Clement* V's Letter to call that Council. The Sentence and Letters againſt the *Templars.* The *Clementines* particularly. 1. Of Faith. 2. Againſt the Errors of the *Begards* and *Beguinès*, and 3. concerning the *Begging Friars.*
Of *Paris.*	1314	3 Articles.
Of *Ravenna.*	1314	20 Canons.
Of *Saumur.*	1315	4 Articles.
Of *Nogarol.*	1316	5 Canons.
Of *Senlis.*	1317	Letters of *Peter de Courtnay* Archbiſhop of *Rheims.*
Of *Senlis.*	1317	A Rule concerning Eccleſiaſtical Privileges.
Of *Ravenna.*	1317	22 Conſtitutions.
Of *Sens.*	1320	4 Canons.
Of *London.*	1321	8 Articles.
Of *Valladolid.*	1322	27 Canons.
Of *Cologne.*	1322	A Confirmation of Rules.
Of *Paris.*	1323	A Renewal of the Conſtitutions of the Council of *Sens* in 1320.
Of *Toledo.*	1323	16 Canons.
Of *Toledo.*	1324	8 Articles.
Of *Avignon.*	1326	59 Articles.
Of *Complutum*	1326	2 Articles.
Of *Merſiac.*	1326	56 Canons.
Of *Senlis.*	1326	7 Conſtitutions.
Of *Ruffec.*	1327	A Sentence of Interdiction, and a Rule for the Clergy.
Of *London.*	1328	9 Articles.
Of *Campeigne.*	1329	7 Canons.
Of *Paris.*	1329	Acts.
Of *Lambeth.*	1330	10 Conſtitutions.
Of *Marſiac,*	1330	Acts.
Of *Macclesfield.*	1332	A Rule about the Feſtivals.
Of *Salamanca.*	1335	17 Articles.
Of *Roan.*	1335	13 Decrees.
Of *Bourges.*	1336	14 Canons.
Of *Chateau-Gonthier*	1336	12 Conſtitutions.
Of *Avignon.*	1337	A Renewal of the Decrees made the laſt Council at *Avignon*, with ſome new Ones, in all 70 Articles.
An Aſſembly at *Francfort.*	1338	A Proteſtation againſt the Proceedings of *John* xxii. againſt *Lewis* of *Bavaria.*
Of *Toledo.*	1338	5 Articles.
Of *Conſtantinople,*	1340	Mention'd by the *Greek* Authors of that time.
Of *Conſtantinople.*	1341	Mention'd by the *Greek* Authors of that time.
Of *London,*	1341	A Rule againſt Ambitious Clergymen.
Of *London.*	1342	12 Canons.
Of *London.*	1343	A Rule about the Privileges of the Clergy.
Of *Conſtantinople.*	1344	The Hiſtory of it, and the Sentence of the Patriarch.
Of *Noyon.*	1344	17 Articles.
Of *Paris.*	1346	13 Canons.
Of *Conſtantinople.*	1346	Mention'd in the Authors of that time.
Of *Toledo.*	1347	4 Articles.
Of *Conſtantinople.*	1347	A Letter of that Council.
Of *Lambeth.*	1351	A Rule for the Immunities of the Clergy.
Of *Beziers.*	1351	8 Rules.
Of *Conſtantinople.*	1355	Acts of this Council.
Of *Toledo.*	1355	Conſtitutions.
Of *Macclesfield.*	1362	A Rule for Feſtivals.
Of *Lambeth.*	1362	Rule for Taxing Chaplains.
Of *Angers.*	1365	33 Articles.
Of *York.*	1367	10 Canons.
Of *Lavaur.*	1368	A Collection of Eccleſiaſtical Rules in 133 Articles.
Of *Narbonne.*	1374	20 Canons.
Of *London.*	1382	Acts and Judgment of this Council.
Of *Saltzburg.*	1386	17 Conſtitutions.
Of *Palenza.*	1388	7 Chapters.
Of *London.*	1391	A Rule about Eccleſiaſtical Diſcipline.
Of *London.*	1396	The Condemnation of *Wicklif's* Doctrines.
An Aſſembly of the Clergy of *France.*	1398	Acts.
Of *Paris.*	1403	Acts.
Of *Paris.*	1406	Acts.
Of *Paris.*	1408	Acts.
An Aſſembly of the Cardinals at *Piſa.*	1408	An Act of Appeal, an Appointment of a Council, and the Citation of the two Popes.

A TABLE of the Works of the Eccleſiaſtical Writers, of the *Seventh, Eighth, Ninth, Tenth, Eleventh, Twelfth, Thirteenth* and *Fourteenth* Centuries; diſpoſed according to the Subjects they treat of.

Of the Seventh and Eighth Centuries.

Treatiſes of Religion, againſt the Pagans, Jews, *and* Sarazens.

TWO Books of St. *Iſidore* againſt the *Jews.*
A Treatiſe of *Julian* of *Toledo* againſt the *Jews.*
A Dialogue between a *Chriſtian* and a *Sarazen*, by St. *John Sarazen.*

Upon the whole Body of Divinity.

Iſidore's Origines.
A Manuſcript Treatiſe of *Taio.*
St. *J. Damaſcene's* Treatiſe of the Orthodox Faith.

Upon the Trinity.

Five Dialogues of St. *Maximus.*
St. *J. Damaſcene's* Triſagion.
A Treatiſe of *Alcuin* upon the Trinity.

Upon the Incarnation, and particularly upon the two wills.

Honorius Letters to *Sergius.*
Sophronius's Letter.
Honorius's Apology for *John* IV.
Some of St. *Martin's* Letters.
Several Treatiſes of St. *Maximus.*
Some of his Letters.
Theodorus of *Ratthu's* Treatiſe upon the Incarnation.
Agatho's Letter.
St. *Leo* II. and St. *Benedict* II. Letters.
Several Treatiſes of St. *John Damaſcene.*
The Acts of the Conucils of *Lateran*, *Conſtantinople*, and *Toledo.*
Of the Incarnation againſt *Felix Orgelitanus.*
Charles the Great's Letter.
7 Books of *Alcuin* againſt *Felix Orgelitanus.*
His Letter to *Elipandus.*
Four Books of Reply to that Biſhop's Anſwer.
2 Letters of *Etherius* againſt *Elipandus.*
A ſmall Tract of *Paulinus* of *Aquileia.*
Three Books againſt the ſame Perſon.
The Council of *Francfort.*

Upon the Soul and Man's End.

St. *Maximus's* Treatiſe of the Soul.
Julian of *Toledo's* Prognoſticks, in 3 Books.
A Treatiſe of Prayer for the Dead, by St. *John Damaſcene*, as alſo of the laſt Judgment.
Alcuin's Treatiſe of the Soul.

Upon Images.

Pope *Gregory* II's Letters.
Damaſcene's Orations of Images.
Adrian, *Germanus* and *Taraſius's* Letters.
The Acts of the Council of *Conſtantinople* againſt, and of *Nice* for Images.
The *Caroline* Books.
The Council of *Francfort.*
The Council of *Paris*, and Letters in their Name.

Of the perpetual Virginity of Mary.

A Treatiſe made by *Ildephonſus* of *Toledo.*

Works of Diſcipline.

Iſidore's two Books of Offices.
Some of his Letters.
St. *Columbanus's* Penitential and Letters.
Cuminus's Penitential and paſchal Letter.
Philoponus's Treatiſe of *Eaſter.*
St. *Maximus's* Myſtagogy.
His Calendar for *Eaſter.*
Vitalian's Letters.
Marculphus's Formula's.
Theodorus of *Canterbury's* Capitula.
Ceolfridus's Letter to *Naitan* about *Eaſter.*
Adelmus's Treatiſe.
Creſconius's Collection of Canons.
Paul of *Aquileia's* Book of Leſſons.
Charles the Great's Capitularies, Letters and Laws.
Alcuin's Letters.
His Liturgy of the Church.
Two Books of Divine Services falſly attributed to him.
A Fragment of *Paulinus's* Letter.
Theodulphus of *Orleans's* Capitulary.
A Treatiſe upon Baptiſm.
Canons of Councils. Popes Letters.

A TABLE of the Works

Critical Works upon the Bible.

St. *Iſidore* of *Sevils* Prolegomena.
John of *Theſſalonica*, *Gregory* and *Modeſtus*'s Homilies upon the Women who embalmed Jeſus Chriſt.
Bede's Treatiſe of the Hebrew Names.
His Queſtions upon the Scripture.
German's Treatiſe upon our Lord's Burial.
Alcuin's Treatiſe upon the uſe of the *Pſalms*.

Commentaries upon Scripture.

St. *Iſidore*'s Notes upon the Octateuch.
——His allegorical Notes upon the ſame.
Philaponus's Book upon the Hexameron.
Bede's Explication of the firſt 3 Chapters of *Geneſis* and Comment on the Pentateuch.
Heſychius's Commentary upon *Leviticus*.
——His Allegory upon the Ark.
Alcuin's Comment on *Geneſis*.
St. *Maximus*'s Queſtions to *Thalaſſius*'s 79 Anſwers to the ſame.
——His Expoſition of *Pſalm* 19.
Bede's Queſtions on the Book of *Kings*.
——His allegorical Explications of the Books of *Kings* and *Tobit*.
——His Commentary upon the *Pſalms* and *Proverbs*.
Alcuin's Expoſition of the 118*th*. and the Penitential *Pſalms*.
——His Commentary on *Eccleſiaſtes*.

Upon the Canticles.

St. *Iſidore*'s allegorical Comment.
Aponius and *Bede*'s Commentary.
Alcuin's Letter.

Upon the New Teſtament.

Bede's Commentary on the Goſpels, Canonical Epiſtles and Revelation.
Alcuin's Comment on St. *John*'s Goſpel.
Andreas Cretenſis's upon the *Revelation*.
Ambroſe Autpertus on the ſame Book.

Hiſtorical Works.

Iſidore's Chronicon and Hiſtory of the *Goths*.
——His Abridgment of the Hiſtory of the *Goths* and *Vandals*.
——His Treatiſe of Eccleſiaſtical Writers.
——His Lives of ſome Saints.
Brulio's Encomium of St. *Iſidore*, and a Catalogue of his Works.
The Life of St. *Milan* and *Leocadia*.
George of *Alexandria*'s Life of St. *Chryſoſtome*.
Sophronius's Life of St. *Mary* the *Ægyptian*.
J. Moſcus's ſpiritual Meadow.
The Acts of the Life and Perſecution of *Maximus*.
St. *Maximus*'s Life written by *Anaſtaſius* his Scholar.
Anaſtaſius, the Apocryſiarius of *Rome*, his Letter to *Theodoſius*.
An Hiſtorical Memoir of *Theodoſius* and *Theodorus*.
Ildephonſus's Treatiſe of Eccleſiaſtical Writers.
Julian Toledo's Hiſtory of *Wamba*.
The Hiſtory of the Holy Land by *Adamannus*.
His Life of St. *Columbanus*.
A Memoir of the original of the *Jacobites*.
A Memoir upon the Schiſm of the *Armenians*.
The Life of S. *Eligius*, by S. *Ouen*.
Bede's Hiſtory of *England*.
His Treatiſe of the Holy Land.
His Martyrology, in Verſe.
Agathe, Deacon of *Conſtantinople*, his Memoir.
The Letters of the Popes *Boniface*, *Gregory*, *Steven*, *Paul* I. *Adrian*, *Zachary* and others, concerning the Affairs of *Italy*.
St. *John Damaſcene*'s Treatiſe of Hereſies.
The Life of *Boniface* of *Mentz*.
The Life of St. *John Damaſcene*.
The Life of St. *Lambert*.
The Lives of *Tasen* and *Taſon*.
Paul, Deacon of *Aquileia*, his Hiſtory of the *Lombards*.
——His Hiſtory of the Biſhops of *Metz*.
The Life of St *Arnulphus*, by the ſame.
——His Martyrdom of St. *Cyprian*.
——His Lives of St. *Benedict* and St. *Scholaſtica*.
——His Life of St. *Gregory*.
Syncellus's Chronicon, continued by *Theophanes*.
The Acts of the Councils.

Works of Morality, Piety and Divinity.

Iſidore's Synonyma.
——His Treatiſe of the Contempt of the World.
——His Lamentations of Repentance.
——A Prayer.
——A Collection of Sentences out of St. *Gregory*.
St. *Columbanus*'s holy Inſtructions.
——His Treatiſe of the eight Capital Sins.
——Four Letters.
A myſtical Treatiſe of *Æleran*, concerning the Genealogy of Jeſus Chriſt.
Heſychius's Homilies.
Euſebius of *Theſſalonica*'s Letter againſt a cheating, deceitful Monk.
Antiochus's Pandects of Scripture.
John of *Theſſalonicas*'s Homilies.
Sophronius's Sermons.
George Piſides's Sermons in honour of the Virgin.
St. *Maximus*'s moral Maxims.
——His Letters.
Peter of *Laodicea*'s explication of the Lord's Prayer.
400 Maxims, by *Thalaſſius*.
Theofridus's two Homilies upon Relicks.
St. *Eligius*'s Inſtructions.
St. *Pantaleo*'s Sermons.
John the Monk's Sermon upon the Nativity of the Virgin.
Bede's Sermons.
Andreas Cretenſis's Panegyrick and Homilies.
St. *John Damaſcene*'s Parallel and Sermon.
Ambroſius Autpertus's Book of the oppoſition of Vertues and Vices.
Paulinus of *Aquileia*'s Book of ſaving Inſtructions.

Works about Monkery.

St. *Iſidore*'s Rule.
St. *Columbanus*'s Rule.
St. *Maximus*'s Aſcetick Diſcourſe.
Donatus's two Rules.
Fructuoſus's two Rules.
Chrodegand's Rule.

Poetry.

St. *Columbanus*'s Poems.
A Deſcription of the Creation, by *George Piſides*.
——His Poem of the Vanity of Life.
Eugenius of *Toledo*'s Poems.
Apollonius's Poem of the Deſtruction of *Jeruſalem*.
The Odes of *Andreas Cretenſis* and *Coſma* of *Jeruſalem*.
Drepanius Florus's Works.
Coſma of *Jeruſalem*'s Hymns.
Mark Ostrante's Hymns.
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——His Anſwer to *Fredegiſus*.
——His Treatiſe againſt the Deluſions of thoſe who pretended to be ſeized by the Falling-ſickneſs.
——His Treatiſe againſt the Judgment of God by Fire, hot Water, or by Duels.

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